

The Hebrew Christian

*The Quarterly Magazine of the International
Hebrew Christian Alliance*

EDITED BY
SIR LEON LEVISON, Kt.

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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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The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. II.

APRIL 1929

No. I

Editorial

"Our First Birthday"

WITH this issue of *The Hebrew Christian* we begin another year of its career, and, in looking back upon its first year's existence, we are happy to inform our Members and readers that our enterprise has not only proved itself beneficial, but that it has been a source of perpetual blessing, joy, and fellowship. Through the medium of its printed page we have been enabled to keep in close touch with our scattered members and friends, and by this means we have felt ourselves continually being linked up with our established Alliances in the various countries, and we have also been able to get into communication with Hebrew Christians who are living in isolated places in non-Christian countries.

Our witness has come to them, as well as to many others, through the all-powerful voice of Christ, and they have been much encouraged by fellowship and worship of God with us in the matchless love of Christ Jesus our Lord. We have been able to make those of our Hebrew Christian brethren who are

isolated abroad, realise more fully that our Lord Jesus Christ reveals God to all of us according to our needs. On the other hand, we have learned to appreciate more and more, from our Hebrew Christian correspondents and others, that every Jew who is truly converted to Christ, helps to lift the Jewish race nearer to God. We have watched prayerfully the life of many a Hebrew Christian, realising, as we have never done before, that they are becoming an ever-increasing, creative, spiritual energy, which is making itself felt within Jewry. In this way we hope to arrest the spiritual stagnation which prevails in many Jewish communities.

The reports which we have received from all the various countries have given us a picture of our Jewish brethren like that of children crying in the night, with no language but a cry, longing for the appearance of a Saviour who will lead them to God, their Father, through whose name, life, and guidance they may get to know the love of God. Since

in Christ, all that God has, has become ours, we feel it more incumbent upon us than ever to go out and declare HIM who is the way, the truth, and the light, not only to our own people, but to the world at large, because we are convinced that every spiritual truth brought into manifestation is creative, and all our future will be made by our conquest now.

Let us therefore consecrate our whole beings anew to God, that He may work His perfect will in bringing His people through us, to a knowledge of Himself. In order to accomplish this, we would urge upon our members to set apart a portion of their time each day for quiet prayer. It is through our quiet waiting upon God that the Breath of Life will renew each particle of our souls through its silent spirit activity. We are all of us, by the grace of God, the fruit of prayers. Prayer has given poise and balance to our souls. Through it our hearts of flesh have become the hearts of spirit.

Our spiritual growth is simply a greater consciousness of Him, and in this sense alone can we experience spiritual advancement. We must stand out free and strong in the life of God, our Saviour, and carefully distinguish between the reality and the shadow.

It was with these aims that we set out on our career, and we trust that by the grace of God we may continue during the year just beginning to maintain the Magazine on the high standard which we have set before us.

To the dear Friend who has enabled us to start the Magazine, we desire

once again, to convey our grateful thanks ; but in doing so, we feel ourselves like the poet who can never give us his true poem. He does his best to convey something of its beauty, something of its life, but at best it is far removed from his ideal, that is only to be found in the reality ; so, too, words fail us to express our thanks as we feel them in our hearts.

This year, we shall rely entirely upon our readers to make the Magazine pay its own way by their annual subscriptions, which are due with the April issue. May we here mention the fact that, while most of our readers have paid their annual subscriptions for the past year, and a goodly number have already paid for the coming year, about twenty-five per cent. have not yet sent in the 2s. 6d. due for 1928, and we would urge upon such not to wait for a reminder in writing, but be good enough to help us by sending it without delay to 9 Albert Terrace, Edinburgh.

We sincerely pray that the coming year may be a year of great service, blessing, and encouragement for all of us, through the printed page of *The Hebrew Christian*, and that all the contributors may be blessed and owned of God.

In conclusion, we would like to express our deep appreciation to our readers who have been kind enough to send us letters of appreciation from time to time about the Magazine generally, which have been of the utmost encouragement in strengthening our hands and cheering us on the way.

Self-Denial Week

SELF - DENIAL WEEK. — Our members will no doubt recollect that a suggestion was made at the first I.H.C.A. Conference, which was held at Islington in 1925, when the question of the suffering Hebrew Christians was brought before our notice, that a week of self-denial should be fixed either at Christmas time or at Easter, when all our members throughout the world should contribute of their means to assist our less fortunate brethren in their need.

We have felt up till now that the generosity of our members has been so spontaneous that it was unnecessary to remind them about the above suggestion. We feel, however, constrained, in view of the appalling distress which is at present prevailing in Eastern and Central Europe and Palestine, to appeal for a self-denial week during the forthcoming Easter, in the abnormal conditions that exist at present. We need not stress this point, since our readers will see in our notes whether our appeal is justifiable or not, and would just like to append the following letter from the President of the Rumanian H.C.A., and pray that God may move our hearts to make whatever sacrifice we can joyfully and gladly unto Him, "For as much as ye do this to the least of My brethren in My name, ye do it unto Me."

Gifts should be sent in as soon as possible to Sir Leon Levison, 9 Albert Terrace, Edinburgh.

CHISINAU,
BESSARABIA,
2nd March 1929.

To Sir Leon Levison,
President of the I.H.C.A.

DEAR BROTHER IN CHRIST,

Most hearty thanks for your forethought and deep interest in our less fortunate H.C. brethren and their children, who are passing through a time of great suffering.

The Executive Committee of our Alliance, who saw the plight in which our Members found themselves in various centres in our country, felt that they could do nothing but commit these sufferers to the Lord in prayer. You can hardly imagine dear Sir Leon, how pleased we were to receive the Twenty Pounds which you have sent us for "Relief." It came to us as a veritable answer to our prayers, since, as you know, we were not aware that your Committee were in a position to send us help.

The Lord, our God, has used you to send us assistance in our most needful time.

The condition of our country, and also of our poor, suffering Hebrew Christians is becoming worse daily.

I desire humbly to inform you that, until the harvest time, our needs will be great.

Foodstuffs are scarce, and prices are terribly high. In all cities Relief Committees are being set up who are supported by Jewish organisations throughout the world, but, alas, the local committees are biassed and pick out their favourites, whom they support but none of them will do anything for the Hebrew Christians.

This applies, not only to the Jewish Committees, but to other organisations as well.

We Hebrew Christians, therefore, have got to look to God first, from whence all our help comes, and through our Heavenly Father we appeal to the generous Christian heart of our Fellow-Members of the I.H.C.A. in Great Britain, America, and throughout the

world to send us help, and so succour our stricken believing brethren and their children in Bessarabia.

With sincere prayers for the Blessing of God on all our Members, and hearty greetings in our Lord Jesus Christ.

I am, Yours in Him,

(Signed.) LEON AWERBUCH.
President, H.C.A.

Notes

EDUCATION.

In our last issue we announced that we had been enabled, through the generosity of Christian friends, to start five Hebrew Christians in their training for the Mission Field. The course of training covers a period of three years at a cost of £50 per annum, and we have a large number of applications. We are glad to announce that in response to our appeal two friends in London (husband and wife) and two friends (husband and wife) in South Africa, have come forward, and have helped us to start two more Hebrew Christians in their training. This increases the total of Hebrew Christians who are in training for the Mission Field to seven, and we shall be very glad to hear from any other who may wish to help us in this matter. We would like to say here that if anyone cannot see his or her way to undertake to pay £50 per annum for three years, several could join in helping with smaller sums to make up the £50 required.

LITERATURE.

We are very pleased and grateful to God to be able to announce also in connection with our appeal on behalf of Dr Foldes's (of Budapest) book, and

Professor Haberl's (of Vienna) Commentary on the Pentateuch, that, through the generosity of two friends these works are now in the hands of the printer, and will be issued during the month of May for circulation. There have been submitted to us a number of other books and pamphlets which, we feel sure, would be a great blessing to our Jewish people, if they could be printed and circulated. We would therefore like to appeal to our readers who may be led of God to help us in this matter, since there is a great need at the present moment for suitable literature in the Jewish Mission Field.

RELIEF.

We have received a great many distressing letters from the different Alliances in Eastern and Central Europe and Palestine, appealing for relief. This was followed by further news, which you will see under the heading of the different countries below, of the severe frosts and abnormal snowfalls which have taken place during this winter in Eastern Europe, and which you have no doubt all read about in the daily press. In many places our brethren are suffering from famine, and in view of these

terrible conditions, we have sent out the following sums, which we feel are most inadequate under the circumstances, but as a token of our love and sympathy.

To Russia we sent £50; Poland, £40; Bessarabia, £35; Hungary, £20; Vienna, £10; Palestine, £15; and to individual Hebrew Christians, £10, making a total of £180. We desire with all our hearts to thank those who have already sent money for relief, and we earnestly appeal for further assistance in this urgent matter, and we feel sure that their prayers for help will not go unanswered.

CALL TO MINISTRY AND MISSION FIELD.

We desire to congratulate the Rev. Nahum Levison, B.D., who is the younger brother of our President, Sir Leon Levison, on his having received, and accepted, a unanimous call from the congregation of the Anderson Memorial U.F. Church, Blantyre, near Glasgow, and sincerely pray that our Heavenly Father may abundantly bless his ministry, and that he may lead many souls into the Kingdom of God. As our Sub-Editor, we extend to him and Mrs Levison our best wishes in his new sphere of labour.

To Miss ESTHER BERNSTEIN, who occupied the post of Secretary to the B.H.C.A., we also desire to extend our congratulations on her being chosen by the U.F. Church of Scotland Jewish Mission Committee to become their Missionary in Safed, Palestine. She will have sailed by the time this magazine reaches our readers, and we pray that she may not only be favoured with a safe passage, but that she will have an abundance of blessings in her new field of endeavour.

SAFED.

Safed is the city set on a hill, which

cannot be hid, and incidentally is the place where our President was brought up. This fact makes Miss Bernstein's appointment one of special interest to us, and we shall follow her career with earnest prayer.

CONGRATULATIONS.

We hereby extend to Mr and Mrs Hugh Schonfield our heartiest congratulations on the birth of a daughter on the 27th February. Mr Schonfield is well-known to a great many of our readers, having acted as our Field Secretary for the term of one year. He is a member of the Executive Committee of the I.H.C.A., and ever ready to do all he can for our cause. We pray that God may richly bless the new life that has come into his home.

THE "HEBREW BAPTIST HERALD" OF AMERICA.

We desire to congratulate the Rev. A. B. Machlin, of Buffalo, U.S.A., a member of the Executive Committee of the American Hebrew Christian Alliance, on the publication of the *Hebrew Baptist Herald*. We have received a copy of the first issue, and would comment on its splendid tone and appearance, and the helpful articles which it contains. We feel sure that by means of the printed pages of this magazine the Baptist Church in the U.S.A. will be stimulated in its interest in the Jewish cause, and pray that God's richest blessing may rest upon the efforts of the Rev. Mr Machlin.

POLAND.

We were delighted to receive the detailed account of the Annual Conference of the Polish H.C.A., which was held this year in the city of Lodz, and desire to congratulate the Rev. Leon Rosenberg on his having been elected President of the Alliance for the ensuing year. We feel sure that

during his reign of office he will strengthen our organisation in Poland by further cementing the feeling of Christian brotherhood, among the Hebrew Christians of that country, and by maintaining the best elements in our Evangelical Faith. We pray that God's richest blessing may rest upon the Office-bearers, Committee, and Members.

PREVAILING DISTRESS.

As a result of the unprecedented severity of this winter, we have received a large number of letters describing the appalling conditions through which our Hebrew Christian brethren are passing. Since it would take up more space than we can afford to publish these letters, we can only draw the attention of our readers to the dire needs of our brethren in this land, and shall be glad of any donations which will enable us to afford them relief.

We are sorry to learn of the ill-health of the Rev. H. C. Carpenter, who has just retired from the Presidency of the Polish H.C.A. He has been compelled to go to the mountains for a complete rest and convalescence. Mr Carpenter has passed through an anxious time supervising the new building of the London Jews' Society Mission premises at Warsaw.

We are glad, however, to learn that the treatment which he is receiving is proving efficacious, and that Mr Carpenter hopes soon to recover his normal health, and return refreshed and stimulated to work for the cause, which is so dear to his heart.

REV. PETER GORODISHZ.

Soon after the appearance of the last issue of this magazine, we learnt that the Rev. Peter Gorodishz had left Poland to visit America, to create interest in the work of the Barbican

Mission to the Jews in Poland, of which he is Director, and we trust that by the time this present issue reaches our readers, Brother Gorodishz's Mission to America will have turned out a great success. We extend our good wishes and earnest prayer to the Barbican Mission on behalf of the wonderful work which they are carrying on in Poland along with the other British Missionary Societies.

RUSSIA.

We are happy to learn of the successful meetings which have taken place in Russia, and desire to thank the communities of Hebrew Christians of Kiev, Ekaterinoslav, Odessa, and Moscow for the kind letters which we have received, signed by all the members of the Alliances from the above-mentioned cities. We are especially glad to have been able through these letters to share with them in the happy and successful Conferences, which were so full of blessing and brotherly love. We earnestly pray that the difficulties which they have to face in getting up these meetings may soon be removed, and that the Lord our God may touch the hearts of the rulers of Russia to extend freedom and liberty to His people, who seek to serve and ensure the best welfare of their fellow-citizens and their country.

DISTRESS IN RUSSIA.

From the daily press, as well as from numerous letters, we have learnt something of the appalling conditions that prevail in Russia at present. The severity of this winter's weather has intensified these conditions to an extent that famine now prevails in a number of districts. People wait in queues all day long to receive bread, and young and old are starving as a result of the high prices which have been brought about owing to roads being blocked up

with snow, and transport from town to town having come almost to a standstill. Here again the letters which are reaching us are heart-breaking, and we would like to entreat readers and friends to come forward and help us. The Jewish people are providing for their own co-religionists, while Christian organisations are sending out relief to the various Christian people in Russia. The Hebrew Christians depend entirely upon us, because they are neither assisted by the Jewish nor the Christian moneys sent to Russia.

BESSARABIA.

We have received a most interesting account from the President of the Hebrew Christian Alliance of Rumania of the work of the Rumanian Alliance, and one of the most touching incidents is contained in a letter in which a description is given of the midnight Watch Service which was held on New Year's Eve. Many unbelieving Jews attended that meeting, which lasted for over three hours, and a number became interested in our Christian Faith. We rejoice in the blessing of God, and the work that is being accomplished by the Hebrew Christian Church at Chisinau, and are exceedingly glad to learn that new members are joining up.

We wish to assure our President, the Rev. Leon Awerbuch, and the Committee, of our constant prayers, and desire to tell them how deeply interested we are in their progress.

CONDITIONS IN BESSARABIA.

Here, again, the people have been very much affected by the severity of the winter. As we have mentioned before, the harvest in Bessarabia was a total failure this year, and with this additional distress the people have been in a frightful situation. Accounts

of the suffering Jewish people in this land appeared in the Jewish papers, and the Jews felt it their duty at once to start relief organisations throughout the world, in order to relieve the distress in Bessarabia and elsewhere. Our Hebrew Christian brethren have refrained in their letters to us from entering into full details of the unspeakable sufferings through which they are passing, but just tell us of their faith in God and their reliance upon the Lord Jesus Christ to supply their needs. They live by faith and prayer, and I feel sure that God means us to answer their prayers by moving our hearts to have compassion upon them.

PALESTINE.

Through the communications which we have received from Palestine, we were sorry to learn of the severe illness of our beloved friend and brother, the Rev. S. B. Rohold. We are, however, glad to know that he is on the road to recovery. Mr Rohold has left for Egypt to recuperate, and will have returned to Palestine by the time this news reaches our readers. The weather this winter has affected Palestine to a considerable extent, and Mrs Rohold has written to us about the conditions there. We were glad to be able to send £15 to Palestine to relieve the Hebrew Christians in distress there. We are happy to note that there is a considerable improvement on the whole in the unemployment which prevails in Palestine, and with the beginning of the construction of the new harbour at Haifa, and other Government works, we hope that that question in the country will have been solved. Mr and Mrs Rohold are due to leave on furlough during the month of April, and we are looking forward to having fellowship with them during their sojourn in England in the month of May.

GERMANY.

We wish to congratulate Brother Lowy of Cologne on having organised a Hebrew Christian community in the city wherein he labours, and hope that his example will be followed by the Hebrew Christians of Frankfurt-a-Main, Berlin, and other centres. We also are glad to note that new members are joining the German H.C.A., and that good progress is being made.

AUSTRIA.

We have received several encouraging letters from Austria, thanking us for the support which we have been able to render towards the publication of Professor Haberl's Commentary on the Pentateuch. In the letter acknowledging the £10 for relief the President, Dr F. Newmann, tells us that the Executive Committee of the H.C.A. of Austria have decided to give relief in food and clothing only, but not in cash, and we feel that the decision of the Committee is a very commendable one.

The Hebrew Christians of Austria are looking forward with great anticipation to the arrival of the newly-elected Missionary to Vienna from the B.J.S. They promise to extend to him a warm welcome, and hope that he will be an added force to our movement in that city. It is interesting to note that the name of the new Missionary is Newman, and that the President of the Alliance, and its Treasurer, are Dr Neumann and Dir. Fritz Neumann! We will thus have three "Neumann's" in our Viennese Hebrew Christian community to lead them.

"Neumann" by interpretation mean "a new man." Thank God for three who have been new born as witnesses for Christ to the Jews of Vienna.

HUNGARY.

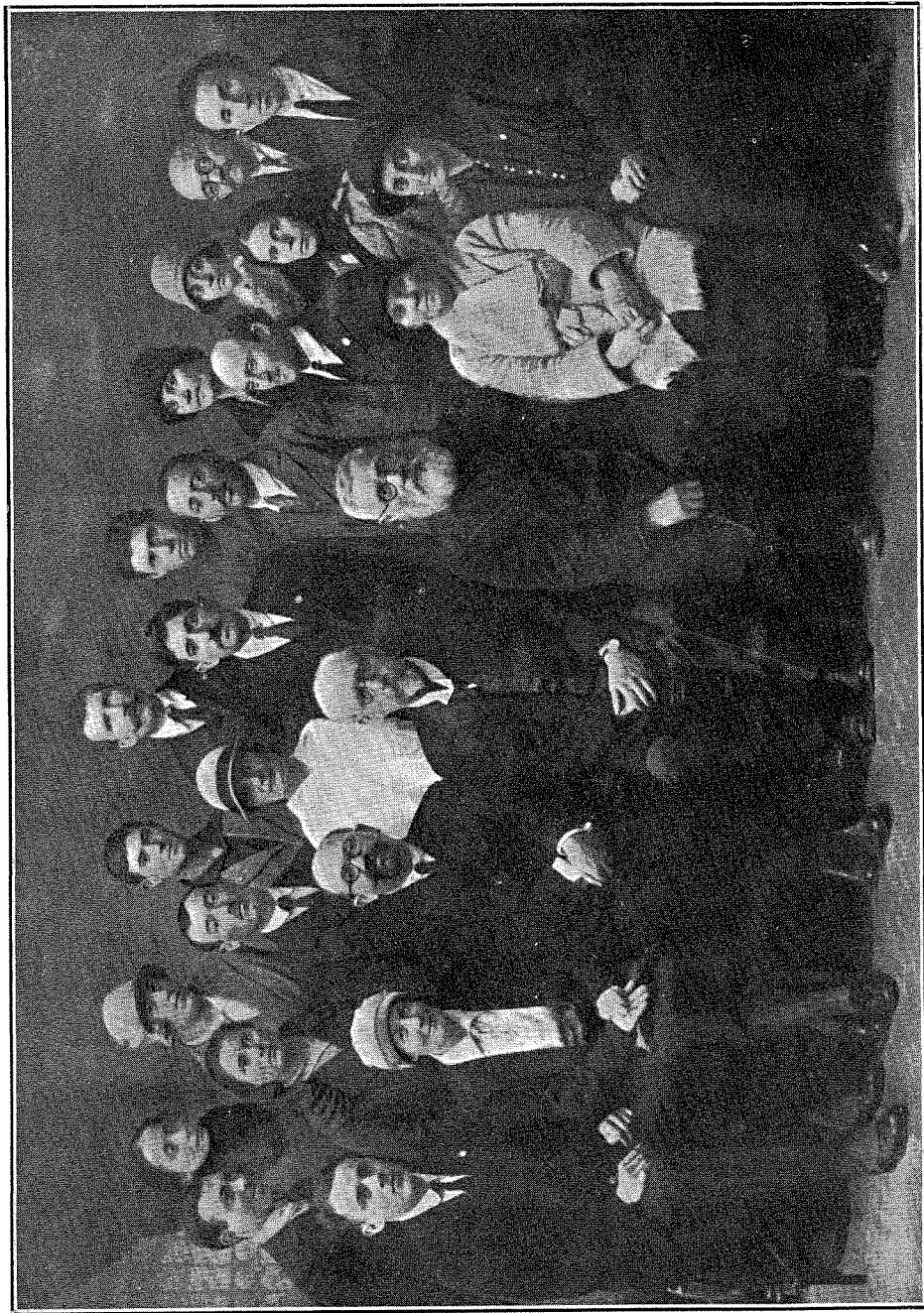
We are glad to note that the Hungarian H.C.A. is making splendid pro-

gress. Through the generosity of a kind friend, Dr Foldes's new book is now in the hands of the publisher. We desire to commend this work to the prayers of our readers, that it may prove itself a great blessing as a witness to the unbelieving Jew. The Hungarian Executive wishes us to draw the attention of our members and readers, and in particular the attention of the Executive Committee of the American H.C.A., to their great need of financial help in order to enable them to hire halls for meetings, and also to set aside a Hebrew Christian who will give the whole of his time to attend to the spiritual welfare of the Hebrew Christian communities in Budapest and in the provinces.

AMERICA.

It is a great joy to follow the work of the American H.C.A., whose endeavours and accomplishments should be an example to all of us. The Executive of the H.C.A. in America along with their able Field Secretary, Rev. Jacob Peltz, have organised a large number of Conferences in various cities in the U.S.A. and Canada. These Conferences have resulted not only in rousing the Churches to an interest in the Jews, but have been the channels of untold blessing to ministers and congregations in the various cities where the Conferences were held. Moreover, we learn that large numbers of unconverted Jews attend these Conferences, while the Hebrew Christians, who come to address the meetings in each city, make it their business to visit the Jewish communities and their Rabbis, and distribute literature among them, engaging them in conversations, all of which we consider ideal missionary work. Let us hold up the hands of our brethren in America before the Throne of God, remembering them constantly in our prayers. May our Heavenly Father grant them an abund-

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



THE KISHINEF CHURCH OF HEBREW CHRISTIANS, KISHINEF, Bessarabia.

ance of blessing, and give them all the necessary strength and wisdom to carry on this great work.

From SWEDEN and LATVIA we are glad to learn that new members are joining up, and ask our readers to remember these two Alliances in their prayers.

OBITUARY.

We desire to express our heartfelt sympathy to the family and relatives of Major George Engleberts Liebenrood, J.P., and to Mr Kenneth MacLennan,

Secretary to the Conference of Missionary Societies, and to Dr Donald Davidson, of South Leith Parish Church, on the losses which they have sustained in the home-call of a dear husband and brother, a beloved wife, and an affectionate and revered father. We sincerely pray that our dear Lord, in whose love all His children find a home prepared for them, may speak peace and consolation to the bereaved, and grant them grace, hope and strength, till the day break and the shadows pass away, when there shall be a great reunion of all who trust in Him.

"Wherein rest the Spirit . . ."

By Professor JEREMIAS

WHEREIN rest the spirit and the strength which we gain in Jesus Christ, and which the Jews can never find.

"Holy, holy, holy is the Lord God of Sabaoth. All the world is full of His Glory." This song of praise of the Seraphim has become truth and reality through all ages. There were men at all times whose lips had touched the fiery coal from the Altar of Divine Sanctuary.

Augustine said, "O Lord, Thou hast created us for Thee, and our heart is uneasy within us until Thou quietest it in Thee." What we call Christianity was in existence in form of ardent desire at all times. God has never and nowhere let the light be extinguished. St John said; "In the creative Word and redeemed revelation God was life, and life was the light of mankind." And above all there, where the rays of eternal light had not quite consumed the darkness, this light gave to mankind some of the strength created for the children of God.

Creation of man is a united whole and religion is the core of this creation. But religion is the desire to win the Divine which has been cut off or endangered. And this religion within the united creation is a united whole, and the anticipated redemption is the core of it. And finally again this anticipated redemption is a united whole.

They stretch their longing hands out to what has become history and truth in Jesus Christ.

But what had only become a form of longing for the heathen and went along in a thousand-fold phantoms of a mythical Saviour, rose in Israel to prophetic revelation in the power of an historical manifestation of God, Whose Law Moses sent forth that the children of Israel should keep.

Thereupon resulted that Judaism in spite of its torpidity in the Law of Moses and Talmud can save itself in great piety. I perceived this piety again active here on Friday evening at the Passover Celebrations at the

great Warsaw Synagogue and then as guest of the Chief Rabbi, who admitted to me that he studied at Leipzig. How magnificently the service was performed with its wonderful choruses and psalm singing. With what happy feelings one was touched by the sincerity and child-like disposition of the family life, and the friendliness towards the poor man who, according to Jewish custom at the Passover, was invited to the table. After the blessing of the cup and bread, before the lighting of the candles by the women, the Chief Rabbi asked me whether Christians also said grace. A startling testimony of the complete ignorance of Christian life, even amongst well educated Jews. Moreover, one cannot deny the impression of the sweet devoutness of Jewish worship. The most important thing missing is the fire of holy inspiration. Jewish piety cannot warm the heart. A Stuttgart clergyman related: "I announced from the pulpit a collection for the construction of heating apparatus for the church. In the box lay a large piece of silver in a paper with the inscription: "From a Jew whom the synagogue freezes." So must the Jew freeze, because for him the satisfaction of ardent desire for the atonement with God is missing. The longing for that is not completely extinguished. The Jew feels it certainly in the plunge in the Mikwabab (Ritual Bath) in the Kapperschlagen (Foul Sacrifices) in the fast of the Atonement, in the prayers for the coming of the Messiah. Only Jesus Christ can fulfil this desire. "Jesus Christ is the spring of the world," said the late Franz Delitsch on his death-bed, who was of Jewish blood. How does that happen?

We carry in us three streams of longing, which streams correspond to the divine revelation which St John calls Light, Love, and Life.

The longing for Truth, for Peace, for Life.

We long for Truth, for inner know-

ledge. "That we know nothing will keep our hearts pure. And now we learn of Him who is *The Truth*."

"All knowledge in great abundance lies hidden in Thee. Lord give then that my will also submits to such bounds."

I have laid my whole philosophy long ago at His Feet, at my Lord and Saviour.

We long for *Peace*.

Thou that in Heaven stillest all sorrow and suffering, for that which is doubly pitiful, Thou doubly fillest with comfort. Oh, I am tired of drifting. What is the use of all this pain and longing? Sweet peace come, oh come to my breast.

Christ is my peace. He Who has become righteous in faith, that is to say, in living unity with Christ, has peace with God.

We long for life, for life conquering death, and Christ tells us "Whosoever believeth he will live again, even though he is dead, and whosoever liveth and believeth in Me shall never die."

We might learn two things from the Hebrew Christians:

1. They could tell us what they in their Jewish life found most worthy of devoutness and what had left them unsatisfied. We might look through this mirror into the Jewish people's soul, which is still closed to us.

2. They could tell us what had moved them to Christ. It would not be books but personalities which had made them go into their true faith. We could thereupon learn how we as Christians must meet Jewish longing.

"There can be no peace until His Love triumphs, until this whole earth lies at His feet."

"He the Head, and we the Members,
He the Light, and we the reflection?
He the Saviour, we the brothers,
He is ours, and we are His."

Dr Adolph Saphir on the Inspiration of Scripture

WE believe that Scripture is given by inspiration of God. We do not believe it possible that this Book, world-wide and eternal in its character, could have been written by holy men, unless they were moved by the Spirit who searcheth the deep things of God, and guided by Him who was, and is, and is to come. We *believe* Scripture to be inspired. And our faith in the inspiration of Scripture has its basis and root in our faith in God Himself. It is because we have experienced the Divine power of the truth Scripture contains, and because in the reading of Scripture we have heard the voice of God ; it is because God speaks to us in the written Word that we believe it is God's. This faith is a conviction, and inward beholding and seeing, a knowledge which far transcends in light and strength, in certainty and firmness, all human evidence and argument. We cannot communicate this faith to our neighbour ; for faith is the gift of God, and "they shall be all (and each) taught of God ;" we can only testify of it and give a reason, a connected statement of the knowledge that is in us. But on no lower ground can we build our assertion, that Scripture is God-inspired ; not on the testimony of the Church, not on the evidences (valuable as they are) of the historic faithfulness of the record, the fulfilment of prophecy, the effects of the sublime teaching on human minds, etc. The inspiration of Scripture is an object of faith ; and faith can only rest on the Word of God, the testimony of the Spirit to the soul.

When we are asked : Is this inspiration verbal ? or does it refer only to the divinely-revealed truths and promises ? it is not necessary for us to

enter into distinctions which Scripture itself does not make. We need no adjective to qualify the substantive, inspiration. It is impossible for us to form a theory of inspiration. Even of that influence of the Spirit of which we possess personal experience in our own conversion and daily renewal, it would not be possible for us to frame a theory ; for the work of the Spirit is mysterious. We cannot trace the beginning or end of His path (John iii. 8). . . . If it is thus with the work of the Spirit, of which we have experience, why should we attempt to form a theory of inspiration of which none of us has experience ? Most probably the prophets themselves could not explain and analyse the operation of the Holy and Infinite Spirit upon and within their spirits, and could give no other reply to our inquiry than the statement which Scripture contains : the Spirit of the Lord came upon them ; they spake not of themselves, but as they were moved by the Holy Ghost.

The inseparable connection between thought and word, between the substance and spirit and the form and expression, is obvious. The Holy Spirit, who reveals truth and spiritual reality to holy men, moves them also in speaking ; influencing also the words, so that they are correct and adequate expressions : the spoken and written Word is an adequate manifestation of the Word inwardly revealed. To separate thought and word, spirit and embodiment, matter and manner, is at all times a very difficult and perilous thing ; for not merely is the boundary line between the idea and the expression almost impossible to find, but the Spirit who animates the body which it has formed can only be retained by

us *in the Word*. . . . Scripture is *God's Word*; it is His gift, and a revelation of Himself. It is *God's Word*, the revelation of eternal and spiritual truth in a written record

The language of Scripture accordingly is perfectly unique; it possesses an indescribable something which is not found in any (merely) human writings; the Spirit, who seeth all things in their depth and reality, and who knoweth the end from the beginning, speaks here in a way so profound and comprehensive, that the wisdom and experience of all ages cannot exhaust His meaning, and yet with such simplicity and definiteness, that all childlike hearts find guidance and consolation in their daily path of duty and trial. The style of Scripture betokens its inspiration. Here is the voice of One who speaketh with authority, and communicates to us out of an inexhaustible fullness which is profitable for us in our present condition. The Scripture is to other books as Nature is to the works of art, as the ocean is to a lake; the Scripture sees all things from a great height and breathes the atmosphere of eternity. In the best human books, in the loftiest poetry, in the most fervent and devout utterances of man, there is always something unreal, artificial, self-conscious; something morbid and necessarily ephemeral. Scripture is the only true, real, eternal Book.

The apostles and the Lord Himself teach us that not merely was Israel's history, if we may say so, inspired, under the special influence of God; but they teach us also that the *record* of this history is inspired, that the Scripture which narrates God's dealings with Israel is also under the special and infallible guidance of the Holy Ghost. It must be evident, from the preaching of the apostles to Jews and Gentiles, from the manner in which they decide difficult questions of doctrine and practice, from the epistles they ad-

ressed to the churches, that they believed Scripture inspired in the fullest sense, and regarded the men by whom the Word was written as the instruments, but the Lord, and more especially the Holy Ghost, as the true author of the whole organism of the Jewish record. . . .

The apostolic "as it is written" is rooted in a very deep conviction of the Divine perfection of the written Word. The whole Scripture is one organic structure; and in its minute and subsidiary portions, as well as in the more prominent and fundamental parts, the Scripture is inspired of God (*theopneustos*): the infinite and eternal Spirit reveals through the Scripture the truths and realities of God's salvation.

Hence the names of persons and places, the omissions of circumstances, the use of the singular or plural number, the application of a title—all things are under the control of the all-wise and gracious Spirit of God.

I may also add a word on the manner of quotation. Scripture passages are quoted by the Lord in the Gospels, and by the apostles not always with verbal accuracy, giving an exact repetition of the expressions used by Moses or the prophets. This appears at first sight a difficulty, and not in harmony with the doctrine of inspiration. But on investigation it will be found to confirm this truth; for here also the Spirit is revealed as the Spirit of truth and liberty. The original meaning of the Spirit is developed with increasing clearness and fullness; the Lord and His apostles quote the Scripture according to the deepest and truest meaning of the Inspired Word, and according to the new requirements of the dispensation and the condition of their hearers. The prophets themselves knew that their prophecy was above them; they therefore searched with diligent zeal what Messiah's Spirit which was in them did signify. In the fullness of the Spirit the Messiah Him-

self quotes Scripture; in the fullness of the Spirit, received on the day of Pentecost, the apostles quote and apply the Scripture to confirm and illustrate the truth as it is in Jesus, to guide and exhort the Church in her present course. This refers also to interpretation. The allegorical interpretation, if applied by man, is dangerous; because he may either be without the mind of Christ, and then he will certainly *introduce* thoughts contrary to and apart from Scripture, and his interpretation will not be the *unfolding* of the divine truth; or he may possess the Spirit, yet by reason of imperfection and sin, fail to see the true and real meaning of the Word. But when the Lord Jesus and the inspired apostles interpret Scripture it is as if the author of a book himself explains the true, real, and full meaning to those who have read it. It is authentic exposition of the original Word; an exposition which, on account of the further development of God's counsel, is more profound and luminous than could have been given at the time of its first utterance.

Above all, remember that the Lord Jesus, our one and only Master, the Son of God, who is the Truth, honoured, confirmed, and fulfilled the Scripture, and let His apostles into a deeper, because more loving, reverence for the inspired Word, and into the true and full understanding of its mysteries. Remember how Jesus referred to Scripture when He was teaching the people, or refuting gainsayers, or resisting and conquering Satan, or instructing and comforting His disciples. Remember how He appeals to Scripture as the ultimate judge, declaring as an axiom that the Scripture cannot be broken, and that not one jot or tittle of the law can pass away. Remember His questions: How does David in the Spirit call Him Lord? How readest thou? Have we not read? Remember His

references to the whole scope of prophetic teaching (It is written in the prophets, They shall be taught of God); to Moses, who wrote of Him; to the Prophets and Psalms; to the whole Scripture (the things written concerning Me); and to single words and expressions, incidents, and institutions, contained in the Scripture. Remember Christ's references to Scripture on the Cross, how the whole prophetic Word passed before His mind; and in the conviction of His having fulfilled all that by the Holy Ghost was written concerning Him, after He had said, "I thirst," He uttered that great and blessed word, "It is finished." And after His resurrection, appearing unto His chosen disciples and witnesses, He opened unto them the Scriptures, beginning with Moses, unfolding unto them His suffering, and giving and commanding them to preach, *because* they understood now the Word. "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and thus preach repentance and remission of sins in His name."

It is impossible to separate the Lord Jesus either from Israel or from the Scripture. Faith in Jesus, the true and real Jesus, who died and rose again according to Scripture, must lead to childlike and reverential faith in the Scripture as the Word of God, inspired and perfect.

On the testimony of the Lord Jesus and the apostles I receive the Scripture as God's Word. Like David, I pray that God may open mine eyes to see wonders hidden in God's Law, in the history and ordinances, recorded in the Scripture; like the Psalmist, I view the history of Israel as a parable, a symbol of spiritual and eternal truth (Psa. cxix. 18; lxxviii. 2, etc.).—Not as a critic dare I approach this Book as if it were an ordinary book, which I may hope to master and fathom.

It is above me, and I cannot exhaust its fullness; it knows me, even the hidden things of the heart, and judges me, bringing me into contact with the all-seeing God. I enter with reverence into the temple of Scripture, which, from the height of God's eternal counsel and out of the depth of God's infinite

love, beholds and comprehends all ages, and is sufficient for the guidance and perfecting of souls in all generations—praying with trustful hope that out of Christ's fullness the Spirit will minister unto me also grace upon grace.

—*Commentary on the Epistle to the Hebrews*, Chap. 14.

The I.H.C.A. Conference (Hamburg 1928)

A Soliloquy

By Dr J. C. ASTON

Pastor Emeritus of the Jerusalem Church, Hamburg, Germany

I. Will they come?

Time and place have been fixed, the arrangements made known;
And the members of our congregation have shown
That a hearty and brotherly welcome awaits
Every lover of Jesus who enters their gates.

But some dwell at great distance; some cannot be spared
From their manifold labours; some are not prepared
To pay travelling expenses; and many must feel
That some duty prevents them in spite of their zeal.

II. They are coming.

All the dangers and difficulties that we feared
Like the mists of the morning have now disappeared.
From North, South, East and West they are well on their way,
And a few have already reached Hamburg to-day.

Some are coming from Asia, and some from the West,
Some American cities have sent of their best—
Central Europe and Britain send men, and I find!
Och, sure! even old Ireland is not left behind.

III. They are here.

They are all with us now—the grey-bearded old men,
One a rabbi, the gardener, the stout artisan,
And the preachers. And daughters of Judah we greet
Who, like Mary, have sat at the great Master's feet.

To Thee, Abraham's God, who so often hast wrought
For his children great wonders, and who now hast brought
These, his children, in safety to us, we bring praise
For the goodness and wisdom that mark all Thy ways.

IV. How will they confer?

Will they talk of exchange and their banking affairs,
Or plan how to get rid of political cares?
Or are national greatness and glory the gain
That they seek by the Conference here to attain?

'Tis the greatness and glory of Jesus alone,
That inspires their proceedings, gives speakers their tone,
And makes urgent the question: "What means can we use
To have Jesus acknowledged as King of the Jews?"

V. Their conclusion?

Every Jewish believer like Jesus shall live;
Of His doings an active example shall give;
And in serving the Master and spreading His light
All the brethren of Jesus shall firmly unite.

Then for all true believers a table was spread
With the symbols of Jesus, the wine and the bread,
And the faithful received them with reverence due,
Humbly vowing obedience and zeal to renew.

VI. What then?

The Lord Jesus was present rejoicing to see,
As the fruit of His Spirit, His brethren agree
In acknowledging Him as their Saviour and Lord,
And uniting to serve Him with action and word.

And He blessed them; His truth to their mind made more clear;
To their hearts gave new courage and banished all fear;
Then renewed His command and His promise: "Go forth,
I am with you; convert every nation on earth."

VII. And now?

With new thought in their mind and new love in their heart
They go forth, in the spread of Christ's rule to take part.
But that poor little company! what can they do?
Their attempts will be vain the great world to subdue.

With three hundred—to charge countless thousands—seemed vain;
But when Gideon was captain the thousands were slain.
Little troop, forward, march, as a conquering band,
For where Jesus is captain no foe can withstand.

VIII. Finis.

God be with you, brave brothers, the banner unfurled
In Jerusalem, bear to the ends of the world.
In the battle for truth hear the Leader's voice ring:—
"Jewish guards to the front!" and "Keep close to your King!"

Who Were the Pharisees?

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

I. THE PHARISEES. — The term "Pharisee" has come to be regarded as synonymous with hypocrisy. The Pharisee is described as a person who has "stolen the livery of the court of heaven to serve the devil in." This description, no doubt, is superficially warranted by the charges brought against them in the twenty-third chapter of St. Matthew's Gospel. But a careful and unprejudiced study of the New Testament will show us that these trenchant criticisms do not apply to *all* the Pharisees indiscriminately. Thank God, there were some noble souls among them. The Jewish saints mentioned in the New Testament, namely, the parents of John the Baptist, the aged Simeon, and the prophetess Anna were followers of the Pharisees. Nicodemus, Joseph of Arimathea, Saul of Tarsus, and Gamaliel were Pharisees. Nicodemus was an honest seeker after truth; Joseph of Arimathea was "a good man and just" (Luke xxiii. 50), "looking for the Kingdom of God" (Mark xv. 43); Gamaliel was a God-fearing and liberal-minded counsellor; Saul of Tarsus, though a persecutor, was not a hypocrite. As a matter of fact, our Lord was brought up in an atmosphere of Pharisaic devotion, for Galilee was the home of the more earnest type of Pharisaic piety.* Pharisees sometimes appear as friends of our Lord; one of them, Simon, invited Him to his house; others warned Him

of Herod's plot to put Him to death. In Matthew xxiii. 1-3, our Lord recognises them as authoritative instructors of the Mosaic Law, but warns the people not to follow their example, "for they say and do not." Josephus tells us that the Pharisees were "exact exponents of the laws" (Wars I. v. 2), and "lenient in the matter of penalties" (Ant. XIII. x. 5). Ancient Jewish writers enumerate seven classes of Pharisees, of which five are either eccentric fanatics or hypocrites.* It is against the *fanatical and hypocritical classes* that our Lord utters His scathing words of condemnation. His words "are like thunder in their unanswerable severity, and like lightning in their unsparing exposure" (Plummer). They expose their formalism, casuistry, exclusiveness, punctilious observance of lustrations and scrupulous tithing of articles of trifling value, while neglecting moral obligations. These exposures were made on the Tuesday before the Crucifixion. In that week our Lord made His final endeavour to persuade the Jewish nation to accept Him as their Messiah. He presented Himself as King, "lowly and riding upon an ass." He showed His royal authority by cleansing the Temple; He performed royal deeds of mercy in healing; He argued, He discussed, He answered questions, He warned, but all to no effect. It is not in a spirit of vindictiveness or of threatening that our Lord pronounces these words, but in tenderest accents of Divine pity, with

* For an example of Pharisaic piety the reader is referred to the so-called "Psalms of Solomon" written about the middle of the Second Century B.C. For the piety of the Galileans see Talmud (Pes. 55a; Talmud Yerush. Rosh Hash. iv. 6.)

* It must not be thought, however, that such numbers represent the proportion of the bad and the good Pharisees.

the bleeding heart of disappointed love. His sacred heart yearns with mighty compassion for the misguided city He loves so well, and He bursts into the passionate utterance of these pathetic words, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii, 37). The Roman eagles were hovering near Jerusalem, and there was no hope of safety but under the Lord's wings. Had the Jews accepted Christ and His teaching, the mad revolt which called down the vengeance of Rome would have been prevented.

II. THEIR ORIGIN.—The Pharisees came into prominence *as a sect* or party about the middle of the second century B.C., but their predecessors can be traced back to a much earlier date. They were really the successors of the Reformers of the days of Ezra and Nehemiah, who aimed at keeping the Jews from heathenish ideas and practices and making them loyal to the law of their God.

Greek civilisation followed Alexander the Great in the wake of his world conquest. At his death, Palestine fell to the lot of one of his generals and eventually came under the rule of Antiochus Epiphanes. Antiochus was a determined enemy of Judaism. He commanded the Jews to give up their ancestral religion and adopt in its place the worship of heathen gods. Circumcision and the observance of the Sabbath were forbidden under penalty of death. "Pagan sacrifices were ordered in every town in Judæa,

and every month a search was made to discover whether any Jew possessed a copy of the Law or had circumcised his children. In 168 B.C. a pagan altar, probably to the Olympian Zeus, was erected on the altar of burnt-offering, and the entire Jewish worship seemed threatened with extinction." Many of the upper classes fell easy victims to this denationalising process. The more zealous Jews, however, formed themselves into a Brotherhood to resist the disintegrating tendencies of the Hellenisers. The members of this Brotherhood came to be known by the name of "Pharisees," or men who *separated* themselves from the heathen and the heathenish tendencies in Israel. They were very much like the Puritans. They were held in high esteem by the common people, and soon became leaders of the majority of the nation. During the reign of Queen Alexandra Salome (78-69 B.C.), they were the real rulers of the country, or, as Josephus puts it, "She ruled the nation, and the Pharisees ruled her" (Wars I. v. 2). They were the party in opposition to the priestly Sadducees, the successors of the Maccabean military leaders. Their aim was in daily life to be as ceremonially pure as the priests were in the Temple. The great majority of Jews were in sympathy with the Pharisees, but only about six thousand were members of the Brotherhood.

III. THE RELATION OF THE PHARISEES WITH THE SCRIBES, THE HASIDIM, AND THE ESSENES.—The Scribes were the body of Jews whom Ezra appointed to teach the Torah (—Law) to the masses of the nation. Originally they were drawn from the ranks of the Levites (Neh. viii. 7), no doubt, under the direction of the priesthood. Soon *laymen* also became proficient in the knowledge of the Law. Later, when the priests became worldly and slack in the performance of their

sacred duty, these lay scribes became the real spiritual instructors of the nation. The *Hasidim* were a small but influential party of "the Pious," who tried to practise in their daily lives the teachings of the Scribes, and insisted upon complete separation from the Gentiles. Their main concern was *religion*, not politics. They enthusiastically supported the Maccabeans in their valiant struggle in defence of the *religion* of Israel, but withheld their support from them when the Maccabeans were fighting for *political* independence. This cleavage between the pious and their former allies ultimately split the *Hasidim* into two parts; the stricter section developing into the sect of *Essenes*, the moderate section into the party of the *Pharisees*. So we may regard the Pharisees as the spiritual descendents of the *Hasidim*.

IV. THEIR VOWS.—On entering the Brotherhood each took three vows—

(a) To tithe everything he bought, sold, or ate. So we read in the New Testament of the Pharisees who "paid tithe of mint and anise and cummin," but left undone "the weightier matter of the law—judgment, mercy, and faith" (Matt. xxiii. 23).

(b) To observe strictly all the Levitical laws as they were expounded and expanded by the Scribes.

(c) To avoid association with the "common people."* This explains why the Pharisees were displeased with our Lord for associating with "publicans and sinners."

V. THE LEADING CHARACTERISTICS OF THE PHARISEES. — (a) *The strict observance of the Law*.—They held as binding both the Mosaic Law and "the traditions of the fathers." "The Pharisees," says Josephus, "had de-

livered to the people certain customary practices, handed down by their forefathers and not recorded in the laws of Moses" (Ant. XIII. x. 5). Their piety was strictly legal; the essence of religion consisted of the accurate knowledge and scrupulous observance of the Laws and traditions.

(b) *Future Life*.—"Every soul, they maintain, is imperishable, but the soul of the good alone passes into another body, while the souls of the wicked suffer eternal punishment" (Josephus, Wars, II. viii. 2).

"He who says, that the resurrection of the dead is not to be inferred from the Law, has no part in the world to come" (Mishnah, Sanhedrin X. i.). So, the Pharisees believed in the immortality of the soul, the resurrection of the dead, and future retribution. Some of them seem to have believed in the transmigration of the soul of good men (Acts xxiii. 8).

(c) *Messianic Expectation*.—They looked for a literal reign of God on earth. They expected the advent of the Messiah the Son of David, endowed with supernatural powers, to deliver the Israelites from their enemies and expel the hated Romans from Palestine and usher in an era of unprecedented peace and prosperity.* Some of them questioned the lawfulness of paying tribute to a heathen usurper. In popularising the Messianic expectation, they rendered unwittingly a signal service to the cause of Christianity. They prepared the ground for the reception of the Gospel.

(d) *Missionary Enterprise*.—They compassed sea and land in making proselytes. Proselytes to Judaism sometimes, perhaps often, became converts to Christianity. St. Paul, in his letters addressed to his Gentile converts, takes for granted that his readers

* "The Garment of an *am-ha-a-retz* (i.e. the common people) are defiling to the Pharisee." (Hulin 35a.)

* See "Psalms of Solomon" 17: 23 to the end of 18.

possess some knowledge of the Old Testament. A considerable number of such converts must have entered the Christian Church through the portals of the Jewish synagogue.

VI. SEVEN KINDS OF PHARISEES.—In the past, Christian writers had no good word to say of the Pharisees. All Pharisees, without exception, were regarded as "hypocrites." In recent years, the pendulum has swung to the other extreme, and certain scholars have made desperate attempts to white-wash the Pharisees. In doing this they have not hesitated in charging the writers of the New Testament with unfairness to the Pharisaic Brotherhood. We Hebrew Christians, on the other hand, believe that the New Testament representation of the Pharisees is strictly accurate and is completely confirmed by the testimony of the Talmud. According to this Jewish authority (Babylonian Sotah, fol. 22, col. 2; Jerusalem Berakhoth, chap IX.), there were seven kinds of Pharisees:—

1. The *Shoulder Pharisee*, who wears, as it were, his good actions ostenta-

tiously upon his shoulder (cf. Matt. xxiii. 5).

2. The *Wait-a-little Pharisee*, who ever says, "Wait a little, until I have performed the good act awaiting me."

3. The *Bruised Pharisee*, who, in order to avoid looking at a woman, runs against the wall so as to bruise himself and bleed.

4. The *Mortar Pharisee*, who wears a cap in the form of a mortar to cover his eyes that he may not see any impurities and indecencies.

5. The *What-am-I-to-do Pharisee* (see Mark x. 17-22).

6. The *God-fearing Pharisee*, who keeps the Law because he is afraid of future punishment.

7. The *God-loving Pharisee*, who obeys God because he loves Him.

Here we have the clear testimony of the Talmud that of the seven kinds of Pharisees, five were hypocrites, or eccentric, and two were God-fearing or God-loving. Is not this exactly in accordance with the New Testament representation of the Pharisees that there were both good and bad among them?

The Gospel of Christ becoming a Power in Israel

By N. RUDNITZKY.

THE Nineteenth Psalm describes the majesty of God in Nature.

The creation becomes insignificant at the magnificence of the mind of the Creator, at Whose command the sun goes forth like a powerful hero hastening to meet his bride. This sun and its creative power, as it appears every morning, is to be compared with the works of the Person of Jesus and His Gospel as they affect the Jewish heart and mind. Noiseless as the gentle flutter of the Divine Spirit, the Gospel penetrates quietly but steadily in the

susceptible mind. The most wonderful and most adorable of the provinces of God is that in the last hundred years large circles of Jewish people were, in all His dealings, brought under the influence of the Gospel. Who can look into the secret depths of God's longing soul, and to whom is the invisible hand of the Father palpable as it draws the heart to the Son? Yet the Gospel is spread abroad in all lands, and draws strong sons and daughters of Israel to the heart of their Redeemer.

A modern French author of Jewish

origin tells us very impressively how the Gospel influenced him as he read it in the quiet hours of his life for the first time, and realised the beauty of Christ.

In a Christian family of good position with whom Edmond Fleg, when he was a student, was invited to spend his holidays, the opportunity came to him for the first time to compare the strict life of his own home with the life of a Christian family. We will see what the famous author says about it himself:—

“I could not exactly express what was different to me in this family life. A harmony reigned there, different from that which I knew. I could not imagine life without the strange and tedious religious customs which were practised daily, monthly, and yearly by us at home. Here there were no rules for the kitchen, no pretentious ceremonies, no oppressing prohibitions. One went on Sunday to church, and that was all. Work, good deeds, and kindness which were scarcely practised by us, were part of the daily life here, and the light of the Living Word illuminated and enriched the moral sense. . . . The patriarchal feeling of the community which governs with us, would not have suffered such diversity, and I felt sad and repelled.” So much for the impression made by a Christian family on the mind of a Jew. Now for the Gospel itself.

Fleg spread his story abroad. “During the following winter one more book was liberated to me from Judaism. It was not my friends who helped me to make the fateful discovery. Their delicacy of feeling would not have allowed it. But I listened to nobody, for I was curious about the New Testament. I wanted to know this Jesus about whom they preached on Sunday. I do not wander to-day amidst old groves; the shop windows of booksellers who sold to me for a few pence all the sorrows of this revelation. I still remember the pang I felt in my

heart when I left the old faith for ever. I discovered I was the shepherd in the manger, I was the fisherman of Tiberias, I walked with the lame, I saw again the light of day with the blind, Lazarus' resurrection was mine, the Lord's Prayer was my prayer, the agony on the Cross my agony, but at the end of my journey I did not say, as Christ, ‘Father, forgive them, for they know not what they do.’” So far Fleg has given up his testimony for our benefit. These words show sufficiently what effect the influence of the life of freedom, which is found in Christ and His Gospel, has upon a Jewish soul.

This man reverted to Judaism later in his life, owing to a misunderstanding of the Gospel, and because of the un-Christian hatred of the Jews by so-called Christians, whose exaggerated morbid national feeling estranged them still more from the spirit of the Gospel. This sad phenomenon in the life of Christian people no longer disturbs me. The deluded victims who hate the Jews find to their regret when it is too late how disastrous it was for them and others of their opinion. It is sad that this noble man could not perceive that the Gospel had in no way estranged him from his people. On the contrary, it proved the true depth of the Jewish soul, and its recognition of Jesus Christ as the true Messiah.

This knowledge satisfactorily prepares the way for many Jews of the present day. Their voices are numerous and manifold; they radiate the light of their newly-discovered knowledge of the greatness and majesty of Jesus Christ and His Gospel. *Jews who are convinced by the beauty and significance of the Gospel.*

We welcome as a type of Jewish men and women who have recognised in the Gospel a grandeur and eternal significance, the learned and accomplished theologian and philosopher Claude Montiflore of London. About ten years

before the beginning of this century he wrote:—"Still we Jews dare, and can, neglect the powerful significance of the New Testament in the history of the world. Everyone who has seen it must admit that it is an extremely clever work; it may also be good and true. It would be very deplorable and sad if a book that has given religion to so many noble souls, and has been considered at all times and by all kinds of people, believing and unbelieving, as the greatest and finest book written, contains nothing beautiful and new. . . . Outside the synagogue Jews should read the New Testament, and make it a duty to learn, to judge, and consider it calmly. What we admire and approve of in it can never injure us nor shake our faith in Judaism; for it is Jewish in itself to admire and approve. It is a complete and profound Jewish doctrine and Jewish truth."

Let us recapitulate. About forty years ago Claude Montifiore said that the New Testament is of powerful significance in the history of the world, it has given religion to many noble souls, it is the greatest and finest book ever written, and a guide to the Jew to the completion and deepening of his own religion. We can only be thankful for this discernment, even if the full light is not yet disclosed.

Rabbi Joseph Klausner's ideas on the Hebrew life of Jesus are causing some difference of opinion among Christians, as well as among Jews. At the Conference of the "Message to Israel" (page 4) the German professors remonstrated with Klausner that his book was to be a Jewish book, it considered the Lord Jesus to be a Jew. But we think the German scholar has overlooked how very much Klausner's book is entirely influenced by Christian investigation in the life of Jesus. If the liberal Christian investigation sees the Man in Jesus, who will prevent the Rabbi from seeing the Jew in Him?

Again, even the Christian in Klausner's work is unimportant. It did not really need a Jew to write superficial views on the destiny of the Son of Man, that He was not the Son of the living God. We have enough of such books by Christians. Klausner is interesting when he writes as a Jew, and will arouse the echo of incredulity of his race and co-religionists of the last 1000 years, who were hindered from beholding the reality and greatness of Jesus. Jesus is to the Jew a great Teacher of noble morals, and an Artist in allegorical poetry. He is the moral philosopher in the highest sense of the word, to whom morality means the true essence of religion. The moral philosophy of Jesus produces a grandeur; it possesses a singular fineness and simplicity of form the like of which is not found in any Hebrew books of moral philosophy. If only the day would come for this moral philosophy and wonderful narrative to be freed from the mythical obscurity with which it is enveloped, then the philosophy of Jesus would remain always the most exquisite pearl of Jewish literature.

One realises the Jewish conception of Christ throughout the ages as a tempter and transgressor. "No," says Klausner, Jesus is to the Jew a great teacher of noble morals, who is regarded in Judaism as a saintly, revered Teacher and Rabbi, so one can imagine what these sentences of Klausner's must mean to a Jew.

The singular fineness and dependence of Jesus is a further advance to perception by many distinguished thinkers. Konstantin Brunner is considered to be a most important follower of Spinoza and his philosophy of the present day, and he has led many intellectual Jews to the knowledge of the magnanimity of Jesus, without wishing them to forsake Judaism. Brunner does not want the Jews to go into a church, but would gain an entrance in their hearts

for Jesus. Therefore Jewish people must "want Jesus back again." Brunner writes:—"He to whom Christ becomes the living form and living work, must first see and hear with other eyes and ears." We have come nearer to Him, we have come so near to the mystic Christ, how could we come to Him without growing mystical ourselves? . . . "One is your teacher Christ." This mystic is truly Christ-like, is a follower of Christ, a follower of His life and thought. After Brunner had spoken of the *inwardness* of the thoughts and words of Christ he continued:—"These thoughts are so rare, and it is so absolutely certain that they are the only thoughts by which mankind can preserve freedom, simplicity, and happiness on earth, but Christ the Lord is present and has given His example for those who follow Him."

Every unprecedented vicissitude in civilisation which we call Christian, and this present civilisation which we can call nothing but Christian, we owe to the One Man Christ. Christ, who in His human form bears the name Jesus, has become, the eternal Spirit, like a current in the sea, has lost Himself and His name in God.

Christ is exalted above the prophets. For the reason He is exalted above the prophets is that His prophecies remain quite unmixed with worldliness. With Christ, prophecies have simply nothing but their absolute purport of imperishable significance. We compare our understanding of the greatest of His followers, the Apostle Paul, according to the standard by which we judge the word and work of Jesus. Brunner could strive to understand Paul by the depth of his own impression of the Person of Jesus. It is not easy for a Jew to understand Paul. Brunner's prediction of Paul has proved so marvellous. "Paul was a Jew," says Brunner, "and by his first turning to Christ a real Jew. In order to be able

to accomplish this he was obliged to turn against Pharisaical Judaism, and to deny his own Pharisaical view of the world, and make good again. He knew now, not the Pharisaical impersonal Judaism bound by tradition, but that the mystic, prophetic Judaism placing itself upon the profound Personality of the One Person was the absolutely true Judaism, and because he felt the heart of this Judaism, this spirit of truth was quite manifested in Christ's overpowering and divine personality, that now God's Holiness is made manifest without assistance of laws (the Thora, as the Pharisees teach it), but testified through the law (the true Thora and the Prophets) (Romans iii. 21). So now he contrasts the Christ of mankind against the whole tradition of the Pharisees, as Christ Himself with His own Person had opposed them, and by this means had become the Prophet of the prophets, so that His words mean no more now. "Thus says the Lord." "But I say unto you." Paul puts this Christ before the whole Pharisaical Judaism as the actual fulfilment of the true Judaism against the perverted Judaism, as a safeguard against damnation, and knew from henceforth no other love than the love of this true Judaism through love for Christ, Who was to him "the place of God. . . . Christ is the fulfilment of the Law." Christ is the fulfilment of prophecy; now the time has come for Judaism to fulfil its Messianic destiny among the nations. Now true Israel will be formed of all true Israelites throughout the world. . .

It only requires repeatedly to impress upon one's mind these sentences of Brunner to understand that here we have a testimony of the direct presence of Christ and freedom of St. Paul. The words among Jews and Christians of a man with the subtlety of mind like Brunner, to whom Pharisaical Judaism was no distant ideal, are solid reality

which lead to the test of their inclination.

Agreeing with Brunner on the main points, but differing from him as to their practice is Moritz Friedlander, of Vienna. He is a man who possesses a most incredible knowledge of Judaism, who has devoted his long life to the investigation of post-biblical Judaism and early Christianity, and this in true Jewish fashion, for the love of the subject, without being forced to do so as a profession. Moritz Friedlander, holding a distinguished position in Vienna in social and religious Jewish life until his death, openly ventured to talk of the power of the sufferings of Christ. He called upon his brethren to remember the best of Judaism, and its sanctifying and quickening springs.

"Judaism," says Friedlander, "the Judaism to which the world has nothing more to offer, becomes a dead weight, and forms a rock for continual attacks, and will be so to them until they again realise and rejoin the threads of deliverance which were severed by Pharisaism, by the prophets. The Gospel of Jesus will again roll up the Messianic banner in the sense of true Judaism, and in the spirit of the new time. We have once triumphed over these signs, and we can again arise."

One calls to mind a time in the Jewish history of the seventeenth century when the Jews acknowledged quite frankly the secret of their union with Christ and His Gospel without being excommunicated, or being expelled from their people.

Spinoza did not go so far with regard to the effect of the spirit and the doctrine of Jesus as his own more conscientious and talented disciple Brunner goes, although he was excommunicated and expelled from the Synagogue at Amsterdam. Yes, these are wonderful times in which we live, although the Jew as well as the truest Christians little realise what is taking place in Jewry.

In reply to a challenge that his controversial writings on the faith might cause evangelical Churches throughout the land to join up, *Rathenau* answers with very characteristic words:—

"Perhaps you have read my books, then you know that I stand firmly by the Gospel. Whilst you now demand the entrance of the Jew to visible Christianity, you imagine to yourself, silently and as a matter of course, them entering the membership of a State Church; I will not make it superficially easy, when I ask which Churches were meant, but I will try to sink the ideas of a Church to correspond with its religious ideas."

I distinguish the organised Churches by the pure assembly of the Faithful. These can, if they receive and carry a sound faith, be described at once as a community of saints, better still as the Blessed Saints. She is free to establish her doctrine, the symbol of her Prophet and Deliverer." I break off here, only to add that, had Rathenau not been assassinated, he would have called to life far-reaching evangelisation among Israel in his conception of the Gospel. Preparations had been concluded, as I know on good authority.

On a small scale this happened through Konstantin Brunner and his colleagues. His book on Christ has exercised increasing power for Christ among the educated classes, especially among the Jews in Austria and Hungary.

We should allow the Stockholm Professor, Rabbi Klein, to say a few words here, but we must refrain. Perhaps his works are known to most of our readers, and especially his love and enthusiasm for Christ. Attention is called to his work on St. Paul, which was published by his wife after his death, so that those whom it interests may order it. The same will be found in my pamphlet, "The Attitude of the Jews to the Gospel," with still more detailed evidence of the names

already quoted, and also by Professor Klein.

It is a well-known fact that the Jew now, more than ever before, apart from those living in Russia, Poland, and the south-east, visit Churches and lectures either openly or secretly, which deal with the question of Christianity. Neither should this circumstance be underestimated, and still less remain unheeded.

The manner in which the defenders of Jewish philosophy illuminate the Person of Christ, the useful teaching of His Gospel, as well as that of the Apostle Paul, stands out as a significant token of the irresistible power of the Gospel.

Next to avoid the error which has devastatingly worked in the past century, and partly in the present, namely, the illusion that the Gospel gives the Jew a strange spiritual power and the knowledge of Jesus is synonymous with anti-Judaism. Edmond Fleg committed this error, as we saw in the beginning, and it was fatal to him.

The newer apologists of Judaism or of the Jews clearly find that the Gospel is no foreign body of Jewish spiritual life. The well-known author, Max Brod, describes Paul as follows :— "Are the terrible pitiless words which Paul flung against the sorcerer Elymas, the menaces against the Jews, early Christians, and wavering congregations, or the ardent struggle in which he unyieldingly severs himself from John Mark documents of a time which was already uplifted by the sufferings of Christ, and *was in grace*, so let us judge how it happened that this ardent heart was softened by heavenly influence. Nevertheless it is strange that his ardour from the very beginning was united with such a burning desire for love, yes, he really aimed at love and tenderness as his goal. For what he desired with the most secret strength of his soul : to be a prisoner, to be able

to cause happiness, to have comforted faces around, grateful eyes joyfully released from unspeakable pain, burning with godly love, looking up to him. That is what makes his power sweet, this noble, manly attribute, to bestow love and to receive gratitude for salvation. This he felt to be his burning desire. It was impossible for the Jews in the past century to obtain such a glimpse into the soul of the Apostle, and still less had they the courage to acknowledge the greatness of his soul, as the fruit of the "life of Jesus," and to attribute his conversion to Christ as "softening heavenly influence."

The words of a former Zionist leader sound like a suppressed cry of pain, as he puts in the mouth of the Jewish youth the words, "What Christianity is I know, now tell me what is Judaism?" When a Christian utters the two words "Jesus Christ," he has not only a programme in his hand, but everything, like itself with its depth and breadth, beginning and end. Did the Jew say "Moses," he had a powerful reminiscence of a great ideal life, had he not?

Is not this appeal for the preservation of Judaism and its attributes at the same time a confession of the unique quality of the Gospel and its saving power? At the same time also an appeal to us Hebrew Christians? We must allow the peculiar qualities inherited from Christ to shine through, so that we, as sons of Abraham, may be found in Him, Who is the Soul, the Glory, and the Holiness of Israel, the Jesus Christ of our people, and the King and Saviour of the Race.

But as the renewed power of the Gospel has gripped the life and thought of the Hebrew Christians, so God will give further testimony to Jews who love Christ. And this is the testimony : God has given us eternal life, and this life is in His Son.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



THE PRESIDENT OF THE LATVIA H.C.A., Rev. P. SMOLJAR, HIS WIFE AND CO-WORKERS.



STUDENTS PREPARING FOR THE MINISTRY.



Communion Address

at the International Hebrew Christian Alliance Conference,
Hamburg, July 1928

By Rev. Dr A. FRANK, President, H.C.A., Germany.

"IT IS FINISHED"—Job xix. 30.

THIS expression of victory is only one word in the original: "finished." The numerous books that have been written, and the countless sermons that have been preached in order to explain this word, have not exhausted its meaning. This word contains an ocean of comfort, peace, and blessedness. We too shall endeavour to draw some blessings out of its fulness. This word means—

Firstly, that Christ has finished His work of salvation for us.

Two paintings on the same wall illustrate the fact that Christ has rendered a sufficient sacrifice for the remission of sins.

One picture shows the Saviour on the Cross. The other represents the sacrificial service in the Temple. The bloody sacrifice is on the altar. The priest kindles the fire, but the smoke does not ascend towards heaven, but rather falls to the ground.

Thereby the artist indicates: the sacrifices have lost their meaning and efficacy since Christ died as the Lamb of God. "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 7).

The Lord's Supper verifies this glorious fact. "And He took the cup, and gave thanks and gave it to them, saying, drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins" (Matthew xxvi. 27, 28).

"Drink ye all of it." This gracious offer of forgiveness and salvation is for everyone.

Again, Christ Jesus has not only removed the stain, He has also *paid the debt* incurred by us, inasmuch as He fulfilled the law, did the Father's will, suffered and died on the cross.

Six hundred years before that event took place the inspired prophet foretold the sufferings of Christ and their effects. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed (Isaiah liii. 5).

In Christ's day it was the custom, when a man paid his debts, he nailed the receipted bill on his door, so that everyone should see the debt had been cancelled. Christ Jesus did the same. He has blotted out the handwriting that was against us, and nailed it to His cross (Colossians ii. 14). We are therefore free from condemnation, and we are also made righteous in Christ, the crucified and risen Saviour.

Once more, Jesus Christ has opened the way of access to the Father.

"Your iniquities have separated between you and your God" (Isaiah lix. 2). This was symbolised by the veil that hung between the most holy and the holy place in the Temple. Many an Israelite longed to unburden his heart, to see God's face, to have access to the mercy seat. But only the High Priest, and that only once in the year, on the Day of Atonement, not without blood, was permitted to enter the most holy place—into God's presence.

But when Christ hung on the cross,

probably at the moment when He uttered the word *finished*, the veil in the Temple was rent in twain, from the top to the bottom.

This indicated that the way to the mercy seat was free, the way to the Father's heart is now open. God in Christ had reconciled the world unto Himself. We can now come boldly unto the throne of grace, to obtain mercy and find help in time of need (Hebrews iv. 16). We have now fellowship with the Father, and with His Son Jesus Christ.

To this fellowship our Saviour invites us to-day. He desires to unite us more closely with Himself. As the elements, bread and wine, when partaken of, will be part of our body, so will Christ be the bread of our lives. He will dwell in us, to impart to our souls His spirit, gifts and graces, His very life.

And further, this Communion is also to unite us, who are His followers, closer with each other, that we may be one, as He is one with the Father.

Secondly, the word "finished" means also that Christ will finish His work in us.

The sacrifices of old could not make the worshippers perfect. At best they only reminded them of their sins and were merely shadows of good things to come. Whereas Christ—blessed for ever—covers all the needs of our nature, for He is made unto us wisdom, righteousness, sanctification and redemption (1 Corinthians i. 30). He can make us perfect.

I know an estate which for years was used for hunting purposes. There were swamps, the fields overgrown with heather, the trees were uncared for, and brought no fruit. An able man bought the property. After years of hard work the place was transformed into a model farm.

When Christ began His work in us, our hearts were in a similar uncultured, neglected condition. Much had to be

removed and renewed. By God's grace we are not what we once were, when we lived without Christ, yet there are still tendencies that need to be changed or checked. We therefore come together at this Conference to have fellowship with each other. And now we expect a special blessing through this sacrament. The Lord will graciously further His work in us. He will enrich our spiritual life, He will transform our hearts into a garden, where fruits of the Holy Spirit can ripen. He will ultimately finish His work, and on that great day will present us to the Father without spot or wrinkle, or any such thing, holy and without blame to the honour and praise and glory unto Him who has loved us and bought us with His precious blood, kept saved and sanctified.

Thirdly, the word also means that Jesus Christ will finish His work in the world.

The prophet Jeremiah was heart-broken about Israel's desperate—as he thought, hopeless—condition. To comfort him and to revive his hopes, Jehovah led him into the potter's house. The prophet writes:—"I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? Saith the Lord, Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jeremiah xviii. 3-6).

We are grateful for the wonderful work the Lord is doing amongst the Jews. The attitude of many of their leaders towards Christ is quite different from what it was, say, thirty years ago. And many Jews have accepted Jesus as their Saviour, of which this conference is a witness.

Yet we know that about half of the Jewish nation is still in the bonds of superstition, and the other half has severed itself from the Synagogue, is without any faith. But Israel is in God's hand, as the clay is in the potter's. And Jehovah has pledged Himself to it. The time will surely come when He will do with Israel what He did with Jacob at Peniel, and what He did with Saul on his way to Damascus.

Then the Jews will humbly confess their sins, glory in the cross, and crown Jesus Christ King of the Jews. They

will then say: "His blood, the blood of the new covenant, come upon us and upon our children, to pardon, to shield, and to bless us."

Then the Jews will be Christ's joyful, faithful servants. Nations will be born in a day. Then the kingdoms of this world will become the kingdoms of our Lord and His Christ. The earth will be full of righteousness, peace and holy joy. Then Christ will say once more "*It is finished,*" and the angels will sing again: "Glory to God in the highest, and on earth peace, goodwill toward men."

Jews in British History

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

"A Ruler without a throne,
A Prince without a sword,
Israel follows His guest;
In every land a quest,
Of many lands a lord,
In no land King is He."*

So sings an English poet concerning the Jewish race, and its many wanderings, its influence amongst the nations, and its own position—that of a "guest," a welcome or unwelcome sojourner, in every land, but nowhere really quite at home.

Now, Jews have been "guests," invited or uninvited, in every civilised or semi-civilised country of the world. For some time before Haman's days, Israel, as a people, was "scattered abroad and dispersed." There have been Jews under the Romans. Before that many a Jew's heart ached when, by the rivers of Babylon, he thought of Zion; Israel felt the cruel oppression of the ancient Egyptian

Pharaohs; and if Hannibal himself was not altogether a Semite, there were Jews living in the ancient city and republic of Carthage.

There have been Jews in Spain, in Gaul, in mediæval Germany, in the Ghettos of Papal Rome. "In Poland in the sixteenth century, the Jews represented the Middle Classes, and were both well respected and learned in Hebrew. . . . But this happy state of affairs did not last after 1648, when the Cossack Persecution began." And from the days of Peter the Great (1672-1725) until the abolition of the Tzarist system of government in Russia in 1916-17, there have been Jews in the lands of the Slavs, mostly under oppression.

There are to this day Jews in Cochin, India; and they are there by right of a Charter which "can be fixed at about the year 750." Another tribe of Eastern Jews has for very many years existed in China. Probably these are a part of the ten "lost" tribes exiled by Shalmeneser, and who, according to

* A Kipling Anathology; page 185, 2nd Ed.

the Cochin History Roll, migrated through Media and Persia. There is a theory that the "lost" tribes of Simeon, Ephraim, and Manasseh settled in the country of the Chazar Tartars, and that the royal family in this great Tartar tribe were Jews, and that the *Chagan* (or king) of the Chazars was always chosen from this Jewish stock.

It is also a fact of historical interest, to Americans more especially, that among the various discoveries of the fifteenth century, none is more intimately connected with the Jews and their history than the discovery of the New World. Indirectly and directly, the Jews contributed to the success of Columbus' expedition; and among the members of the expedition several were of Hebrew blood. Of these there may be mentioned Luis de Torres, who understood Hebrew, Chaldaic, and some Arabic, and who was to serve Columbus as interpreter. The surgeon of the expedition, Marco by name, was a Jew, and the ship's doctor, Bernal, was also an adherent of Judaism. And, by all accounts, the first European to tread American soil was the aforesaid Luis de Torres.

Jews, Jews, everywhere! "In every land" (more or less as "guests") But the presence of members of the Hebrew race has, perhaps, never been so marked and so interesting a feature as in English history.

Now, when did Jews first come to British shores? There is a persistent tradition that three hundred and twenty years before the birth of Jesus, a highway had been opened between Britain and Syria by the trade in tin. "The voyages of Phœnician merchants, encouraged, probably, by Israelitish commercial enterprise, were preparing the way for the coming of the Gospel of the Great Jew Himself, the Son of God, in the later days," says a writer.

Be that tradition as it may. There is, however, one thing we may easily

well believe—that in the Roman legions stationed in Britain, there probably were many Christian Jews, outcasts among their fellow-Jews; and that these Christian Jews were in all probability among the very first followers of the Messiah who brought the glad good news of salvation to the British Isles.

Mr Ernest G. Atkinson, of the Public Record Office (to whom the writer is also indebted for other information in this article) has brought to light an interesting piece of evidence, showing that there were Jews in England during the Roman period.

Towards the close of the seventeenth century, says Mr Atkinson, whilst some men were digging at the foundation of a house in London, in Mart Lane (a trading centre of the Romans, now called *Mark Lane*), a strange Roman brick, the keystone to the arch of a granary vault, was turned up. On one side of the brick there was a bas-relief, representing Samson, the well-known Bible character, driving the foxes in a field of corn.

It is only Old Testament-loving Jews, engaged in the corn trade, who at that period of British history would have known of Samson and the story of his escapade by the aid of foxes, in the cornfields of Israel's enemies, the Philistines (see Judges xv. 4-5). "Thus," as Mr Atkinson puts it, "we have the highly civilised Roman and the equally civilised Jew in England, at a time when our . . . forefathers were ranging the woods and swamps of our island in . . . suits that were not tailor-made."

II.

There is certainly no want of evidence that after the Roman legions left the British shores, never to come back again, Jews stayed on; and that, until their expulsion in 1290, the Hebrew

community in the British Isles was fairly numerous, and also prosperous. Such evidence as we have are based mainly on the Public Records of the British realm. Those records range over a period of more than a thousand years; and for continuity, beauty, and state of preservation, are perhaps unequalled by the State Records of any other nation. And spread through these archives are authentic and important facts for the history of the Jews in Great Britain. Here are some of them :—

In the eighth century, Ecgberht, Archbishop of York (735-766), brother of the King of Northumbria, enjoined : " Let no Christian . . . be present at Jewish feasts."

In A.D. 833, a Charter, granted by Witlaf, king of the Mercians, to the Monastery at Croylands, proves that at that time Jews were owners of considerable property in Britain, and even endowed Christian Institutions. Probably some Jews in Mercia were fervent believers in the Lord Jesus.

There are also several Jewish names mentioned in Domesday Book. There is a Manasses (Hebrew, *Menasah*), who owned land in Oxfordshire; another Jew by the same name who lived in Dorsetshire; a Salomon who had land in Yorkshire; another Salomon in Bedfordshire. There was an Isaac in Norfolk, and another Isaac holding land under tenure in Suffolk; and also a David holding property in Dorsetshire. There was also the famous " Aaron of York."

During the reign of William the Conqueror, Jews were the owners of some of the principal " houses " in Oxford. Their " houses " (or schools) were named " Moses Hall," " Jacob Hall," and " Lombard Hall."

On the Forest Roll of Essex for Edward the First (1277) is the earliest dated sketch of a mediæval Jew. On

his dress appears the badge which every Jew was obliged to wear.

A little earlier, under Henry I., the Jews increased considerably in numbers and also in influence. Their chief strongholds were London, Lincoln (where, until a year or so ago, there could be seen the well-known " Jews House "), York, Norwich, King's Lynn (where there is a very old Jewish cemetery, visited and inspected by the writer of this article quite recently), and at Stamford.

A most interesting case of a Jew's conversion to Christianity arises out of a statement on the Patent Roll for 13 Richard II. (part 2, m. 29), under date 14th November 1389, about a certain Richard de Cicile, a Hebrew convert, who was baptized by the then Bishop of London, in the presence of the King, at his manor of Langley (*i.e.*, the present-day King's Langley, county Hereford). " Cecile " is a frequent variation of our modern Cecil, in the old Public Records. Is it possible that the British Cecil family, like Disraeli, is of Jewish extraction? It seems very likely. For in a further Patent Roll of Richard II., under date 14th December 1389, the same incident of that baptismal service is related, and also that the King took further personal notice of the said Richard de Cecile, by granting him an annuity of £10 (about £200 in our present money) "*for his life, in aid of his support,*" as the Royal Patent Roll puts it.

In the sixteenth century there were among the notable Jews in England Queen Elizabeth's physician, Rodrigo Lopez, and P. Ferdinandus, teacher of Hebrew at Cambridge.

In the next article we hope to pass on to the days of Oliver Cromwell and the great Dutch Jew, Menasseh Ben Israel, and subsequent British Jewish history.

(To be continued.)

"I Seek Him"

By REUBEN BRAININ.

"The following passionate heart-cry of Reuben Brainin appeared some time ago in the Yiddish daily, *Der Tog*, from which it is here translated. Brainin, as our readers know, is regarded as one of the leading Hebrew *litterateurs* of the present day. He is also Honorary Vice-President of the Zionist Organisation of America."

OVER oceans, over distant lands,
in the East and in the West,
I wandered and sought Him.

I sought Him with seven lights, the expected-One, the hoped-for, the great Man-Jew, the central personality of our nation. He, the romantic, the mystic, the enchanting personality whom I have sought with life-long intensity of yearning. I sought ceaselessly—and did not find Him.

Again and again I sought; I did not lose my hope, because it surely cannot be that our generation is so orphaned.

I sought the personality who embodies and symbolises in Himself the universal Jewish soul, the Jewish personality who embodies in Himself our great past and our yet more glorious future.

I sought Him in the East, and in the West, amongst all parties, amongst the upper as well as the lower strata, to the right and to the left.

I stretched forth my spirit, the "attennæ of my soul," in all directions. But the expected, the central, the redeeming Jewish personality did not reveal itself to me.

Perhaps I am short-sighted; no doubt I sought wrongly; I did not properly conceive. Possibly I brushed past Him—that yearned-for personality, and failed to recognise Him. No doubt the trouble lay in me; too critical, perhaps, too analytical, too full of doubt—too great are my demands . . .

Yet I cease not to ask deep in my soul, "Where art Thou, Thou, the great, the central, the redeeming per-

sonality; Thou who hast the God-power to enchant us all and to draw everything which is yet spiritual, ethical, æsthetic, beautiful and good in our nation to Thyself, and to unite us in one great flame, in one great redeeming deed—where art Thou?

"Where art Thou, Thou, the noble, the might Jewish personality who hast absorbed into Thyself the eternal light hidden in our spirit-treasures, those bright sparks of the universal soul? Thou from whom streams forth wisdom, comfort, and hope, goodness and exaltation—where art Thou, great Brother, where art Thou, great Teacher, Leader and Fulfiller—Thou whom I have sought all my life long?"

Ordinary and intelligent Jews, clever, and overly-clever Jews—of these we have enough, yea, more than enough; I came across them in all countries. We are also well represented by Jews of genius in the scientific, artistic, and literary domains. Jews who have brought about revolutions, who have left their mark on world-politics, science and the arts—I met all these in my wanderings through the world.

But where is the central Jewish figure, the Jewish greatness? Where is the prophetic, the guiding, the redeeming Jewish personality? That personality who absorbed in Himself the thirst, the urge for redemption of the whole creation, of all generations?

Where is that personality who symbolises the historic conscience of our people? I seek Him still.

I seek the great Jewish personality,

the eagle-nature, free of every vestige of prejudice, not bound to any temporary party or social wing, the cosmological Jewish personality who is full of righteousness. I seek the highest righteousness, filled with truth, to whom every Jewish soul is more precious than His own life.

I seek not the superman, the Nietzschean superman—not him do I seek. Him we do not need. He cannot be the redeeming spirit for us. The superman, if such there be, can also be a Lucifer, a Mephistophile, a catastrophe for us.

I seek that great Jew who grew out of the people and with the people, suffered with it, and for it—grew up with the people—and above it. Is great, and knows not that he is great. Is radiant, and knows not that He is full of light and illumining power. I seek to discover Him who has not discovered Himself.

I seek not the *Nozir*, the sanctimonious, the solitary, the exclusive; I seek not the holy, the living-dead man—I seek the Man-Jew, Him who

can tell the truth, the whole truth, the purest truth; tell the truth to right and left, the truth to those who sit above and to those who sit below—even in the deepest depths.

I seek Him who can liberate us from our littleness and from narrow politics, who can, with one sweep, lift us and tear us free of the shocking, impure social atmosphere, from spirit-deadening party machinations and the tyranny which lowers and demoralises.

I keep on seeking the great Jewish prophetic personality, who is able to draw to Himself the Jewish youth, light in their young hearts a holy flame, vivify their fantasy, their vision-treasures. . . .

We all seek, we all expect this Jewish personality.

Our hope is not yet lost !!!

—From *The Mediator*.

[This is the longings of the true Jewish heart. Christ alone can supply this want. Will Christians help Him to do it?—EDITOR.]

The Religious Position of the Jews in Hungary

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Dr DESZO FOLDES.

IN the first place I would ask the delegates not to expect too much from me in the way of a serious and detailed report describing the whole position of Judaism in Hungary, for it is only essential in my mind that you should learn the range of ideas and the inner motive of our movement in Hungary, and that you should get a glimpse of what has really moved us to adopt the plan, and make the Gospel and the sufferings and redemption of Jesus Christ known in Hungary by

means of an "Alliance of Hungarian Hebrew Christians."

We must not forget that as soon as we speak about Christianity, Christian movements, or development of Christian thought, or wish to go deeper into these subjects, we are immediately faced with the problem of concerning ourselves with Judaism and other Biblical questions, for considering Judaism and Christianity from the point of view of belief, in my opinion these two form an inseparable unity.

These considerations induced me to choose this subject, and to tell you something of the religious position of the Jews in Hungary. I believe our observations will confirm the respective position of the Jews in Hungary, and might give us a model for our Christian lives.

And now I would like to emphasise the facts of our real subject, that Hungarian Judaism in the past as well as in the present exercises a much greater influence on the ethical and religious development of all the Jews in the world as practised to-day, than we dare to expect from the proportion which the Hungarian Jews compare with the rest of Jewry. Hungarian Jews in the past have always had a large contingent of famous Rabbis and leaders, as well as specific theological Jewish knowledge, and have also excelled in other branches of learning.

In the short time allotted to me I will not give you many names, but I would like to mention some of those which are very familiar in Europe, as, for example *Moses Schreiber*, known by the name of Chasom Sojer, formerly Rabbi in Pressburg; *Wilhelm Bacher*, very learned in Midrasic literature, the world-famous genius; *Ignaz Goldzeiher*, one of the greatest Orientalists; and the explorer, *Herman Vambere*.

Besides, we must bear in mind that Hungary forms, on account of its geographical situation, the link between East and West. That here the aim and endeavour of Eastern Talmudical Judaism is still undisturbed by modern culture. But those who direct the thought of modern Jewry stand nearer to Christianity because influenced by Western culture.

These considerations are very important for us, and make it our duty to measure the religious events and development of Hungarian Judaism with fitting signification. To submit the religious position of Hungarian Judaism

to a thorough consideration, we must take note of political events which occurred in Hungary after the war. These events influenced the position of Hungarian Judaism very considerably, and they still continue to have a deep influence on Hungarian Jews, as you may know, for they have raised again the so-called Jewish question which has been dormant in Hungary for ten years.

Now I would like to acquaint you quite briefly with the past in Hungary, for we can only understand the present by observing the past.

Real authentic historical documents found in Hungary state that Jews lived there before its conquest by Magyars, also towards the end of the ninth century A.D.; further, there are the verifiable historical notes that have played an important role in this land of conquering Magyars, some of whom believed themselves to be descendants of the conquering armies of Cæsar, which, as you know, were left behind with their heathenish belief, and many among them accepted the Jewish faith.

The Magyars themselves were at that time still heathens, and first accepted Christianity in the year 1000 A.D. We learn at all events from the historical documents that Jews lived in Hungary when the land was so named.

The position of the Jew in Hungary in the Middle Ages can be confirmed with certainty by the authority of the historical documents, so that these documents were an essential advantage to all the countries of Europe.

Those descended from the house of the founders of Hungary, of the prince Arpad and the ruling kings until 1301 always accepted the Jews, and in the year 1214 the reigning King Koloman, who was a lover of books, conducted a crusade throughout the land against those who plundered and oppressed the Jews, and drove them out of the country.

During this time the Jews in Hungary earned their living as farmers, tradespeople, and pedlars, and we believe that until the beginning of the Turkish rule in 1526 they lived undisturbed, and with few exceptions were able to practise their religion freely. Until the year 1526 Hungary was a bulwark of Christianity against the assailing Turks.

In this year after the bloody, and, for Hungary, disastrous battle of Mohac, a part of the country for the next 150 years came under the rule of the Turks, and in the remaining part of Hungary the Hapsburgs came to the throne.

Under the rule of the Hapsburgs the condition of the Jews was less favourable, and it is strange that their condition grew worse as the country became more civilised, particularly in the west, where there was a higher degree of political culture. The sound liberal, chivalrous mind of the Hungarian people has been able to overcome this western reactionary influence..

There was in Hungary persecutions of Jews between the sixteenth and seventeenth centuries, but they were by no means so horrible and so frequent there as in other European countries.

It is true that the Jews in Hungary enjoyed in the course of their whole history a relatively favourable position. Certainly, they were not allowed to share in the rights which freedom affords, which we who are living in modern times regard as sociable preliminary conditions of progressive and civilised development. However, we must take no offence, since we know that slavery still existed at that time, and all rights were exclusively in the hands of the nobility, so it was not to be expected that the Jews should have equal rights with the nobles. The events of the last century, and especially the struggle for freedom in the year 1848, developed the condition of the Hungarian Jews. Hungary fol-

lowed the leadership of Ludwig Kossuth and his colleagues, who were so highly respected and honoured in England and America. A great deal is due to Ludwig Kossuth and his followers, amongst whom we must especially mention Franz Deak, for the contribution which they made towards freeing the Jews from the condition of political subjection during that century. The political freedom of the Jew in Hungary, as well as in all other countries, was of extraordinary importance for the social and civilising development of the Jew. Hungarian Judaism, which had existed until now in rigid conservatism and civilised seclusion, often even in spiritual darkness, now reverted with the cessation of political oppression to modern knowledge and culture, and demonstrated their appreciation by every effort to give practical proof in all spheres of intellectual and domestic life. This sudden change and unforeseen contact with Christian knowledge and culture has altered to a great degree the Jews' ideas of the world, his consciousness of life in general, and his perception of Judaism, and in this way an undoubted religious indifference was brought about. The Jewish youths, who were now allowed to start their education in intermediate and high schools, and to work unrestricted in all ways, were thrilled at the new possibilities and points of view which opened up before them in the place of the old beliefs and traditions. The Jewish belief and the traditions of the Talmud which had taken root through the centuries, of which they gave practical proof by the minutest observance of all rabbinical and statutory orders, lost their power.

The religious intellectual development of the youth was decided on by the study of the Talmud. The exclusive domineering influence of the Talmud ceased with the political freedom of Judaism and the ship of life of

a great part of the Jewish race, which until now decided its own course, lost its compass.

Hungarian Judaism developed its religious life in the same way as the rest of the world. It separated the uniform supply of orthodoxy under a freer rule from superficiality and ceremonial of the less dependent group which had organised the so-called neological *status quo ante* community.

In the Diaspora the Jew aimed at living a spiritual life of faith, the Thora helped him to cement this. Until now there could be no question of a combined organisation, of a friendly Church alliance among the Jews such as had taken place during that century among the Christians. Every Jewish believing community, "Kehilla" was completely self-supporting, and *de jure*, as well as *de facto*, independent of all other Believing communities. The undeniable existence of a spiritual guidance in Judaism did not really rest on any such juridical or organised basis, but exclusively on voluntary acknowledged authority and the high value of pure conduct of the learned prominent leaders of Israel. With the zeal of the right of freedom for the Jews in Hungary the so-called emancipation, the Jews realised that the problem ahead of them in view of their relationship to the government on the one hand and their fellow-citizens of different faith on the other hand, that they must provide a programme and organisation of their own.

In the year 1868 Baron Joseph Eotvos, Minister of Public Worship and Instruction, who was friendly disposed towards Judaism, issued an appeal to Hungarian Jews in the name of humanity and enlightenment to provide a central organisation for the cultivation and preservation of their community interests. This central organ was provided, and the religious community organised itself into orthodox bodies,

neologists, and so-called *status quo* communities. The distinctions which were expressed by these different denominations were not classed as the different divisions that arose in the Christian Churches; Jewish bodies did not differ in the essentials of religion, and dogmas do not oppose each other as the Roman Catholic and Protestant theories of faith do, but groups were only known by their names, in certain questions, especially in questions relating to the need for the reform of public worship, of fasting and other traditions, and those who turned away from them.

The fundamental distinctions, which were living beliefs in the heart of the Jewish people and moral worldly conceptions were not expressed by these sects. The division of the Hungarian Jew into orthodoxy, neology, and adherents to the *status quo* communities implies no difference in theories of belief. Nevertheless we can confirm that there is a difference in the way in which the groups cling to this faith similar to that in Christian Churches, but this has not been developed.

It is evident that no one was satisfied with this arrangement, to give expression to the various spiritual elements alive in the Jewish soul. We must strike much deeper if we wish to draw a faithful picture of the religious position, and longing and striving in the religious development of the Hungarian Jew.

We must confirm the sad fact that Hungarian Judaism as well as Judaism in general all over Europe shows in the last ten years with regard to religion a distinct weakening.

We find amongst these groups on the one side an orthodox conservative intolerance against the flood of modern culture, and combating higher Christian thoughts, and convulsively clinging to their old established views; on the other side there exists an enlightened

body of intelligent Jews who, after they have thrown off the fetters of Talmudism, grown inactive through time owing to the progress of culture, and when they have progressed intellectually, economically, and socially, unbelief and atheism more and more pursue their course, and they still further lose their association with Jewish religion and the Jewish nation.

As great towns with wonderful architecture and high buildings quickly spring up, where a century ago only small tumbledown huts were standing, so among the Jews we find next to the old, obstinate, clinging fanatical group, others who willingly neglect their traditions, push Jewish affairs of faith and politics on one side, and are filled with the most radical and ultra modern ideas. Next to religious fervour, to sincere and complete surrender to the Jehovah of the New Testament, next to an obstinate clinging to the Jewish historical spirit and to the Jewish race, we find representatives of a religious indifference, of a comprehension which completely keeps them from every practical proof of religion, and who occupy themselves essentially with the practical questions of life.

On the one side there is still the encouragement and authority of the Talmud and of the Thora, neglect of all other religious rights, beliefs and branches of knowledge, and on the other side a complete aversion to everything that is Jewish, a disregard of the Talmud, of the Bible, and of all Jewish literature, and among them there are even men who desire to know nothing of religion, who consider religious life, and the practice of the precepts of faith, the study and pursuit of religion as something subordinate, inferior, and incompatible with the spirit of the age, and that only serves to delude the still unenlightened masses of the people,

and to keep them in spiritual darkness.

Also on the one hand we have a class who, after social and political oppression was lifted, neglected all through the century the study of worldly knowledge, art, and domestic economy, and turned in the other direction to practical proofs and highly esteemed economic and civilised progress in general, but completely neglected Judaism as a religion; on the other hand a cold narrow orthodoxy, boring deeply into the Talmud, tradition, and often into superstition, who rejected all progress and reform, and, of course, would not hear anything of Christianity or Jesus Christ, who repulsed every approach of the teachers of Christianity, and opposed their views from beginning to end.

We see a Judaism which completely separates itself from its people and its religion, which no longer believes in anything; the Jewish problem so far as it affects his own person goes from his mind, so that he turns his back on the sorrow, destiny, and sentiments of Judaism, and strives to shut completely out of his own train of thoughts the ideal world, and questions of the future of the Jewish people. This deflection happens inwardly to many, through the cooling of their Jewish belief and the interest and spiritual sympathy with the fortunes and misfortunes of the Jewish people, to others who outwardly accept Christ and turning to Christianity. Baptism often causes the latter completely to forget their Jewish descent, and where possible to break off connections and old associations which might remind them of the Jewish people.

In Hungarian Judaism this process is a feature of those who have abandoned the Ghettos owing to the inauguration of political freedom.

(To be continued.)

The Book of Genesis

By Sir LEON LEVISON.

THERE is a tradition among the Jews that God at first visited the Gentile nations, and offered them each in turn His revelation, but none of them paid attention, then He chose the Jews, who, of all people, accepted His laws and Commandments. Thus it came about that the Hebrews were made the channel through whom the Bible was to be given to mankind. The Bible was to become the Book in which God is to give us :—

- (a) A revelation of Himself.
- (b) A revelation of ourselves.
- (c) A revelation of history in which He was to exhibit His divine grace.

The Bible itself is regarded by the Jews as the history of the human soul, and the historic events which are recorded in it are revealed by them as history baptized by the Holy Ghost, just as our Lord and Saviour, Jesus Christ, takes ordinary everyday words, such as "the door" or "bread," and gives them meaning, by baptizing them with His own spirit, so too, must we look upon the events recorded in Genesis. It is the letter that killeth, but the spirit behind the letter which giveth life.

To appreciate the inspiration of the Word of God, as a fact and not as fiction, one must experience the Bible in one's own life. It is only then we can enjoy the Word of God. The word "inspiration" denotes to the Jews the true sacred value of the Bible. They believe that the Spirit, by its potency, its subtle vitality, can alone convey

the true meaning of the Word of God, and pierce through the wall of sense. A belief in the inspiration of the Bible can only come through an inward experience, and not through argument. It is then only that we find both the hidden pearl of great price and the two-edged sword. We discover that the Word of God is quick and powerful, and also sweeter than the honey-comb.

GENESIS.—The belief of the Jewish people is not the outcome of genius; God is the speaker, and not man. As already referred to above, the Spirit of God (to the Jews) uses the words and the incidents in Genesis as did Jesus the "Bread" for our soul's nourishment to sustain us in every truth. To those who do not find in the Bible the inspired Word of God we will say that, many a Communicant cannot see in the Sacrament of the Lord's Supper more than mere "Bread" until the Spirit comes and takes possession of our inner manhood, and with His great illuminating power reveals to us the true inner meaning of the elements. It is an experience and not a theory, the saint whose soul has thus been illuminated, moves through all life never doubting the inspiration of the Word of God but radiating light. He manifests Christ to man, and brings them a deep inward peace. He is a light which cannot be hid.

The sacred writer of Genesis undertook to put down the revelations of God by weaving them into a continuous narrative. He was not animated by an antiquarian, or an æsthetic, by an

astronomical, botanical, or by a geological or anthropological sense, but by a religious motive. A spiritual interest predominated in his mind. God chose men of prophetic spirit, who were mastered by great religious convictions, and who sought to give the Hebrew people spiritual light and leading by exhibiting to them a divine pattern of faith and duty, to write down for our benefit His revelation. The history of the Bible must then be considered as prophecy teaching the Children of Israel by example. Viewed in this way we find that the ancient traditions are moulded into forms of rare grace, dignity, and simplicity under prophetic influence.

Genesis thus becomes far more than a Book of Origins; it contains not merely roots, but flowers and fruits of the Jewish faith. The Hebrews believe that while revelation may be considered as progressive, at the same time the revelation of God in the Bible has the end in the beginning, and the beginning in the end.

They considered the Patriarchs as being not inferior to the prophets of the eighth century B.C. in purity of religious insight, and inward spiritual piety, and Genesis is looked upon as a history of divine grace against human sin which begins in Heaven rather than on earth.

Its streams rise among the Hills of God, and salvation is traced back to revelation, in this book they perceive the divine movement towards the human race as forming the starting-point of their religion.

Now let us consider for a moment if the Christian Church, and the world, had had the Bible without the book of Genesis, and that in the present search for new discoveries of ancient records in Palestine or Babylon, someone had made a discovery of the book of Genesis what would the world have thought? First, I imagine that the Book would

not have been considered as a mere bare record of facts, but as a book of great ideals. We would have realised that it embodies in living and attractive forms the highest conceptions of the Hebrew faith and conduct. It would have enabled us to construct the real history of their universe, because of the rich materials which we find of how the Hebrews acted and thought, how they talked, and how they felt. In this book we get an insight into their public and private life. What they made of their world. Here, we would realise, is to be found a delineation of their lives in best classic form. Here we would say, is a book of no mere annals or chronicles, no dates as dry-as-dust, but here are living and glowing pictures of real life, of actions, passions, emotions, of actual men and women who interest us as intensely as our most intimate living friends. The book is as real as nature and true as life. It enables us to see the Hebrew world in the warm glow of flesh and blood, and preserves for us as far as inspired art can do so, the reality of an old faith, and to understand it is to be imbued with Hebrew modes of thought and feeling, and to be penetrated by the Hebrew spirit.

Truth can only be made attractive when it is embodied in concrete forms. The Word must be made Flesh, and dwell among us. It is not beautiful abstractions, but good and true men and women, warm and pulsing with humanity, that win our affections. The more vividly their characters are depicted, the greater is their power to allure us to whatsoever things are lovely and of good report.

Our verdict on our new discovery would be that it easily surpasses other books in truthful portraiture, and that we have discovered a literary marvel. After having given the above verdict on our new discovery of the Book of Genesis from a first reading, we will now sit down and study it more seriously.

The first thing that would strike us would be the opening chapter. Here are a people living amongst heathen nations, who believed in many Gods, each God possessing and ruling a bit of the universe. Who believed in the Sun God, and Moon God, the God of the Stars, and the God of Heaven, the God of Earth, and the God of the Sea, the God of the Trees, and the God of Birds, Beasts, and Fishes. But the Author of Genesis declares, in the beginning "God," and teaches that this God Most High, was the possessor (or maker) of heaven and earth, that God is one and personal, that *Elohim*—God Most High—is not only the maker and possessor of all things, but the sole proprietor of the world.

Modern men of thought are accustomed to tell us that behind the sum of all thing there is only an impersonal force of which the world is the necessary result of its manifestation, or emanation, but from this book we learn that God and the world are not related merely as cause and effect, that God is neither embodied in the world, nor adequately expressed by it. The book teaches that the world—heaven and earth—is the possession of a personal Being who created it, who is known to His rational creatures, who is distinct from the world, more than it, and exalted above it, and who was as truly God before as after the heavens declared His glory, and the firmament showed His handiwork. This majestic idea of God as an infinite, free, self-conscious personal Being is an idea which is not found amongst any nations outside the sphere of thought which we find in Genesis, and the first thing upon which all the scholars would have to agree would be that in Genesis we have the noblest heritage which we have discovered, and that the author has given us the greatest achievement in our knowledge of God, a knowledge which will never

henceforth be obliterated from the minds of men.

In giving us the description of creation, the Jewish people believed that the author has not been actuated by science of any description, but sought to win his people away from the belief of the many Gods described above to the belief in one God. Since God is the creator of all things, there can be no other God ruling any one thing, and the question which we have got to ask ourselves is, Did the author of the first chapter of Genesis, who was inspired by God, achieve his purpose? Our answer is a decided yes. Look at the Jews, and you will see a whole nation coming to cherish this faith, and belief in the one God.

The next thing that would strike the intelligent reader is man's place in the universe. This important question the author of Genesis deals with in a manner that is not found in any other book that we know of in antiquity. Created by God and for God, man came to himself only when he was taken into fellowship with God. He is a creature of this earth, dust returning to dust, yet he is allied to the heavenly and the divine, breathing the breath of God. And here we have the one thing that saves man in this world from being small and contemptible. Man is made to be of real worth, and dignity, as compared with all other passing things. Here we see God's grace for man and His taking account of him, sending His ministers to minister to him, calling him to be His servant, and even His friend. Are not these divinely inspired ideas of God and man, of Heaven and earth, as necessary to-day as they were four thousand years ago? They are the Hebrew legacy to mankind.

With regard to the Fall, the next thing would be a thing that might perhaps puzzle us a little, and that is the idea of the Fall, and yet the

question of the Fall is very evident to the Jewish reader who believes in the transcendent and eminent God. God created man in His own image, as co-sharer in His divine nature, and endowed him with self-consciousness, with the consciousness of an "ego" that feels and acts and thinks independently. As against this *ideal reality* there is an *empirical reality*, in which we move and live our temporary life, which surrounds us and develops us. From the one side we perceive that men are in God, while from the other side God is incomprehensible. These two perceptions, the Jewish people believe are designated in Genesis:—

- (a) The Tree of Life, God in us, and we in God.
- (b) The Tree of Knowledge, which represents the individual consciousness.

Before the Fall man saw God everywhere, and himself in Him, who is the great "I am."

Man had no individual separate consciousness, his wishes and thoughts and actions conformed with the wishes of God. Then came that craving to be like God and to know both sides. "Ye shall be as gods, tempted Satan." Till now, he argued, ye were only part of God, and you know only God the Ideal; evil the Actual you do not know, because you do not use that self-consciousness which you already possess potentially. Separate yourself from God. Be independent of his "I am." Proclaim your own "I am." Thus, instead of the oneness that existed between God and man, man lost his oneness with God, and the dark veil of self, was put over him, hiding from him the veil of light, which God uses for His manifestation.

Genesis iii. 20 indicates this change of outlook. "Unto Adam, and also to his wife did the Lord make coats of skin and clothe them." Up till then

they had clothes of light, of the same light in which God clothed Himself in His manifestation. These were taken, and they found themselves just in their natural dress.

The Jewish sages believed that Adam, in separating himself from the divine unity, and in proclaiming his own "I AM" in capital letters, so to speak, destroyed the oneness between himself and God, and while this, in itself, is the tragedy of the human spirit, yet alongside of the tragedy we have God's promise that He will restore this unity through another Son of Man, or, as the Apostle puts it when we shall be made in His own likeness. The restoration of that clothing is the groaning and the grieving of the Apostle. "For verily, in this we groan, longing to be clothed upon, with our habitation, which is in Heaven, . . . that what is mortal may be swallowed up in life. Man having been in absolute oneness with God could of a necessity neither sin nor die. After the "Fall," however, when he separated himself from God and saw and perceived himself as an independent "ego," with different wishes, thoughts, and actions, this in itself is sin and death at the same time.

The famous sentence, "The wages of sin is death," must not be taken legalistically, but as a simple description of the aspects of the same thing as the Apostle really states in 1 Corinthians xv. 56, "The sting of death is sin." He that believeth in Me is not condemned, but he that believeth not is condemned already, and this is their condemnation, that light is come into the world, and man loved darkness rather than light. If a man is refusing warm clothing or a fire, he is bound to freeze to death; if a man is starving and refuses nourishment, he commits suicide. There is no need to summon him to court, and banish him. His very refusal contains the sentence and the infliction of the penalty. St. John

tells us that the refusal to perceive the light is a death sentence spoken and inflicted by man himself. Man sins because he is dead, and dies because he sins. As the Talmud puts it, "The wicked are alive, and yet they are dead," or again, "The reward of a good deed is the good deed itself, and the reward of an evil deed is the deed itself." Union with God is life, separation from God is death, which equals sin. "I have no pleasure in the death of him that dieth," said the Lord, and the remedy is to be found in God's answer. "Return yourselves, and live." Return to oneness with God and live. This is salvation—life can only come through reunion, or to use the Apostle's language, through reconciliation of man with God by losing himself in the divine essence. He that loses his life (in God) shall regain it, and this task of reconciliation was the work of the Messiah-Christ. Reconciliation, or reunion, of man with God is the fundamental conception of the Fall of Man, as the Jews see it. And the great peace will come when the Messiah shall reveal Himself to Israel to proclaim the peace that surpasseth all understanding.

As we proceed in our study of the Book of Genesis, we soon discover that this book is like a piece of tapestry wonderfully woven with spiritual texture, and with a golden thread running through it, which can be traced from the beginning to the very end of the book.

When we come to Abraham we find that the God of Glory, who is ever condescending, appears unto our Fathers, and when we raise the question of "How did Abraham find God," the only adequate answer that we can give is that God found Abraham. God cannot be reached by human effort. It is not only difficult but impossible

for man, left to his own resources, to find out God, and to retain Him, in their knowledge. If a man is to have aught of God he can only receive it from God, who communicates Himself in love.

Abraham was called by God, the Voice, Impulse, Light, Inspiration came to him from God; he obeyed a summons, and his steps were directed by wisdom not his own. Revelation is a direct influence of God on the soul of man, which teaches them the truth in moral and spiritual things. Religion which is on the human side, a grand discovery, would be impossible but for the divine intervention.

God's first offer to Abraham is that of a country; second is a promise to make him into a great nation; the third is a promise that He will bless him; the fourth is that He will make his name great; the fifth is an offer of joy in service; and takes rather the form of a command. "And be thou a blessing." Abraham is to be a channel of divine blessing to others. He and his descendants are chosen not only for salvation, but for service. Here we get the idea that religion is not a position to keep, but a blessing to share, a light to diffuse, a life to communicate. We are not redeemed just to be happy, we are saved to serve. Election is simply a method of procedure adopted by God's wisdom, by which He designed to fit the few for blessing the many. One for blessing all, the believer is so blessed in himself that he has a surplus and overflow of blessing for others.

The sixth promise to Abraham is that of protection; the seventh, and last promise is the most marvellous of all.

(To be continued.)

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Editorial

AS we look back upon God's leadings in the upbuilding of the Hebrew Christian Alliance we cannot fail to realise anew that we have a great God and of great might, Who gives splendidly and graciously after His own nature. No promise from God, we are sure, shall be void of power.

It is in the language of sincere faith that we can say with the Psalmist, "Thou art great, and doest wondrous things." When God wishes to give His servants special help the necessary occurrences take place, whether they be ordinary or extraordinary. At the very first meeting of the Conference of the International Hebrew Christian Alliance in 1925 several Hebrew Christians came up to me, trying to give expression to the innermost longings of their souls. Their desires, in looking to the future of our movement, seemed to be centred in Palestine, the Land of the Redeemer. "If we only could establish something that will represent the Hebrew Christian Alliance in Palestine, what a powerful witness for Christ Jesus Our Lord that would be." Another expression which lingers in my mind, and has haunted me ever since, is that "A Hebrew Christian Institute in Palestine

would be like a beacon set on a hill which could not be hid, as a witness to the Jew for Christ, not only in Palestine, but to Jewry all over the world whose minds are concentrated upon the Land of their Fathers." The only reply I could make to these longing and prayerful hearts, so anxious to do something tangible for the establishment of the Kingdom of Our Lord amongst our brethren according to the flesh, was, "Brethren, let us make it one of the chief objects of our prayers." And if our prayers are sincere, be assured they will not remain earthbound, but will take wings and fly upwards and thus enter into the heart of the Person Who hears and answers prayers.

While attending the Budapest and Warsaw Conferences two years later, I met a number of Hebrew Christians from various countries, and, after telling them of the progress which the International Hebrew Christian Alliance was making, the first question I was asked by these brethren was. "What about the Holy Land?"

I was able to inform them that, with the help of the Rev. S. B. Rohold, of the Mount Carmel Bible School, we had succeeded in establishing a Palestinian Hebrew Christian Alliance, and while this was encouraging news, they seemed

to feel that we should endeavour to obtain a piece of land.

Immediately after the close of the Warsaw Conference several delegates, including myself, were invited to visit Bialystok, where we were the guests of the Rev. Peter Gorodishz, who is a prince amongst Jewish missionaries on the continent. Here we spent three memorable days addressing crowded meetings and witnessing scenes the like of which we have never seen before, where Jews waited in queues for over an hour to hear the Gospel preached to them. In taking a walk in the company of the Rev. E. S. Greenbaum, President of the American Hebrew Christian Alliance, the first words he uttered were "What about Palestine?"

In short, this topic occupied the minds of all of us at the Second International Hebrew Christian Alliance Conference at Hamburg and was made one of the principal subjects of prayer. Personally, I could not wonder at this, and although I did not see where the money was coming from in order to achieve this goal, I always felt that the Lord would hear and answer the petitions of His children. Our Faith looked up to God's Own Mightiness, and concluded that the unexpected would happen some day. And be sure the Day came. I was addressing one of our monthly meetings in London, at the New Alliance Club, when, at the end, our dear friend Mrs Petrie came up and informed me that the Committee of the Society for the Relief of Distressed Jews possessed a property in Jerusalem, consisting of a building, seven cisterns for water, and over 11 acres of ground, and suggested that I might write them to consider the possibility of their handing over this property to the International Hebrew Christian Alliance.

I can hardly express with what feelings of joy and amazement I saw the

way in which God Our Lord was working out His purposes for us, and greatly encouraged, I addressed a letter to Miss Finn, the Acting Secretary of the above Society, of which her revered and esteemed mother was the Founder.

Soon after despatching this letter I happened to be in London, and, while there, met with a distinguished member of one of our Alliances on the Continent and before discussing matters that concerned the special Alliance which he represented, he suggested that we should have a word of prayer, and the first part of his petition was that our dear Lord may open the way for us to establish something tangible in Palestine, so that we may be able to witness for Him in the Land of our Fathers. After prayer, while he was telling me of what is being done abroad, letters that were forwarded to me to the hotel were handed to me, and the first letter which I opened was one from Miss Finn, informing me that their Committee had met and passed a resolution to the effect that the property, known as Abraham's Vineyard, which is situated outside the city walls of Jerusalem, should be handed over to the International Hebrew Christian Alliance.

What a wonderful answer to prayer; and as I feel, my dear readers, that you would like to share with us in this wonderful goodness of God, I cannot resist making this story the leading article of the present issue of the "Hebrew Christian."

You may want to know what we have in mind about the future. In the first place, we intend to adhere to the policy of the Society for Relief of Distressed Jews, and to give work to Jews in distress in Palestine, whether they be converted or not.

Secondly, our plan will be to set up buildings, where we can teach Hebrew Christians trades, such as boot-making,

carpentry, tailoring, printing, etc., in order that they may become self-supporting.

Thirdly, in past years Jews were taught on this property to make Olive Oil soap. This we intend to revive.

Last, but not least, we hope, in the providence of God, to build a Hebrew Christian Church, where services will be conducted by Hebrew Christians, so that the Jews in Palestine, as well as Jewish visitors from all over the world, may be able to come and see that we Christians not only do not worship idols, but read and preach the Word of God as it is contained in the Old and New Testaments, and which we believe to be the only guide to our faith and conduct in life. At the same time we declare our joy in having found the white Light of God in the Person of the Messiah, Jesus Christ, Who is the incarnate Love of God.

With the consent of the retiring Trustees of the property, viz., The Earl of Shaftesbury, the Rev. A. H. Finn, Miss Finn, and Mrs D. Petrie, Dr Gold-Levin, the Rev. S. B. Rohold, and myself have been appointed to act as new Trustees along with Mrs Petrie.

I have decided (D.V.) to go out personally to Palestine on the 17th March 1930, in order to inspect the property and report thereon to the Executive Committee of the International Hebrew Christian Alliance. Meantime we intend to start Poultry Farming and Market Gardening on the property, and we would like to appeal to our readers and to our Alliances abroad, to make the whole matter a further object of earnest prayer, that Our Dear Lord may continue to guide and direct us, for "unless He build the house, they that build it labour in vain."

In conclusion, I must put on record the helpful attitude which I have experienced throughout the negotiations at the hands of the Rev. Mr A. H. Finn and Miss Finn, and to thank them and Mrs Petrie for their Christian courtesy and their spirit of helpfulness. We assure them that it will be our constant ambition to make the property, which they have handed over to us, a worthy memorial to the late Mrs Finn, who was the Founder of the Society for the Relief of Distressed Jews, and a great lover of Israel.

Notes

"HEBREW CHRISTIAN" QUARTERLY.

We desire to thank those of our readers who responded so promptly to the request, made in the April issue, to send in their subscriptions of 2/6 for the Magazine for 1929, but there still remain a number who have not done so, and who may have inadvertently overlooked our reference to this matter, and to such we again appeal.

A PILGRIMAGE TO PALESTINE.

Reference has been made in the leading article to the fact that our President, Sir Leon Levison, intends to go out to Palestine, leaving London (D.V.) on the 17th March 1930, in order to inspect the property of "Abraham's Vineyard." A number of friends, on hearing of this visit, thought that it would be a splendid occasion to form a party and make a pilgrimage to the Holy Land.

DR WM. BURTON, OF "EVERY-MAN'S TOURS LTD."

has undertaken to make all the necessary arrangements, and has forwarded to us a time-table giving dates and names of places that the party is to visit, both on its way to Palestine, and during its stay in that country, details of which will be found on the back cover of this issue.

The Rev. Erskine Blackburn, who is one of the most outstanding Evangelical preachers in Glasgow, along with Dr Burton, who will accompany us on this Tour, will conduct our religious services during the journey, and there is a likelihood that Dr Donald Davidson of South Leith Parish Church may also travel with us, and take part in our devotional exercises, while Sir Leon Levison intends to give a number of Lectures on board, explaining the importance of the various places which are to be visited. On arrival in Palestine the Party is to be joined by the Rev. S. B. Rohold, F.R.G.S., of the Mount Carmel Bible School, who hopes to accompany it during the whole of the time spent in Palestine. Arrangements are to be made for a day's Conference to be held while visiting Tiberias, and two other Conferences of a day's duration will be held at Haifa and Jerusalem.

If any of our readers care to join this pilgrimage will they please communicate, at the earliest possible date, with Dr Wm. Burton, 30-32 Ludgate Hill, London, E.C.4.

RELIEF.

Since the last issue of our Magazine we have been able by the Grace of God to send out relief to Russia, Poland, Bessarabia, Palestine, Austria and Hungary. We have received most touching and grateful letters, and have been asked

to convey the heart-felt gratitude of the Hebrew Christians from all the above-mentioned countries to our readers, and to assure them of the constant prayer of each recipient, that Our dear Lord and Saviour may abundantly bless one and all who have contributed towards the relief of their distress.

RUMANIA.

We rejoice to share with our readers the encouraging news that twelve new members have been received into the Rumanian Hebrew Christian Alliance. Meetings held by our brethren in Bessarabia have been most encouraging, while, on the 9th of June, the Rumanian Hebrew Christian Alliance held their Annual Conference at Kischineff, where they had a season of great blessing and were able to bear witness to the many Jews who reside in the city.

AUSTRIA.

Jacob Wasserman, a leading litterateur of the day and the author of such works as "The Jews of Zirndorf," "The Goose Man" and "The World's Illusion," is subjected to a ruthless attack by Dr. A. Ubitz, European correspondent of "The Day" for having consented to his daughter's alignment with the Jewish Christian community of Vienna. The same Dr. Ubitz, however, grows enthusiastic over Aimé Pallière, the French Gentile, who became a Jew. After all, it is a matter of "whose foot the shoe pinches." "Consistency, thou art a jewel." Further encouraging news which we have received from Vienna tells us of the baptism into the Christian Church of a doctor's wife, who, along with her husband, has joined our Austrian Alliance. Several meetings have been held in Vienna which have had very encouraging results, while good progress is being made in other directions, which promises well for the future of this Alliance.

POLAND.

Cheering progress has been reported from the Hebrew Christian Alliance in Poland under the Presidency of the Rev. Leon Rosenberg. The Rev. Peter Gorodishz, while on a visit to London, gave the President a most interesting account of the work that is being carried on in this country. Poland is a country of great opportunity at the present moment, and we would urge the leaders of our Alliance in Poland not only to persevere in their good work, but to intensify their present programme so as to take advantage of the "Great Open Door," which we find so providentially wide, in order not to miss a single opportunity of extending their witness for Jesus Christ, our Lord.

SWEDEN.

We are delighted with the progress made by our Swedish Alliance, and are glad to learn that new members have recently joined up under the Presidency of the Rev. L. Philipsson. The Swedish Alliance seems to be not only an active body but also an aggressive one. We are sorry to learn that a Hebrew Christian Brother in Sweden has passed through a severe operation, and has had one of his legs amputated. This Brother has been well spoken of in past days, and we are requested to make an appeal to our readers for subscriptions which will enable us to supply him in his distress with an artificial leg, in order that he may be able to move about and continue to earn his own livelihood. If any of our readers should feel inclined to help in this matter, will they kindly communicate with the President at 9 Albert Terrace, Edinburgh.

HUNGARY.

Here, again, we are pleased to observe that excellent progress is being made. We hope that by the time this issue reaches the hands of our readers the first large edition of Dr. Foldes' book in the

Hungarian language will have been exhausted. Dr. Foldes' book, as has been mentioned, is both in the nature of a witness to our People in the Lord Jesus Christ as Hebrew Christians and a wonderful defence of the Christian Faith, and does credit to Dr. Foldes' legal abilities. We hope to welcome two young Hebrew Christian ladies to this country during the month of July, who are coming from Budapest to study for one year in order to qualify themselves as Teachers for the Mission Field.

LATVIA.

It gave us great pleasure to meet the President of the Latvia Hebrew Christian Alliance, the Rev. Peter Smoljar, while passing through London. We were much cheered to hear all the glad news, and all realise that Brother Smoljar has not only the cause of Latvia at heart, but is also deeply interested in the welfare of the Hebrew Christians in Russia.

RUSSIA.

We have received many letters from the Hebrew Christians in Russia, in which they give us appalling pictures of the conditions prevailing in the country. Our Alliance in Russia is most grateful for what we have done for them, although we feel it has been just like a drop in the bucket. We are asked not to cease to pray for them, and this request, I am sure, we can all comply with gladly. We desire with all our hearts to thank God for having moved the heart of the Rev. L. Cohen of Brooklyn, U.S.A., and his supporters to start work in Russia. Through this new venture on the part of Mr Cohen, halls have now been hired in Kiev and Ekaterinoslav, where meetings are being held which are well attended. Our Hebrew Christian brethren have been immensely cheered, and we desire to express our grateful thanks to Mr Cohen and his friends, assuring them of our prayers and good wishes for their splendid act of

faith in starting work among the three million Jews in Russia. We sincerely hope that others will follow Mr Cohen's example in this greatly neglected field.

PALESTINE.

The President of the Palestinian Hebrew Christian Alliance, the Rev. S. B. Rohold, is at present spending his furlough in our midst. We are delighted to see that he has made a splendid recovery to normal health, and are grateful to Almighty God for the strength given him to carry on his good work with ever increasing zeal. His report of the Palestinian Alliance has been most helpful, while the assistance that he has been able to render in connection with the taking over of the Property of *Abraham's Vineyard* by the I.H.C.A. is invaluable. An article from the pen of Mr Rohold, describing the Property, will be found on another page of this issue. Numerous letters have reached us from Hebrew Christians in Palestine, as well as from wellwishers, full of hearty congratulations and great joy in the wonderful providence of God who has enabled us to become possessed of this splendid Property in Jerusalem. It may interest our readers to know that some Jewish people have actually offered to purchase this Property for a sum of £16,000, and, notwithstanding this tempting offer, the committee and trustees of the Society for the Relief of Distressed Jews have been led of God to hand over the Property to the International Hebrew Christian Alliance. Our hearts are full of songs of praise and we rejoice with our Hebrew Christian brethren of Palestine, and hope prayerfully to raise on the Property something that will be worthy of the International Hebrew Christian Alliance, and pleasing to God.

P.O. Box 704,
Jerusalem,

April 12th, 1929.

Dear Mr Rohold,

On the eve of your departure for the United Kingdom, may I, on behalf of the

Hebrew Christian Fellowship Circle of Jerusalem, ask you to be so kind as to convey our hearty greetings and grateful appreciation for all their help and interest in our welfare to Sir Leon Levison and the Executive of the International Hebrew Christian Alliance, assuring them of our prayers for all their undertakings, and trusting that we in Jerusalem may be able, under God, to strengthen Hebrew Christianity as a witnessing body to the saving grace of our Lord and Saviour Jesus Christ in our part of the world through their interest and prayers.

Wishing you Godspeed on your journey, and His rich blessings.

Yours very sincerely,

ALFRED C. RARMOUCHE.

P.S.—I have been greatly touched in reading of the distress of our brethren in Roumania, according to the letter of Brother Awerbuch published in the latest number of the "Hebrew Christian," and enclose herewith a personal gift of £1 towards relief in that area.

PALESTINE PEASANTRY.

We desire to take this opportunity of drawing the attention of our readers to a remarkably interesting little book on "The Palestinian Peasantry," which was written by the late Mrs E. A. Finn, the Founder of Abraham's Vineyard. She had exceptional opportunities of becoming acquainted with these people during the 17½ years of her residence in that country while her husband was British Consul for the whole of Palestine. She was not only versed in the language of the country, but was in constant contact with the village folk around Jerusalem, Bethlehem, and Hebron, and took a keen interest in the antiquities of the Holy Land. The book is well worth reading and is intensely interesting. We desire most earnestly to recommend it to our readers. The price of the book is 1/- (or 1/2 including postage) and should be applied for to Miss Finn, 75 Brook Green, London, W.

GREAT BRITAIN.

As a direct result of the I.H.C.A. having been established, and the ever-increasing influence that it yields as a testimony to our Jewish brethren, six Jews have joined the Church of Christ by baptism.

The Annual Meeting of the British Hebrew Christian Alliance is to be held during the month of July, and we solicit the prayers of all our Members that the meetings may be blessed and owned of God.

FORTHCOMING MARRIAGE OF
OUR TREASURER:
THE REV. HARCOURT SAMUEL.

It was with a sense of deep joy that we learned at our last Executive Committee Meeting that our beloved colleague and Treasurer, the Rev. Harcourt Samuel is to be married on the 27th July. Our Treasurer is the son of the Rev. Elijah B. Samuel (President of the British Hebrew Christian Alliance), and has therefore been blessed with godly parents. We praise God that he has proved worthy of all the efforts and prayers of his parents and since childhood has interested himself in Christian work. Mr H. Samuel occupies a responsible position in an insurance business, and he has always given up his spare time to shepherding a small body of Christian people in a village a few miles distant from his home. In this way he has succeeded in building up a Congregation, and has been ordained by the Baptist denomination and is now ministering to this Congregation, not only from Sabbath to Sabbath, but also during week-days, when he gives up most of his spare time to visiting. In connection with the work of the International Hebrew Christian Alliance, both by his love for our cause, and the splendid help which he is rendering as Honorary Treasurer and Recording Secretary, he has endeared himself to all our hearts.

The Executive Committee felt that in view of these splendid services rendered so ungrudgingly for the cause, they should present Mr Samuel with a wedding gift as a token of their appreciation. We desire to congratulate his parents in having lived to see their beloved child take this solemn step in life, and extend to his fiancée our best wishes for future happiness.

We pray that our dear Lord may abundantly bless them throughout the years to come.

AMERICA.

4530 N. Menard Avenue,
Chicago, Ill.,

May 23, 1929.

My dear Sir Leon,

I was very happy to receive your letter a few days ago, and in response I have just dictated the enclosed statement, covering, in a very brief and inadequate way, the proceedings of our Fifteenth Annual Conference.

The brief outline I have given you does not at all convey the enthusiasm and the happiness and fervency of spirit manifested by the Hebrew Christian delegates at this Annual Conference. I wish you could have seen their bright faces. I wish you could have talked with them and seen for yourself the high calibre of the men and women we have in our movement. Both the Jewish and Christian people of the city who attended our meetings were highly impressed with the culture and attainment of our Hebrew Christians. But, above this, I wish you could have been in our midst and listened to the discussion of the various problems that challenge us. Many outsiders who listened gained a new conception of the importance and power of Hebrew Christianity. We are exceedingly encouraged, and anticipate a much larger growth and development in the coming years.

I want to tell you personally how much your message to us charmed and thrilled the Hebrew Christians. They are proud of their International President.

Wishing for you God's richest blessings, I am, as ever,

Very cordially your friend,

JACOB PELTZ,
Secretary, American H.C.A.

(Article on the Conference will be found on another page.)

AN APPRECIATION OF THE AMERICAN CONFERENCE by two Christian Girl Students preparing for the Jewish Mission Field.

We, as Gentile Christians, were deeply impressed with the world-wide scope and definite aim of the Hebrew Christian Alliance, as presented at the Fifteenth Annual Conference held in Indianapolis, Indiana, May 6th to 12th, 1929. Although a comparatively new organisation it is already represented in thirteen different countries, and new local branches are constantly being organised.

The aim to give relief to their persecuted brethren manifests the true spirit of Christ and is preparing the way for the preaching of the Gospel.

Through Bible Conferences they are breaking down the middle wall of partition between Jews and Gentiles and increasing the interest of the Christian Church in the evangelisation of Israel.

This organisation, through the promotion of Christianity among the Hebrew people, is spreading the Gospel world-wide in a unique way, and correcting the false impression existing in the minds of many Jews, that when one of their race accepts Christianity he ceases to be a Jew.

Through the appointment of a Pastor Evangelist they will be enabled to shepherd the scattered Hebrew Christians; to promote the organisation of new branches; and to bring about a closer co-operation between the various local organisations.

The splendid spirit of Christian fellowship manifested by the various denomi-

nations in welcoming the Hebrew Christian Alliance to Indianapolis, and the kindness and hospitality of the Christians, both in homes and Churches, are indicative of the recognition that organised Hebrew Christianity is attaining among Gentile Christians.

It was especially interesting to learn that a group of Christian Evangelists had sent a representative to the Conference, realising the need of co-operating with a Hebrew Christian organisation in order to care for the many Hebrew people who are turning to the Lord in their campaigns. Truly this is an indication that God is lifting the veil from the eyes of His people and Israel is beginning to seek the Lord.

One of the most widely discussed and interesting topics at the Conference was the question "Does the Story of the Crucifixion Impel Christians to Hate the Jews?"

All of Dr. Reich's messages were most inspiring, but his address on the "Four-fold Quest of Israel" was a challenge to each one of us. Israel through the ages has been seeking the Divine Presence, the Righteousness of God, the City of God, and a Man to act as her Mediator. The fact that these can only be found through Christ should awaken us to our responsibility of pointing Israel to the goal of her quest, the Lord Jesus Christ, Israel's Messiah and Saviour, for God has said "Ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. xxix, 13.

ANNA CEDARLUND.

DOROTHY ROSE.

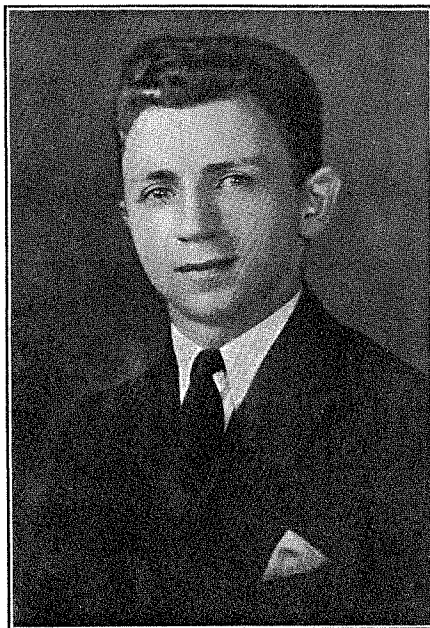
THE REV. D. B. BRAVIN.

We offer our heartiest congratulations to our beloved friend and brother, the Rev. Dan. B. Bravin, on his marriage to Dr. Rita Knopf, of Baltimore, U.S.A. Mr Bravin used to work in the Barbican Mission to the Jews, Whitechapel, London, and then left for America, where he is now acting as Missionary to the Jews of Baltimore. Both during his sojourn in this country and in America,

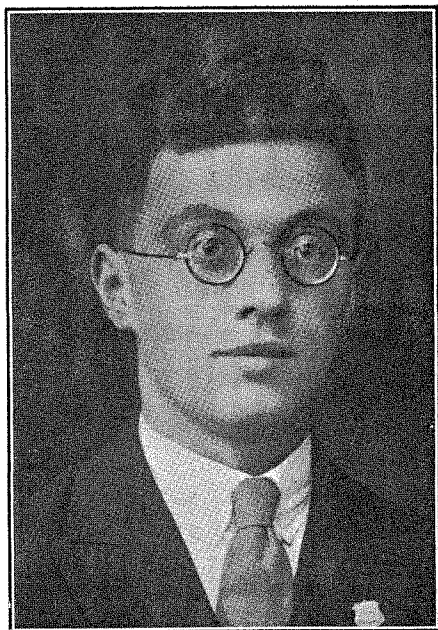
THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



M. I. BEN-MAEIR,
STUDENT.



SOLOMON J. KARCH,
STUDENT.



ALEXANDER MARKS
STUDENT.



Rev. PETER GORODISHZ,
BIALYSTOK, POLAND.

Mr Bravin has been a whole-hearted supporter of our movement, and has contributed articles to our magazine. He has made a unique place for himself in America, not only as a Missionary, but as the Editor of "The Mediator," which has a far-reaching and ever-increasing distribution. We pray that our dear Lord may make the united endeavours of the Rev. and Dr. Rita Bravin in the Jewish Mission Field a great power for good in the redemption of our people.

IN MEMORIAM.

Since our last issue we mourn the loss of two great friends of the International Hebrew Christian Alliance. The first to receive her Home-call was Mrs G. A. Grier, Montreal, Canada. Mrs Grier was a lifelong Lover of Israel, and a great supporter of Missions to the Jews in both Canada and the United States, as well as of the American Hebrew Christian Alliance. During Sir Leon Levison's visit to the United States and Canada she was his hostess in Montreal, where he spent three most pleasant days. They were days never to be forgotten in Christian fellowship, and we extend our heartfelt sympathies to her family, praying that the Lord may be specially near to them at this time, comforting them in the assurance that Christ is the Resurrection and the Life, and that those who die in Him will live for evermore.

DR. F. B. MEYER.

In the Home-call of Dr F. B. Meyer we have lost a friend on earth whose love for, and interest in, the International Hebrew Christian Alliance was simply indescribable. Ever since he heard of our movement, he never failed to point out to us how much cheer it brought to his heart as a student of prophecy. He was very desirous to awaken the Church of Christ to the importance which, in the Providence of God, our *Cause* may mean both to the Church, the Jewish People, and the world at large, "Until He come."

He wrote a special article on the Alliance for "The Christian" shortly before the New Year, and was engaged in writing a booklet which he hoped would be distributed far-and-wide in order to awaken a deeper interest in our work. The Lord would have it otherwise, and in the middle of his task he took ill, and one of the last letters he ever wrote was the following addressed to our President :—

LETTER FROM Dr F. B. MEYER TO Sir LEON LEVISON, dated 24th March 1929.

Dear Sir Leon Levison,

Our friendship has been very warm, a real Gift of God; but now, so far as this earth is concerned, we must follow our own guiding star,—you on earth, I on the other side, though always in sympathy.

This illness, as we both understand, has prevented my carrying out to my own satisfaction, the commission impressed on me by you and others to write a brief account of the wonderful movement which has gathered around you.

I send you the results of my rough sketches. Of course they are too long for your purpose, and I am not sure that they touch the chord of marching music to your ranks. I send them to you,—if you like destroy them, or select any part and use it.

Please be under no obligation to acknowledge receipt.

My heart has been failing for some time, and is now in open rebellion, and the doctor gives me only a few more days to live, so I must conclude by sending my Christian love to yourself, Lady Levison, and the other leaders in this new conception of Hebrew devotion.

Yours most sincerely,

(Sgd.) F. B. MEYER.

We have received the article, and it appears that our beloved friend was

already very weak when he wrote it, but made superhuman efforts to complete it as best as he could. We hope to publish this article in a future issue. Meantime in trying to estimate what dear Doctor Meyer meant to us, we realise that the best part of Dr. Meyer's Christian pre-eminence was just the great Christian gentlemanly soul of Dr. Meyer himself. We will not mourn for him, but rather thank God for his noble ministry and look forward with sure and certain hope to a re-union in the Land where there is no shadow. We extend our most loving sympathy to his family in their great bereavement.

DR. JOHN KELMAN.

We feel we cannot let this issue go to press without referring to the Home-call of Dr. John Kelman, on May 3rd. Dr. Kelman was Sir Leon Levison's minister while he had the charge of St. George's U.F. Church, Edinburgh, and was always most sympathetic and interested in Sir Leon's work amongst the Jews, and, during a time of serious illness, he was a most devoted pastor and a veritable pillar of strength. In 1919 Dr. Kelman left to succeed Dr. Jowett at Fifth Avenue Presbyterian Church, New York, and, after five years there, was called to Frognal Presbyterian Church, London, from which he resigned after a short ministry, owing to ill-health. Dr. Kel-

man occupied a place in the affections of countless numbers which was unique, for there are scattered throughout the world to-day thousands of souls who have benefited by his ministry, and gentle, friendly courtesy, and who owe their faith in the Lord Jesus Christ to his influence and teaching.

We extend our heartfelt sympathy to Mrs Kelman and her daughter in their great loss, praying that God, in His goodness may be both a husband and a father "Until the day break, and the shadows pass away."

MRS NEWGEWIRTZ.

As we are going to press we are deeply sorry to learn of the great loss sustained by the Rev. D. J. Newgewirtz, President of the American Hebrew Christian Alliance, in the passing away of his beloved wife. We feel sure that the Home-call of Mrs Newgewirtz will cause widespread regret among all our Hebrew Christian brethren throughout the world. Our sincere sympathy is extended to our beloved President of the H.C.A. of America, and his family in their bereavement. We sincerely pray that the comfort and consolation of our Heavenly Father may uphold our brother and that his faith may rest in the great certainty that all is well with his beloved wife, who is now in the presence of our All-loving God.

Abraham's Vineyard, Palestine

By the Rev. S. B. ROHOLD, F.R.G.S.

IT would be a profitable study for Hebrew Christians to take a retrospect of the great and noble array of His Britannic Majesty's representatives in the Land of the Redeemer. Many of these men were keenly anxious, not only to be loyal representatives of the great Government which they

were serving and add lustre to its just interests, but also to live a noble Christian life so as to exhibit what the Lord Jesus Christ meant to them, and what he would mean to the peoples if they were acquainted with Him and made Him their own.

One of these noble representatives

was the late H.M. Consul Finn, who represented the Government in Palestine, making his headquarters the Holy City, Jerusalem. From the moment he came to Palestine, over eighty years ago, the peoples immediately recognized his noble, Christian character. He was not only a just and loyal officer of State, a great scholar, an archaeologist of the first rank, and an accurate historian, but, above all, a great "Christian man." He represented worthily the great British Empire. He took a keen interest in the needs of the different peoples in the land of the Redeemer. The Jewish people found in him a protector, a friend, a guide and counsellor. He was true to the noblest traditions of the array of British philanthropists and administrators.

He was not only blessed with all these gifts and graces which God Himself in His goodness grants to His faithful and loyal children, but also with the valuable help of his noble and philanthropic wife, Mrs Finn. She brought with her to the Land of the Redeemer the noble traditions of her great father, one of the greatest and truest and most loyal friends of Israel.

The Rev. Prebendary Alexander McCaul.

The Rev. Alexander McCaul, D.D., is not only known as a great consecrated missionary to Israel, whom God definitely called to labour and witness amongst them, but also as one who busied himself in every possible endeavour to ameliorate the condition of the Jews in the different lands of their dispersion. He travelled far and wide, he interviewed Royalty, even the Czar of Russia, and interceded on their behalf. The aid that he rendered to the Jewish people in these dark days has been gratefully acknowledged by the Jewish people of the world. He was an untiring defender of Israel, an advocate of her cause, a prolific writer. His books, such as "The

Old Paths," "Israel Avenged," etc., etc., are still important guides to Jewish missionaries, and to those who are interested in Israel's religion, traditions, and customs, and who long for her salvation.

It was Dr Alex. McCaul who was called upon to become the first Bishop of Jerusalem. He secured its endowment, but refused to become a Bishop of Jerusalem, as he felt that an Hebrew Christian ought to be the first Bishop in the Land of the Redeemer, and it was he who recommended that noble Hebrew Christian, Dr Alexander, who ultimately became the first Bishop.

With such traditions, Mrs Finn threw herself untiringly and whole-heartedly into a great endeavour to ameliorate the conditions of the Jews in the Land of the Redeemer, which were at that time in a very sad state. Persecutions were visible everywhere, the Jews were flying from the lands of their oppression, and very many came to Palestine seeking relief there; but all they found was the Jewish "Wailing Place," and at that ruined western wall of the Temple they gave vent to their feelings, by crying and reciting mournfully their lamentations. Mrs Finn was not only a Pre-Herzel Zionist, but also a Pre-Baron E. de Rothschild Colonizer. Long before the Chovove Zion Society started their colonization schemes in Palestine, Mrs Finn already had a colonization scheme at a place called Urtas. At some future occasion we hope to tell the story of Mrs Finn's colonizing efforts.

Later on she realized that a colonization scheme was a long-drawn out project, and a problem which could not bring immediate relief to the thousands of Jews who had emigrated into Palestine when the dark, oppressive laws were instituted in Russia.

With her clear vision she saw that what was needed was immediate relief to such as had been called to suffer through no fault of their own. She also realized that to give casual relief,

just a dole, was not only unsatisfactory, but it created an unprofitable condition. She, therefore, brought into being the "Society for Relief of Persecuted Jews," securing the interest and prayers of some of the greatest and noblest in England who were loyally true to the Word of God and to the cause of Israel. She secured as president of that Society that great, noble, Christian statesman and philanthropist, the Earl of Shaftesbury.

We dare not begin to give details of all her endeavours, of her writings in the defence of Israel, and also of the land and its peoples and its conditions. That, by itself, we hope some day to be privileged to prepare for God's people. She had vision. It was always a clear vision, because she always sought guidance from the Lord in prayer and by meditation on His Holy Word. Thus guided, she secured a property for the Society, and named the property, "ABRAHAM'S VINEYARD."

Abraham's Vineyard.

The property is situated in the north-west section of Jerusalem, adjacent to the modern quarter, known as Bucharria, and is approached by a road leading up from Mea-Shearim, through an archway entrance, inscribed on the top, "Abraham's Vineyard." Many Jewish colonies have been built round about it. It stands on a beautiful elevated situation. There she began her work. We cannot enter here into full details of the works carried on in Abraham's Vineyard, because they were varied and many. Forty years ago we remember over one hundred poor Jews being employed there. All kinds of Jews were employed, even from the most orthodox, because it was known as a "Society for the Relief of Persecuted or distressed Jews," *not* as a missionary Society, though the real work of Christ was carried on there with love and

affection. We remember even old rabbis, who had no position and were very poor, would work in Abraham's Vineyard. They were given such work as their frail bodies were able to undertake. They built cisterns, and when the cisterns were filled with rain-water the water was distributed freely among the poor Jews, as it is well-known that Jerusalem was always short of drinking water. Later on, a special factory was inaugurated for the making of olive-oil soap to the delight of those who bought it in England, because they got real, pure, olive-oil soap, and made by poor persecuted Jews. This was all carried on without a break, by a sympathetic and Christian manager, till the Great War broke out in 1914.

Description of Abraham's Vineyard.

As we are anxious to give in this article details of what exactly the property contains and entails we must, therefore, leave out details of Mrs Finn's philanthropic work, which she carried on all through her life, and which is continued by her daughter, Miss Finn, as its secretary, to this very day. Her son, the Rev. A. H. Finn, the well-known scholar and writer, a defender of the Faith, has also been its trustee to this very day. It will always be counted by me one of the greatest privileges to have been associated with them during the last ten years. For the visitor to the land of Jerusalem, taking the General Post Office as the radial centre of Jerusalem, Abraham's Vineyard is situated about 1.7 kilometres from the centre of the city, or, roughly speaking, about one English mile. It is readily accessible by foot, carriage, or by motor-bus service from the city. The grounds are in good condition, and pleasantly situated on a hill, rising in gradual terraces (these terraces are the work of the poor Jews who were engaged by Mrs and Miss Finn) and levels, from an elevation of

690 metres to 850 metres above the sea level, which is only 4 metres lower than Government House, or what is known as the Kaiser's Palace, which is the peak of Mount Scopus. On it is erected a residence and out-buildings, commanding an excellent view of the Mount of Olives, the Hebrew University, and overlooking all Jerusalem, and all the most important points in the Holy City.

The estate is bounded on the west by the Syrian Orphanage, and on the north by the Jewish Settlements. The district round about is composed of modern, well-built houses of the better or middle classes. On every side there are Jewish Settlements, which make the estate very valuable.

Abraham's Vineyard comprises an estate of about 53 dunams (11·6 acres) in area, treed and terraced, together with its two-storied residence thereon, and out-buildings for servants, storage, and stabling. In the grounds there are 64 olive trees, and 239 cypress, spruce, pine fir, and other varieties. The olive trees being over fifteen years old, and, therefore, fruit-bearing. All the loose stones have been cleared away and gathered in well-arranged heaps, some having been used for the purpose of making observation towers, with steps leading to the summits, whilst the lawn in front of the house, which was rented by the Government and used as a reformatory, is laid out as a flower-garden, and there is also a kitchen garden. The buildings on the property, coursed and laid with rough dressed masonry, with Marseille-tiled roofs, are in good condition.

Main Residence.—Two-storied, built in French country style, with arched windows, arches being carried out with dressed stones, approached through a porch and pillars, to a stone stepped verandah, running along the entire front.

Ground Floor.—Five rooms (four with groined arch ceilings), and having staircase leading to store-room and servant's room.

First Floor.—Large room with French door, and four small rooms and passage. The ceilings are of timber.

Gardener's Residence.—Two large rooms with three smaller rooms.

Out-building.—One large room with groined arch construction, and two rooms for storage purposes, and three lavatories.

Below the main buildings there are stone steps leading through a tunnel to a chamber of great antiquity, evidently used in ancient times as a burial chamber. There are seven rain-water cisterns on the estate. (These were built by the Jews employed by the Society.)

The cisterns on the estate, which are built of masonry, are water-tight and in good condition, having a total capacity of 4,500 cubic metres, or about 990 thousand gallons. The property measures in all 83,853·96 pics. or 52 dunams, and 653·96 pics., which, converted into English measure, reads 518,603·81 sq. ft., i.e., 48,169·47 sq. metres.

This is a colourless, plain, description of this property, which was secured by Mrs Finn in connection with her great work for the relief of persecuted Jews in the Land of the Redeemer, a work which she and her noble band of fellow-labourers have carried on to this day. This property is now being transferred to new trustees in connection with the International Hebrew Christian Alliance.

Sir Leon Levison, who is its honoured president, and is to be the chairman of the Board of Trustees, will give a detailed account of his work in negotiating the transfer of the property, and of his interest in it, and also of its future.

To me, personally, the sacred memory of the late H.M. Consul, Mr Finn, and of Mrs Finn, and the continued work by Miss Finn and the Rev. A. H. Finn and its committee are very precious, and any share which, in the Providence of God, I may be permitted to continue to enjoy in it will be to me not only a

delight but a privilege. I believe I am voicing the sentiments of Sir Leon Levison and all associated with him that it will be our endeavour to perpetuate the sacred memory of these loyal friends of Israel, and that Abraham's Vineyard may continue to prove the vineyard of the Lord.

Abraham's Vineyard

By Miss FINN.

BOUGHT by Mrs Finn, in the year 1851, and put in trust for ever, for the employment of poor Jews. It has been known from time immemorial as Kerm El Khaleel—the Vineyard of the Friend of God—Abraham.

The stone cottage was the first modern building erected by Jewish hands. At that time there were no buildings outside the City Walls. The land lies on a hill slope, and was then just an empty waste, but with great possibilities, with excellent stone for building.

Mrs Finn was impressed with the necessity of giving healthy employment to the poor starving Jews in the City—believing also in the promises of their one day possessing the land and again becoming agriculturists as they had been in former times.

The poor creatures who came to work were in a pitiful condition and had to be fed before going to work, but the fresh air, wages, and healthy employment soon changed the face of things, and as funds permitted it employment was given—in industries of various kinds, building, carpentry, olive oil soap making, lime burning, and finally, making of huge water cisterns for rain water, cut out of the rock from which the stones had been cut. These were cemented and roofed in, and in one year 225,870 gallons of water were given

away to the poor Jews who came to fetch the water.

These cisterns were made by the generosity of friends in Birmingham, Tunbridge Wells, Halifax, and other towns, after which they were named.

The work was carried on as "a token of Christian sympathy," and every manager was a Christian man; but there was no distinction made between the workers if they were professing Jews or Christian converts—all working harmoniously together.

A small portion of the land was planted with vines and fruit trees, and the fruit given to the workers to augment their wages.

As many as 200 Jews were at one time at work, but these varied according to the funds in hand.

Since the Great War—and the lamented death of Mrs Finn, who was instrumental in raising the funds—the work has been suspended, and the Trustees and Committee have decided to hand over the land to the Hebrew Christian Alliance who will carry on the work and industries which they are unable to do.

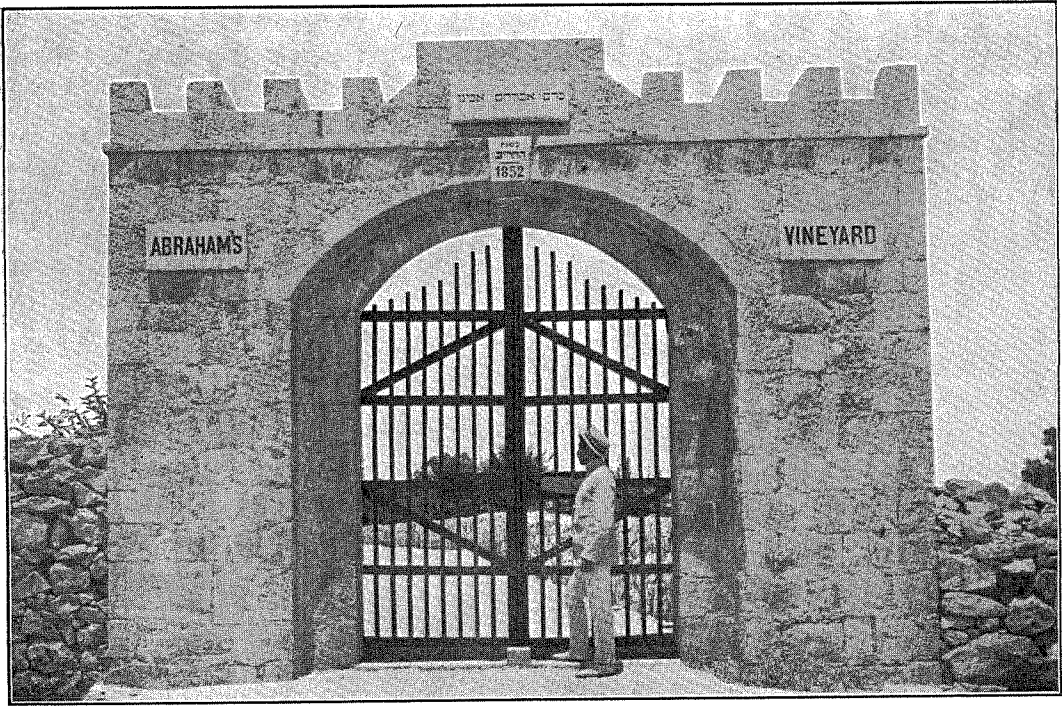
Trusting that it will be a monument of Christian endeavour to be a reparation to the Jews so cruelly treated in other lands "Until He come."

THE FOUNDER
OF THE
SOCIETY FOR RELIEF OF DISTRESSED JEWS
AND
ABRAHAM'S VINEYARD.

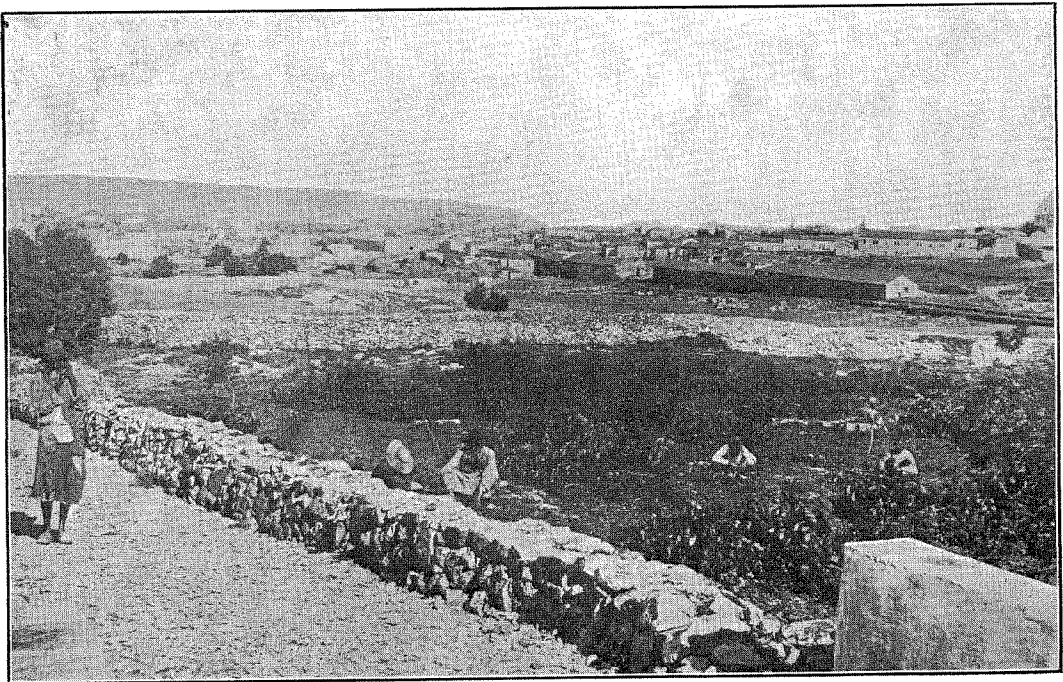


MRS ELIZABETH ANN FINN

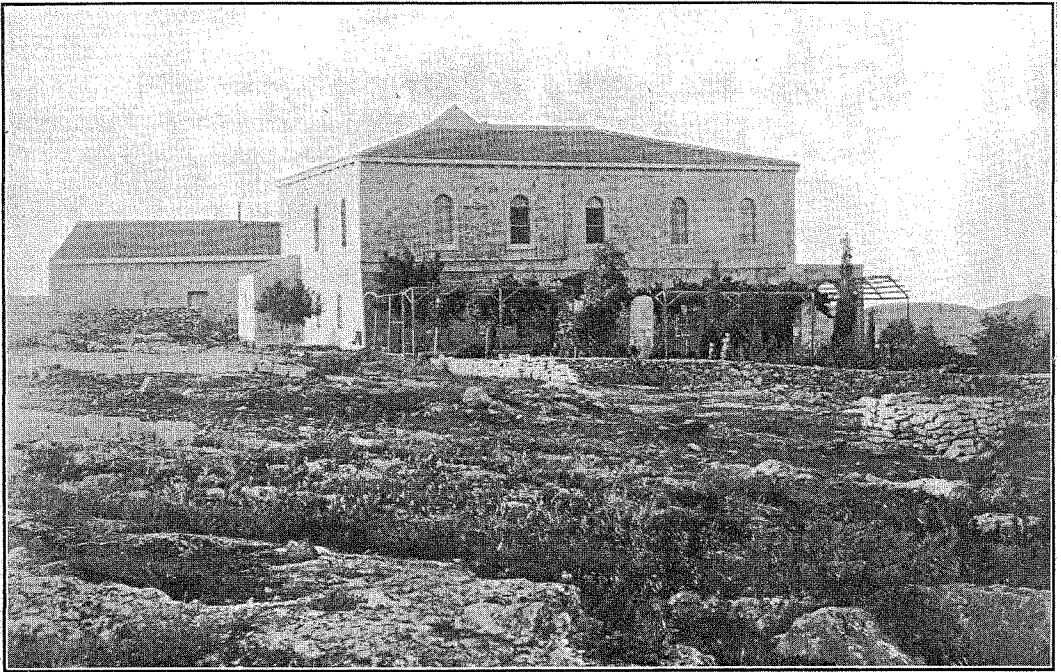
ABRAHAM'S



ENTRANCE GATE.



VINEYARD

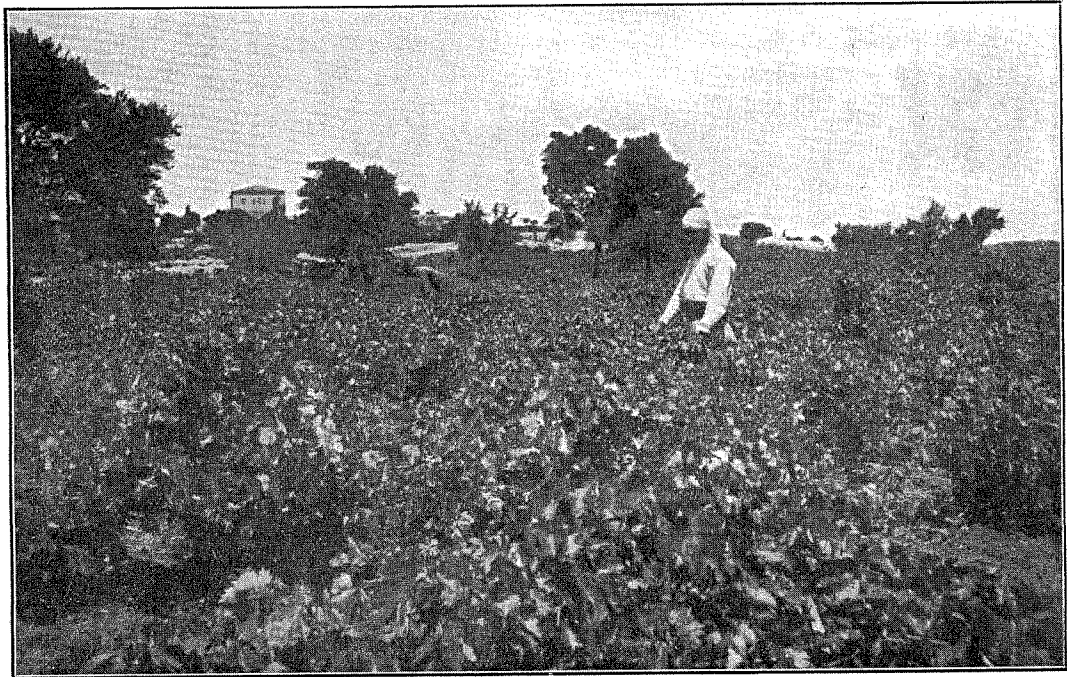


THE HOUSE.



ONE OF THE SEVEN CISTERNS.

ABRAHAM'S VINEYARD.



A PORTION OF THE PROPERTY, PLANTED WITH VINES AND OLIVE TREES.



A GROUP OF JEWS EMPLOYED IN FORMER DAYS ON THE PROPERTY.

Rev. S. B. Rohold, F.R.G.S., Haifa, Interviewed on the Conditions prevailing at present in Palestine

Question 1—What is the present Jewish Population of Palestine, and how is it distributed as between town and country?

Ans.—There are, roughly speaking, about 200,000 Jews in Palestine. Jerusalem will have close on 75 to 80 thousand, including its settlements, and the little colonies round about it. Tel-Aviv, a hundred per cent. Jewish city, has 45,000 Jews. Then there are Jaffa, and the colonies near it, with 20,000, and at Haifa, Tiberias, Safed and the Jewish colonies in the plains of Megiddo, Jezrael, Genezereth, etc., 60,000. These figures are in harmony with the statistics given by the Government, but we believe that there are more than 200,000 Jews now.

Question 2—What is the present Economic Situation in Palestine?

Ans.—The economic situation in the world has always had its reflex influence on Palestine. The coal strike in 1926 in the United Kingdom had its immediate effect on Palestine. There has been a crisis, particularly in the large cities. Tel-Aviv bore its burden, and successfully weathered the storm. We can now say that the crisis is practically over. There is once again keen interest in the buying of land, properties, and in the building of houses. The orange growers have doubled their plantations. The commencement of the building of the Port of Haifa has naturally helped a great deal.

The Neshor Cement Works have been a colossal success. Shemen oil factories have also proved a great success. The "Grand Moulin" of Palestine, financed by the Rothschilds, has marvellously

developed, particularly in the big "Passover" Cake Factories, and they are now supplying "Passover" cakes to the Jewish people all over the world. These factories are continually being enlarged. Naturally, every Jew wants to have Palestinian "Passover" cakes for their Festival.

The Silicate Brick Factories are doing a roaring trade. Textiles are also being developed. The Fruit Growers Association of Palestine is continuing to develop its great resources. The Silk Plants are also doing splendidly. The colossal Ruttenberg Electricity Plants on the Jordan and Yurmuk rivers have developed in a more marvellous way than its best well-wishers anticipated. Practically from Tiberias to the Jewish colonies round about the Holy City of Haifa, Tel-Aviv, and Jaffa, all are now fully illuminated by electricity.

Thus we can say that the economic situation in Palestine at the present time is fairly satisfactory.

Question 3—Are the Jewish Settlers adapting themselves to the Jewish economic situation? Are they, and the native Arabs and Christians drawing together?

Ans.—Naturally, at the beginning of the settlement, there were colonists who had not had actual experience of practical things, but who had a great ideal with a strong Nationalist spirit. There were then many visionaries and dreamers of vain hopes, but this stage has passed, and they have learned that there must be a practical side. And now, after ten years' transition, we see a real rejuvenation of the people and of the land itself. Colonies such as Nahalal,

Benamina, Balfouria, Ein-Harod, etc., etc., have proved an undoubted success, and in these colonies particularly, you will find that they have made wonderful progress, not only in the draining and developing of the land, but in the growing of wheat, corn and vegetables. There are also poultry farms, and splendid dairies, and many new and beautiful homes have been built with all modern conveniences, including water supply and electricity.

With regard to the Arabs who are living round about these Jewish colonies, I find these Arabs are now recognising the value of their Jewish neighbours and are experiencing benefits from these colonies. They are learning from the trained Jewish agriculturists and horticulturists, whose advice they can get at any time free, and who are always glad to help them.

They have learned to improve their lands, and to introduce modern improvements. If these Arab fellahin were not interfered with by the Effendi, there would be no Arab and Jewish question. It is acknowledged now all over Palestine that the interfering Effendi has lost his power. We often see Arab children in the Jewish Schools sitting side by side with Jewish children, and the Hebrew language is spoken by literally hundreds of them.

Question 4—Can the Jewish Settlers in Palestine become self-supporting?

Ans.—Yes. Take, for example, Benamina. These colonists are sons of the old colonists, and the land was given to them because of their capability and zeal, and it is one of the nicest and one of the best. Practically there is no one who receives any material aid in that and similar colonies.

Question 5—What, in your opinion, are the possibilities for Hebrew Christians taking their part in Palestinian life?

Ans.—A Hebrew Christian Colony

is not only feasible, but it is possible. In fact, it has occupied a good deal of our thoughts as well as our investigation, and I may say it is occupying my own personal mind and that of our President, Sir Leon Levison, and it may be that, before long, we will be able to lay before the readers a definite plan of a Hebrew Christian Colony in the Plains of Jezrael.

For some years the scheme has cost all of us much thought. We realised its importance, but we could not minimise the serious step of such a scheme. Unless carefully guided from its inception, and unless the foundation of it is laid on a solid foundation, namely, on "The Stone which the builders rejected," there can be no possible success. Yet we faithfully and earnestly believe that if HE builds the house they that build it will not labour in vain. We have our eyes wide open to all the difficulties, and yet we hope to venture in Faith and to effectively grapple with such a problem. Our principal plans would be to purchase outright a piece of land in the Emek, and to have enough to aid the immigration of such Hebrew Christians who have had experience in farming, to settle on the land, under the same conditions as the Zionists settle on the Keren-Hayesod.

As for the Hebrew Christians taking their part in Palestinian life, it depends on the personal characters of the Hebrew Christians themselves.

We hope in the next "Quarterly" to give a detailed statement of what our plans are with regard to the formation of a Hebrew Christian Colony in the land of the Redeemer. If our plans can be carried out, we have no hesitation in saying that they will take their full share in the rebuilding of Zion, maintaining our identity from within Israel, as witnesses to Israel, as well as a testimony to the world and a blessing to the Church of God throughout the world. Our banner must always be the blood-

stained banner of the Cross, emblazoned on it "HOLINESS UNTO JEHOVAH."

Question 6—How many Missionary Agencies are working in Palestine, and how are they distributed?

Ans.—We dare not attempt a full list off-hand of all real agencies and so-called agencies in Palestine. There are some old-established Missions, which have continued their testimony, going back for nearly one hundred years. Then there are newer Missions. At the same time, there are a great many individuals who have been lured to Palestine by the Balfourian Declaration, and also by some interpreters of prophecy, therefore we cannot class them all alike, nor do we venture to sit in judgment upon them. To give an accurate appreciation of every effort put forth in Palestine is not a thing to be undertaken lightly, especially by one who, himself, is a Missionary to Israel. All that we venture to say is that the I.H.C.A. is taking cognisance of all that is going on, and we hope before long to publish a statement of every possible effort in the Land of the Redeemer. We cannot say that, outside Jerusalem itself, there is an overlapping of missionaries. The Holy City, naturally, will always draw whole-hearted Christian people as well as half-hearted, and certain people who have certain peculiarities of their own, who think that it is of the utmost importance to advocate Christianity in the Holy City.

We may say that the largest centres are well manned. These missions may need strengthening and improving, but the land is occupied, and a faithful testimony is borne.

Question 7—Are the Jews in the Colonies reached with the Gospel? How are they reached?

Ans.—We may say that we personally have made it our business to visit the different colonies. From Haifa, which is a splendid centre, we have endeavoured

to periodically reach the different colonies, selling Scriptures, and distributing the Word of God; coming into personal contact with the people, we have always had a warm, hearty welcome. We believe that other missions have also made noble efforts in the same way. In this direction we would like to say that there has been created a real desire to know the true history of Our Lord Jesus Christ. The New Testament is now very popular. Any new literature is greatly sought after by the Zionist-Haluzim, in whom we have realised a real softening of the heart. There is also a longing after things spiritual. Their old dreams and visions of building up Zion with stone and bricks, though essential and important, they still hold, yet they realise that it is the spiritual upbuilding of Zion that is of greater importance. You will hear often repeated by these young men, "We have a spiritual mission to perform in the land of our fathers, which will not only be a blessing to the world, but will establish our identity." You often hear them say, "Out of nothing, you get nothing." If we do not have a true idea of God, if we do not have God in our hearts, if we do not live the true spiritual life, we cannot expect that we will implant these spiritual things in the lives of others.

In our careful examination of the situation we have found that nothing attracts the Jews so much at the present time as the person of Jesus, His life, His character, therefore our motto must be "Jesus only." Jesus to-day is the most popular person amongst the young Zionist Haluzim. Any literature, dealing with the life and character of the Lord Jesus, finds a ready and hearty welcome by the great majority. Undoubtedly, there are those who are careless, and many who have lost faith, but they form the minority.

Personally, we do believe "God's time to favour Zion has come."

Sir Leon Levison's Reply to article by Dr Claude Montefiore on the "Conversion of the Jews," which appeared in "The Hibbert Journal," April 1929.

THE current issue of the *Hibbert Journal* contains an article on the above subject by Dr Claude Montefiore, which seems to have attracted the attention of a considerable number of Christian friends. I have been approached by several of these friends with a view to answering the above article, but since I have undertaken the Presidency of the I.H.C.A. it has been borne in upon me that, if a man is to do any constructive work, such as establishing on a sound foundation a movement such as ours, he can only accomplish it by avoiding controversy, and by giving up his whole time and heart to the cause. It is, therefore, with great reluctance that I have consented to deal with this subject.

To begin with, it appears to me that when it comes to a question of attacking the Christian missions to the Jews, Dr Montefiore, who is the leader of Liberal Judaism, differs in no respect in his attitude from any orthodox Jewish rabbi, and in this sense there is no distinction between liberal and orthodox Judaism. Dr Montefiore is a man whom we all respect as one who is seeking to worship God, and to draw nigh unto Him in spirit and in soul, irrespective of all Jewish traditions and ceremonies, and since he has become convinced that the personal approach to God is the only essential factor in life, he has made it his business and his mission to persuade orthodox Jews and indifferent Jews to follow his lead. He has been the means of starting in Great Britain what is known as "Liberal Judaism," and as a result of his labours a great "Liberal Jews'" synagogue, costing well over

£20,000 has been erected in St. John's Wood, London, while synagogues are springing up in other parts of London and the provinces. Yet this gentle spirit is beside himself with fury and blind rage when he comes to write on the subject of Christian missionary enterprise, and one can only ask with *The Jewish Chronicle*, "Does he think what he is saying?"

The first point that he raises in his article is that the Jewish people want to be left alone, so why then interfere with them in their religious belief? Our reply to this is, "Why interfere with anybody's belief? If we were to follow this slogan of Dr Montefiore, we should let people alone no matter how deadly their beliefs may be and how contrary to our conceptions of moral and religious life. According to this gentleman's ideas we should just leave them to sow their poisonous seed, and not raise our voices, either to counteract their work or to point out to them a better way of life. Why does not Dr Montefiore practise what he preaches?"

The second point on which Dr Montefiore lays emphasis is that of Education. He tells us that we never come into touch with educated Jews, and that they hardly ever read Christian missionary literature, and that such Jews very rarely become Christians.

While we highly value education, we must point out at the same time that not only educated men, but simple minded men have become great saints through the power and love of Christ in all the branches of the Christian Church. At the same time it is strange that an eminent rabbi, who has recently started

a campaign against Jewish missions throughout the world, should tell us that, as a result of very careful enquiry, he finds that the upper classes of Jews are gradually disappearing through their joining the Christian religion. And we, as an Alliance, can bear witness to the truth of the rabbi's statement. It is high time that Dr Montefiore came out from his narrow groove and cease to be obsessed by the idea that educated Jews cannot be attracted by the great Comrade and Friend, and Lover of our souls, the white and matchless Christ of God.

The third point in the article is the advice given by Dr Montefiore to Christians, that, "from Paul downwards, the worst person to ask for any sympathetic understanding of Judaism is the convert from Judaism." One hardly knows what to make of the doctor's psychology! What would he say if a Christian person who was interested in "Liberal Judaism" was to go to the editor of the *Jewish Chronicle* or to the chief rabbi of the orthodox Jews and ask him what he thought of Liberal Judaism? Will he get a sympathetic answer to his enquiries? If not, Dr Montefiore's reasoning must surely be unreasonable. I shall not deal with Dr Montefiore's protest against the Jew being without a country, since a contributor to the *Chronicle* has answered this in a most admirable manner. In short, he has pointed out that the man in the Jew is a man who without doubt has a country, and is as loyal to the country where he happens to reside as any of his fellow-citizens, but the Jew in the man is always a stranger, homeless and in exile.

The fourth point is that a Christian reviewer of Dr Montefiore's commentary on the Gospel made the following statement:—"Let no one be deceived by the commentator's appreciative remark about the teachings of Jesus. Liberal Jews are more difficult to convert to Christianity, and are really further off

from it than orthodox Jews." Dr Montefiore goes on to prove from the above statement that it is only orthodox Jews who become Christians, but not Liberal Jews. The present occupier of the office of the Chief Rabbi of the British Empire has himself referred in a recent address to the fact that, while in America, he took part in a controversy when it was abundantly proved, beyond the shadow of a doubt, that many more leading Liberal Jews, including rabbis, have embraced the Christian Faith than the orthodox Jews. On the other hand, the Liberal Jews produced an equally formidable list of eminent orthodox Jews who have become Christians. We would like to recommend Dr Montefiore to read, if he has not already done so, the articles which were published during the above-mentioned controversy.

The fifth point is where he comments upon the method of Christian missions to the Jews. Here Dr Montefiore repeats the old worn out accusations of bribery by way of medical missions that supply free doctors, and medicines, and thereby attract the Jew through healing his body, and thus steal his soul. It is not for me to point out to Dr Montefiore that both in medical and evangelical work the Christian Church is following the examples set by our Lord and Master, Himself, since he should know this, having read the New Testament, but I would like here to offer a testimony to the worth and value of medical missionary work as I have personally experienced it.

Let us take the case of the city of Safed in Palestine, where I was brought up, and this is typical of a great many cities not only in Palestine but all over the world. As a young child I remember Safed without a Christian medical missionary, and what were the conditions? We had in existence a Jewish encampment, for I can give it no other name, unless I call it by the name of "Ekdish" by which it was

known. It consisted of a square with about eight rooms, two on each side. These rooms had no light, with the exception of that which came through a narrow door. Here, men and women, suffering from all diseases, were thrown together. There were no sanitary conveniences whatsoever.

It was obvious even to me, at the age of seven years, that when a man or woman entered this encampment they were never coming out again alive. I could enlarge upon the pathos and tragedy of the terrible situation, but I must not let myself be carried away.

When a missionary doctor, sent by the London Jews Society, arrived at Safed we boys were incited to throw stones at him, and join with the fanatical Jews in pouring basins of water on his head from windows whenever he passed down the street, and yet this medical missionary, who could have made his name anywhere, persisted in his labour of love, and, upheld by the spirit of Christ, carried on until he broke down in health ministering to the broken in body and healing their diseases. I would like Dr Montefiore to point out to me a doctor of the Jewish Faith who would have stood cruelty, and persecution, and sacrificed his life as did Dr Hilovich, a converted Jew.

After the above-named doctor left, Dr Anderson of the London Jews Society and Dr George Wilson of the Free Church of Scotland Jewish Mission came to take his place, and between them they transformed the whole of Safed and the district around for scores of miles into a city and country of hope for the suffering and the dying. As a result, years afterwards the Jewish community began to copy their example, but even then their efforts were not a success, since the Jewish doctor could not, or would not stand the poor remuneration, and the bad conditions that met him everywhere he happened to go. I feel that when we read this diatribe against

medical missions to the Jews it behoves us to think of the scores of thousands of grateful-hearted Jews, rather than the smug criticism of a Jew who is living in comfort in this blessed Britain of ours.

Dr Montefiore goes on next to deal with the great Jewish martyrs who died for Theism and for the unity of God. This we heartily admire, but have there not been the martyrs who died for Christianity and the unity of God? He tells us that the beauty of Judaism is that it has no creed, dogma, or theology, that it stands for Theism, and should be left alone. We, who are Hebrew Christians, have experienced the benefits of the above description of Judaism. With what result? First, we must acknowledge all the good that we have derived from our home-life, the example of our parents, some beautiful prayers in our Jewish prayer-book, and from the ethical teachings of our fathers, as well as the examples of the moral life that the Jews as a people have lived. But notwithstanding this, we found that the Synagogue had nothing to give us for the longing heart that sought fellowship with a personal God.

The idea of Jewish Theism and the belief in the one God has been reduced to metaphysical abstractions, that neither bring comfort to the mind nor peace to the heart. In modern days Jewish Monotheism is a different thing from the Jehovahism of the Bible. He is not a God who speaks, guides, and directs His children; He is a far-off God, Who is too immense even to be conceived of by man, and we, who have found God through Jesus Christ our Lord, can humbly testify that our religious life is no longer a sham, but has become a reality. We are therefore not ashamed to glory in the Cross of Jesus Christ, and to rejoice in His intimate personal love and care which God has for us, in and through Jesus Christ.

If Dr Montefiore complains of the fact

that Jews, who have become Christians, became submerged in the Christian Church and have lost their identity with the Jewish people, it was the Jews themselves who were to blame, because of their hatred and persecution towards the converted Jew. We are, however, thank God, living in a new era, when scores of thousands of Jews have had the boldness and courage to come out for Christ, and as a result we see the formation of the International Hebrew Christian Alliance. Into this Alliance Hebrew Christians are received with love and affection, and conditions are such that a converted Jew no longer needs to hide himself, but is received into a union and fellowship of a visible Hebrew Christian Brotherhood.

What is called "Liberal Judaism" has proved a failure, just as much as orthodox Judaism. The position of the seeking Jewish soul to-day is a very pathetic one indeed. If he turns to traditional orthodox Judaism he finds a number of abstract intellectual metaphysical propositions, which hide the fact of the God of Israel as we have Him in the Old Testament. When he turns to historians he is told it is doubtful if there ever was an Abraham or a Moses. But there is another avenue open to us, that of *faith*, by which the Hebrew Christian believer (like the Gentile Christian believer) finds the eternal

spirit of the redeeming God of Israel in the crucified and risen Christ. Such faith is not credulity, for it brought and still brings to the believer (Hebrew or Gentile Christian) the very powers of heaven. With faith the Hebrew Christian holds the solution of every problem that confronts the Jewish soul. With faith we Hebrew Christians, like Abraham, the Prophets, and the Apostles, will inevitably fulfil our God-ordained mission, which was and is to save and redeem the world for God. We do not mind what Dr Montefiore or others say to us or about us. We make it our business to go straight to the heart of faith and stake everything on that. This faith leads us to be loyal to our God, to our Bible, to our people, and to Christ our Comrade and Friend, the great Lover of our souls, the great white Light of our hearts and conscience.

Loyalty to these are the essentials of our saving faith, and Jesus Christ our Lord, as we understand Him, stands exactly for this. We want to play the game as the best men of our race have sought to do, to be loyal to our God and to Jesus Christ, who is the incarnate friendliness and love of God.

Dr Montefiore's depreciating remarks about us Hebrew Christians, like the venomous attacks of the Jewish press, and the curses of the rabbis, we take as our V.C.'s for difficult service.

Against all Defamation

When a Pole derides a Jew as *Zhid*; when a stupid American calls us "Sheeny"; when the anti-Semite styles us "Schmutziger Jude," every instinct within us revolts against such degrading invectives.

A man must be low indeed to befool another. The heart that indulges in bespattering others does not need to go outside itself to find the mud. . . . There

is more than a truism in the dictum of the Great Teacher: "Out of the abundance of the heart the mouth speaketh."—(Matthew xii, 36).

Attention is called to the foregoing largely because the Jewish press, so vociferous in its demand for freedom of conscience and self-expression, never tires of slurring Jewish Christians as *meshumadim*, apostates, renegades, etc.

Now, frankly, if there is justification for resentment at being designated "Sheenies," is there not equal ground for being dubbed apostates and turncoats? How runs the old saw? "What's sauce for the goose, is sauce for the gander."

But ah, they tell us: we Jewish Christians have sold ourselves, our soul, our conscience, our people! What an indictment! An indictment to which not even the most degraded anti-Semite would stoop. What a reflection on the Jewish character! Is it really so base, so wanting in principle, that for a bribe, any one of us will sell our Jewish heritage? We resent such an aspersion. Why should our belief in Jesus make us less Jewish? Is not the Jewishness of Jesus attested on every page of the New Testament?

There is not an intelligent Jew who does not agree that Jesus was a great Jewish spiritual teacher. "The modern Jew," says Rabbi Enelow of Temple Emanu-El, New York, "realises the ethical power and spiritual beauty of Jesus. In this regard, Jesus takes His

place among the noble teachers of morality and heroes of faith Israel has produced." Are we Jewish Christians, therefore, to be called names because we accept all that Rabbi Enelow claims for Jesus plus what we ourselves have discovered about Him? Do we merit condemnation because to us He is indeed more than a teacher of morality? If it is morals we crave, then Confucius, whose Golden Rule antedates that of Rabbi Hillel, is equally as great as our own moralists. What mankind craves, however, is not mere morals, mere preachment; what it cries out for is a Way-shower, One who will blaze the path towards eternal Truth, towards God. And this, in the realm of the spirit, none but our Messiah Jesus has achieved. For only He who "came forth from the Father," can lead us to the Father. This we believe. This is our conviction.

Shall we then suppress our feelings, our belief, since this is our conviction? And do we merit slander, defamation, ostracism for this?

—From the "Mediator."

Vladimir Solóviov on "Judaism and Christianity"

Dostoevsky said in a famous speech at the Poet Poushkin Festival, in 1880, that the chief characteristic of the Russian people, which is so strongly expressed in Poushkin's genius, is the ability to grasp the spirit and ideas of alien nations—a sympathetic understanding of the opinions of others. The intimate friend of Dostoevsky, the philosopher Solóviov, possessed this gift to an extraordinary degree. This great Christian thinker could almost identify himself with the persecuted Jews of Russia. He constantly fought against the anti-Jewish legislation of the Czarist Government. His "Protest against the anti-semitic movement in the Press"

ends with the following prophetic words:

"The anti-semitic movement must be condemned, not only because it is immorality and wickedness, but *because it is extremely dangerous for the future of Russia.*"

In the mutual relationships between Jews and Christians Solóviov observed the following fact: The Jews have treated the Christians "jewishly," but the Christians have not treated the Jews "christianly." If we do not practise Christ's Gospel of Love in relation to the Jews, then they are justified in asserting that the "Gospel of Love" is merely the Gospel of a visionary.

But have not the Jews crucified Christ? And are they not still His greatest enemies? Soloviov's reply was: "It is true that the majority of those who cried 'Crucify Him! Crucify Him!' were Jews, but it is also true that the thousands who listened to the preaching of St. Peter, and who became the first members of the Christian Church, were Jews. Annas and Caiaphas were Jews, but so were Joseph of Arimathea and Nicodemus. To the same people belong Judas the traitor, who delivered the Messiah to death on the Cross, as well as Peter and Andrew, who for Christ's sake were themselves crucified. Thomas, who at first did not believe in the Resurrection, was a Jew, and he did not cease to be a Jew after he had seen the Risen One, and had said to Him, 'My Lord and my God.' Saul of Tarsus, the cruel persecutor of the Christians, was a Jew, and Paul the Apostle, who for Christ's sake did suffer all things, remained a typical Jew. And what is more important than all, Our Lord Himself was a perfect Jew after the flesh and after His human Soul."

"Is it not remarkable," asks Soloviov, "that we, facing this tremendous fact, persecute the Jews in the name of Christ? If Christ is not what He claimed to be, then the Jews have no greater responsibility than the Greeks had for killing Socrates; but if we believe that Christ is the incarnate Logos, we must consider the Jewish people as the Divine instrument of the Incarnation. For His Death, the Romans, as well as the Jews, are responsible, but for His Birth, God and the Jews only."

Why was the Church of Christ founded in Judea? In other words, Why did God choose the Jewish people to become the people of the Messiah? There must be some moral foundation for His choice. True freedom does not exclude reason; this choice represents the relationship between God and Israel, and, after all, every choice is conditioned, not only by the character of the chooser, but also by the quality of the chosen.

It cannot be denied that the national character of the Jews shows an inner unity; yet we find in it three fundamental characteristics which appear to contradict each other.

1. The Jews are marked by a deep religious sense which often culminates in self-sacrifice for God's sake. They are the people of the Law and the Prophets, of the martyrs and Apostles, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

2. Extreme self-consciousness is another of their national features. Every Jew is deeply permeated by the consciousness of his individual worth as a Jew.

3. Another characteristic is his extreme materialism, in the wider sense of the word. Soloviov finds a symbol for this in the Hebrew alphabet, which consists only of consonants, the body of words, whilst the spirit (the vowels) is either totally absent, or merely suggested by dots and dashes!

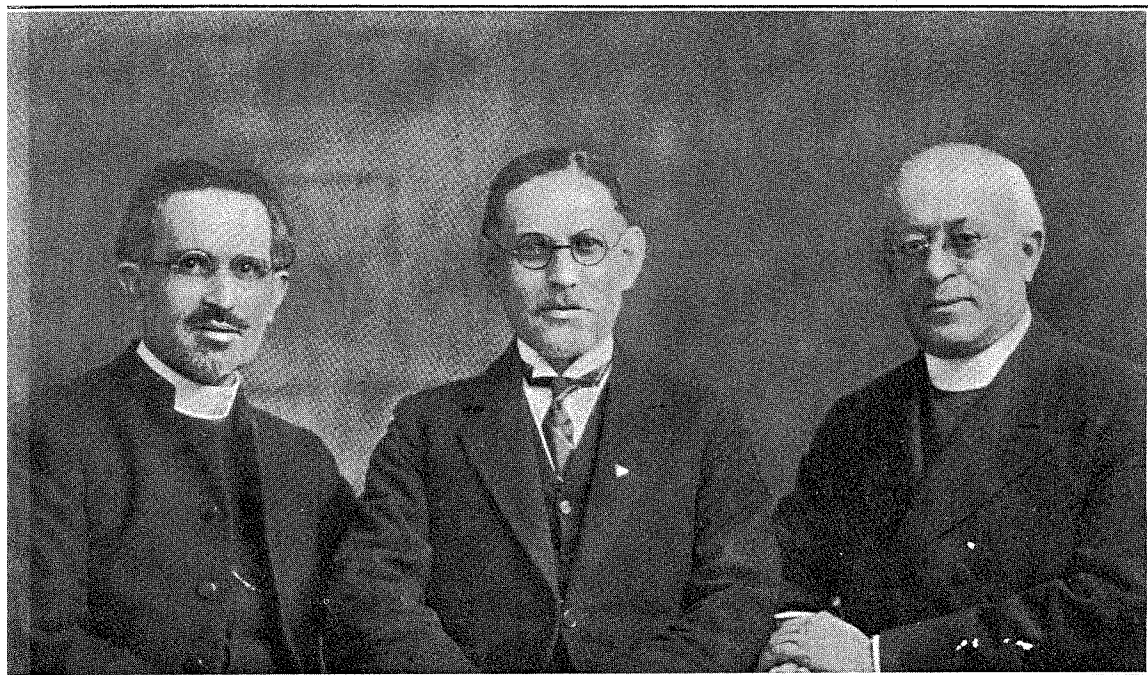
Thus, the character of this peculiar people is composed of a *Divine* element, which reveals itself in the religion of the Jews; of *human* energy, which expresses itself in the national, personal, and family life of the Jews; and of an inclination to materialism. But in which way do all these self-contradictory elements unite in *one* national individuality? One should expect that the perfect attachment to God would, if not paralyze, at least weaken, the human interest in worldly affairs, as for instance is the case in Brahminism. Again, the extreme development of the human element—of humanism in one form or another—should on the one hand, weaken the religious feeling, and, on the other hand, free the human spirit from crude materialism, as we see it, for instance, in the best representatives of ancient Greece and modern Europe.

And yet, in Judaism all these contradictory traits are harmoniously united, without in any way disturbing the unity

of the national character. In order to find the key to the solution of this riddle we must not be content to dwell on the abstract conceptions of religion, idealism, and materialism *in general*, but study the peculiarity of *Jewish* religion, *Jewish* humanism, and *Jewish* materialism. It is true that the Jew believes in *one* God, but that does not mean an absorption in the Deity, in a pantheistic sense. The Cabbalistic pantheism and the philosophy of Spinoza are exceptions. Generally speaking, Judaism conceived God not as an endless vacuum of a general substratum, but as an endless fullness of a Person who contains all life in Himself, communicating it to all. Free from all limitations, the true God is not merely immanent in the world, but also transcendent, manifesting Himself as the perfect Personality, the absolute Ego. In harmony with this conception of the Divine Personality, religion cannot mean an absorption of human personality in the Deity; on the contrary, it is the expression of the personal, mutual activity between God and man. It was because of this conception of God and of religion, that Israel could become the chosen people of God. The true God made Israel His people because Israel also made the true God her God. God elected them, revealed Himself to them, made a Covenant with them. The Covenant-relationship between God and Israel is the centre of the Jewish religion. This Covenant was conceived as between two, if not equally powerful, yet ethically co-equal personalities. This high conception of man does not weaken the greatness of God; on the contrary, it gives Him the possibility of revealing Himself in His whole power. In the independent ethical character of man God finds an object worthy of Himself. If man were not a free personality how could God reveal His personal character in the world? In so far as the transcendent personal God is higher than the impersonal phenomena of Nature, the religion of Israel is of an entirely differ-

ent calibre from the naturalistic and pantheistic religions of the ancient East. Neither God nor man in these religions claims independence; man is a slave of strange and unknown powers, and the Deity is merely a pure plaything of human phantasy, as, for instance, in Greek mythology. Not so in the religion of Israel. Christianity begins with the personal relationship between God and man in the Old Covenant, and it culminates in the close personal union of God and man in the New Covenant through Jesus Christ, in Whom both natures are inseparably one. These two Covenants are not two different religions, but two phases of one and the same religion—of Godmanhood—or to use a more abstract expression, two moments of one and the same Divine-human process. This one, true, Divine-human, Jewish-Christian religion steps in majestically between two extreme perversions of Religion: Brahminism on the one hand, where human personality is absorbed in the Deity; and Greek and Roman mythology on the other hand, where the gods are mere reflections of men. The true God Who chose Israel and was chosen by Israel, is a powerful God, an absolute God, a holy God. The strong God chooses to Himself a strong man who can fight with Him; the perfect Person reveals Himself only to a self-conscious personality; the Holy God unites Himself only with one who seeks holiness, and is capable of an active, moral heroism. Human weakness seeks God's strength, but it is the weakness of a strong man—a man who is by nature weak is not capable of a strong religion. Equally, a non-personal, characterless man, with a poorly developed self-consciousness, cannot comprehend the Truth of the true God. Finally, to a man in whom the freedom of ethical self-determination is paralyzed, who is not able to begin an action consciously, who is not capable of performing an heroic action, to attain holiness—God's holiness will always remain something external

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and foreign—he will never become a “friend of God.” Thus, the genuine religion of Israel, far from hindering the development of a free human personality, *promotes* self-consciousness and energy in man.

Israel was great in faith. But a great faith demands great spiritual powers. The energy of a free humanity expresses itself first in faith. The popular idea that *faith* suppresses the freedom of the human spirit, and that *knowledge*, on the other hand, widens this freedom, is absolutely wrong. In faith, the human spirit transcends the limitation of the visible reality. It affirms the reality of the *invisible*—a reality which cannot be rationally apprehended. True faith is the heroic act of the spirit, “which searches all things, yea, the deep things of God.” The believing spirit does not wait passively for the influence of phenomena on him, but goes out bravely to meet them; he does not follow slavishly the phenomena, but precedes them. It is free and independent. “Blessed are those who do not see, and yet believe.” In the empiric knowledge, on the contrary, our spirit, by subjecting itself to external facts, is passive and unfree; here, there is no action, no moral merit. Naturally, the contrast between faith and knowledge is not an absolute one. The believer *knows* the Object of his faith, and, on the other hand, scientific knowledge is often founded on faith, on something that cannot be proven empirically—for instance, the objective reality of the physical world, the continuity of natural laws, the undeceptiveness of our mental judgments. Nevertheless, it is without doubt that in religion *activity* and *freedom* predominate, but in the domain of empirical knowledge—*passivity* and *dependence*. The acknowledgment of a fact coming to us from without does not require the independence and energy of the human spirit; but the realisation of something, which has not, as yet, become a sensuous, tangible, visible fact, requires the energy of the whole personality. The

thing which is before our eyes *forces* us to acknowledge its existence; but the power of the spirit consists in this—that we can by intuition see what is coming, recognise what is hidden and mysterious. Just because of this, the highest energy of the human spirit reveals itself in the prophets of Israel, not *in spite* of their faith, but *because* of it.

This union of a deep faith in God with the highest concentration of human energy has been preserved also in *later* Judaism. How sharply, for instance, is this expressed in the last prayer of the Passover ritual, in which the longing for the coming of the Messiah is voiced:

“Almighty God, create soon Thy Temple, soon—in our days—as soon as possible—build it now—build it to-day, build soon Thy Temple. Good God, great God, mild God, high God, merciful God, sweetest God, immeasurable God, God of Israel, in the nearest time build Thy Temple. Soon—soon—in our days—build it now, build it soon, Thy Temple. Almighty God, living God, strong God, God full of praises, merciful God, eternal God, fearful God, perfect God, omnipotent God, rich God, majestic God, faithful God, now—soon—build Thy Temple. Soon—soon—in our days—soon—now—build—build now, now—soon—build Thy Temple.”

In this remarkable prayer we note, apart from the sincere faith in the God of Israel and the stubbornness of the human will, a characteristic peculiarity. The worshippers do not desire that their God should remain in the transcendent sphere. Seeing in Him the ideal of every perfection, they demand the embodiment of this ideal on *earth*. They pray that God should reveal Himself visibly, that He should create a Temple to Himself, the material dwelling-place of His power and His glory—and that this Temple should be built now—“as soon as possible.” In this impatient longing to see the Divine realised on earth we can find the explanation of the Jewish this-worldliness, their materialistic outlook.

There are three different types of materialism: the practical, the philosophical, and the religious. The first means the predominance of the lower human nature over the higher, of the animal instincts over reason, of the sensuous interests over the spiritual. In order to justify the power of the animal nature in his life, the practical materialist seeks to deride the existence of everything which cannot be grasped by this lower nature. He denies everything that cannot be seen or heard, touched, weighed, or measured. In making this denial a general principle this practical materialism becomes a theoretical or a philosophic system. These two kinds of materialism are not characteristic of the Jews. Jewish materialism is *religious* materialism, or, rather, realism. For every idea and every ideal the Jew demands a visible and touchable materialisation. He cannot acknowledge an ideal which has no power to subdue under it every activity of life. He is capable and prepared to acknowledge the highest spiritual truth, but only on condition that he should at the same time see and feel its real working. He believes in the invisible (for every belief is a belief in the invisible), but he desires that this invisible should become visible and reveal its power; that it should permeate everything material, and use the material as a medium and an instrument. Israel saw in material Nature the not-yet-finished dwelling place of the Divine-human spirit, and paid the greatest attention to it, not in order to worship it, but rather to worship *in* it, and *through* it, the Creator. The idea of the materialisation of the spiritual, "The Word becoming Flesh," played, in the religion of Israel, a much more important rôle than in any other religion. One can say that the whole religious history of the Jews was directed towards preparing for the God of Israel not holy souls alone, but also holy bodies. Therefore the Jewish people formed the genuine environment for the Incarnation of the Divine Logos,

for which not only a holy, virginal soul was necessary, but also a holy, pure body.

Thus, these three characteristics formed *one* unity in the religion of Israel. The true Israelite did not desire anything other than that the Object of his faith should make use of the whole fulness of reality and permeate it. Then, too, the purely human longing for action could not be satisfied with abstract ideas and ideals, but expected the real incarnation of the ideas, so that the spiritual demands should entirely dominate the material life. The religious materialism of the Jews is not rooted in unbelief—on the contrary, it springs out of a fulness of faith which pants after activity. The religious materialism has its origin not in the *weakness* of the human spirit but in its *strength* and *energy*; which is not afraid to defile itself by coming into contact with matter, which it purifies and uses for its religious aims. In this way these three fundamental characteristics of the Jewish people, in their co-operation, contributed to the realisation of the work of God in Israel. The firm belief in the true God made the manifestation of God, and His revelation in Israel, possible. By believing at the same time in themselves and their mission, Israel was able to enter into a personal relationship with Yahveh, to speak with Him face to face, to enter into a Covenant with Him, to serve Him, not merely as a passive instrument, but as an active ally, and, when the fulness of time came, Israel was able to prepare, in her midst, a pure and holy place for the Incarnation of the Logos.

Therefore the Jews became the people of the Messiah. However, only when the free faith in the living God takes the first place, does Jewish self-consciousness, as well as Jewish materialism, serve God's cause and promote the establishment of true Theocracy. But, as soon as these two purely human qualities of the Jewish character hold sway over the religious element, and as soon as the latter becomes subordinate to the former, we see before us the traditional, carica-

tured Jewish type with its deformed features; which explains, if it does not excuse, the general antipathy towards Judaism. The national self-consciousness, torn from its Divine element, becomes mere Chauvinism; the realism of the Jewish spirit is then perverted into mere Mammonism, which hides the features of genuine Judaism from foreign, prejudiced eyes.

Christianity appears to the Jews, in so far as it means the Gospel of universal brotherhood, as something vague, abstract, and unreal. On the other hand, since Christianity connects the work of world-redemption exclusively with the Person of Jesus, it seems to the Jews to be something narrow and impossible. Moreover, the practical and realistic Jew often considers Christianity as something

unrealisable and therefore false. That it should be possible to gather all round the One, and through the One unite each with all, is incomprehensible to him. We can convince the Jews of the Truth which is in Christ only by action. The more perfectly the Christian world expresses the idea of a spiritual and universal Theocracy, the more powerfully this idea works in the life of the individual, in the social life of Christian peoples, in the political relationships of Christian nations among themselves, the more will the Jews be convinced of the reality of Christ and of His Gospel, and "Wisdom will be justified by her children."

Hence, the *Jewish* question is really a *Christian* question.

—From "The Church and the Jews."

The Language Question in Palestine

By REV. WM. M. CHRISTIE, D.D.

BEFORE the advent of roads and railways the Jews who came to the Holy Land generally settled in the communities that were of like speech and rite. It thus fell out that the language of Safed some forty years ago was Yiddish or German Jargon, while a single family professed to speak Hebrew. In Tiberias a good deal of Arabic was spoken, while in Jerusalem there was an additional Spanish speaking community, and Hebron was mostly populated by indigenous Jews speaking Arabic.

An examination of Yiddish or Judæo-Spanish (Ladino) will, however, show that even when these were used, a multitude of genuine Hebrew words found place. And when one got down to close dealing with the Jew in either theological or religious conversation it

became apparent very soon that German and Spanish as well as Arabic were of little use without the Hebrew terminology we have indicated. In none of these languages did the Jew half-understand the words representing such thoughts as "mediator," "atonement," "redeem," "salvation," "justify," and such like. These had to be used in Hebrew, and all work without Hebrew was practically worthless.

It may be said that the Jew has all along, when resident in Palestine, known a certain amount of Arabic. "You can buy and sell to any one in the Holy cities in that tongue," and deal even with those who have been but three months in the land. That is all quite true, and for a generation at least Arabic will have a place for such purposes, that is, it will be useful so long

as the Arab buys from the Jew, but one has only to consider how small a vocabulary is needful in such a case. We are told that an Englishman went through the whole of France with the one word "combien?" and I myself ran the word "skolko?" for all it was worth in Russia.

But we are living in changed conditions in these days. Since the close of the war 100,000 Jews have entered the Holy Land, none of them brought the Arabic tongue with them, but usually two or three of the dialects of Eastern Europe — Russian, Polish, Bulgarian, Czech, and Yiddish in various forms. Generally such immigrants settle in the colonies, or in the great new colony city of Tel Aviv. They have little contact with the Arab world. In the colonies they have companions who originally spoke different languages, and the only thing they had in common while in Europe was the Yiddish Jargon. This they now want to be done with, above all in Palestine.

In this matter the whole Jewish population of Palestine is unanimous. Jargon must go. So much is this the desire that in the colonies they actually refuse at times to speak German. Today not a single newspaper in Palestine appears in Yiddish, and recently, at a public meeting at Tel Aviv, when a stranger attempted to speak in Yiddish, there was actually a riot, and the police had to intervene. Yiddish story books, once the delight of the people, have entirely disappeared.

What language then shall we speak to the Jew? The problem is being solved, or rather has been solved, on the one hand, by a movement that began forty years ago, and on the other hand, by the necessities of the people themselves. In the "eighties" Ben Jehudah settled in Jerusalem with the determination to make Hebrew not only a living tongue, but once again the speech of his people. Naturally he was opposed.

To the orthodox Jew in the Holy cities Hebrew was too holy a tongue to be used for profane purposes. Ben Jehudah was persecuted, stoned, starved, imprisoned, and hindered in every possible way, but he persisted, made converts, and had so far prepared the way that the Zionists were able to take up and complete by their encouragement what he had begun. Before the war had commenced Hebrew, as a "pure speech," was again a living tongue, and at the close of the war even Allenby listened with delight to speeches delivered in that language, along with the congratulations offered in English and Arabic.

The second help to a solution on the same lines is the fact that every Jew comes into Palestine with a very fair Hebrew vocabulary. He knows the law, and at least the readings from the Prophets and the daily prayers by heart, and such a word-list takes him a long way in speech in a very few days. We are told that in some countries the peasants have only some 400 words, and we have ourselves made out the "500 necessary words" for several languages, and found them almost sufficient. The ordinary Jew entering Palestine has more Hebrew words, and besides he is perfectly familiar with all the religious terminology we wish to employ.

To the Jew in Palestine Hebrew has come to stay. He reads and studies in that tongue. He speaks it in his home, and his children speak nothing else. Few Jewish children under 12 years of age understand any other language. Indeed, if they do, it is to be considered an evidence that they belong to the undesirable class of street urchins. It can be said, without fear of challenge, that 98 per cent. of the Jewish population of Palestine speak Hebrew, and advocate that language even to the extent of having notices printed everywhere, "Oh, Israelite, speak Hebrew." And not only

so, but the sons of the men who persecuted Ben Jehudah are now raising monuments to his honour.

And during this great renaissance the supply of literature has met the demand. The first book printed in Palestine after the British Occupation was a Hebrew dictionary in Hebrew. And now we have the best of the literature of every land in the Holy tongue, Shakespeare's plays, Byron's poems, Sherlock Holmes, Schiller, Goethe, Robinson Crusoe, Gulliver's Travel, Jack London, and Kipling. In addition we have textbooks on all the sciences—algebra, geometry, chemistry, botany, and the history and geography of the whole world. Lying before us we have even the classification of plants according to the best systems, and in Hebrew. Children's newspapers, too, abound with their conundrums, puns, and cross-word puzzles.

We have surely said enough to show that our language ought to be Hebrew. It is the one common Jewish language in Palestine to-day. It is the only one the Jew cares for, the language in which he reads all literature and studies all science. It is the language of his home, and so far of his business that Christian and Moslem are learning it for business purposes. It is the language of his newspaper, and some one has said, "Give every man the Gospel in the language in which he reads his newspaper. . . ."

But above all it is the language of his religion, and for that matter of all religion. The terminology of the

Christian faith is his by inheritance, and it is easy to get to close grips with him in that speech. To him every other language is cold and dead, but the moment you use the Holy tongue a lively interest is created, a hearing is assured, and you may say anything. You have proved your interest in the man, in the nation and its aspirations, and made a friend.

And what must be the joy of the preacher to whom is committed the privilege of giving back to the Jew in the language of Moses, David and Isaiah, in the language of Christ in the synagogue of Nazareth, the Gospel fulfilment of all his hopes—an inspiration indeed.

And along these lines another problem can be solved, perhaps the most important of the present age. Shall the Hebrew Christian be acknowledged an integral part of Israel? Let our Jewish Missions give their employment to Hebrew Christians and sympathetic Hebrews. In practically every mission we should have a "minyan," and with that a legally constituted Hebrew Christian community. Around such sympathetic friends, language, teaching and preachers, the local Jews would soon gather. The main objection of the Jew to missions would cease, namely, "converts are lost to the nation." The work would be Hebrew and Christian, and at the same time as national as anything in Israel, and recognition would not be long to seek. Then to the "Israelite, speak Hebrew."

The Hebrew Christian Alliance of America Fifteenth Annual Conference, May 1929

The Fifteenth Annual Conference of the Hebrew Christian Alliance of America was held at Indianapolis, Indiana, May 6 to 12, 1929. Over one hundred delegates from various parts of the United States and Canada assembled for this occasion.

In many ways it was one of the most notable conferences in the history of the Hebrew Christian Alliance. Among those who came were many young Hebrew Christians—numbers of them recent converts. They brought with them an intensity of zeal and enthusiasm for their new-found Messiah. One of the young Hebrew Christians told of the organising of a Young People's Hebrew Christian Fellowship Circle in New York. It began with nine members but has grown since then. The young people of the Hebrew Christian Alliance give promise of development. Their desire to foster the spread of Hebrew Christianity is exceedingly encouraging.

The Hebrew Christians were very generously entertained by the people of Indianapolis, both in the hotels and in the homes of the city. On the Sunday previous to the Conference, thirty of the leading pulpits of the city were occupied by the Hebrew Christian delegates. There was a keen interest on the part of the Christian public in the messages delivered by the representatives of the Hebrew Christian Alliance.

The Conference meetings were held in one of the largest churches of the city, the Roberts Park Methodist Episcopal Church. There were three sessions daily: morning, afternoon and evening. The morning and afternoon sessions were devoted by the delegates to a discussion of the problems which face us in the promotion of Hebrew Christianity. Various papers were read dealing with phases of Jewish evangelisation and the

Jewish question in general. The evening meetings were for the general public of the city as well as the delegates. The large auditorium in which these meetings were held was filled each night by both Jews and Christians, who listened spell-bound to the messages delivered by some of the leaders of our Hebrew Christian movement. One of the features of the evening meeting was the presence of Mr Alexander Kaminsky, the Imperial Russian violinist, who is now an earnest Hebrew Christian and devoted servant of our cause. His playing of the violin literally lifted people to the heights of heaven.

We were saddened by the absence of our President, the Rev. D. J. Newgewirtz, who was prevented from being with us because of the death of his wife. The Conference expressed its deep faith in our brother Newgewirtz when it unanimously re-elected him as its President. For Vice-President, we elected Mr Abraham L. Strouse, one of our most loyal Hebrew Christian laymen.

Among the various reports that were given by the officers of the Alliance was the one given by the General Secretary, which dealt with the most encouraging growth and expansion of our Alliance. Mr Peltz reported a year of very vigorous activity, accompanied by most encouraging results in every phase of the work of the Alliance. Indeed the work of our Alliance has grown to such proportions that there was felt a need for an additional representative to help in the promotion of its activities. We therefore voted to appoint a Hebrew Christian of talent and capability to represent us as Pastor Evangelist. His specific duty will be the gathering out of the scattered Hebrew Christians in the various cities throughout the land, to shepherd them, and to help establish additional local

branches of the Hebrew Christian Alliance.

Other work of importance at the Conference was the reorganisation of our various committees, combining a number of them into two committees, one to be known as "Ways and Means" and the other as "Education and Publicity."

We read with great interest the message sent us by the President of the International Hebrew Christian Alliance. We were thrilled at the growth and expansion of the International Alliance in the many countries of the world. The acquisition by the International of the property in Jerusalem was an added source of joy to us. We reaffirmed our loyalty to the International Alliance and we pledged our support to it, particularly in its endeavours to aid the suffering Hebrew Christians in Russia and in Poland.

One of the most helpful hours of each day of the Conference was the devotional period, in charge of Dr. Max I. Reich, who led the delegates in a study of "The Portrait of the Messiah in Prophecy and Fulfilment." Many of the ministers and Bible students of the city availed themselves of the opportunity of listening to these messages and attended in great numbers.

We feel keenly our sense of gratitude to God for enriching us with the presence and power of His Spirit as manifested through the messages of the various speakers, particularly those of our honoured friend Dr. Reich.

All the delegates to the Conference left the meetings supremely happy in the knowledge of the growth of our movement and pledged their enthusiastic support in its increasing development.

JACOB PELTZ, *Secretary*.

The Religious Position of the Jews in Hungary

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Dr DESZO FOLDES.

(Continued from page 35).

The political freedom of Judaism, the cessation of the power of oppression, has given a latent strength to Judaism. This strength has grown in the spirit of the Talmud's loosening tendency. The cessation of social and spiritual subjugation, the delightful feeling of newly-found freedom, the possibility of a complete economic and intellectual development, have alienated a considerable part of Judaism from Jewish faith, Jewish belief in the Bible, and the Talmud. A great number of Hungarian Jews no longer feel subjection to the God of the Bible, and their re-

ligion, but feel their illusions and religious expectations dead without having found the guiding star of happiness, without having put in their place the spirit of the New Testament and the Messiahship of Jesus Christ. The political transformations which took place in the last century, the rapid rhythm of universal progress have brought Judaism out of the rut of a uniform religious and ethical development, and as a consequence the sad fact is proved that the religious life of the Jew lost its intensiveness in many respects, and did not aim at a godlike manifestation

of a tender development, but experienced a disadvantageous influence, which caused a weakening.

This is what is occurring universally to-day in united Judaism.

In most countries the religious development of Jewish people has been accomplished in this way, so that a greater part of intellectual Jews, setting to work in all branches of art and knowledge, relinquished their former basis of belief through contact with Christianity, and because of the change in the political situation, they lost the feeling of association and spiritual union with Judaism, and in consequence of this seized the opportunity to join a Christian community.

That extreme part of orthodox Judaism, when it saw his nationality, his religion, his tradition, his individuality endangered, and the approaching storm of innovation of the spirit of the still increasing knowledge of Christian culture, strove with much greater eagerness to withdraw himself from Christianity and avoid every approach to it.

This extreme Judaism makes no compromise at all respecting the approach to Christianity, and regards every Jew as a renegade, even if he has the most devout belief in Jesus Christ and loves the Jews still. In spite of all this we can absolutely prove that the Christian spirit and Christian thought gradually make progress, and that Judaism in Hungary cannot avoid this influence.

The powerful evolution and economic alteration, of frequent intercourse with Christian people, have everywhere strongly influenced the Jewish mind, especially in the tendency that this sign would no longer be attributed to religious tradition as before, and that the perception of faith, and the open opinion of Judaism have gradually lost their uniformity. The spirit of separation from Christianity is naturally

strengthened by this situation, so that one unfortunately has little opportunity of learning to know the real noble Christianity full of love, which we call the Christianity of Christ, as unkind deeds are often done in the name of Christianity. Hungarian Judaism has also experienced this psychical development with regard to Christianity, owing to the spirit of a Christianity of uninspired and rigid exclusiveness, gradually disclosing its soul, embodied in the progress of civilisation.

Nevertheless, special attention must be called to the waves of development sketched here, which have advanced more quickly in Hungary than elsewhere, owing to political events.

After the end of the war, which was such a catastrophe for Hungary—Hungary lost almost two-thirds of its population, and three-fourths of its territory—political events occurred, especially the devastations which were incited by Communistic despotism, which greatly influenced the religious development of Hungarian Judaism. It is perhaps known that after the downfall of the Communist regime in Hungary, an anti-Semitic wave previously unknown there passed over many political circles, chiefly because a greater number of the Communist leaders were of Jewish descent. So much was written and said in the foreign press about the persecution of the Jews that I consider it my duty to explain that all this news was greatly exaggerated, and that these occurrences were only spasmodic. During the progress of events related above, the Hungarians always behaved liberally and chivalrously, demonstrating a very friendly and tolerant disposition, and it is easy to assign a reason for these exceptional cases which prevailed during and after the war, following a psychical depression. Since then in Hungary the political situation has been completely consolidated, and we can prove with joy that from the Christian

standpoint alone, a reconciliatory atmosphere has prevailed everywhere.

Also we can confirm with joyful satisfaction, that Hungarian Judaism, by reason of past events, absolutely advised the need of regeneration and the deepening of its religious life.

We also see a certain flight of imagination, a certain organised activity, especially in the life of the cultured people of Budapest, the capital, where 250,000 enlightened Jews live, almost half the population of present-day Hungary, so that Budapest is really the third largest Jewish city in the world, coming after New York and Warsaw.

There were built for the administration of Jewish religious life, suitable institutions erected and supported, and in a certain sense modernised in a Christian spirit.

I recently read with joy an article from a Budapest Jewish Church paper which recommended the return to reading the Bible, and the formation of a Jewish reading society. I see in such endeavours a hopeful approach to the ideas of Christianity and its salutary influence. When religious life is intensively formed in Jewish districts, it is heartily welcomed from a Christian point of view, especially because the time is perhaps past for these religious developments to start in a retrograde direction to return to Talmudism, and it is evident that the newer, more religious developments of the Jews already take their course from the conditions influenced by the modern wave of culture and Christian ethical world philosophy, and that in religious problems Christian truths will find their way more and more into the hearts of the Jews.

It will be our mission to advance and hasten those approaching the healing process of the spirit of the Gospel. I am not thinking here of conversion or baptism, for we must be extremely

careful about these subjects, and recognise the many elementary privileges of the Jews to the independent formation of their religious life.

We must attempt nothing that appears like strong influence, but we must encourage the independent strength of Judaism to remain in its comprehending spiritual truth, declaring the same to the world.

Not human work, not human art, but the constantly operating holy Spirit of God will accomplish the work of the spiritual development of Judaism, the knowledge of the truths of Christianity, and the Messiahship of Jesus Christ.

The duty falls on us to strive to modify the animosity in Jewish circles which has existed during the last thousand years, and is still there. We must endeavour to attain such a condition and such a mentality that Christ's work, Christ's truths, and Christ's ethics, and the question of the Messiahship of Jesus Christ more and more become the focus of interest and of Jewish religious life, so that the battle is fought out over these questions and not over political and racial differences.

We ourselves of Jewish birth, who have found our way to God through Jesus Christ, must keep our lives pure, so that the nourishing strength of the love of Jesus Christ which guides us, flows continually and powerfully into our new-born hearts, so that these powerful wells of human love reach all our Jewish brethren who are still untouched. As frail, weak men, although raised up by the grace of the glorious love of God, we can and will continually work and strive for a spiritual perfection to proclaim the truth of Christ to the Jews by our words, deeds, and works, to draw near to them in sincere, disinterested brotherly love, to share all their joys and sorrows, and to learn to understand their disappointments, hopes, thoughts and feelings.

It is only possible by this means to convince Judaism of the meaning of the personality of Jesus Christ hitherto unknown to them, and the essence of Christianity, without suspicion of obtrusiveness, and a merely superficial adaptation to Christianity. We must bear this in mind in our work in Hungary, and in this way we shall fulfil our Christian duty.

If only we are animated by such enthusiasm, this present report on the religious position of the Jews in Hungary will be of spiritual use to us, for we shall be able to learn and accomplish through it the special duties and problems which devolve on us as God's children, and living descendants of the People of Israel.

The Book of Genesis

By SIR LEON LEVISON.

(Continued from page 40).

God undertakes that in Abraham all the families of the earth shall be blessed. The Hebrews are not to be guilty of the exclusiveness which looks down with contempt upon all those who are outside a favoured caste. They were to cherish the larger sympathies, and to realise the wide sweep of the divine purpose. They were not to have a monopoly of God, and His love, they were not to be God's favourites, but His ministers. His revelation came to them not merely as a message, but as a mission. They were to hold the truth in trust for all mankind, and thus to be the Light to lighten the nations. Here we find that the Jews were not the exclusive people they are sometimes represented to be. They early recognised God's hand in universal history, and when they knew the Lord their God to be the God of the whole earth, their monotheism led them straight to universalism. If there were one God there must be one humanity, and all the families of the earth must sooner or later begin to draw together, and ultimately enjoy the blessings of a common salvation. Thus, instead of exclusive-

ness, there is a most extensive liberality in the first call to Abraham; in the Book of Genesis we find imperialism baptized by the Holy Ghost.

With regard to the name or names by which God made Himself known to Abraham, some people have been puzzled as a result of which we find scholars speaking of the *Elohistic* and *Jahvehistic* theory, but the Jews have no less than ninety-four different names by which God is named. God as *Jahveh* is the Lord God of revelation; God as *El-Elyon* God most high as *El-Shaddai* God Almighty, every divine name is recognised, as another aspect of the divine nature. To the thoughts of God's grace, elevation, and power, they add such sublime names as Everlasting God, the God of Eternity.

The conceptions of God are very important, not only in themselves, but because they determined the Hebrews' thoughts of the world, and their own duties and relations to it. They necessarily became more and more like the Being whom they loved and worshipped. Their faith made them great, reverent, just, human, valiant men, and nothing

can be more erroneous than the common idea that it does not matter what a man believes. The fortunes of the Hebrews invariably followed their faith. Their conceptions of God were the vital principles which shaped their destinies. They discovered the secret that their faith was to be the root of their nation's greatness. The right conceptions of God always liberate, expand, and purify men's minds. "Truth shall make you free." "Consecrate them in the truth" are divine words, and Jesus' own manhood was nourished on the ideals which we find in Genesis. Here we discover the mission of the Hebrews, which is to give the world a true theology—grand, noble, just, and radiant thoughts of God such as all nations need, and will one day welcome.

We may here consider some other aspects of God, which have been very much misunderstood recently.

First, let us take the *Fear of God*. This fear is a very different thing from the natural slavish, tormenting fear which it displaces. It is a grace in which God delights, it is a holy fear begotten in hearts renewed and reconciled to God, which resembles the fear of a loving child, who would not do anything to offend its parents. It is a fear of grieving the Spirit and incurring displeasure of a God of love. It equals reverence.

Next, *we have God, who is a jealous God*. The idea of jealousy is not the same as the meaning of the word as we understand it in our day. The real meaning is that God will not accept a partial love which is worse than no love, or a divided loyalty which often leads to treason. Thou shalt love the Lord thy God with all thy heart, etc., really implies a wholehearted love and loyalty. He gives the best of Himself, and the whole of Himself, and will accept nothing less in return.

Then we have the idea implied by *Javheh-jireh*—"The Lord will see or

provide." When God is regarded as exercising foresight, care, and direction for and over His creatures, He is often called by the beautiful name of "Providence." When we are fulfilling His behests we may transfer all the pressure of forethought to Him. The whole responsibility of the issues of our conduct rests upon Him, whom we obey. Our difficulties are His, as well as ours.

Again we find in the Book of Genesis *God revealing Himself to man as a Friend*, and raising him to become the friend of God. This choice must fill our hearts with unforgettable joy, since no man has any claim to God's friendship, with man being by nature enemies to God, friendship between God and man we here discover can only be initiated and perfected by God alone. God reveals His love to man, and when man responds to the divine call there is opened in his own renewed heart a fountain of love to God, which becomes the master-passion of his soul, transforming his life and making it great, wise, good, and noble enough for the Lord to call him His friend. The divine friendship is within the reach of every believer.

It is the high ideal which our Lord and Saviour Jesus Christ set before all His disciples, "Ye are My friends, if ye do the things which I command you." "No longer do I call you servants." "But I have called you friends, for all things that I hear from My Father I have made known unto you."

We have been asked the question, "Is God knowable to man?" That seems to be the fundamental question of religion. But there are more important preliminary questions—Is man knowable to God? And has God taken knowledge of man? The Hebrews, we are certain, could never by searching find out God, but we find in Genesis that they were equally certain that God could and did take knowledge of man,

in such a way that man should have a real though imperfect knowledge of God. Every believer knows that God has known him; he is as sure of that as he is of anything. He could never

have left the realm of spiritual darkness of his own accord, his salvation has been planned, provided, secured, and maintained, as it will be perfected by God, and he gives God all the praise.

Who were the Sadducees?

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

I.—THEIR ORIGIN.

A famous Rabbi, Antigonus of Sokho, who flourished about the first half of the third century before the birth of Christ, taught the maxim: "Be not like servants who serve their master for the sake of wages, but be rather like those who serve without thought of receiving wages." Two of his disciples (*Zadok* and *Boethus*) propounded this saying to their disciples, and the disciples, mistaking the high ethical purport of the maxim, drew the conclusion that there was no future retribution. They said: "If our fathers had known that there is a world to come, and that there is a resurrection of the dead, they would not have spoken thus." So they broke away from the Law and lived in great luxury, and formed the sect of Sadducees.

This is how the "Aboth of Rabbi Nathan" accounts for the origin of the Sadducees. Rabbi Nathan was the son of the Prince of the Captivity in Babylon and lived in Palestine about the middle of the second century of our era. The "Aboth" attributed to him, though containing a great deal of ancient tradition, is, in its present form, probably not earlier than the eighth century. For this reason, modern scholars are indisposed to accept its verdict as conclusive.

In Sanhedrin (91a) we are told "a Sadducee once said to [a hunchback called] Gebiha ben Pesesa: 'Woe unto

you wicked people who say that the dead will live. You see that the *living* die, and yet you maintain that the *dead* will live!' Gebiha replied: 'Woe unto you wicked people who deny that the dead will live. If those who at one time had no existence at all live, how much more shall the dead, who have had an existence, live?' 'What!' said the Sadducee, 'thou callest me wicked? Hadst thou said this seriously, I would have straightened thy back for thee.' 'In that case,' rejoined Gebiha, 'thou wouldst have proved thyself a skilled surgeon, and secured a lucrative practice.'" This Gebiha, we are told on the same page of the Talmud, was a contemporary of Alexander of Macedonia. If the above tale be reliable, we have a clear evidence that the Sadducees as a party existed long *before* the date assigned to them in the "Aboth."

One thing we know. The word "Sadducee" is an adjective in Greek and means "pertaining to Zadok." We may paraphrase it to "an adherent of the sons of Zadok." Now, who was this Zadok? The most reasonable theory now accepted by the majority of sober scholars identifies this Zadok with the Zadok who was high priest in the days of David and Solomon. In the reign of Hezekiah, we find "Azariah, the chief priest of the house of Zadok," at the head of priestly affairs (2 Chron. xxxi, 10). The prophet Ezekiel in his new temple assigns a

position of great influence "to the Levitical priests, the sons of Zadok," who had continued faithful to Jehovah when the provincial priests had gone astray (Ezek. xlv, 15; xlviii, 11). When the Jews returned from the Babylonian Captivity and had no king of their own, it was only natural that in the reconstructed community the High Priest should have the position of pre-eminence and be regarded as the Head of the nation. For some time they discharged their duty well, but later on, under the influence of Hellenism, they gradually degenerated. In the days of Antiochus Epiphanes, when a resolute attempt was made to replace Judaism by Hellenism or Greek customs and Greek culture, the High Priests were the leaders of this denationalising movement. It was the heroic revolt of the Maccabean princes that showed them the folly of tampering with the cherished religious views of the nation. From that time onward, the High Priests lost their prestige, and with the mass of the people they never had much influence. Two quotations from Josephus will illustrate this:—

"The Sadducees are influential only with the wealthy and have no following among the populace; the Pharisees have the masses on their side" (Ant. xiii, 10:6).

"Their tenets have but few adherents; but these are persons of the highest reputation. They have hardly any effect on practical life, for whenever any of their number accept office they, reluctantly indeed, but of necessity, become converts to the Pharisaic creed, because otherwise they would not be tolerated by the masses" (Ant. xviii, 1:4).

To sum up, the term "Sadducee" was given originally to a group of wealthy aristocratic priests, who traced their pedigree back to Zadok, who was High Priest in the days of David and Solomon. From the time of Antiochus Epiphanes onward, the high-priesthood was not confined to the "sons of Zadok," e.g. the apostate *Menelaus* was not of priestly

family (2 Maccab. iv, 23); the wicked *Alkimus*, though a priest, was not of the "sons of Zadok" (Jos. Ant. xii, 9:7); neither were the Maccabean High Priests of the "sons of Zadok" (1 Maccab. xiv, 30, 35, 41). The name "Sadducee," then, came to denote a religious sect or party. The sect was very small in number and was composed of the high-priestly families and other members of Jewish aristocracy.

Two factors combined to undermine the influence of the Sadducees with the public:—

(i) Owing to their ARISTOCRATIC EXCLUSIVENESS they lost touch with the national and religious ideals of the people. Originally the priesthood was an exclusive society—that is to say, no man who was not born a priest could become a priest. As the interest of the nation widened and deepened, the high-priesthood failed to keep pace. They were content to draw the revenues of their high office and to enjoy its privileges, without troubling themselves about its responsibilities.

(ii) By MIXING UP RELIGION WITH POLITICS they gradually became a mere political clique, and let their religious interests fall into the background. Like some modern politicians, they held that the law of God had no application to politics. "If Israel was to be made great and prosperous, it must be by well-filled treasuries, strong armies, skilful diplomacy, and all the resources of human statecraft." They were profoundly indifferent to the Messianic hope.

II.—THEIR DISTINCTIVE DOCTRINES.

In dealing with the doctrinal teaching of the Sadducees we must exercise great care so as not to ascribe to them tenets which they really did not hold. Some injustice has been done to them (a) by Josephus, whose sympathies were with the Pharisees; (b) by certain Christian writers, who have confused them with

the Samaritans, and (c) by many Jews. Their record is black enough, we need not paint it blacker.

(A) *The Traditions of the Elders.*

The Pharisees were very anxious to adapt the written Mosaic Law to the ever-changing requirements of the Jewish commonwealth. In practice, they found it impossible. New cases were brought before them for decision, for which the Mosaic Law had made no provision. To meet such an emergency, they had recourse to a variety of devices. One of these devices was to *read into* the written Law, or to deduce therefrom, such ordinances as might meet the new situation. To do this successfully they had to employ tortuous methods of exegesis. The Sadducees did not object to this, provided the deductions were made from the Pentateuch and were not unduly far-fetched. They themselves employed similar methods. Another device of the Pharisees was to appeal to the "*traditions of the fathers*," which they called the *Hālākhāh* (or "traditional law") of Moses from Sinai." They believed that a number of supplementary laws relating to social, ceremonial and religious practices were revealed to Moses on Sinai. These were not written down but were transmitted *orally* through the fathers and were binding on every Israelite. It was *this Oral Law* that the Sadducees rejected. In this respect, the New Testament agrees with them rather than with their opponents, the Pharisees, Josephus tells us:

"Pharisees had delivered to the people certain customary practices, handed down by their forefathers and not recorded in the laws of Moses, and for that reason rejected by the Sadducees, who maintain that only what is written [in Scripture] should be held binding, and that customs based on ancestral tradition should not be observed. On these matters the two parties had great debates and differences" (Ant. xiii, 10:6).

It has been asserted by Origen and Jerome, and frequently repeated by other Christian writers, that the Sadducees rejected the writings of the Old Testament prophets. There is no evidence for this. The mistake has arisen by the confusion of the Sadducees with the Samaritans. The Sadducees regarded the Pentateuch alone as of supreme Divine authority. It was probably for this reason that our Lord, when asked by the Sadducees about the resurrection, adduced His proof from the Pentateuch. He met them on their own ground.

(B) *The Resurrection of the Body.*

Josephus tells us that "the Sadducees hold that the soul perishes with the body" (Ant. xviii, 1:4). Again, "As for the permanence of the soul, penalties in Hades and rewards, they will have none of them" (Wars ii, 8:14). This statement of Josephus is too sweeping and undoubtedly does misrepresent the Sadducees. Had they really denied the continued existence of the soul, the Talmud would not have spared them. What the Sadducees denied was *the resurrection of the body*, but not the immortality of the soul. As we read in the Talmud: "The Sadducees assert that the revivification of the dead cannot be proved from the Law" (Sanhedrin 90b). The New Testament agrees with the testimony of the Talmud (See Matt. xxii, 23-33). They denied the doctrine of the Resurrection of the dead to receive their reward and punishment on the plea that it was not contained in the Pentateuch, but really because they had no need for it. They were men of the world; they had wealth and power, and from their materialistic point of view they felt no need of a future compensation for the inequalities of this life.

In Acts xxiii, 8, we are told that they said also that there is "neither *angel*, nor *spirit*." As the context will show, they were denying the possibility of a dead man appearing in the form of an angel

or a spirit to communicate with the living. The scribes of the Pharisaic party saw this and said: "We find no evil in this man" *i.e.* in St. Paul, who had testified to "the resurrection of the dead." "And what, if a spirit hath spoken to him, or an angel?" (Acts xxiii, 9). As champions of the Divine authority of the Pentateuch, the Sadducees could not deny in theory the existence of angels, seeing that both their existence and their manifold activities are clearly recorded in that Sacred Law. However, they would not believe what they could not see. Their inner eyes were not opened. They had not had the vision of God.

We do not wonder that they did not exercise any lasting influence either on their own nation or on the world at large. The secret of great influence has ever been the vision of God. The prophets of Israel, before they were entrusted with their mission, were vouchsafed a vision of God. In the strength of that vision they were able to surmount obstacles, to stand hardship, and to lift up men nearer to God. Their influence is still felt in every age and in every clime. The Sadducees, however, with the fall of Jerusalem, disappear from the pages of history.

(To be continued.)

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.

OUR NEEDS.

Help is solicited for the following objects :—

1. THE GENERAL FUND.
2. EDUCATION (of Hebrew Christians for the Ministry and Mission Field).
3. LITERATURE.
4. RELIEF (of Hebrew Christians in distress in Central and Eastern Europe, and in Palestine).
5. FUNDS are urgently required for the maintenance and extension of the Abraham's Vineyard Property at Jerusalem, Palestine.
6. THE BUILDING FUND (To enable us to acquire suitable premises for Headquarters of the I.H.C.A.
7. INDUSTRIAL HOMES (to train Hebrew Christians in various trades, and thus to enable them to become self-supporting citizens).

All Donations and Subscriptions to be sent to the PRESIDENT, Sir LEON LEVISON, 9 ALBERT TERRACE, EDINBURGH, and DONORS are kindly requested to state clearly to which of the above schemes their gifts are to be allocated.

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Editorial

AS we are entering upon another winter's work, we look forward through faith to a time of great blessings, and we would like to solicit the prayers and co-operation of all our members that the coming days may be owned and blessed of God. We are passing through troublous times as a result of recent events in Palestine, but we feel sure that the worst is over, and that, as a result of the firm action by the Government, peace will be established before long. As our Movement is progressing in the various countries the responsibilities become greater in proportion, and the task heavier, and the prayer of each heart to God is that He should give us strength for the great work that lies ahead of us.

The answer that comes to us is "that Faith is the title-deed to the things hoped for," just as love is the title-deed to possession. Through the power of faith the most arduous labours are accomplished with ease. We are not to walk in all the footsteps of the Saints, but only in the footsteps of their faith.

We cannot pay too high a price for the lessons of spiritual faith and moral fidelity. God disciplines us that we may learn that in morals, as in geometry, a straight line is the shortest distance between two given points; that it is not our own grovelling wit, but simple obedience to the laws of Heaven which conducts us safely through the perplexities and difficulties of life.

The strongest soul has its conflicts with doubt, and its seasons of dejection. Meditation is heartening only when it keeps God full in view. Faith is the great aid to reflection, delivering the soul from its stupor, and restoring it to the vigour of hope. The verdict of melancholia is always a mistaken one. In the Old as in the New Testament, faith is the subjective condition of salvation. It is the prerequisite of all spiritual blessings, pardon, guidance, enrichment, help, discipline, and communion. Faith, like righteousness, is not achieved by deeds, but received as a gracious gift. The faith of Abraham should forever remain our model of what genuine faith is, for

it exhibits to us the chief and crowning excellence of a man's life in God.

"Know ye, therefore, that they who are of Faith, are the children of Abraham. . . . are blessed with faithful Abraham."

Faith is one of the primary beliefs which transformed the Hebrews into a people of God. Reason makes its careful distinctions between the likely and the unlikely, and teaches that probability is the guide of life. Men raise their doubts into a system, and declare that miracles do not happen. Faith looks to God's All-Mightiness, and concludes that the unexpected *will* happen. When faith has a God of absolute righteousness to look up to through Jesus Christ, Our Lord, it becomes an everlasting certainty and the language of humble faith always is "I delight to do Thy will, O my God."

The fortunes of the Hebrew people invariably followed their faith. Their conceptions of God were the vital principles which shaped their destinies; as faith is the root of every nation's greatness. The history of a nation becomes fruitful and soul-elevating as soon as it believes. A believing nation is a nation of heroes, and scepticism is an intellectual, as well as a moral, chronic atrophy and disease of the soul. One truly layso ne's finger on the pulse of the world's maladies, when one calls the world a sceptical world, or a world lacking in faith.

The Greeks gave us Art, the Romans gave us Law, but it is to the Hebrew People that we owe our gratitude for the gift of Faith.

Faith is one of the things in our Christian experience which cannot be taught, but having obtained it, let us see to it that it shall become completed in us. If faith is to be perfect, it must be a faith in the letter as well as in the spirit of the promises which are ours in the word of God. Faith is the motive force of Christianity. A medical friend told me that faith is now accepted by his profession as an essential factor in the curing of disease, and in some cases may be the only factor, working what seem to be miracles.

Faith that the Lord Jesus Christ will watch over the future of the I.H.C.A. must be the great motive power in our work. With all my heart I would like to preach to you, my readers, in season and out of season, on the text, "Only believe," and the rest will come. To trust God where we cannot trace Him; to be willing that He should have His way and vindicate His reputation in His own good time: that is faith. Faith resting on the omnipotent love of God as a prophetic power. (And when the worst comes to the worst, hope is still the highest reason.) In what unbelief regards as chance, faith sees an act of God. Our times are in the hands of One Who superintends the uses of the moral and spiritual life, and Who forever watches over all the fortunes of His children. Faith enables us to realise the sacredness of life, to grasp the promises of God in and through Our Lord and Saviour Jesus Christ, and constrains us to hold fast our fellowship with Him Who is our chief desire.

As Hebrew Christians, we can all

look back to the time when faith was almost extinguished in us, and it was only when we found the Lord Jesus Christ that faith in God suddenly shone forth, unextinguished. It is only when we have toiled through faith, upwards through the night into the fellowship and favour of God in Christ, that the morning light has a radiance which it never had before. There is an added splendour which comes from the soul that is turned to a new life in Christ. It is then that it becomes a pleasant thing for the eyes to behold the sun. "Weeping endureth for a night, but joy cometh in the morning." "The

day dawns, and the shadows flee away." "O send out Thy light and Thy truth; let them lead me."

"Why are thou cast down, O my soul? and why art thou disquieted within me?"

"Hope thou in God, for I shall yet praise Him, He is the health of my countenance, and my God."

Have faith, then, in the real presence of a living and loving God.

Faith in the Lord Jesus Christ is the spring of eternal hope.

News Notes

PALESTINE.

While we were away on holiday, seeking rest and refreshment of body and mind after a strenuous year, the Palestine massacres came as a great shock as we read of the happenings in the Holy Land from day to day in our daily papers. We had not long to wait before telegrams began to arrive, and these were followed by letters describing the horrors through which our people were passing in the Holy Land. We must admit that the whole situation did not come as a surprise since we anticipated something of what has taken place as a result of the great blunder that was committed by the Palestinian Administration during 1920. In that year a riot took place when the Arabs fell upon the Jews and killed a number of them in Jerusalem and Jaffa. In the end a trial of the culprits took place, and the present Grand Mufti of Jerusalem was found to be one of the

leading agitators. For his conduct on that occasion he was sentenced to seven years' imprisonment, but fled from the country. He was amnestied by the High Commissioner, and as a result of the influence brought to bear upon the Government, he was elected "Mufti," and in the office of President of the Moslem Supreme Council was armed with a new law giving him power over all the monies of the Moslem "Wakf," and over all the judges and officers in the country—a power which he has exercised to build up a political influence for himself and his clan.

Another Moslem leader, sentenced to a term of imprisonment for his share in the riots of 1920, was a certain Arif-el-Arif, but he, too, fled, and he, too, was amnestied. He was appointed to a post under the Palestine Government and then made, by the Government, Chief Secretary of the Trans-Jordan, and subsequently brought back

to Palestine. Arif-el-Arif is now District Officer at Hebron, where, throughout a night and a morning, a massacre of the Jewish population took place, unchecked and unhindered, with such circumstances of horror and brutality as it would be difficult to parallel. We feel that the Grand Mufti could have stopped the massacre had he not been involved himself in this horrible affair. But what can we expect in a land where two persons whom we have described above, after having been condemned, were placed in a position of authority. The whole brutal affair must have been well engineered, since the outbreak was not restricted to any given place, but started spontaneously all over the country; and so in Jerusalem, Hebron, Haifa, Safed, and the colonies, men, women, and children were hacked to pieces, while burning of houses and looting was going on everywhere and thousands have been left homeless.

We feel it our duty to point out that, while the Government, as a whole, have done their best to put a stop as speedily as they can to the ravages and bloodshed, yet there is no doubt that three or four officials, who have been warned time and again of coming events, have taken little or no notice of the warning, are greatly to be blamed for what has happened, and it is sad to reflect that a large number of Arab police, who have been specially favoured in being accepted to function as the protectors of the people, have deserted at a time when they were most needed. We feel thankful to God that we had British troops in Egypt near at hand who were brought in to put a stop to the disturbances, otherwise the whole Jewish population in Palestine would have been wiped out.

Now that things are settling down, it remains for us, not only to pray that such things may never again take place,

but to do all that we can to extend relief to the sufferers, and alleviate the great prevailing distress among our people. With this object in view, we have started a fund which, we trust, will meet with a ready and hearty response, for the need is very great indeed.

We will not trouble our readers with details, but restrict ourselves to a few extracts from one or two letters received from the wife of the Rev. Principal S. H. Semple, Scots College, at Safed.

"On Thursday, the 29th, at 5.30 p.m., like a clap, Arabs appeared from the valley and the town Moslems joined in a regular riot. Armed with sticks, knives, hatchets, and a few pistols, they raided the Jewish shops and houses, hacking at the people, setting fire to the shops and killing some (amongst whom were old men, women, and even children); also rape!

"Unfortunately, the police were all Moslem and they were worse than useless, because they were actually pointing out the Jewish houses, and at Mr Selim Cohen's house a *policeman* handed the man a match to ignite the kerosene rag which he threw into the house and set up a blaze which burned them out. Selim Cohen was nearly killed, but is now recovering from his wounds. His family is in the college with us now, and he and his son, who was also wounded, are in hospital. There are dozens like this. . . .

"Troops were sent up from Jerusalem, but they did not arrive until the massacre was over, although looting was still going on in the town. Sir Leon knows what a difficult place Safed is to defend, being built upon the side of the Castle Hill and having so many narrow alleys, etc. Soldiers who did not know the town had no idea of what was happening. The one available British police officer was dropping with

fatigue as he had not been in bed for five nights, and the other was so worn out that he had got to the stage of incoherent mutterings, and collapsing the next day, was brought in here and put to bed. There was no one to show the soldiers where to go but the aforesaid one, as the twenty-five native police were all traitors. A ghastly state of affairs! and to make matters worse, the Commanding Officer in charge of the troops was poisoned on his way from Jerusalem at Jenin by taking a drink offered to him by a Moslem. He died and was buried here next day. This is a British officer added to the list of atrocities. . . .

"Sir Leon's people are well and here with us, but they have lost everything, in fact, they were burned out. His mother was brought up from Ein Zeitoun by her daughter, grandson and his wife. There are many others; all, in fact, who are with us in the college have lost home and property and are destitute.' We have officers and fifty troops in the college and also about fifty Jews. The teacher's house is a barracks, and the house next door is requisitioned also."

FROM ANOTHER LETTER.

"The inhumanity of the attack was beyond conception. Women were gashed in the chest, babies were cut on the hands and feet, old people were killed and plundered.

"Sephardi Rabbi, the advocate, and other prominent citizens did not escape. The town Moslems joined with the outsiders, and all happened in about one hour's time. Not a Christian was hurt, but some Moslems were killed by the police because they flatly refused to desist. . . . I was at my wit's end to-night to find food for all these people, who numbered well over ninety souls. As the market is closed and it

is Friday night, the cook was tired, and loudly objected to do so much extra work. We told her that we must show our thankfulness to God for sparing our lives and sending us protection. Some of the soldiers are told off to patrol our grounds all night. They abut on the Moslem Quarter, and on two sides the wall could be easily vaulted. Last night the Jews were hurried to the prison at midnight, and the poor things were there in the courtyard this morning and with the sun pouring down upon them, hungry, thirsty, unkempt, wounded, and miserable. . . .

"Dr Torrance from Tiberias and another young doctor from Nazareth are now here. They were sent by the Government to attend to the wounded. We are getting provisions wherever we can, and making careful distribution amongst the helpless. Not much in that way has been possible, but by to-morrow morning more will be done to help so far as means permit."

We feel that the above quotations will suffice to give our readers a general idea of the situation, since Safed, from which the above letters came, is a fair presentation of what took place in other cities. As for the general situation concerning Palestine, we have written an article, which will be found on another page, in order to give our readers a fair idea of the situation.

DEBATE AT LEAGUE COMMITTEE.

A discussion was held at the meeting of the Sixth Committee of the League Assembly on the Mandate's system in general and on the Palestine events in particular.

Sir James Parr (N. Zealand), assured the Committee that neither England nor the Dominions would hand back their Mandates, despite the objections of sections of the public to spending

money on them. He appealed to the Mandates Commission of the League of Nations to co-operate with the Mandatory Power.

Dr. Nansen (Norway), expressed his pleasure at the retention of the Balfour Declaration in Palestine.

The representative of Switzerland criticised the Palestine Government for its lack of protection of the inhabitants.

Mr. Muhlstein (Poland), speaking in the name of a country with a large Jewish population, which sent many Jews to Palestine, expressed the hope that peace would soon be re-established in Palestine.

Mrs. Swanwick (England), in reply to the assertion of the German and Italian delegates that the Palestine Mandate was only of a temporary nature, declared that before the Mandate could be abandoned the unanimous consent of the Allied and Associated Powers would have to be obtained.

Professor Rappard, the Chairman, spoke of the devotion of the Jews to the building of their National Home, and regretted the failure of the Mandatory Power to foresee and prevent the sad riots. He declared that the Mandates Commission would try to throw light on the recent events.

The Roumanian, German, Czechoslovakian and French delegates spoke in terms of sympathy with the Jews, and expressed the hope of a speedy restoration of peace in Palestine. The Italian delegate expressed confidence that the British Administration would settle the trouble. The Spanish delegate regretted the failure to fulfil Article 14 of the Mandate, which required the appointment of a Commission to deal with the Holy Places. The Portuguese delegate was satisfied with the decision of the British Government to adhere to its promises in Palestine. The Persian delegate, Mr. Foroghi, a pro-Arab, desired peace to

be re-established in Palestine between the Jews and the Arabs.

PILGRIMAGE TO PALESTINE

Reference was made in our last issue to the pilgrimage to Palestine, which is to take place on the 10th of March 1930. The arrangements are being proceeded with, and it is our intention (D.V.) to set out for Palestine. We firmly believe that the recent troubles will have passed long before the year is out, and by the time we set out the country will have resumed its normal condition. The agitators of the recent troubles having had British justice meted out to them will have learnt their lesson and will realise that such happenings will not be tolerated by the British public. We would once again ask those of our readers who intend to join the Pilgrimage to communicate with Dr Burton of "Everyman's Tours Ltd.," 32 Ludgate Hill, London, E.C.4. Full descriptive pamphlets have been printed and we shall be glad to send these on by request.

EDUCATION.

We are glad to be able to inform our readers, and especially the friends who have undertaken to pay £50 a year for three years to enable us to educate nine young Hebrew Christians for the ministry and Mission Field, that the majority of them have gained distinction in their first year's study. They are now entering upon their second year, and we ask our readers to join with us in our prayers that these young lives may be guided by our dear Lord in the studies of the coming year and that He may protect them from all temptations.

We have received four more urgent appeals, and although we have not the means so far, we have accepted the responsibility through faith, that the

Lord will provide the means, and have started them with their studies. If anyone should be desirous to help us to defray the expenses of the additional four students, we shall be very grateful indeed.

FOREIGN NEWS.

As we have given up extra space in this issue to affairs in Palestine, it will be necessary for us to abbreviate the news from abroad. The Alliances in America, Germany, Austria, Hungary, Denmark, Sweden, and Rumania are progressing wonderfully, and the news, which we regret not to be able to give in full detail, is most encouraging.

The Alliance in Poland is holding its Annual National Conference during the month of October, and we would like you to join us in prayer that each session of the Conference may be one of spiritual refreshment, and that the blessing of God may rest on all its deliberations, and that the Conference may result in the further strengthening of our movement in Poland, so that the Kingdom of God may be established in that land.

Our readers will be glad to learn of the further extension of the I.H.C.A., in the possibility of our soon having an Alliance established in Holland and one also in Australia. Meetings are going to be held in both of these countries, at which those interested will endeavour to organise local National Alliances. We pray that this may not only come to pass, but that out of these beginnings a strong body of Hebrew Christian witnesses may be established in each of the above places for the glory of God and the advancement of the Kingdom of our Lord and Saviour, Jesus Christ.

Another piece of news from abroad,

which we do not like to omit without recommending to the prayers of our readers, is the desire of the Jews in America on the one hand and of the Moody Bible Institute on the other, through our own Professor S. Birnbaum, to reconsider the trial of our Lord and Saviour Jesus Christ. The above are two stupendous proposals, pregnant with great possibilities, and should be a matter of deep and earnest prayer.

On 28th April of this year, a score of Jewish laymen met in Denver, U.S.A., to consider the formation of a Society for the purpose of determining whether the Ancient Jewish Sanhedrin acted fairly in condemning Christ to death. The very question seems abhorrent to a Christian, yet this new movement is perhaps one of the most significant of the present day. It was an eminent Jewish lawyer who called the meeting at Denver, and his letters of invitation and explanation are full of significance and heartrending in their pathetic appeal. Professor Birnbaum's letter on the other hand, is of a more extensive nature, since he aims at a trial which will embrace the opinions and judgment of the best men, not only from among the Jews but also from among the Christians. We feel that this news is bound to be of interest, and without committing ourselves to anything definite by way of taking part in such a trial, it ought to be a matter for our prayers.

ABRAHAM'S VINEYARD.

We desire to express our deep gratitude to many friends for their congratulations on our having obtained the property in Jerusalem known as Abraham's Vineyard. The property has come in very handy at this time, because we have been able to give work to stricken Jewish refugees in our vine-

yards, and we look forward with every confidence to receive ample support from our friends and well-wishers in order to enable us to carry out our scheme as described in the April issue.

HOW THE JEWISH PRESS RECEIVED THE NEWS OF OUR HAVING COME INTO POSSESSION OF ABRAHAM'S VINEYARD.

It will interest our readers to learn that the great event of having the property of Abraham's Vineyard handed over to the care of the I.H.C.A. has been commented upon by the Jewish press all over the world.

The outstanding fact is the friendly comments which we have received from all quarters. It is significant that since the I.H.C.A. has come into being, the Jewish press and the people have adopted a tolerant view towards Hebrew Christians and look upon us almost with respect as compared with their views in days gone by. In the cuttings from the Jewish papers of Poland, America, Canada, Russia, Palestine, Rumania, Germany, Hungary and the East, in general, which we have received, it appears that not only are we credited with having started something substantial by way of a witness, and also of beginning to do effective work in the Holy Land, but we are credited in most of these places with a scheme whereby the I.H.C.A. is going to be a means of rebuilding the Temple in Jerusalem. How these papers have arrived at their conclusion is difficult to say. We shall, however, endeavour to do our utmost to build a temple which is not made with hands, and thus give our Jewish brethren some idea of the temple which our Lord had in mind, which is far larger than the Temple of Solomon, because it will be built up of all

believers and Christian saints from among all nations.

We desire to express our hearty thanks to all readers who have sent in their congratulations and good wishes and promises to uphold our new ventures by their prayers, also to those who have been good enough to send us financial help, and thus enable us to start our work.

ASHES FROM THE MOUNT OF SACRIFICE.

We would like to inform our readers that in the year 1853 or thereabouts the late Mr Finn, who was His Majesty's Consul in Jerusalem, noticed two little mounds near that city which appeared to him to be of a peculiar colour and unlike any of the soil in that district.

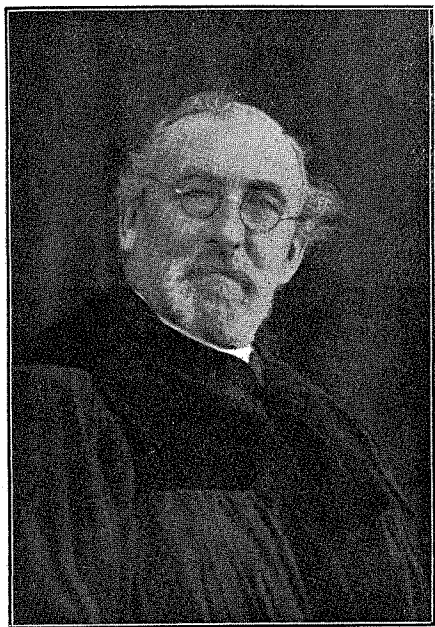
Mr Finn, as will be seen from the article under this heading elsewhere, managed to get one of the biggest analysts from Vienna to examine the mounds. The expert came to the conclusion that these were mounds of ashes which were heaped up from the ancient sacrifices offered by the Jews in the temple, and Mr Finn procured two boxes of these ashes which have now been handed over to us along with the property of Abraham's Vineyard.

The mounds of ashes have since been destroyed, and, consequently, the two boxes of ashes, which we now possess, are the only relics in existence.

FOR SALE.

We are now anxious to offer these ashes in small boxes for sale in order to augment the Relief Fund for the Jewish sufferers in Palestine.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



EX-RABBI P. PHILLIPS
Now working as an Evangelist
in South Africa.



LEOPOLD ZWI
Hebrew Christian Student at the
Moody Bible Institute of Chicago.



AMERICAN COUNTRY
JERUSALEM

The price of a box of these ashes will be one shilling (1/-) plus postage, and can be obtained either through application to Sir Leon Levison, 9 Albert Terrace, Edinburgh, or to Mr Hugh Schonfield, 191 Brondesbury Park, London, N.W.2. who has charge of the two boxes. We would like to appeal to our readers and Members, not only to obtain a box themselves, but to try and see if they can induce other friends to buy them.

PALESTINE SOAP.

We have also been presented with the last remaining box of Palestine Olive Oil Soap, which was produced in former days on the property of Abraham's Vineyard, and manufactured by Jews. We have altogether something

like eight dozen cakes of soap, all of which are stamped with Hebrew letters signifying that they have been produced in Jerusalem. The price per cake is sixpence, and we shall be glad to hear from any who would care to buy these.

"PALESTINE PEASANTRY."

"Palestine Peasantry" is a delightful and instructive booklet, by Mrs Finn, M.R.A.S., describing the present peasant population of Palestine, with notes of their clans, warfare, religion and laws.

This booklet is of intense interest to all who study the people of the Holy Land, and may be obtained from Miss Finn, 75 Brook Green, London, W., price 1/2, post free.

Massacre of the Jews in Palestine

By Sir LEON LEVISON.

AS a result of the horrible atrocities which have occurred in Palestine, we feel it our duty to throw some light on the situation, so that our readers may be enabled to realise the true state of affairs.

MESSAGES OF SYMPATHY.

Before proceeding with the history of the events which led up to recent happenings in Palestine, we desire to express our grateful appreciation for the large number of messages of sympathy which have been forwarded to us by the heads of nearly all the Christian denominations, both at home and

abroad, and also from the vast number of Christian members of our own Alliances from sixteen different countries.

These messages have touched our hearts, and words fail us in which to express our thanks.

PALESTINE BEFORE THE WAR.

In pre-war time Palestine was under the rule of the Turks, the natives having little or no say in the government of the country. Most of the officials were sent from Constantinople, and were by origin descendants from Tartars. The holy places, including

those of the Christians, used to be supervised by the above-named officials and Moslems, Christians, and Jews were alike respected and treated with equal fairness, the native Arab having no say in the matter whatever.

THE ARAB MYTH.

The natives of Palestine consisted of (1) Arabs, who resided mainly in the cities (where there were also a large number of Jewish residents, with a fair number of Christians, and a goodly representation of people from all creeds and countries); (2) the country was inhabited by (a) Felahin (who are supposed to be the ancient Canaanites); (b) Matavlay (who claimed to be descendants of the Philistines); (c) Bedouin (who lived a nomadic life, wandering about from place to place); (d) Jews, who for the last forty years and more have been settling on the land, building up various colonies. Besides the above we have other tribes, such as the Enazies, the Shweyebes, the Greyebes, and others, with unpronounceable names! All of these tribes are, as it were, clans by themselves, who claim to be descendants of different stock, and very rarely intermarry. In fact, while they all are Moslems by faith, their dislike for each other has marked them in the past as acutely as their pride for themselves. An outstanding feature of pre-war days was the friendly feelings and wholesome relationships which existed between all the different sections of the community and the Jewish inhabitants. It will be seen from the above that the present slogan of the Arab oppressing the Jew is pure invention, since the pure Arabs in Palestine, we venture to say, do not exceed in number that of the Jewish population.

THE WAR AND ITS EFFECT ON THE PROBLEM.

During the war Great Britain and the Allies realised the age-long desire of independence of the Arabs in the territories south of latitude 37, which includes the Iraq, Arabia, Syria, and Transjordan, and offered that if they would revolt against the Ottoman rule, the Allies would give them their independence, and recognise these territories as separate and distinct countries. The Sherif of Mecca revolted, and was afterwards made king of the Jedjaz. His two sons were made respectively king of Iraq and emir of Transjordan, while Syria was given its freedom under the protection of a French mandate, and Palestine became a country by itself under the mandate of Great Britain. *The natives of Palestine did not revolt against the Turk*, and this, we feel, cannot be over-emphasised. The only thing, indeed, that can be said in their favour is that they remained passive while Lord Allenby occupied the country.

THE BALFOUR DECLARATION.

We need not enter here into the history of the Balfour Declaration, but wish to point out that, when this declaration was issued, the Jewish leaders at once declared their recognition and respect of the holy places of Islam and the Christians. They also affirmed their belief in equal citizenship rights for all the inhabitants of Palestine.

THE WAILING WALL.

This part of the Temple, which may belong in part to Solomon's Temple, has always been held in great reverence by the Jews.

Jerusalem was destroyed in 70 A.D., but from that day onwards the Jews were wont to visit the ruins of the

Temple to pray and weep over them. Rabbi Akiba, a contemporary of the Apostles, is said to have manifested peculiar joy when he saw a fox among the stones of the Holy of Holies, and to his companions he justified himself on the ground that the fulfilment of prophecies of desolation afforded assurance that the glorious promises for the future would be fulfilled.

Gradually the portion of the Western Wall, now designated "The Wailing Place," became the Shrine of such devotion, and in 1516 the Sultan Selim confirmed the Jews in their rights to worship there. No one has ever heard of any trouble at this sacred place under Turkish rule, and everyone familiar with the place must have seen benches, chairs, and carpets arranged at the "Wailing Wall" for worshippers. The Moslems themselves have never used the place for any purpose whatever.

There was no thoroughfare until recently, when the wall that closed the "Wailing Place" on the south side was removed with the consent of some of the present officials, who did not appreciate what they were doing. This removal gave opportunities of annoyance to the Jews, because it afforded the Moslems chances to wantonly drive their donkeys through the praying company and to upset the screens which were placed between men and women, as it is the custom to do while they are offering their prayers. The piece of ground which faces the "Wailing Wall" and which belongs to a native of Jerusalem, has been offered more than once for sale to the Jews, but on each occasion the Grand Mufti has intervened, and put a stop to the transaction. We feel that, since this spot has been made a means of irritating the Jews and the cause of the present trouble, it would be a wise thing for our Government to take possession of all the Holy Places and hold them in trust for the three religions—of Judaism, Christianity, and

Islam—and see that each devotee of the above-named religions gets fair play.

THE GRAND MUFTI.

In our desire to govern Palestine with a traditional sense of fair play, our responsible administrators called upon the various communities to select bodies from amongst them as deputations, in order to consult how they might best administer the affairs of the country. The first drawback (and this we could not help) was the prevalence of the old and pernicious laws of the Turk. All the Turkish laws have been abrogated by the Turks themselves in the Turkish dominion because they were found to be untenable, and yet these are still enforced to a large extent in Palestine. The great blunder which we made was when we appointed the Grand Mufti as the head, not only of the Arabs, but of all the other tribes who inhabit Palestine. Now, as we have stated above, in the days of the Turkish rule in Palestine, the authority was in the hands of Pashas or Valies who were sent from Constantinople. The Mufti was looked upon as a pious Sheik, whose salary was generally somewhere about £3 per week. We may now realise the temptation of the Grand Mufti who finds himself leader of all the Mohammedans with the backing and prestige of the British Government. It is natural enough for a person finding himself in such a position to exaggerate in his own mind his own importance, and to try a game of bluff with the present administration; even more so when we consider that he is only thirty-five years of age!

THE PRESENT TROUBLES ARE MORE
ANTI-BRITISH THAN ANTI-JEWISH.

We believe that the Grand Mufti is dreaming of a time when he can tire

Great Britain and make her give up the mandatory power so that he himself may become another Mohammedan king. We must here observe some of the tactics of the Grand Mufti and his colleagues amongst the Effendis. (The Effendis used to exist by lending money to the peasants at exorbitant interest. This has been stopped by the present Government, and consequently they are ready to ally themselves with the Grand Mufti to get rid of the British administration.) A propaganda was started among the Mohammedans by which they were constantly agitated with the idea "That it is the intention of the Jews to take the Mosque of Omar from the Moslems in order to rebuild the Temple of Solomon." The Jews have declared time and again, through their responsible leaders, that they have no such intention, and, as we have seen above, they have solemnly affirmed their recognition of the holy places and promised to respect these without any equivocation.

THE CAUSE OF THE JEWISH MASSACRE.

To save the holy places from desecration at the hands of the Jews, along with the cry for the federation of all the Arab states into one kingdom, has become a powerful weapon of mischief in the hands of the Grand Mufti and his associates. In this way they have succeeded in rousing the passions of the simple-minded believers in Islam to a fury which resulted in the massacres of which we have been witnesses during the last month. Not only have Jews—men, women, and children—been brutally slaughtered, and houses burned down in towns and colonies, and looting of a widespread nature taken place, but a thing was done which, to our mind, no Felah would have done under any circumstances in days gone by, namely, the burning of the harvest,

which was always held sacred by these Moslems as God's own gift and provision to man.

THE WAY OUT OF THE DIFFICULTY.

We feel that the only way to a solution of the deplorable condition in Palestine is to make the Grand Mufti realise that the King of Mecca, who dreamt of a federation of all the Arab states, soon found out that his way was not blocked by Jewish opposition, but by one of his own co-religionists, Ibn Sahud, and his Wahabi tribes, who sent him into the West as an exile. And we shall not be surprised if the Grand Mufti does not mend his ways, to see him sent as an exile into the East!

THE JEWS AND THE NATIVES.

Since we cannot possibly call the natives of Palestine Arabs, it is best to designate them simply as natives; for wherever you go in the East, you will find that the populations of the various countries are even more mixed. (Take, for instance, Syria, where you have not only all the tribes which we have mentioned above in Palestine, but in addition the Druses and the Aryians.) The natives in Palestine in pre-war days lived in abject misery and extreme poverty. They were willing to work twelve hours a day for £1 a month, and could not get it. Since the Jews have begun to settle in Palestine and build up colonies, and in particular since the war, when larger number of Jews began to flock into the land, and the reclamation of the swamps started, with cultivation, and building of houses, the putting up of factories, the starting of new industries, the erection of an electric scheme, and other innumerable activities, the natives have been benefited to an extent which is indescribable. Their earnings are equal to those of our

own working people at home, and since their living is still very frugal, they are able to find themselves comparatively wealthy.

Left alone, there is no reason whatever why the natives of Palestine and the Jews should not live happily together. Of this we have evidence in the acts which were not uncommon during the terrible days of outrage and pillage, when natives took Jews into their houses for shelter.

We are convinced that the question of Palestine becoming a home for the Jews is in higher hands than mere human ingenuity, and, since it is the Will of Providence, no intrigues by the Grand Mufti or any other person will avail. What is necessary at present is to give the culprits a severe lesson and to make them realise that British justice is not going to be thwarted by Arab politics of days gone by!

The International Hebrew Christian Alliance

By the late Rev. Dr F. B. MEYER.

[This article was written by Dr Meyer during his last illness, a few days before he passed away.—ED.]

TO all thoughtful Christian people it is clear that preparations are being hurried forward for the final Apocalypse of Christ as the setting-up of His Kingdom on this earth. Prophets and righteous men from the first have anticipated this supreme event, but it has fallen to our lot, in these last days, to witness its realization. We believe that there is not a single word in Scripture that has not had, is not having, or will not have its final and complete realization. The saintly souls who stand upon the outposts tell us that we are on the eve of that great Age which commenced at Pentecost, and is to end at the Second Advent of our Lord to take His Church to Himself and set up His Kingdom.

Chief among these are the movements which are taking place in the history of God's Chosen People, beloved for their fathers' sake, but cast aside because they did not realise their opportunities. They have been driven out, have suffered unspeakably from every kind of cruel wrong that could be perpetrated upon them-

selves, their children, their property, but they have still persisted, and the time of their final restoration draws near. The world is extraordinarily in their debt; in fact, to blot out the story of Israel would be to lose the key to the history of our race.

With the wonder and fragrance of the dawn a remarkable movement has suddenly become revealed, in the earliest stages of which we can trace but a few herald rays, but enough is disclosed to arrest our devout and eager interest in this new epoch, which will presently make its impression on mankind. It does not just now strive, nor cry, nor cause its voice to be heard.

When the war ended the Treaty of Versailles brought freedom to the Jews in many countries, where for centuries they had known nothing but oppression and persecution. Consequently, the Jewish ghettos were broken up, and for the first time the Jewish people were able to raise their heads and breathe the fresh air of freedom. Various movements

resulted, some of which realised considerable proportions. For instance, the Jewish newspapers, and general press of various countries, reported that at Budapest some forty thousand Jews had accepted the Lord Jesus Christ and had joined the Christian Church. The figure was afterwards altered to ninety-seven thousand. In Vienna it was said that seventeen thousand Jews had accepted Christianity, in Poland thirty-five thousand, in Russia sixty thousand, in America twenty thousand, in Great Britain five thousand, whilst smaller groups of Hebrew Christians were to be found in Sweden, Denmark, Germany, and in the British over-seas Dominions.

Hebrew Christians everywhere were profoundly stirred by the tidings of these wonderful events, and it is to the lasting credit of the American Hebrew Christian Alliance that the first steps were taken to consolidate and guide this great mass movement. A Conference, therefore, was called in London, with the Rev. Samuel Schor as chairman, and the Rev. E. B. Samuel as secretary, and met on 15th September 1925. Eighteen countries were represented and as many languages spoken. Those who were present bear witness how high rose the tides of emotion, love, and fervent resolution. At their third session, the Conference agreed that an "International Hebrew Christian Alliance" should be formed, consisting of similar alliances in the various nations of the world—with their own officers, and dealing with the local problems and needs—each National Alliance being affiliated with the International Assembly. It was a profoundly moving experience, when all present, in token of this great decision, having unanimously passed the Resolution, rose up and sang the Doxology, this being followed by prayer and dedication to the Almighty.

A Doctrinal basis was carefully and unanimously agreed upon—embracing a full belief in the Inspiration of Scripture,

the Virgin Birth, the vicarious sufferings of our Saviour on the Cross, and in His Resurrection. Affirming not only that He was Divine, but that He was God, and that He is coming again. To quote the words of Sir Leon Levison—who was unanimously and enthusiastically elected as the first President—"The yokes which the Synagogue has imposed upon Jewish people, who are the most sensible and lovable people in the world, need to be lifted so that this great people may be free to acknowledge their own God-given and anointed Christ. Hitherto the battle has raged between the Jewish civilization and the Christian New Testament, between Moses and Christ. The emphasis now is no longer on books or personalities or civilizations, but one of inward experience—where can we find God? Where can we get the spiritual dynamic for victorious lives? And how can we best bring about the Kingdom of God on earth, which can only be realized by Christ our Blessed Lord?"

It certainly is profoundly interesting that at a time when the professing Christian Church is being distracted by sacerdotalism on the one hand, and by modernism on the other; when apostasy is setting in on a large scale, and gross darkness is covering the earth, that the Divine Spirit has called out this body of Hebrew testimony. "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

For the purpose of clear thinking, let us divide the Jews of to-day into five classes. *First*, there is the wealthy Jew, living amid all that wealth and luxury can give, who, like his prototype Esau, has no passionate interest in the religion of his fathers, and is quite prepared to sell his birthright for a mess of pottage.

Second (a), The orthodox Jew who is clinging to his old Faith, but who is

unsatisfied. (b) The unorthodox Jew who has either lost all belief in the faith of his fathers, and whose religion is nothing more nor less than gross materialism, or who is joining spiritualism, Christian science, ethical culture, and new thought, etc., in search of something that will replace his ancient belief.

Third, there are tens of thousands of Jews who have been absorbed into our Christian Churches, and, to a considerable extent, have lost touch with their own people.

There is a *Fourth* group, who steadfastly believe that Jesus Christ is their long-lost Messiah, and who acknowledge that they possess a double heritage, namely, their being Hebrew by race and Christian by grace. This group is the one of whom we have referred to above, and who constitute the International Hebrew Christian Alliance, and are all full members of one or another of our Protestant denominations.

But there is a *Fifth* group, who also believe that Jesus Christ is their long-lost Messiah, and who, speaking generally, have no direct contact as a body with the religious atmosphere of our Church life. Their position is really the result of the great injustice done to them at the Council of Nicea, 325 A.D., when Jewish Christians were summarily separated from their own people so long as they observed the national and social customs of Israel. At that time there were tens of thousands of Hebrew Christians who accepted Christ as their Messiah, and relied solely on His supernatural birth, holy life, sacrificial death, and resurrection. They, however, maintained their sacred traditions, not as a means of salvation, but in honour of their great Pentateuch. They might probably be included in the class referred to in Acts xxi. 17-26. They circumcised their children as an oriental and national custom, and were obedient to the Law of their Fathers.

It is said that there are thousands in this position to-day, and it is from these that the constituency of the new movement is being formed, as well as from the fourth group. Every care is apparently taken by the I.H.C.A. that there must be absolute loyalty in spirit and letter to what we know as the Evangelical position. It must be clearly understood that they are members of the Church of the New Testament, in which "there is neither Jew nor Greek, circumcision nor uncircumcision, bond nor free, but Christ is all and in all." And it seems to me that there can be no concession, for the Church, which is the Bride of the Lamb and is to be caught up to meet Him and to be with Him for ever, must be composed of those whose supreme passion is to unite her with Christ, a passion so strong that all other, even national interests, are subordinate. Such is the policy of the I.H.C.A. It seems clear that out of this great body of Hebrew Christians, which is now being constituted, if the leaders of the Christian Church of to-day understand the position, it will be made easy for them to become members of the Bride of the Lamb.

Lastly, there is the question whether one feature in the story of Joseph's reconciliation with his brethren may, in some way, have an analogy in what is taking place; for we know that, whilst on the one hand, Joseph had married Asenath, the daughter of the priest of On, there was yet another group that gathered around him, composed of his brethren, who, after thirty years of alienation owned him as their brother. I would not for a moment dogmatise on this matter, but I certainly am extremely interested to know whether there is an analogy between these groups of Hebrew Christians and our Saviour, and that marvellous unfolding of brotherhood which led Joseph to cry out: "Let all strangers withdraw!"

There is, so far as I am concerned, but one conclusion, namely, that we are

to pray that the Lord may see of the travail of His soul and be satisfied, and that in those great scenes described by Zechariah and Joel, we may see something of which the present movement may be the seed germ. Like all Divine movements, a new thought of the Divine mind may be slowly taking its place

among those currents and forces which are slowly and quietly preparing for the new era. There is a supernatural element at work which defies our analysis, but we can wait in perfect confidence that Christ will thoroughly sweep the floor, and allow no one true grain to miss the conditions of its perfect realisation.

Jews in British History

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

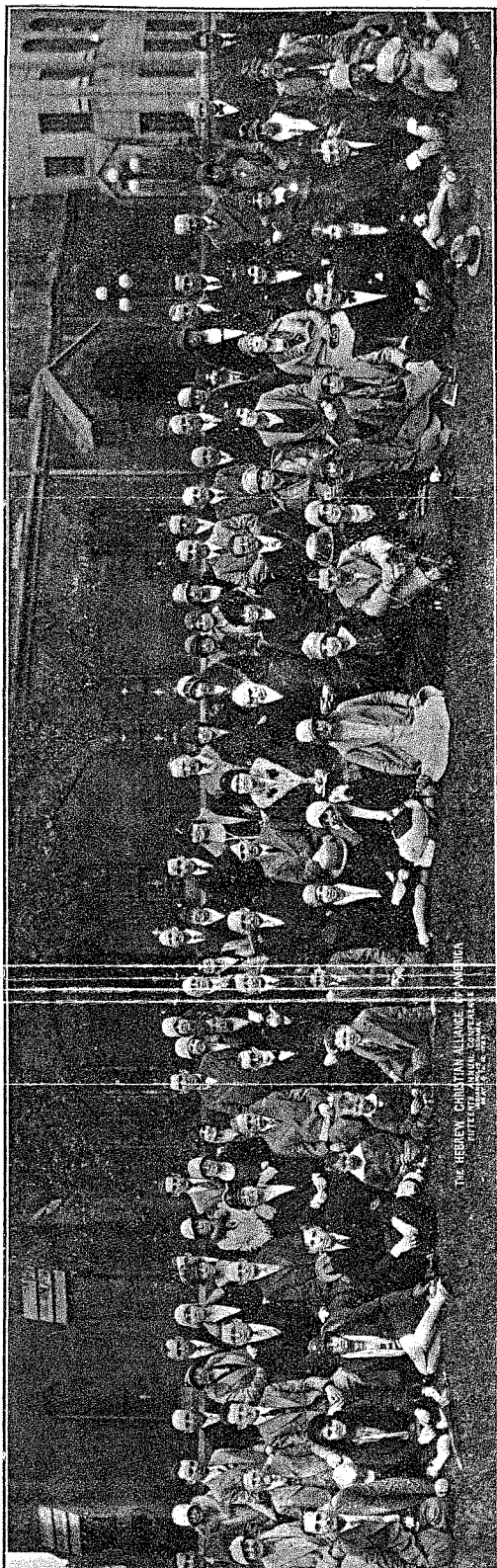
(Continued from April Issue)

III.

THE number of Jews in England increased considerably during the twelfth and thirteenth centuries, but they could not assimilate themselves with the people of England; for citizenship then involved also spiritual communion in the Christian Church. Jews could not enter guilds, which had their foundations on a religious basis. They were unable to do homage, or to take an oath of fealty; and it was unlawful for Christians to do feudal homage or fealty to Jews. Even the Magna Carta (1215) which had protected foreign traders from personal violence and pecuniary exactions, suspended the accruing of interest during the minority of an heir who owed money to Jews. In 1275 an Act was passed against usury, extending the law on that point to the Jews, who for some time had been the chief money-lenders, usurers, and unofficial tax-gatherers of the realm. Money-lenders and tax-gatherers are never too popular. They certainly were not then in England. And perhaps one reason for the Jewish unpopularity was, as a writer puts it:—“almost every Englishman . . . in 1290 . . . owed money to the Jews.”

But the inherent difficulty of the Jewish position in England in the thirteenth century was the difference of creed, which prevented their belonging to the nation unless they also belonged to the Church. The Church did not contravene what to her was a fundamental principle; and the Jews (be it said in their favour) would not as a community, *for purely mercenary reasons*, renounce their religion. Moreover, some Jews seemed to have pushed their belief in Rabbinical Judaism to the notice even and annoyance of the higher authorities of the Church. This is borne out by an interesting entry in the “Regesta” of Pope Honorius IV., under date 1286, 14 Kal. Dec. (*i.e.*, November 18). That entry consists of Papal instructions (or mandates) to the Archbishops of Canterbury and York and their Suffragans, directing them to oppose by inhibition and spiritual penalties, by sermons and other means, the book commonly called the “Thalamud” (*i.e.* the Talmud), which the Jews in England were putting forth as of great authority, to the injury of the faithful of the Church and the prevention of the winning of converts from Judaism.

The positions of the Church and



FIFTEENTH ANNUAL CONFERENCE OF THE HEBREW CHRISTIAN ALLIANCE OF AMERICA.
INDIANAPOLIS, INDIANA. 6TH TO 12TH MAY 1929.

of Jewry became quite irreconcilable; and the Jews finally had to leave England when the law of the Church was extended to them.

The Great Expulsion took place in the year 1290, when all Jews were commanded, by order of King Edward I., to leave the kingdom by All Saints' Day (November 1) and never again to return. The expelling of the Jews, agreeable enough to the King, was hastened by a handsome grant from the Commons and Clergy. Madox, in his *History of the Exchequer*, says that "by the expulsion of the Jews many escheats both of lands and chattels came into the King's hands." The cry for expulsion was also popular with the masses, for, as already stated, almost every Englishman owed money to the Jews. And in spite of the royal proclamations for the safeguarding of the Hebrew exiles, popular care was not so conspicuous.

The Crown, the Clergy and the people were glad to see the Jews out of England. Over 16,000 of the doomed race left the English shores. And more than three centuries and a half passed, from 1290 to 1652 (from Edward I. to Oliver Cromwell) before the Jews could openly and legally return to this country. During that period "no *unconverted* Jew could legally enter England" (Stokes, p. 55).

IV.

A change for the better with regard to the Jews in British history came with the rise of the Commonwealth and the Protector Oliver Cromwell. The struggle which the people of England then put up for a nation's "rights," the demand of the victorious army of independence, who had fought not for place but for principle—viz., the liberty of conscience and equality before the law for all religious denominations—gave courage to some Jews in Holland to try and obtain freedom of residence again in the land which for

more than 350 years had been legally closed to their people. The leader of that movement (indeed, at first, he was himself the *whole* movement) was "a learned Jew of Amsterdam," as Thomas Carlyle describes him, Menassah ben Israel by name. In the new attitude of Protestant Puritan England, and in the earnest character of its new and uncrowned ruler, Menasseh ben Israel saw and seized his opportunity.

In the Public Record Office in London there are several interesting documents in the Council of State Order Books which refer to the subject. First of all, on October 10, 1651, there is the appointment of a Committee to answer the letter of Menasseh ben Israel for leave to come to England. About a year later Menasseh received permission to enter England. Similar "passes" were granted him in December 1652 and in September 1653. In the following month (November 13, 1653) a petition and "Humble Addresses" were presented to Cromwell by Menasseh ben Israel, advancing reasons and praying that the Jews might be allowed to live in England, with liberty to exercise their religion and to trade. Cromwell laid the petition before the Council of State. A conference consisting of leading lawyers, statesmen, soldiers, prominent citizens, and preachers met a month later (December 4, 1653) to consider the matter. The petition was referred to more than one Committee. The lawyers gave their opinion that "there was no law which forbade the Jews' return to England." Moreover, the general Puritan bias in favour of God's ancient people, and Cromwell's spirit of toleration would have also contributed to the success of Menasseh ben Israel's noble efforts for his own homeless and much despised race. But there were many influences that worked against the re-admission. Great opposition sprang up from many directions, including that of the prominent citizens and men of business. In

the end the report of the Conference and the various Committees was entirely unfavourable, though not against the favourable legal opinion of the lawyers.

Cromwell, disappointed at the result of the proceedings, dismissed the Conference, and took the matter into his own hands. He gave personal assurance to the Jews as to their protection. Shortly after, permission was granted to Jews to open a burial place in Mile End (London, E.). The burial place, now closed, is still in existence, and the lease thereof, dated February 1657, is preserved in Bevis Marks Synagogue, the oldest Jewish place of worship in London, established by Spanish and Portuguese Jews in the year 1698.

The Great Protector's *unofficial* personal assurance to the Jews as to their return and protection brought a number of Hebrews to England, where in course of a few years their numbers increased. Some Spanish Crypto-Jews (who openly had professed belief in Roman Catholicism, but secretly adhered to the faith of their fathers) now also proclaimed their old faith and rejoined their brethren in Israel.

Oliver Cromwell passed away on September 3, 1658, and before long there was the Restoration of the Stuarts, in the person of Charles II., to the English throne.

V.

"The cause of the exiled Stuarts had been supported by certain Jews, such as the Da Costas and Coronel Chacon; and when Charles II. came back to England the Jews had their reward." Coronel Chacon, a converted Jew, was knighted, and the security Jews (albiet non-Christian) had lately been receiving, was allowed them by the restored Monarch.

An interesting event took place a little while after the Restoration of the Stuarts. Rabbi Moses Sciallitti, from Florence, was publicly baptised at St.

Margaret's, Westminster, on Trinity Sunday, 1663, the Bishop of Chester, Dr Collins, of King's College, Cambridge, and Lady Huntingdon standing as god-parents. There are records of several other cases of conversions from Judaism to Christianity, one about a "converted Jew Michael," to whom, according to the *Bursar's Books of Trinity College, Cambridge*, certain payments were granted, as well as to the said Moses Sciallitti, who changed his Jewish name, Moses, for the Christian name *Paul*.

James II., the successor of Charles, was also favourably inclined towards the Jews; so much so, that, when in the first year of his reign, an informer brought an action against certain Jewish worshippers for violating the Conventicle Act of 1664, he caused the Attorney-General to stay the proceedings.

Monarchs and fair-minded English Protestant Christians began to take a more intimate interest in the Jews. In the Bevis Marks Synagogue, to which reference has already been made, there may still be seen a beam, taken from the timbers of an old man-of-war, and presented to the Jews by Queen Anne.

Yet there was still very much popular hostility against the presence of Jews in England. Their business acumen was not at all to the liking of the city merchants; and in King James' time a Petition was signed by influential London merchants against the remission of "the Alien Duties," which the king had granted to the Jews. About a century after Cromwell's kindly attitude towards the Jews—in 1753—a Bill was brought into Parliament to naturalise certain members of that race. The Bill actually became law; but it had to be repealed in the following year owing to opposition of many cities. "By this intolerance," as a writer says, "the progress of Jewish emancipation was seriously retarded, and it was not until 1830 that the question was again brought before the public."

VI.

Better times came for the Jews in the British Isles with the rise of the Humanitarian Movement during the nineteenth century. The century that saw the emancipation of slaves in the British Empire, also saw the full recognition of Jews as capable of the best form of citizenship in the far-flung Commonwealth of the British peoples.

The nineteenth century has many years memorable in the history of British Jewry. In 1806 the Jews' Hospital in London was founded. In 1832, by the first Reform Bill, Jews who had the necessary qualifications got a right to vote, and were raised to municipal offices. In 1833 the first Jew was called to the Bar. In 1837 Moses Montefiore received knighthood from the hands of the young Queen Victoria. In 1855 Alderman Solomons became the first Jewish Lord Mayor of London. The year 1868 will always be notable as that in which Benjamin Disraeli, a Jew by birth, became Prime Minister. In 1871, after the abolition of the religious tests, a Jew obtained the degree of

M.A. In 1885 Lord Rothschild took his seat in the House of Lords, being the first Jewish member of that Assembly.

What ages have passed before Jewish emancipation has been achieved, even in this land of liberty! But a greater emancipation awaits God's Chosen People, the emancipation wrought out for them by the Lord Jesus, the Proclaimer of liberty to the captives and the opener of the prison gates to them that are bound. The spiritual redemption that awaits Israel as a nation shall surpass all their imaginations. Israel *shall* rise again. It *must* rise again. For it is written: "There shall come out of Zion the deliverer and turn away ungodliness from Jacob." And with the Great Restoration and Emancipation of Israel "the mountain of the Lord's house shall be established in the top of the mountain . . . and all nations shall flow unto it" (Isaiah ii. 2). Meanwhile, may it be the joy of all Christians to help the Jew in Britain, and everywhere else, to walk in the light of Him Who is *the* "Light to lighten the Gentiles and the glory of His people Israel."

Training for Christian Service among the Jews

By Professor S. BEIRNBAUM, Moody Bible Institute.

THE training for this special service necessarily requires specialization. Its aim is not to give the student a general education. This he should have acquired before entering upon his course of training.

Yet the training should be as general and comprehensive as possible so as to enable the worker to serve the largest possible number, and to enter upon any branch of service in this far-flung mission field.

This was the task which confronted

the men who framed the curriculum of the Jewish Missions Course of the Moody Bible Institute, a curriculum which was endorsed five years later by the findings of the Conferences held in Budapest and Warsaw in the Spring of 1927.

It is assumed, however, that the man or woman who comes for this training has felt the call of God for this service among the Jews, is possessed of a great love for this people for Christ's sake and for their own, and because of this is

ready to spare no time or labour to equip himself or herself with the necessary requirements for this service. This love and interest may at first begin as a feeling of debt to the Jew for what God has done through him in the past and has promised to do in the future. It may begin as an act of repentance toward God and him for the wrongs and persecutions which he had suffered at the hands of so called Christians through the generations past. Or it may begin as an act of obedience to the Lord's command to love all men especially those of His own nation and family.

Yet it must not stop there. Love as a debt or because of a command stops short of a quality which alone truly makes it deserve that name. It is not perfect love. True love is love for its own sake. Only when you love the Jew for Christ's sake in the sense that you see in him the image of the glory of God, the very Christ suffering and bleeding for a world of sin, labouring amidst unendurable burden, to redeem man unto God. Then in this mystical manner, the Jew has come to his own in your own heart and love has been perfected. Such is the love of God shed abroad in our hearts through Jesus Christ our Lord. This is love's perfect work if we allow it full course. Let us pray for such a love.

It is also assumed that the worker among the Jews is a student of the Bible, the Word of God. Jesus the Prince of Missionaries, was the Word Incarnate. We who are sent on the same mission should truly have the Word of God dwelling richly in our hearts. If it be true that "the entrance of thy Word giveth light" then we must demonstrate it. Light is a quality which should not be apparent to ourselves alone, it must shine to all around us. "The Word of the Lord is also quick and powerful." We must know it as the expert physician knows his drugs, quick and powerful to

heal the men and women whom we serve as the representatives of the Great Physician.

Jewish Missions are not different in principle from other Missions. The great missionary societies give their candidates the opportunity of acquainting themselves with the languages and customs of the people among whom they are sent to preach the Gospel. Owing to the nature of the field this is possible in nearly all heathen lands. But the Jewish people are scattered and so are the Jewish Missionaries. There are no missionary compounds or organizations in the Jewish field large enough and varied enough to give the young candidate the necessary opportunity to learn these things under expert and willing teachers who can give their time for this purpose. Ordinarily the missionary in the field amid the multitudinous duties and labours cannot possibly find the time for the work of instruction which in itself is enough to tax the whole strength of a man.

To fill this gap—to help all the organizations engaged in Jewish work—this Jewish Missions Course at the Moody Bible Institute was established.

Undoubtedly the first requirement for this particular work is the knowledge of Hebrew. Men and women engaged in work among the Jews should be acquainted with the sacred tongue of the Bible. Whether many of the Jews understand it or not it is to them a sacred, authoritative, and patriotic language. A great knowledge of Hebrew lore carries with itself great authority in the approach of the Jew with the Gospel compelling his attention. True, many missionaries worked among the Jews with little or no knowledge of Hebrew. Yet it is equally true that the most successful missionaries among the Jews were those who, among other qualifications, were learned in the Scriptures and in the other Hebrew writings. All

the Hebrew in the world alone will not make a successful missionary, but every successful Jewish Missionary knew the Hebrew language.

Next comes the everyday language of the Jew, the so-called Yiddish—a German dialect spoken about one thousand years ago along the banks of the Rhine which the Jews in Poland and Russia carried away with them from their old home among the German tribes and developed into a language of their own. It is a despised language. They call it the language of the exile, of the dark ages, of sorrow. As soon as the Jews are touched by the new spirit of liberty of the world around them they want to forget it. In Palestine the settlers no longer teach it to their children. The same is true of other countries. And yet a language spoken by a people for over a thousand years dies hard. Multitudes of Jews in this country and abroad speak it and with many this is the only language with which they are familiar. Probably for two or more generations to come it will be necessary for a Jewish Missionary to know Yiddish in order to get close to them, and longer perhaps. It is difficult to be a prophet in things connected with the Jewish people.

In addition to the German-Yiddish of the Jews principally of Poland and Russia, there are other kinds of Yiddish. The Jews originally from Spain speak a dialect of Spanish called Spaniolish of which too they are ashamed and which they try to forget, and yet which clings to them through the centuries. The Jews in Syria and Damascus speak Arabic, the Jews in Persia, Persian, etc.

The curriculum also includes Jewish History and Customs, Messianic Prophecy and a short course of readings from the Rabbinic Literature or the Talmud.

In the olden days the emphasis of missionary endeavour was laid upon the adult, judging rightly that if the parents yielded to the claims of the Gospel the children would naturally follow. But to-day the Jewish family is no longer a compact unit as it used to be. The children are being caught by the spirit of an age which is loosening the ties of the family. In order to reach the children and young people for Christ special efforts must be put forth on their behalf. Points of contact must be studied and prepared in order to attract them, and be a means suitable to their age to teach them the Gospel.

The Jewish Missions Course, therefore, also includes instruction in recreational leadership, manual arts, sewing and Daily Vacation Bible School work.

This in brief are the purposes and aims of the Jewish Missions Course. We realize that all things touched and established by human hands are imperfect. Yet we trust that it was the Lord's leading that brought this to pass. For the past seven years now it has carried on its work. As a result thirty-five young men and women have gone out into the field from our class-rooms after a longer or shorter period of study of whom fourteen have fully completed their course. They are working in various parts of America, Canada, Europe and Palestine.

The Lord has helped so far—Ebenezer. We trust for much greater things in the future.

What Christ Did for Me and what He Means to Me

By Rev. NAHUM LEVISON, B.D.

Thou shalt not make unto thyself any image nor any likeness from the sky above, the earth beneath, nor the waters below the earth.—Ex. xx. 4.

I believe with a perfect faith, that God is not corporeal, nor is He in any way touched with material properties, nor has He any form or substance of any kind (The third Article of Faith by Rambam "Maimonides").

THESE two expressions of faith or articles of belief haunt the unsophisticated Jew and reduce God to nothingness. The pious Jew lives in constant terror lest he should be guilty of transgression of the commandment by making an image of God in his thoughts, he must avoid thinking of either the essence or substance of God, and thus even the idea of God exists in an impenetrable cloud. In Old Testament times the prophets, seers, and teachers had resort to anthropomorphisms, which had very unfortunate results. The people argued, if God can speak, can use His hands, feet, etc., He must be like man, and they would not and could not be dissuaded from making themselves images of Jehovah, and the inevitable result was idolatry of a very vicious type. The modern Jew who does not come into contact with Western philosophy lives in a world of attributes, which he does not dare to examine or reduce, and his theism, or monotheism, is a string of attributes lacking in reality. Spinoza could not tolerate that state of unreality, and proceeded on the lines of some of the more courageous rabbis, and like them, landed in crass pantheism. If God has no substance or form and yet exists, Spinoza and the rabbis argued, He must exist in the creature, and in that form alone can He have existence or reality. I am sure that this school, of which Spinoza was the outstanding figure, deserves our

sympathy, for no other means of believing in God was left for them, save that of atheism, and Jews by nature and breeding are not atheistical.

Christian readers will no doubt be surprised at the above statement, but they need only think themselves into the place of the Jew when he has to begin to extricate the Mamrah (the Word or Logos), the Shekinah, the Malach Adonai (the angel of God), and many other presentations from the God idea itself, to know the difficulty that the Jew is faced with. Modern Judaism has borrowed such terms as "personality" and "individuality" from Western philosophy, and now uses these vague terms to express their conception of God. The orthodox Jew, however, does not know these new attributes, and they convey nothing to him.

Monotheism is a reality only so long as it remains undefined, when we try to define it, it resolves itself either into pantheism or atheism. Christians who have inherited a rich conception of God through the teaching of Jesus, the philosophic teachings of the Greek thinkers, and the Church Fathers cannot very well realise how very difficult the Jewish position is without these enlightening sources. Even the idea of God as Spirit might add much to the Jewish conception, but then they have not the Gospel of John. The Jew reiterates the formula, "Hear, O Israel, our God is one

God," much in the same way as the Muhammeden repeats his favourite saying, "There is no God but God!" but neither dares investigate or define his formula. Both Jew and Moslem live in dread of arriving at a false conception of God. His nature and being therefore ever remain a shadowy and ethereal concept.

On turning to Christianity the shadow is turned into substance, and the vague ideas of Judaism are clarified in a creed about which there can be no mistake. It is true that at first sight this creed disquiets the Jewish mind. For a considerable time after I became a Christian I could not bring myself to speak or sing of Jesus as God. I used to substitute the name God in the hymns for the name Jesus. The orthodox Jew honestly believes that a Jew cannot become a Christian because he knows how very difficult it is to think of Jesus as God, but then he never gets beyond the first stage of the new experience. I found that as time went on and I learned to know Christ, all that both heart and mind desired to know of God was manifested in Him. All attributes became realities, all vagueness about the essence and being of God were swept away. I realised the Fatherhood of God in the Sonship of Jesus. Let it not be forgotten that the idea of the Fatherhood of God was deeply imbedded in the conscience of the Jew prior to the advent of Jesus. In the pre-Christian prayer, known as the "H'avah" (love), God is addressed twice in the most tender and reverent way as Father. In the Old Testament the love of God is emphasised with all the prophetic power, but here again these things are attributes and not realities. God's love and Fatherhood, like human love and fatherhood, cannot be understood in abstracts. In the Sonship of Jesus, God's Fatherhood becomes a reality, at Calvary God's love becomes manifest. I might go on to speak of all the other things which the heart and

mind require of knowledge of God, that they might be able to render that service and love which are due to the object of worship and adoration, but to go on would serve no useful purpose. God has become a reality to me only since I have seen and known Him through Jesus. Jesus reveals the only God I can know and love, and in turn know that I am loved by. If the Godhead is not manifested in Jesus then it is incapable of manifestation, if Jesus is not God then God, whatever He is, ought to be like Jesus, for only as He is like Jesus can I serve and love Him, know Him, and be known of Him.

MATERIALISM EXCHANGED FOR SPIRITUALITY AND IDEALISM.

Christians do not fully realise how much they owe to St. Paul's self-manifestation and self-expression in his Epistles, and especially in his Epistle to the Romans. The heart-breaking struggle of the Jew towards the attainment of righteousness and justification can hardly be set forth, yet St. Paul does give a very clear insight into them. The demands of the Law and the Rabbis, upon those who set out in quest of these, are numerous and difficult. From earliest childhood we are told that we consist of a dual personality. Within us are the evil persuader (Yetser H'ra) and the good persuader (Yetser H'tov). These two selves fight the battle of existence among themselves, and the real ego is left to the tender mercies of this dualism. This ego can do but little in the struggle, and thus the result is often stark fatalism. The only result of a scrupulous life is to find out how impossible it is to attain to the ideal. The Law and precepts of the Rabbis only increase the tendency to fatalism, for the more one tries to realise them, the more conscious he becomes of the impossibility of his doing so. No help is promised or

afforded from the outside, and recourse is made to almsgiving and prayers to the saints as a possible means of escape, and in the last resort the idea of purgatory is the only comfort. Life is peopled with angels and demons, who are invoked for good or evil. All this leads in one direction, viz., despair. There is no possibility of fulfilling the Law and the teaching of the sages, and there is no escape from their demands. With these conceptions of life, the coming of Jesus into it cannot be fully estimated nor indeed expressed. Through Christ it is realised that the struggle is not a hopeless one, that God is very near, and that He is actively interested in life. He is always by one's side, ready to aid in the conflict and to make life victorious. Life ceases to be evil in itself, and escape from it is no longer desired, for it is realised that there is nothing common nor unclean about life save what we ourselves make common and unclean. It must be admitted that at first the teaching of Jesus frightens. The shifting of the struggle from the material to the spiritual makes it appear even more difficult. "Love thy enemy." Do not allow the mind to covet or possess that which is not thine is much harder than "Thou shalt not steal or commit adultery." But when one turns from the teaching to the Teacher, to that pure, sinless, and blameless life, one realises that these are the things that make life's warfare a joy and life itself worth while. The coming of Jesus into the life of the Jew means that the Law and precepts, which only say to you, "You cannot realise us, we are too high and lofty for human attainment," are swept away, and a higher and nobler conception and ideal come in their place with the blessed assurance that through Christ we can attain, we can realise them, and we can be victorious. The life of defeat with which the Law confronts you is exchanged for a life of victory through Jesus Christ, the Lord of life.

FROM RESURRECTIONISM TO IMMORTALITY.

Christianity has unfortunately inherited what Judaism borrowed from Zoroastrianism, viz., a doctrine of the resurrection of the body. This persists in spite of the teaching of the Old Testament, Jesus and Paul. The lower forms of Christianity have clung to the belief in a resurrection of the identical body which is laid in the grave. The Jewish doctrine revolted me, and some of its Christian forms are no less revolting. To me the body and its physical needs, its pains and aches, frustrate manifestations of the ideal. I do not hold that the body is evil, how could it be when it is God given? God gave it, or ordained it, and as such I hold it sacred. I seek to keep it pure, fit for such service as it can render, continually struggling to hold it in subjection to the spirit, but I can neither glory in it, nor indeed always feel confident that it will not frustrate all my endeavours.

Judaism promises that if the Law is realised this body shall be given back again to enjoy in full its desires. I did not relish that promise, and still shrink with all the force of my being from this wretched body being again imposed on my spirit. Jesus has made me realise that He is the resurrection, that I through faith in Him attain to an immortality, not a resurrection of the body, but an unending life. When this body is laid in the grave, God in His love will give me a new ego that will gather up all the deep pure and holy experiences of the life here, and in His mercy He will free me from all the earthly, and instead of the earthly and material elements will give me spiritual qualities.

I often wonder if people will ever come to understand the full implication of this conception in the teaching of St. Paul? I notice how most of the commentators interpret St. Paul as having hated the body because of its material

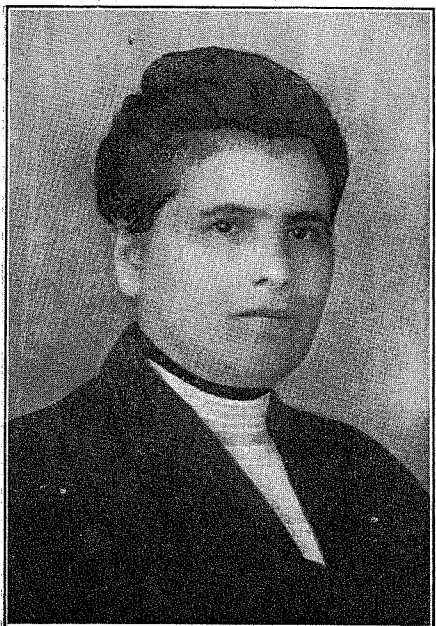
THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



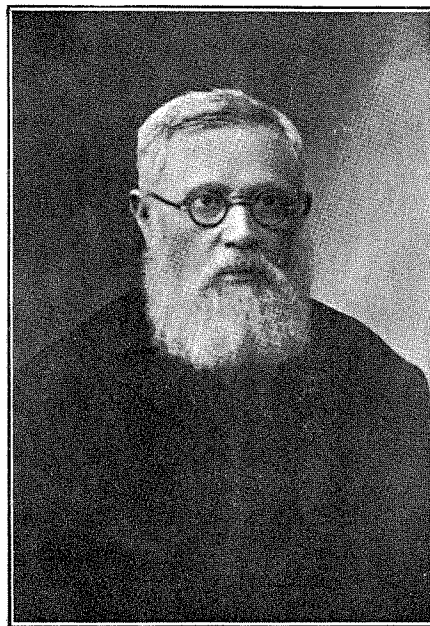
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I.H.C.A., and Mrs HARCOURT SAMUEL..



Miss WEINMAN.
NOVI SAD, SARAJEVSKA, YUGO SLAVIA.



Mr NATAN FEIGHIN,
BESSARABIA.

substance, but I venture to suggest that this is a misinterpretation. He did not think the body evil, he recognised what was evident, that so long as one is in the body its demands keep one in constant conflict, and its limitations prevent one from attaining the ideal. His conclusion was, so long as I am in it I am serving God's purpose, to destroy or even neglect it is a sin. Indeed it is the one great blessing of God, for to be in it and not to be of it, is one of the supreme triumphs of life. But He made it plain that flesh and blood cannot inherit the kingdom of God. Jesus told the Sadducees that in the future life we shall be like the angels of God, neither subject to the material world, nor material bodies, nor yet having to subject them.

As a Christian I have found the God of my ideal, the God of the Old Testament made real, manifested in Fatherhood, Love, and Humaneness. He is no longer a God far away and out of life, but very immanent in life.

I have the assurance that life is not a hopeless struggle for an unrealisable ideal, but it can manifest the ideal, and through the grace of Jesus Christ realise it, for He realised it, and gives us the power to do so too.

And lastly, I know that I shall be perfected through Him Who loved me and gave Himself for me, and that, I shall be given the more abundant life here and now. I am in the body, but I am freed from it. He gives me the needed help to free it from material domination. I bring to His service both soul and body, matter and spirit. He takes these and balances them in life, and when the balance can no longer be maintained He receives my soul and spirit, and gives them being in a new identity which is no longer circumscribed by the physical, by environment, heredity, convention, and limitation, but a free being expressing itself in its fullest and truest sense in God's great ocean of love.

What the World Owes to Tiberias

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

ONE of the ironies of Jewish History is that while the Jews in the first century despised Galilee (John vii. 52) it was Galilee, through Tiberias, that in the next century made the perpetuation of Rabbinical Judaism possible and in later times gave many a valuable gift to the Jewish and Christian worlds. Judaism seemed to have perished in the massacres associated with the Bar Cochab rising (132 A.D.) but it rose again to even greater power and brilliancy than even during the Jamnia Period (70-132 A.D.) through the re-establishment of the Patriarchate at

Tiberias in the family of Gamaliel, which there held sway over the Western Jewish World till 425 A.D.

The loss of many of the Jewish teachers during the war, and the risks of loss connected especially with the Oral Law, or Traditions of the Elders, led men to consider the committing to writing, of laws and teachings that had hitherto been transmitted by word of mouth and this when completed gave the Jewish World the Mishnah in 188 A.D. Discussion then began in the schools on this written text. Meetings of the Sanhedrin took place in the great

caves under the ruins of the palace of the Herods, and these gave us the Jerusalem Talmud, completed in 360 A.D. This two-fold work, as well as the Babylonian discussions on the same Mishnan text gave us many confirmations of N.T. story, and light manners, customs and life in the first century. We have been asked by the Jew, "Why do you, a Gentile, study the Talmud?" Our answer has invariably been, "Because it explains and removes every objection the Jew has to the New Testament." A copy especially of the Mishnah with short annotations would be a valuable addition to every minister's library.

Just two years before the Palestinian Talmud was completed another work of the greatest importance to Judaism was carried through. In earlier centuries the Jewish Calendar had been arranged monthly by observation of the moon. This was quite practical when those in authority were able to make observations in the Plain of Sharon during the Jamnia Period, but the work was impossible to those living in the bottom of a great ditch at Tiberias, nearly 700 feet under sea level. Accordingly in 358 A.D. the Jewish Calendar was arranged astronomically, and so well was the work carried through that no correction will be required till the end of time. Scaliger was wont to say that it would have been better had the Christians adopted the Jewish instead of the heathen Roman Calendar.

These works, and probably a good deal of editing of earlier literature, were purely Jewish, but Christians, too, were seeking light from Tiberias. Origen of Alexandria sought for and got guidance in the preparation of his Hexapla from Tiberias rabbis, and one of his columns gives us the transliteration of the Hebrew text in Greek characters, a valuable testimony to the pronunciation of Hebrew in the second and third centuries. Jerome, too, before he ventured on the

translation now named the Vulgate, settled in Tiberias and learned Hebrew. This was shortly before 400 A.D.

Between the days of Origen and Jerome there is an interesting bit of history to record. The Patriarch Hillel II. was long suspected of being secretly a Christian. He was attended on his death-bed by a Jewish doctor, named Joseph, who found under the pillow of the dead rabbi the Gospels of Matthew and John as also Acts. He read these, and himself became a Christian, was bitterly persecuted for years, until Constantine protected him, and gave him permission to build a number of churches in Galilee. The foundations and mosaic pavement of that at Capernaum can still be traced between the synagogue and the sea. It served the needs of the Christians in that district for well over three hundred years.

The Patriarchate in Tiberias came to an end in 425 A.D. The Roman Emperor, pressed on all hands for lack of funds, prevented the sending of money to Tiberias for the support of the patriarchate, and hence its downfall. It is interesting to know that it was this same Emperor, Honorius, who, unable to sustain the legions in Britain in 410 A.D., withdrew them, and thus left an open door for Saxon invaders. Thus early did Jewish finance control the fate of empires.

When the Jews quarrelled among themselves there was very often the making of history, and the next two events illustrate this. About the middle of the sixth century the non-Palestine Jews wished to read the Bible in Greek. The Palestinian Jews objected. The case was appealed to Justinian. He decided that the Bible might be read in any Greek translation, but took the opportunity of forbidding the tradition, that is the Mishnah. This led the Jews to give greater attention to the Hebrew text. The best MSS. were sought, and the text as we now have it, with what

our ministers know as the Keri and Kethibh, was finally settled. This was done in Tiberias about 553.

About 750 A.D. a bitter dispute took place between the Rabbinical Jews, who favoured tradition, and the Karaites, who stood by the written text. When men dispute about records they must know the grammar of the language in question. Accordingly grammars and dictionaries were now first compiled. But such work entails exactness of pronunciation. The Hebrew Bible has been hitherto unpointed. Necessity led between 750 and 800 A.D. to the Tiberias punctuation, that which we still use, being added to the Hebrew Consonantal Text. One has only to think of the Samaritans with their unpointed Bible, and the manifest absurdities of pronunciation, or to consider that no man can correctly pronounce a single word of old Egyptian, because only unvowelled texts have been transmitted to our day, to bless the memory of the old Tiberia punctuators.

As it is we can prove by comparative studies that we possess not only the same O.T. canon, but that we have the same square alphabet, the same text, and the same pronunciation of Hebrew as in the time of Christ and the Apostles. Such is our Bible, such is the Bible of the Jews, and the pronunciation as used by

Christ is practically that of Hebrew as a modern living tongue. And this was the gift of Tiberias.

In later centuries there was also rivalry that helped. This was mainly between Tiberias, which stood by a reasonable exegesis, and Safad, which advocated mystical and Kabbalistic interpretation. In this, too, Tiberias, on the whole, has had the victory.

So far as Rabbinism is concerned, Tiberias has fallen on evil days. In our early years in Palestine there were thousands of rabbinical students in its schools. Now they are reduced to tens. The crooked mingled Hebrew and Aramaic of the Talmuds has given place to a pure Hebrew speech, and placed the Bible in the hands especially of new comers instead of things rabbinic. This is to some extent for good, but there is also a loss, for the older Aramaic documents, Targums and Talmud, as well as Jewish commentaries contained so much that was Messianic that one could easily prove to the Jew that the older Synagogue and Christianity were practically at one in Bible interpretation. Still the honest missionary will master these things and make use of them as occasion offers, and in so doing he will find that even through the rabbis there is a way to Christ.

Prophecies Concerning Israel in Hosea

By REV. E. BENDOR SAMUEL.

BY his experience and predictions Hosea supplies us with a graphic picture of Israel's fallen state and of God's unchanging love in restoring them. His domestic life was an acted parable, exhibiting primarily the Lord's gracious dealing with the Jewish people, and secondarily, His dealing with

the Church and with each of us individually.

The prophet's name is significant, Hosea, abbreviated from Jehoshea, means "Jehovah saves." Man's sin and God's salvation is the subject of the book, as indeed, in a wider sense, it is the theme of the whole Bible. The root

meaning of Hosea is the same as that of Jesus—Hebrew, Jeshua, the Saviour, or Jehovah is salvation, Whom the prophet in his parabolic act sets forth.

Hosea marries a woman to whom he is greatly attached, but she proves unfaithful to him. Her sins bring her into such a low condition of poverty and, perhaps, slavery that the prophet buys her back for a little barley (food for the poorest of the land) and fifteen pieces of silver (half the price of a slave).

This woman is symbolic of Israel, whom God had chosen and brought into close relationship with Himself (chap. iii. 1). As a loving husband He espoused her, pledged Himself to protect her, to provide for her and bestow upon her the privileges of a faithful spouse, but alas! Israel played Him false, she strayed from Him and became the paramour of heathen deities. (In Scripture idolatry is spiritual adultery). But, oh, how marvellous is God's love! He cannot leave her in this sinful and terrible plight. From His exalted position He stoops to her side, at great cost He buys her back, woos, wins, and unites her to Himself afresh. "Behold, I will allure her and bring her into the wilderness, and speak comfortingly unto her. And I will give her vineyards from thence and the valley of Achor for a door of hope, and she shall sing there as in the days of her youth." Again, addressing Israel, He says: "I will betroth thee unto me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies, I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord" (ii. 14, 15, 19, 20).

Thus, as the prophet took back the woman who was unfaithful to him and made her chaste and pure (chap. iii. 3), so Jehovah, by reuniting Israel to Himself, will purify and ennoble her, for He will put His own righteousness and glory upon her.

Hosea, in his spiritual object lesson,

puts play upon words. Gomer, his wife's name, conveys a spiritual truth. It means, to bring to completion, to make perfect. It is used by the Psalmist when he says, "I will cry unto God most High; unto God Who *performeth* (brings to completion) all things for me" (Psa. lvii. 2). Again in Psa. cxxxviii. 8, "The Lord will *perfect* that which concerns me." Thank God for as many of us as have learned this important lesson that Christ has brought to completion all that requires to be done for our salvation. Israel, as typified by Gomer, will one day learn this great truth and exclaim, "Behold God is my salvation, I will trust and not be afraid" (Isa. xii. 2). "God will indeed perfect that which concerns her, truly there is hope in her end" (Jer. xxxi. 17).

The three children that Gomer bore were also symbolic of Israel's history. God commanded that the first son should be called Jezreel, or better, Jesre-el. "God will scatter or sow by scattering." This was also the name of the large plain running from Carmel eastward to the Jordan and from Mt. Ephraim northward to Galilee; there the northern kingdom was defeated by Shalmaneser, the Assyrian; there Israel's bow (instrument of war) was broken, as the prophet puts it, and the scattering commenced with the Assyrian captivity. Right down the ages they remain dispersed. Where can you go without finding the ubiquitous Jew? These emblematic names bear eloquent testimony to the veracity of the divinely inspired Scriptures.

The second child, a daughter, was called Lo-Ruhamah, "unpitied," indicating that as they forsook God He will leave them unprotected. In this we find the explanation of their age-long suffering. The merciless sword pursued them everywhere—Assyria, Babylonia, Medo-Persia, Rome, Spain, Portugal, Russia, Roumania—there is hardly a country of importance where they have not suffered Lo-Ruhamah, "unpitied!"

The third child was called Lo-Ammi, "not my people," denoting the broken relationship between God and Israel. These names are written over their history in letters of blood and fire, "Ye are not My people and I will not be your God." Without Christ, without a land, without a sacrifice, and without an officiating priesthood they are not able even to keep the Law of Moses. Their feasts and fasts, their services and observances are not kept as enjoined by the inspired law-giver, their Passover is without a paschal lamb and their Day of Atonement is without a sin offering, etc.

But can God's promises fail? Will His purposes be frustrated? A thousand times No! His pledged word to Abraham and throughout the Scripture cannot be broken. Despite Israel's failure He remains faithful. *Gomer* must go back to her husband, Who is waiting with outstretched arms to receive her to His loving heart. *Jesre-el*, God will sow her unto Him in the land (ii. 23). Note the striking change in the expression *Jesre-el* with its twofold meaning, first to scatter, then to sow.* This is beginning to be fulfilled before our eyes. The whole of Palestine is now dotted with Jewish colonies, over 125 of them.

Again, Lo-Ruhamah becomes Ruhamah, the negative particle drops off because she is no longer the unpitied. "I will have mercy upon her that had not obtained mercy."† The curse will be changed into blessing.

Finally, Lo-Ammi becomes Ammi, "I will say unto them which were not My people, Thou art My people, and

they shall say, Thou art my God" (chap. ii. 23). This promised change is frequently found on the lips of the prophets. Ezekiel, for example, after enumerating a long list of precious promises concerning their restoration, conversion, sanctification, etc., adds, "Ye shall dwell in the land that I gave to your fathers, and ye shall be My people and I will be your God" (Ezek. xxxvi. 24-28). The change of name denotes a renewed relationship between Jehovah and His people, which will take place at the return of our Lord, when they shall look upon Him Whom they have pierced and welcome Him with exclamations of Hosanna, saying, "Blessed is He that cometh in the name of the Lord."

What the prophet first sets forth in figure he afterwards makes clear by his predictions. With no uncertain sound does he rebuke his people for straying from God; derisively he denounces their idolatrous practices, "My people ask counsel at their stocks (or wood) and their staff tells them . . . they sacrifice upon the top of the mountains and burn incense upon the hills, under the oaks and poplars and elms" (chap. iv. 12, 13).

Their captivity is also foretold. "The inhabitants of Samaria shall fear for the calves of Bethavon,* for the people thereof shall mourn over it and its idol priests† shall tremble concerning the glory of it, for it is gone from them; it shall be taken to Assyria as a present to King Jareb (king quarrelsome) (chap. x. 5, 6).

The broken relationship between God and Israel is declared (chap. ix. 17). "My God will cast them off, because they did not hearken to Him, and they

* See also the similar promise of Jer. xxxii. 41. "I will plant them in this land assuredly with My whole heart and My whole soul."

† Isa. liv. 5-8 seems a divine commentary on Ruhamah. "Thy Maker is thy Husband. Jehovah of Hosts is His name. . . . For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith Jehovah, thy Redeemer."

* The prophet sarcastically changes the name of Bethel, the house of God, into Bethavon—the house of vanity, because it became the place of calf-worship (Amos v. 5).

† The word used here is not *Cohen*, the ordinary Hebrew word for priest, but *Komer*, the Syriac term, priest to heathen deities.

shall be wanderers among the nations." All strikingly true of the Jewish people.

As in the earlier chapters the prophet changes the names to indicate the Lord's restoring favour to His people, so in the prophecies he exhibits the triumphs of His grace. God in wonderful tenderness lays open to us His loving heart, revealing His divine compassion, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? (the companion cities of Sodom and Gomorrah. Mine heart is turned within me, My repentings are kindled together." Then we get the final decision; love has conquered. "I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee; and I will not enter into the city" (as the angel did to overturn Sodom) (chap. xi. 8, 9).

The prophet concludes with a tender appeal, imploring them to repent. "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity." Then he puts into the mouth of the penitent nation words which will form

their prayer at the coming of Christ, "Take with you words and turn to Jehovah; say unto Him, take away all iniquity and receive us graciously." The first petition is for pardon and reconciliation. Thank God for the available remedy—"The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7).

At present Israel is without a king and without a prince, without a sacrifice and without an image, but soon they shall return and seek Jehovah their God and David their king; and shall fear Jehovah and His goodness in the latter days (chap. iii. 4, 5). God will be as the dew unto Israel, and will make them beautiful as the lily and mighty as the trees of Lebanon. Ephraim will say, "I am like a green fir-tree, or an evergreen aromatic cypress, from me is thy fruit found" (chap. xiv. 8). These will not be mere boastful words, but an expression of faith in the promises of God, Who said that He will be as dew unto them, and make them fair and forceful, fertile and fragrant. "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" (Isa. xxvii. 6).

On the Ashes near Jerusalem supposed to be those of the Ancient Jewish Sacrifices

Reprinted from "Addresses of the President," Jerusalem Literary Society.

**Letter reprinted from the "Athenæum"
No. 1434, of April 21, 1855.**

Jerusalem, April 2, 1855.

Outside of this city, towards the north west, and not far from the Nablus road, and the Tombs of the Kings, so-called are some considerable heaps of blue-

grey ashes, on which no grass or weeds ever grow. One of them may be forty feet in height—they are remarkable objects in themselves, especially as contrasted in colour with the dark olive groves around them. These are commonly believed by the people of the city to be heaps of refuse from the soap-boilers' works of former times. Some

of our English residents here having conceived a different idea of their origin, namely, that it was not impossible they should be ashes from the ancient sacrifices, begged of Dr. Roth, of Munich, when here in 1853, to carry away samples for analysis in Germany, which he did, and Dr. Sandreczki has now laid before the Literary Society of Jerusalem, an account in English, of a letter received from Dr. Roth on the subject. After some remarks on the beetles and mollusca which he collected in Palestine, and tendering generous offers of assistance, he proceeds thus—"Hitherto it "has been questionable whether the two "ash-hills without the Damascus gate, "have been heaped up from the ashes "of the burnt sacrifices, or from the "residuum of the produce of potash in "the soap manufactories here. Dr. Roth, "who had taken with him two samples, "states, that their analysis in our famous "Liebig's laboratory, bears evidence to "the supposition that those ashes are the "remnant of the *burnt sacrifices*, because "they are *chiefly of animal*, and not of "vegetable origin, and even contain "small fragments of bones, and teeth "burnt to coal, and yet it would "be impossible to ascertain the "species of the animals to which they "belonged.

"The analysis exhibits a small per centage of *silicic acid* which is never found in the ashes of flesh or bones. "Dr. Roth is of opinion that we may account for this circumstance by supposing that the ashes of the *meat offerings* in which *silicum* may be found, "were likewise carried off to the hills in question. The samples were taken "both from the top and the basis of the "larger hill—not just from the surface, "nor from a considerable depth either. "Dr. Roth intends to send the whole account of that analysis, together with "a new analysis of the mineral waters "near Tiberias."

RESULT OF THE ANALYSIS.

		<i>Ashes from the top.</i>	<i>Ashes from the base.</i>
Soluble Silicic Acid	...	1'212	1'421
Alkalis	1'150	0'820
Oxide of Iron	0'762	0'875
Calcium	45'230	44'954
Magnesium	6'785	4'996
Residuum, red hot, but in- soluble	6'965	6'637
Carbonium	1'706	3'750
Phosphoric Acid	0'716	0'849
Aluminum	3'750	2'866
Carbonic Acid	30'610	32'540
		98'886	99'408
Loss	1'114	0'592
		<u>100'000</u>	<u>100'000</u>

This almost unexpected result is one that leads to important antiquarian consequences—not only exciting wonder at the confirmation of Holy Writ, and bringing our feelings back to immediate contact with those of the Aaronic Priesthood, but as helping among other facts to determine the course of the ancient walls, since these ashes must have been thrown beyond the walls.

Yours, etc.,

JAMES FINN.

Extract of a Letter from "Athenæum"
No. 1436, of May 5, 1855.

While at Jerusalem, some remarks of my friend, Mr. Calman, of the London Jews' Society's Hospital there, in reference to the mounds to the west of the Damascus gate, suggested the probability of the view referred to in Mr. Finn's letter. I proceeded in company with Mr Calman carefully to examine the mounds, believing that if I were correct in supposing that they were the ashes of the ancient temple sacrifices,

proof to that effect might probably be found.

Digging both at the top and near the base of the largest heap I was struck with the fact that the whole seemed homogeneous, there being no earth, stones, pottery, or rubbish of other kind, apparently mixed with the grey-blue mould. This seemed unfavourable to the popular idea of their being formed from soap boilers' ashes. Continuing to dig I was greatly interested soon to find among the ashes (which appeared to me *animal*, though I have never had them analyzed), small portions of bone, still strengthening my belief that I was surrounded by the remains of the burnt offerings of Israel during a thousand years. But the proof appeared to amount to demonstration when I discovered, a foot or more from the surface, fragments of bone, sufficiently large to leave no doubt as to the kind of animal to which they belonged. I have in my possession a number of specimens among which is one three inches long, evidently the leg bone of a sheep or a lamb; another, a fragment of the skull or nose-bone; and two others, fragments of ribs, which it seems impossible to mistake for any other but the same animal. The first mentioned of these specimens has marks, in some parts, of having been charred or blackened by the action of fire.

Since I returned from the East, I have frequently, both privately and in public, mentioned the above circumstances, and my intention to have the ashes analyzed, that it might be ascertained whether they consisted chiefly of animal matter. Further enquiry on this point is rendered unnecessary by the analysis of Dr. Koth, as stated in the letter of Mr. Finn.

While upon the spot I was also struck with the light which the position of those mounds seemed to throw upon the vexed question of the ancient course of the city wall. It seemed to confirm the theory of Dr. Robinson, that instead of

running considerably *within* the present city boundary, as is contended for by those who maintain the authenticity of the so-called Holy places—the ancient wall must have run considerably to the westward of the present Damascus gate, it being most probable that the ashes would be deposited *immediately* outside the wall, and not carried so far from it as the heaps are now found.

If these ideas be correct, do they not seem to throw light also upon an expression—to which I am not aware any definite meaning, as to the locality, has ever been attached—in the boundaries of the city, referred to in Jeremiah xxxi. 40? "The valley of the dead bodies, *and of the ashes.*" If by "the valley of the dead bodies" is meant the valley of Hinnom, it seems likely from the connection of the passage, that by the "valley of the ashes" is meant the locality where the ashes are now found. It is not improbable that anciently when the wall ran close by, there was a descent outside to the westward accounting for the expression *valley*, the hollow being now filled up or levelled by the accumulated rubbish of the city's "long desolations."

While I am glad that the attention of others has been directed to this interesting matter, I trust it may not seem uncalled for thus to advert to it, that I may not seem to be entering into other men's labours, should I ever be able to publish notes of my journey.

I am, etc.,

WILLIAM DICKSON.

20 George Square,
Edinburgh,
April 22.

(Since the date of the above letters the analysis made in Liebig's laboratory, in the fullest and most scientific detail, has been received by the Literary Society in Jerusalem.)

Studies in the Life of Christ

By Sir LEON LEVISON.

The Mission of Christ

IN studying the subject of Christ's personality the student is impressed with the vast number of conflicting theories. This, however, is not a characteristic of the apostolic writers. While they present the personality of Christ under various aspects they are at one in the final conclusion, namely, that He is the Incarnate Son of God. Matthew, for instance, presents Christ as the fulfilment of Judaism, Mark as the miracle worker, Luke as the hope of the Gentile world. John delineates the Godward side of Christ. In the other three the humanity of Christ is emphasised, while we are given clearly to understand that the humanity is only understandable from the standpoint of the divinity. In John the divinity is specially dwelt upon, while with it the humanity is so blended as to make the Incarnation a concrete reality instead of the nebulous abstract idea associated with the Greek Logos. Difference in presentation resulted in a full-orbed conception of Christ, who, as the Incarnate Son of God, was the Mediator, who, by His death and Resurrection, atoned for sin and opened up the pathway of reconciliation between man and God.

The Apostolic view of Christ held sway till the early 18th century, when with the rise of Materialism supposed to be inseparably associated with the rise and spread of a scientific conception of the sentiment—a conception which was supposed to be detrimental to supernaturalism. Disbelief in the supernatural, naturally led to disbelief in the divinity of Christ, and as a consequence

attempts to interpret His mission as well as His personality on humanitarian lines. In regard to His mission as in regard to His personality the theories have been as conflicting as they are confusing. It may be instructive to notice a few of the most prominent theories.

Let us begin with Matthew Arnold. In "Literature and Dogma" he comes forward as the uncompromising foe of the supernatural. His view is that the current belief that in the Old Testament God is described as personal is erroneous. According to him the root thought of Judaism was not that God is personal, but that it is a name for a stream of tendency that makes for righteousness. Arnold admits his deficiency on the side of philosophy and theology—a quite necessary admission in view of his fantastic theory of Israel's religion. The root of Israel's religion, according to Arnold, was not belief in a personal God, but a passionate belief in righteousness. But they misunderstood the real nature of righteousness. When the Psalmist says, "I will give thanks unto Thee, O God, with my whole heart," what he really means is, "I will give thanks to Thee, O Stream of Tendency, to Righteousness with my whole heart." Trust in God is in a deeply moved way of expressing trust in the law of conduct. Surely this is a Biblical exegesis run mad.

But unfortunately, as Arnold has it, the Jews looked at righteousness from a wrong standpoint. The common people confused the moral with the ceremonial law, and even the prophets failed to see

the true inwardness of righteousness. With them religion was "social rather than personal, an affair of outward duties rather than inward dispositions." It was, according to Arnold, the mission of Jesus to make religion a matter of inward dispositions, an affair of the heart rather than an affair of outward duties. That he describes as the method of Jesus. "Self-examination, self-renouncement and mildness were the great means by which Jesus Christ renewed righteousness and religion." Arnold represents the Old Testament as saying, "Attend to conduct," whereas Christ says, "Attend to the feelings and dispositions whence conduct proceeds." Christ's method was therefore a method of inwardness, resulting in renouncing whatever conflicted with the law of conduct. "In His own life," says Arnold, "Jesus illustrated the method by His sweet reasonableness, His personal charm, and thus He fulfilled His mission." And this is the Gospel as expounded by the kid-gloved apostle of Culture! Imagine Paul going forth on his great missionary enterprise to proclaim the Gospel according to Matthew Arnold. Imagine Paul telling the weary and heavy laden that there was no personal God and no personal immortality, and that their duty consisted in renouncing their selfish lives and following the example of a good man who lived a beautiful life and whose efforts ended in crucifixion! Matthew Arnold's attempt to explain the mission of Christ on purely natural lines can only be described as the observations of a man of letters whose ignorance of religious thought is on a par with his ignorance of human nature.

Another attempt to portray the mission of Christ was made by the late Sir John Seeley in his book, "Ecce Homo," which, on its appearance, created considerable stir. His attitude to Christ differs from that of Arnold. Seeley's method is not that of Arnold. According to Seeley the mission of Christ

was the creation of a new society based upon morality, an ideal of which the Church is an attempted realisation. The originating point is the marvellous personality of Christ by which men were attracted to Him. He proclaimed Himself a King (but not the kind of king the Jews expected), and proposed to organise a society on the basis of the brotherhood of man—an attempt, Seeley thinks, would not have been successful had it not been for the authority He wielded by His power to work miracles. And here we come upon the confusing element in Seeley's conception of Christ. If He was a worker of miracles Christ was manifestly more than human. What position does He hold in relation to God? To this question we get no answer. In truth we get no explanation of the sudden appearance of a Christ upon the world's stage. He is a kind of super-man who puts forth great claims which only His supernatural origin explain, but which Seeley ignores. In the last analysis Seeley's Christ is the Christ of the older Unitarianism, which is looked upon as a kind of Divine Being, but so nebulous was the conception that, in the hands of Unitarians of the type of Martineau, Christ became simply a man of the highest known type.

It is needless to review other authors who attempt to explain the mission of Christ in rationalistic lines. Ingenious and suggestive are some of those attempts, but they fail of their purpose inasmuch as they fail to give a consistent and satisfying portrait of Christ and a consistent and satisfying theory of His mission.

Let us come back to Paul. Let us study his experience. Listen to his agonising cry: "O wretched man that I am. Who shall deliver me from the body of this death?" Paul declares his problem to be that when he would do good evil is present warring against the law of his mind. In other words, evil holds him captive. The good he would

do he does not, while the evil he would not do that he practices. Is there no escape from this slavery? Yes, there is our emancipation. He thanks God that through Jesus Christ has come emancipation. Here then are two facts, slavery to sin, and emancipation through Christ. Let us see if we cannot get a clue to Christ's mission by the study of Sin, and the Redemption brought about by Him.

With regard to sin and its despotic sway over mankind, Paul's testimony is corroborated by writers in the ancient world. Seneca, for instance, speaks quite despairingly of our possible recovery by any means. He says, "Our corrupt nature has drunk in such deep draughts of iniquity, which are so far incorporated in its very bowels, that you cannot remove it, save by tearing them out." And yet he conceives, in the faintest manner, some possibility of supernatural aid. "No man is able to clear himself, let someone give him a hand, let someone lead him out"—as if asking for some Christ unknown to come and bring the soul forth from its thralldom. He also says, as if he were writing out another seventh chapter of the Romans, "What is it, Lucilius, that, when we set ourselves in one way, draws us another, and when we desire to avoid any course, drives us into it? What is it that so wrestles with our mind, allowing us never to settle any good resolution once for all?" And Ovid also joins in the same confession:—"If I could I would be more sane; but some unknown force drags me against my will. Desire draws me one way, conviction another. I see the better and approve, the worse I follow." "O wretched man that I am, who shall deliver?" is the sigh that interprets and fitly concludes their confession.

Many and varied have been the speculations regarding the origin of sin. One thing is clear—its existence is not speculative, but a stern fact. In recent

times there has been much talk of the natural progress of the race. It is taken for granted that mankind has a tendency to progress, which in the past has been checked by bad institutions. Does history support this optimistic view? Civilisations, both ancient and modern, have shown progress in regard to man's power over Nature, but when we come to the study of Nature there is little apart from religion to indicate a real change in human nature itself. Ancient civilisations rested upon Might not Right, and to-day after centuries of Christianity, the world, with all its progress, is chained to the Chariot of Sin.

Science further tends to dispel the theory of man's natural tendency to improvement. Mankind, we are told, is in the grip of the terrible law of heredity. The child of to-day comes into life handicapped with the defective and sin-stained ancestral natures. When we turn from Western to Eastern civilisations we see little signs of man's tendency to improvement, little evidence of progress. As has been well said: "The non-Christian nations of the East, the savage races of the South and West are confessedly stationary or retrogressive in all that makes life sweet and fair and beautiful. It is an indisputable fact that wherever the civilisation of the West penetrates without being accompanied by its religious atmosphere and sanctions, it exercises a blighting and fatal influence on other peoples. "They copy our vices and seem powerless to emulate our virtues." The failure of all merely natural forces to realise the ideal of a holy humanity lies in the fact that sin has its roots in the will, in the springs of motive, and till there is change of will, till the inner springs of conduct are purified, sin will ever dog the footsteps of humanity, and bring to ruin the schemes of optimist philosophers.

Is there no hope of moral restoration? Is mankind condemned to perpetual slavery to sin? The tragedy of human

life is that men are in the grip of an alien power. They feel within them the stirring of spiritual desires; they know that the pleasures of life, the allurements of fame, and such like, are vain and illusive, but yet they try to feed their souls with husks. Is there no remedy?

The mission of Christ provides a remedy: by His atoning work to bridge the gulf created by sin between God and man, by bringing about a reconciliation which implies the implanting in the soul of a principle of holiness, new affections, which break the bonds of slavery to sin and result in spiritual emancipation.

Such, put briefly, was the mission of Christ, but its full significance is realised only when studied in detail. One point that needs emphasis is that Christ's redemptive work is not something abnormal, but is quite in the line of God's natural order. In Nature, even in the sphere of biology, progress is caused by the higher descending to the lower to lift it up. Inorganic matter always needs the agency of a living plant before it can be transferred to living vegetation. The higher raises the lower and endows it with a new perfection. The current idea that development consists in the gradual evolution of the lower into the higher is quite erroneous; it is the higher that stoops to the lower and lifts it up. Progress, social as well as individual, is only secured when the highly developed natures in a community set themselves to raise the fallen and rescue the perishing.

It is in harmony with the laws of Nature and of social life that if man was to be raised out of the pit of slavery the rescue could only be effected by a higher power. If the world was to be reconciled it was absolutely necessary that the work should be undertaken by One who could mediate between God and man. Mediation in this sense leads to Incarnation.

But, argue those who disbelieve in the Divinity of Christ, surely it would be

enough for the world's moral progress that Christ should be simply a man, but a man of great moral power, who could by his example raise mankind in the scale of being. Moreover, it is contended that were Christ simply a man he would be in closer touch with human nature. In the hour of temptation, it is said, there is no stimulus by studying the example of a Being so far removed from ordinary humanity as to raise Him beyond imperfection.

Now it must be remembered that Christianity is something more than a system of morality. It claims to be a message of reconciliation from God to man. In that case the messenger must needs be One who can speak with authority, in close contact with God, and at the same time by His humanity, representative of mankind. Christ came, not merely to teach morality, or to show by His example how men might make great moral advance. He came to do a certain work, in the absence of which His example would have been fruitless. In a word, He came to heal the breach which sin had made. Apart from that, reconciliation was only possible when the nature of God stood clearly revealed. That could not be accomplished through a mere man however gifted. Had Christ simply been a man He would certainly have exercised great influence, but like the influence of Plato or Socrates, it would have lacked the stamp of authority. Men were free to follow the teaching of Socrates or to reject it. No great issue was at stake. But in the case of salvation, in the case of man's destiny, it was essential that the message of reconciliation should be delivered by One who spoke with authority. How admirably the needs of mankind in this respect are met by the simple statement that God was in Christ reconciling the world to Himself.

Before reconciliation is possible it is necessary to have knowledge of God's nature and His purpose towards men.

Here we have the key to the mission of Christ. The kernel of the revelation is this—God is love. Conceive of a Being whose nature is holiness, the embodiment of righteousness, what will be His attitude towards sinful man? Love from its very nature is sacrificial. Righteousness from its very nature cannot tolerate unrighteousness. How are the attributes, Love and Righteousness, to be brought home to the heart of mankind? Only in one way—by being incarnated in a personality so unique as to be really and truly the representative of God upon earth. The Mediator must, on the one hand, be Divine, the incarnation of God, and He must, on the other hand, be human in order to touch responsive chords in the souls of men. And here we get to the inner nature of the Atonement. As an American writer puts it: "Whoever would save a sinner must love him; and whoever loves a sinner and would save him must suffer anguish on his behalf. The love that saves sinners must bear their sins."

In expounding the doctrine of the Atonement theologians by drawing analogies from the spheres of law and commerce have surrounded the subject with a forbidding atmosphere, thereby obscuring the great truth that the law of sacrifice, which found its fullest illustration in the atoning work of Christ, is a universal law of life. The human race is not composed of a number of separate individuals who are united only in a vague and superficial way. The fact rather is, the human race is an organism, the various members of which are intimately bound together for weal or woe. Moreover, the present is bound to the past by the law of heredity, and in the generations of the living no man liveth to himself. If the law of sacrifice was not obeyed, however imperfectly, if the strong did not bear the burdens of the weak, if the good did not undergo sacrifices to rescue the bad, civilization would absolutely perish. In the family circle

sacrificial love is the very essence of a happy home. Willingly and gladly do the parents make sacrifices for the children. In the social world what are all our religious and philanthropic agencies but the outcome of sacrificial efforts to make the world better. And what is the history of martyrdom but the history of sacrifice. By the light of this law of life it is possible without artificial analysis to enter somewhat into the deeper meaning of Christ's mission as a mission of sacrifice. One great difference has to be noted between the sacrifice of Christ and other sacrifices. These at best have an individual and social significance; the sacrifice of Christ had racial significance. It had two aspects—a Godward and a manward. The Christian ideal is the kingdom of God, but before that could be realised it was necessary to bring the race out of rebellion to their King, to make them willing subjects in the new Commonwealth.

We are now in a position to study the mission of Christ in its various stages. Sin can be viewed from different aspects. Viewed from an ethical standpoint sin issues in guilt; viewed spiritually it means estrangement from God; and viewed personally it means *depravation* of nature. Clearly the remedy for sin must cover the various aspects. It must deal with guilt, estrangement, and depravity of nature. The consciousness of sin depends on the nature of the sinner's knowledge of God. In the ancient world conduct which we look upon with abhorrence was treated as well-pleasing to the gods, and that from the simple fact that the popular estimate of the moral character of the gods was hopelessly defective. As a preliminary Christ had to set in clear light the character of God, and give a deeper interpretation of the moral law than was current in His day. So far good, but it was not enough to inoculate the popular mind with new views of God and of Morality. New views on

abstract subjects, however enunciated, rarely touch the hearts of men. As George Eliot says: "Ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in their vapour and cannot make themselves felt. But sometimes they are made flesh; they breath upon us with warm breath; they touch us with soft responsive hands; they are clothed in a living human soul with all its conflicts, its faith and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion as flame is drawn to flame."

In Christ men found personified the ideas of love and righteousness which He ascribed to God. He, in a word, was the Incarnation of God; and witnessing the beauty of His life, men became aware of the ugliness and rebelliousness of sin. Christ by His life awakened the sleeping consciousness of humanity and deepened the sense of guilt.

So long as there was guilt, there was estrangement. How then was reconciliation to be affected? The old theologians held that Christ as the Federal Head of humanity took our place and suffered in our stead, and by virtue of His substitutionary sacrifice we are acquitted, our guilt is cancelled. Now there is a great truth in this view, but it needs to be stated in another form. Jonathan Edwards was a Calvinist of the most rigid type, but he was penetrating enough to see that God could not treat Christ as if He were a sinner and pour upon Him His wrath. According to Edwards, "Christ suffered the wrath of God for men's sins in such a way as He was capable of, being an infinitely holy person who knew that God was not angry with Him personally, knew that God did not hate Him but infinitely loved Him." In the view of Edwards, Christ suffered not the punishment of sin, but the effects of sin. The death of Christ on the Cross showed sin in all its

hideous malignity—so great was the contrast that as a result mankind has had a deeper sense of holiness and a deeper sense of guilt. Taking Christ as their Mediator, as their Representative, Christians accept at His hands the gift of reconciliation. At the foot of the cross they come with their burden of sins, and in the name of the crucified One seek forgiveness. With forgiveness comes reconciliation. With the feeling of guilt removed through acceptance of Christ as the great sin-bearer, there passes away the feeling of estrangement. In the Westminster Confession of Faith the Christian life is defined in a three-fold aspect—Justification, Adoption and Sanctification. What is meant by Justification? Simply this, that owing to the atoning work of Christ the Christian is now placed in a just or true relation to God—no longer a rebel, no longer an outcast, but adopted into the family of God. With the new relationship comes a new spirit, the spirit of loving obedience; and this, which is no natural product, is the creation of the Holy Spirit, promised to the disciples on the eve of Christ's crucifixion. And thus with a new life of obedience begins the abandonment of the old depraved life, the life of selfishness. Crucified with Christ the Christian rises with Him into His life of holiness. This is what is meant by Union with Christ. In the words of Paul; "I am crucified with Christ, but nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

The Mission of Christ is fulfilled when the soul surrenders itself to God, when identification is made of the whole being with the perfect ideal, when, "we become participants in His life and death, sharers in His condemnation of sin, in His divine sorrow and sacrifice, in His sense of the misery of estrangement from God, and in His sense of the joy

and blessedness of reconciliation with the Father of Spirits."

In the old theology Christ's mission was interpreted in too narrow a sense. The redemption of the individual isolated from society was supposed to be the sole aim of the scheme of salvation. This conception finds expression in the *Pilgrims' Progress*, where salvation of the individual means fleeing from the City of Destruction, resisting the allurements of Vanity Fair and pressing forward along the narrow path that leads to the Celestial City. It is now recognised that Christ's mission had a collective as well as an individual aspect—an aspect which Christ Himself emphasised by the term, Kingdom of God. In the Christian view men are brothers, and brotherhood implies society, which reaches the highest type when it recognises, not in name only, but in every deed, God as King. The Christian ideal contemplates a society—an organised body of persons standing in definite relations to one another and to God. The Christian community, the Kingdom of God is one in which the character of Christ is the standard of conduct. By His atoning sacrifice, Christ not only reconciled man to God but also man to man. In the Kingdom of God all racial differences are transcended. Unfortunately the ideal is far from realization. The church which is the agency set apart for establishing the Kingdom has not been true to its mission. It has too often accentuated racial and sectarian differences instead of permeating the world with the sentiment of brotherhood. In so far as the Church has fostered the ideas and feelings which belong to the depraved side of human nature it has done incalculable harm. Earnest souls are depressed by the thought of the present day religious apathy, and call loudly for a revival. Revival to be effective must be rooted in a conception of religion which has a social as well as an individual aspect. Its aim must be to give promi-

ence to the conception to which Christ gave prominence—the conception of the Kingdom of God, a kingdom in which earth and heaven are bound together by the golden chain of love.

How far this ideal is from being realised is, alas! made evident by the present state of the world. The industrial world, for instance, is not ruled by the spirit of sacrifice, but by the spirit of self-assertion. In the international world we have seen the results of the same spirit of self-assertion. Christ's message of peace and goodwill has been ignored alike in church and state, and the result is a world rocking in chaos and agony. All this arises from the fact that owing to narrow views of Christ's mission the church has limited the idea of salvation to the individual, with reference solely to his future destiny. Hence the fact that our Christianity remains at the stage of individualism, and that in social, industrial and international relations we act upon the principles of paganism. Between employers and employed, instead of harmony there is antagonism, and between nations, instead of love, there is hatred. Realizing the desperate state of civilization earnest men are in search of remedies. For the industrial problem Socialism is proposed, and for the international the League of Nations. Let there be no delusion. The seat of the evils from which the modern world is suffering lies too deep to be cured by political methods. Christ alone supplies the remedy. For the pagan principles of self-assertion, selfishness, and desire for mastery, must be substituted the principle of service laid down by Christ, and which in His life He exemplified: "Whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Here is the remedy for the world's agony. Civilization has reached a crisis. Pagan

principles have been tried and have led to nothing but disaster—principles, sad to say, which have found their way into the church.

If civilization is not to end in a catastrophe it is imperative that the ideals of Christ be accepted by leaders of industry and statesmen all over the world. Long enough has the church

done lip service in the mission of Christ. It behoves its leaders to make their professions a reality, to inoculate the spirit of the age with the spirit of Christ and so help to bring in His Kingdom, the principles of which are the Fatherhood of God and the brotherhood of man. The triumph of those principles means the success of the mission of Christ.

OUR NEEDS.

Help is solicited for the following objects :—

1. THE GENERAL FUND.
2. EDUCATION (of Hebrew Christians for the Ministry and Mission Field).
3. LITERATURE.
4. RELIEF (of Hebrew Christians in distress in Central and Eastern Europe, and in Palestine).
5. FUNDS are urgently required for the maintenance and extension of the Abraham's Vineyard Property at Jerusalem, Palestine.
6. THE BUILDING FUND (To enable us to acquire suitable premises for Headquarters of the I.H.C.A.
7. INDUSTRIAL HOMES (to train Hebrew Christians in various trades, and thus to enable them to become self-supporting citizens).

All Donations and Subscriptions to be sent to the PRESIDENT, Sir LEON LEVISON, 9 ALBERT TERRACE, EDINBURGH, and Donors are kindly requested to state clearly to which of the above schemes their gifts are to be allocated.

The Hebrew Christian

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Editorial

IN taking up my pen at this season of the year, I desire to wish you all a very bright, happy and blessed New Year:—BRIGHT in the whiteness of the pure light of God; HAPPY in the true Christian sense of our realizing that we are marching forward into another year of further opportunities of service in Our Master's behest, ever looking towards the goal with the certainty that, however difficult and uphill the road may be, the victory will be His; BLESSED in the knowledge that at all times, and in all places, Christ will be at our side as Companion, Leader, and Guide.

RETROSPECT.

In looking back upon the past year from the position which I hold as President of the International Hebrew Christian Alliance, I note that the further progress of all our Alliances has been very encouraging, and the various reports which have reached me from time to time from the different countries of their activities most cheering.

Accounts of the Bible Conferences

which have taken place in different cities and towns, and of meetings which have been held in our witness for Christ, both to Jew and Gentile alike, have been received; and as President it has been my good fortune not only to receive official reports from Alliances as such, but innumerable letters from individual Christians throughout the world, as well as confidential letters from enquiring Jews in every walk of life.

The change of hearts and souls as I observe it from time to time through these numerous correspondents, as a result of the domination of Christ, which is coming into their lives, is one of the most momentous facts in my experience of last year. In watching the surrender of souls to the spell of Christ one realizes the definite influences exerted by Him upon these souls in a manner that brings indescribable joy. How wonderfully these new lives are regulated, purified, re-adjusted and inspired by Him, and how definite the practical results become in their daily living. For one thing, Christ inspires the souls of these men with a new optimism. He changes their outlook, and when He infuses His spirit

into them they become aware that the best is not all in their past history. It is wonderful to watch the new beginning in their lives, and see how under the purifying presence of Christ their souls become redeemed from servitude to everything that is base in their baser self, and emerge from the prison-house of what is gross into the wonderful freedom which is found in Christ, thus making them pursue everything that is divine. It enables them to ascend from a material world into a spiritual universe, and they are thus enabled to see the more spacious divine plans for life and service. It is thrilling to follow the ascending souls as they get a new world vision of the programme of Christ, and thus become part of it, and we see how they come to feel at home in Christ's own universe of mystery, and feel confident in it, because they have found Him to be their guide, and having found Him, they have not only discovered the secret of spiritual living but also the goal.

It is remarkable to note in these letters how anxiously most of these newly-converted children seek to face the world's dire need, and how keen they are to serve in the establishment of a new earth wherein dwelleth righteousness. It makes my heart sing when I consider the stupendous task of conquest, and at the same time see the keen anxiety for enlistment of these new recruits into the army of Christ. I can humbly say in looking back upon my communications of the last year that I have witnessed many sweet influences—the outcome of the new-found fellowship of these Hebrew Christians with Christ—and I have been thrilled to see how they are acquiring a deathless passion for

the universal coming of His Kingdom. They have learned to rejoice in their material losses because they have found a great hope and a great peace. Their moral and spiritual reconstruction is to me the most marvellous thing that I know of. But what else can we expect from souls possessed by the great love of Christ with its cleansing, redeeming force. When this love is freely at work it is beautiful to observe how it brings everything into subjection to His own will. Separations from parents and friends, which would at other times poison the whole outlook upon life, are turned into a medicine that heals, because the chief ingredient in it is just the divine love of God, as it is revealed in Christ Jesus Our Lord.

To know that we are sharers with Christ in this wonderful work is to me an amazing thought. One feels so unworthy of it, and yet it seems that in the Providence of God it is just through such sharing with Him in the work of His Kingdom, on earth, that we grow and mature spiritually. The secret of the growth of the power of many men has consisted in a great partnership. They become sharers in large resources and comprehensive programmes. They brought their wills into tune with a Movement greater than themselves. Christ focusses the power of God and the programme for the coming of His Kingdom upon earth. Whoever co-operates with Christ becomes a sharer in both the programme and the power.

EDUCATION.

From what I have said above, my readers will now be able to appreciate how highly we value the actions of the

generous members of our Alliance who have come forward with their assistance to enable us to start nine young Hebrew Christians with their education, and thus make them fit for the Christian ministry and the mission field. I am very happy to be able to state that all the nine young men for whom we have become responsible have done very well in their first year, and that more than one-half of them obtained Certificates of Merit. As for the Hebrew Christian girls in training, my readers will be pleased to learn that Miss K., Miss F., and Miss R. have completed their training as nurses, and are now preparing to go out to the Foreign Mission Field. Among the other girls who are being assisted with training in order to enable them to earn a respectable livelihood, Miss K., Miss H., Miss J., and Miss L. have completed their courses in shorthand, typewriting, and book-keeping, and have all obtained situations, while Miss F. and Miss S. started their general commercial training last October.

I would like to remark here that the case of a Jewish girl, when she becomes converted, is more serious than that of a man, for when a man has to leave his home and parents he can more or less try and manage to look after himself, but it is different with girls. When a girl has to leave her home we feel that it is up to us to stand by her and afford her every protection that we possibly can. If these girls happen to have trades we try and find them situations with Christian employers, but in the cases where they have no qualifications for earning a livelihood we help them with training such as is described above. We were enabled to spend over £400 on Education.

RELIEF.

In the letters which reached us from Russia, Rumania, Poland, Latvia, Palestine, Austria, and Hungary, which describe the condition of our Hebrew Christians, there were no articulate prayers, but just the mute appeal of needy souls, and their distress moved the hearts of our readers and of the American Alliance to come forward graciously and answer this appeal. Mere misery has a wonderful eloquence when it speaks in the ear of mercy. Affliction is a voiceless prayer which God and His people understand, and both to Him and them its pathos is irresistible, for God attends not to words but to wants. Eloquent prayers which are uttered without sincerity have no wings, and never leave the ground, but human distress which has no language or none but a cry flies upwards and enters into the heart of the Eternal.

I desire to thank all the friends in America and at home for the help which they have given us to make it possible for the Committee to send over £423 to relieve the distressed Members of our Alliances in the above-mentioned countries.

ABRAHAM'S VINEYARD.

During the year under review, the outstanding event has been the handing over of the property known as Abraham's Vineyard, which is situated outside the city walls of Jerusalem, to the I.H.C.A. by the Society for the Relief of Distressed Jews. On another page in this issue a report on the property, by the Rev. S. B. Rohold, will be found. I intend, D.V., to go out personally to Palestine on the 10th March, in order

to inspect the property, with a view to seeing how best we can use it. Meanwhile we are giving employment to Jews in distress, both Christian and non-Christian, and sincerely trust that our Members will take a keen interest in this part of our work and assist us in its up-building.

PALESTINE MASSACRES.

The distressing event of the year under review was that of the Palestine massacres, which took place during the month of August, and since the whole matter is being investigated by a Royal Commission we feel it wise not to enter into a review of the situation. Suffice it to say that immediately on hearing of what took place we felt it our duty to start a relief fund, in order to alleviate the distress of the sufferers.

We desire to put on record our grateful thanks and deep appreciation both to the American Hebrew Christian Alliance, who have come forward so generously and assisted us with the sum of £700 towards this fund, and to the British Members of the I.H.C.A., and readers of *The Life of Faith* and *The Christian* for having contributed a like sum of £700. We have altogether received £1400, which is being disbursed through the Executive Committee of the Palestinian H.C.A., under the chairmanship of the Rev. S. B. Rohold. They are providing the sufferers with food and clothing, and in some cases they are assisting them with a little money to start life afresh, while we are also giving work to such as can do so, and paying them 5s. to 6s. per day.

The letters which have reached us from Palestine assure us of the most

earnest prayers which are being offered on our behalf to God by each recipient for the kindness and help extended to them, and we are also advised that the sympathy which has been exhibited by the Christian public has come as a message of hope to the Jews of Palestine in their time of tribulation. They may not be able to repay the great kindness in anything like the same form in which it has been bestowed, and the most that many a needy child of God can do is to commend the generous hearts to God that He may supply all their needs according to His riches in glory by Christ Jesus, but to do that in faith and in the power of spirit-inspired intercession, is one of the greatest services one person can render to another. The great matter is to redeem the commending of friends to God from mere empty words, and to make it a Holy reality. The humblest, the obscurest, the most tried lives can do more for others through intercession before God than this world dreams of. Their faith by persistent pleading can do more than money can achieve.

FINANCE.

Apart from the Palestine Relief Fund I have been enabled to raise a sum of £2655 in donations, subscriptions, and gifts towards education, and through addressing meetings up and down the country. This sum includes over £300 which we received for general relief from the Hebrew Christian Alliance of America; and it is with a warm and affectionate heart that I would like to express our thanks and deep appreciation to all those who have so generously helped us financially to carry on our

work. We are happy to say that progress has been made everywhere, and sincerely trust and pray that our dear Lord will make the coming year more blessed even than the year that has passed.

With renewed good wishes and earnest

prayer that Our Heavenly Father may grant you His richest blessings during the coming year.

I remain,

Yours affectionately,

In His Service,

LEON LEVISON.

Snowflakes

By Sir LEON LEVISON.

THIRTY years ago, having arrived in Edinburgh early in December, I was introduced by Dr Hood Wilson of the Barclay Church, to a Jewish family who had been baptized by him some nine years previously.

There was a young nephew living with this family, who must have been about twenty-two years of age. This young man was anxious to become a Christian, but seemed to have certain difficulties, and Dr Hood Wilson introduced him to me, and asked me whether I could be of any help to him.

On Christmas Day, when the city of Edinburgh and the country round about was under a mantle of snow, we had our first walk together. In our conversation many things were touched upon, and my young friend gradually unbent, and began to tell me of his difficulties. His principal difficulty seemed to be the diversity of the Scriptures, as they are found in the Bible.

Since I had seen the Light, as it is in Jesus Christ, our Lord, and accepted Him as my own personal Saviour and Redeemer, I had often thought of His coming to earth in the snow season, for in December and January we have the snow season, not only in this country, but also in Palestine. So I began to ask my young friend whether

he ever realised that all snow is not the same snow, that there is one snow of the mountain top, and another snow of the plain, one white and glistening, and another the red snow of the Arctics and the Alps. There is one beauty of the star-flake, and another of the pyramid-flake, for flake differs from flake in beauty.

Yet though all these different shapes, from the simple star to the elaborate wheel and axle, come down to us in hundreds, the beautiful meteor crystallises all its icy atoms around one, and the self-same base.

So, too, I pointed out, is it with the Scriptures. All Scripture is not the same Scripture, there is one scripture of history, and another of prediction; one of proverb, and another of promise; one of anti-type, and another of type. There is one glory of the Prophets and another glory of the Psalms, and still another of the Evangelists; for Scripture differeth from Scripture in glory, yet all from the Alpha of Genesis to the Omega of Revelation cluster about the self-same resplendent form—that of the Lord Jesus Christ.

“But what of the Higher Critics?” queried my friend. He made me understand that he had been reading much that seemed to have undermined his

belief in the Bible. Continuing on my analogy, I pointed out to him that all attempts of the enemy to destroy the power of the living Word, or to prevent its dissemination, will be futile, and told him that while meteorology has made wonderful progress of late, there is no weather expert who has yet attained such mastery of the elements that he can hinder the sun from shining, or the rain from heaven from coming down and watering the earth. Should the time ever come when scoffers and sceptics can stop the ongoing of God's great system of world-wide evaporation and irrigation, and make the screen wide enough to gather in all the continents and all the oceans, and so keep the vapours from rising and the rain and the sun's rays from falling, then they may hope, but not till then, to keep the Word from going forth, and prospering in the thing whereof He sends it, and accomplishing that which He pleases.

"You will observe, my friend," I continued, "how the snow is impartial in its beautifying effects. Neglected byways and the loneliest lanes are by it paved as smoothly as the finest and most frequented streets and avenue. Whatever man makes beautiful, the silent Architect of the clouds makes incomparably more beautiful, and yet, with Nature's true democracy of art, the most unsightly and deformed partake of the comeliness of its divine decoration. The poorest hovel is enamelled as brilliantly as the costliest mansion. Shop and factory, wharf and warehouse share alike with the temples of religion the same bright and celestial visitation.

In the same way does the Word that has come down from heaven touch with indiscriminate love the diversified interests, conditions, and relationships of man.

I asked my young friend to observe that as there is no waste in God's

economy in the physical world, so too is there no waste in God's economy in the spirit world. I tried to impress upon him the great lesson of unity in diversity, to see beauty in what is beautiful, to admire what is admirable, to adore what is adorable, and to worship what is worshipful, and after pointing out to him the wonderful life of Jesus in all its beauty and tenderness, His grace and love, I ended by telling him that at this time of the year, with gladness of heart, we may read even in the snow the loving purposes of God, and see through it alike the transfiguration and irradiation of the Divine Word. He came to tabernacle in the flesh for our redemption.

And so through the ever-working miracle of God upon earth this young man ultimately realised the purpose of God as it concerned his own soul, and accepted the Christ of God as his own Saviour.

In the making of His rain and snow God might have seen fit to employ human helpers by lifting them up into His vast laboratory of winds and vapours. He might have taken them to the top of His aerial towers and shown them how, through His finely-woven sheets of cloud, He sifts His silver shot upon the earth, or He might have taught them how to use the tiny dies with which He stamps the snowflake so that they too, might scatter this beautiful coin of the heavens broadcast over the ground.

God, however, saw fit to employ them in greater works than these, namely, that of giving to the world His revealing Word. It is because of His having chosen out holy men and lifted them up by His Holy Spirit to the heights of His immeasurable wisdom, forethought, holiness, and love, that we are enabled to satisfy the world's spiritual hunger, with the heavenly manna of the written word.

News Notes

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

At the Meeting of the Executive Committee of the I.H.C.A. which was held in London on Tuesday, 12th November, at 5 p.m., the third I.H.C.A. Conference, which is due to be held in the Summer of 1931, was considered. Special attention was given by the Committee to the requests that :—

- (a) The Conference should be held in Palestine.
- (b) The Conference should be held in America.

After consideration the Executive Committee realized that should the Conference be held in either of the above places, it would cost a sum of roughly Three Thousand Pounds. It was then decided that even if we had the above-mentioned sum to spend, it would not be right to spend it on travelling expenses for delegates since there is so much money needed for Relief, Education and Literature.

A Resolution was therefore passed that the third I.H.C.A. CONFERENCE shall be held (D.V.) in GREAT BRITAIN, either in LONDON or EDINBURGH.

The Executive Committee desires to intimate to all our Alliances at home and abroad, that it will keep an open mind on the matter for the time being, in order to give further attention to any requests which may be brought to its notice. We shall be glad if the Committees of the various Alliances will be good enough to intimate their views in writing on this matter to the President,

Sir Leon Levison, 9 Albert Terrace, Edinburgh.

BRITAIN.

In looking back upon the past year's activities of the I.H.C.A. in Great Britain, our hearts go out in gratitude to God for all His Mercies shown to us, for strength of body, mind, and spirit which was granted to our beloved President, to carry on the work of the Alliance.

By means of pen and voice he has raised a sum of £2,655 composed of Gifts, Subscriptions, Donations, and Collections, as a result of which we have been enabled to relieve much suffering, to educate nine young men for the Mission Field and the Ministry, and three young Hebrew Christian women as Nurses, while six girls have received a general business training.

APPRECIATION.

The President and the Committee desire to express their gratitude and appreciation to our dear Friend and Life Associate Member of the Alliance, Mrs Sheffield, who has once more rendered invaluable service by arranging meetings for Sir Leon Levison, and has thus done much to spread the interest of our Movement. And we wish to put on record our grateful thanks to her for having generously paid for the hire of Halls, the printing of cards and postage thereof.

We pray that Our Heavenly Father may reward her for her deep interest and devotion to the Cause of the salvation of our people.

THE BRITISH HEBREW CHRISTIAN ALLIANCE.

The B.H.C. Alliance, under the able Presidency of the Rev. E. Bendor Samuel, arranged several rallies of Hebrew Christians in London, when pleasant evenings were spent, and at which time was given to social intercourse and devotional exercises which were both helpful and refreshing.

THE BRITISH HEBREW CHRISTIAN ALLIANCE CONFERENCE.

As we go to press we learn that the British Hebrew Christian Alliance is arranging to hold its Annual Conference during Easter Week of 1930 in Manchester. We hope to give further particulars of the date and the proceedings of the Conference in our next issue of the Quarterly.

THE PILGRIMAGE TO PALESTINE.

We are very pleased to inform our Readers, and especially those who intend to join the Pilgrimage to Palestine, that we have received letters from the Rev. S. B. Rohold and others, assuring us that visitors who intend to go out to Palestine can do so with the utmost safety, for the Government officials intend to see that no one who visits the Holy Land shall suffer any inconvenience.

We are asked by Dr. Wm. Burton to point out that as the Pilgrimage starts on the 10th March, and as it is necessary to make all the arrangements such as the booking of cabins, both for the outward and return journeys, and accommodation in Hotels at an early date, it is most essential that persons intending to join should send in their booking fees without delay. This is

the last opportunity which we will have of referring to the Pilgrimage, so we would like to assure all those who are coming out to Palestine that we will endeavour to make this tour a very happy and profitable one. Please communicate without delay with Dr. Wm. Burton, Everyman's Tours Ltd., 30 Ludgate Hill, London, E.C. 4.

RELIEF.

At the last meeting of the I.H.C.A. the following sums of Relief were agreed upon:—To RUSSIA, £60; POLAND, £30; BESSARABIA, £30; PALESTINE, £20; AUSTRIA, £10; LATVIA, £10; SWEDEN, £10; HUNGARY, £10—making a total of £180.

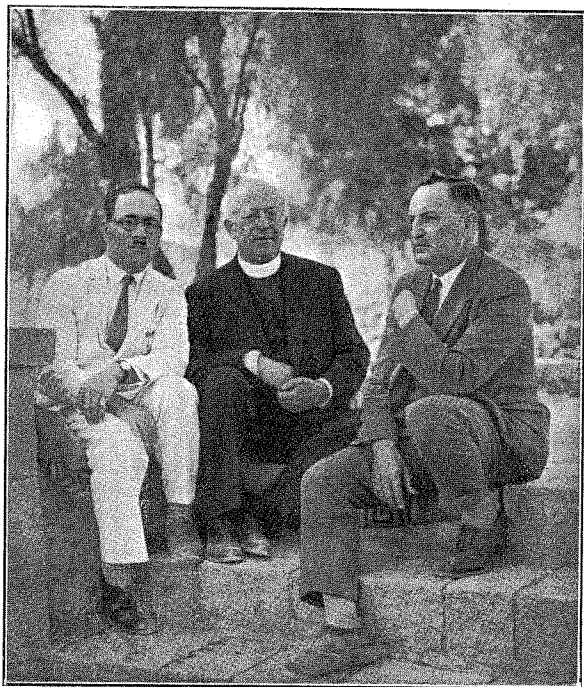
COMPLIMENTARY LUNCHEON TO DR J. W. THIRTLE, EDITOR OF "THE CHRISTIAN."

In recognition of Dr. Thirtle's interest in the salvation of Israel during his 40 year's Editorship of this great Christian weekly paper, a Luncheon was held in his honour on the 9th October.

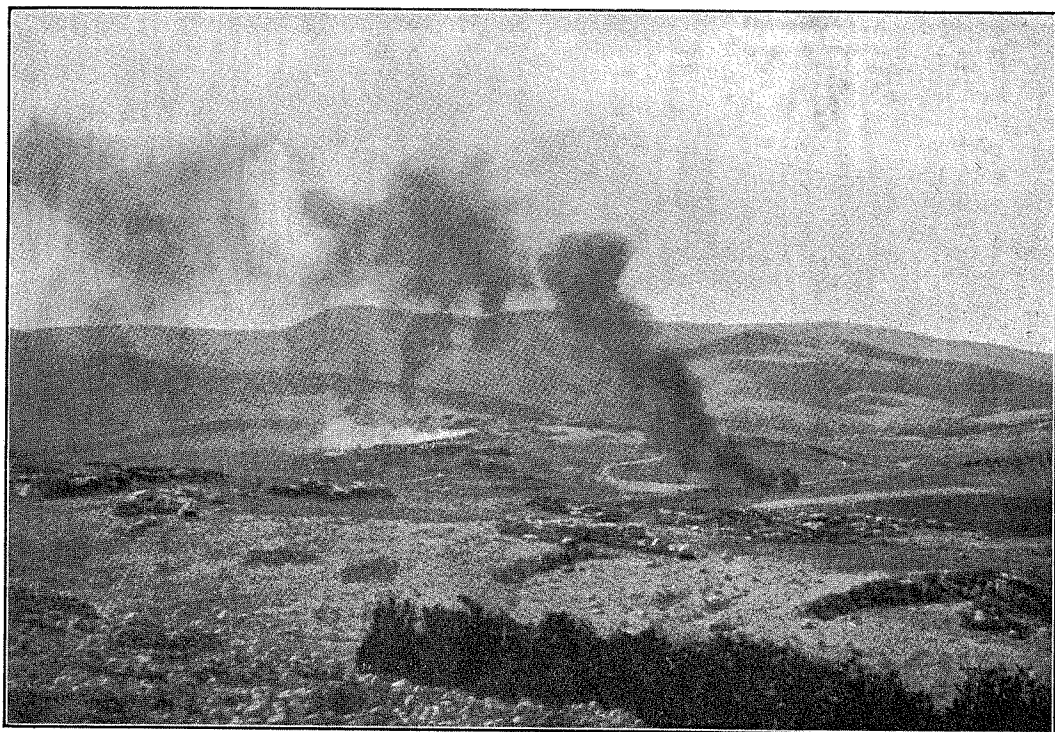
The invitations were sent out in the names of Sir Leon Levison, President of the International Hebrew Christian Alliance, and the Rev. S. B. Rohold. There were representatives of every Missionary Society to the Jews in Great Britain, and also a number of eminent Christian friends who represented various phases of Christian activity.

Sir Leon Levison, speaking from the Chair, referred to the new feeling which has come over the world at present, when everywhere people seek to co-operate and a sense of worldwide brotherhood is keenly felt and desired. The I.H.C.A., of which he is President, is just an evidence of the keenness that prevails with a view to co-ordinate and

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



MR KARMOUCHE, MR ROHOLD, MR GOLDENTHAL.



consolidate bodies into a united corporate being. Such Associations, Sir Leon felt, possessed a great many qualities which can accomplish a far greater number of things than can mere individuals, and the luncheon given to Dr. Thirtle was just one of those accomplishments. Individual Societies who are labouring on behalf of the salvation of Israel, have all felt what a great advocate of Jewish Missions they had in the Editor of *The Christian*, and they would each have been delighted to have honoured their Guest, but it was left to the I.H.C.A., through its President, to invite them all in order to express their united gratitude, love and affection to Dr. Thirtle for whose life and witness they thanked God. Sir Leon Levison went on to say that Dr. Thirtle's soundness of doctrine and adherence to the inspiration of the Bible as the Word of God, along with that of Mr Kennedy Maclean, Editor of *The Life of Faith*, has been a tower of strength to countless readers of his paper. Sir Leon spoke very touchingly of his reminiscences when he first came into communication with Dr. Thirtle, and then met him personally. The Rev. S. B. Rohold also spoke in very affectionate terms of Dr. Thirtle's services to the Jewish cause and then read letters of apology from several people who were unavoidably absent from the Luncheon.

The Rev. Samuel Schor writes in the following terms :—

My Dear Rohold,

Many thanks to you for your kind invitation to the luncheon in recognition of Dr. Thirtle's loving interest in our people. Most deeply do I regret the impossibility of my being present. But I am delighted to learn that our Hebrew Christian Alliance has undertaken to voice the feelings of all

Hebrew Christians in their appreciation to one who so richly deserves our affection and regard. Of the Roman Centurion the Jews could say, "He loveth our nation and hath built us a synagogue." Of Dr. Thirtle infinitely more can be said. We can truly say of him, "He loveth our nation, and through his voice as well as his pen, hath built in the hearts of thousands of Christians a true knowledge and love of the Jewish people." *The Christian* newspaper has, in the hands of Dr. Thirtle, been a true and faithful exponent of the Scriptural and Pauline view of the Jewish question and Jewish missions. It would be interesting to know how many faithful prayers, how much financial aid, had been forthcoming as a result of Dr. Thirtle's messages in his speeches and writings.

Personally, I have always appreciated his friendship and co-operation in Israel's behalf. We met first, I fancy, more than thirty years ago in Liverpool at a prophetic conference, when the Jewish question had few supporters and the Chovevei Zion organization had just been formed. As I met him again, I realized that his interest and love for the Jews was not "Platonic" but genuine.

May the Lord bless him abundantly and keep him for many years to continue his great work both for Jew and Gentile.

With deepest regrets at my absence, and affectionate greetings to our dear President Levison, Dr. Thirtle, and all the brethren present.

Believe me,

Yours in our Coming King,

SAMUEL SCHOR.

After Mr S. H. Gladstone, President of the Church Mission to the Jews, the Rev. Frank J. Exley, Secy. of the British Jews Society, the Rev. Paul

Levertoff, Rev. Canon Danby of Jerusalem (translator of Dr. Clausner's "Life of Christ"), Mr J. K. Maclean (Editor of the *Life of Faith*), Dr. Thos. Cochrane (of the *World Dominion Press*), and Mrs K. Freeman had spoken, Dr. Thirtle acknowledged with deep gratitude all that had been said about him. He then told us of his life's work and how he first became interested in the Jews, and went through various incidents that occurred in his relationship with them from the time when he assisted a Jewish Community in one of our cities to acquire a burial place to that in which he interested himself in the annotation of the "Ethics of the Fathers," under the new designation of "The Watchword of Jewish Tradition." He was deeply impressed with the noble sayings of the Jewish Sages of the past, as, for instance, that of Rabbi Hillel, who used to say, "A Name made great is a Name destroyed," or that of Rabbi Tarphon, "It may not devolve upon thee to complete the work, but all the same thou are not free to leave it alone."

Dr. Douglas Adam and the Rev. A. P. Gold-Levin also took part in the proceedings, and Sir Leon Levison at the conclusion of this happy gathering asked Dr. Thirtle to convey to his dear wife, who was unable to be present with them that day, their greetings and good wishes.

PALESTINE.

We generally summarise the news which we have received from Palestine and the other countries where we have Alliances, but in this issue we think it best to print in full two letters, one from the Rev. S. B. Rohold, and one from Bessarabia, so that our Readers may have an opportunity of seeing the kind of letters we receive.

PALESTINE RELIEF FUND AND ABRAHAM'S VINEYARD.

Details about these two items will be found in Mr Rohold's Report which is printed on another page of this issue. We will, however, insert here a letter from Mr Karmouche, Secretary of the Palestinian H.C.A., who has kindly undertaken to look after the property. We are daily receiving such letters and our Readers will be interested to know that we are utilising this property by giving work to Jews in distress, as will be seen from the photographs in the centre of the Magazine.

Nov. 22nd, 1929.

Dear Mr Rohold,

Your two letters dated 14th and 20th inst. respectively—the latter containing cheque for £50—have both reached me, for which I thank you.

I regret not having been able to reply to either of your two letters sooner. But with my regular work, the supervising of the Vineyard, and the getting ready of Mr Goldstein's house for us to move into some time next week, have kept me going full speed, both mentally and physically, and have crowded out any opportunity for letter writing.

May I thank you for your expressions of gratitude for my services in connection with the Vineyard, and assure you again that, although it is an extra strain and has to be done entirely out of my own free time, I consider it a great privilege and pleasure to be able to serve our Alliance in this small way.

I try to visit the Vineyard at least two or three times a week, in addition to setting special hours for men to come and see me at my own house every day for obtaining employment, etc.

With reference to Miss Clor, I telephoned her as soon as I got your letter yesterday and she told me that she has

changed her mind and sent the cheque directly to you.

I have several things to mention to you, but time does not permit my doing so in writing, so I shall leave them till you come up next week.

My chief object in writing is to send you the pay sheets and the receipt for the £50 received yesterday for materials, etc. With every good wish.

Yours very sincerely,

A. C. KARMOUCHE.

25th November 1929.

A. C. Karmouche, Esq.,

P.O. Box 704, Jerusalem.

My dear Brother Karmouche,

Best and grateful thanks for your good letter of the 22nd November to which I hasten to reply.

You will have to forgive this very hurried note; it is just to say that I hope to be in Jerusalem to-morrow about 5 o'clock, and will stay at Almasie Boarding House. If you could call there about 5 o'clock you will be sure to find me, or, if you like, you can telephone No. 752.

With every good wish, always affectionately and sincerely yours,

S. B. ROHOLD.

AMERICA.

We wish to extend our heartiest appreciation to the American H.C.A. for having come forward and subscribed the very generous sum of £700 towards the Palestine Relief Fund. The total sum received up to date amounts to roughly £1,400. The money is being distributed by the Hebrew Christian Alliance Executive Committee of Palestine who are helping the Refugees with food and clothing. In certain cases also a little monetary help is given to enable some to start afresh, and in

other cases employment is provided on our property at Abraham's Vineyard.

We are very happy to learn of the successful Conferences which our American Hebrew Christian Alliance have been able to organize in various cities in the United States and Canada, and we wish most heartily to congratulate them, both on their witness for Christ, and the successful results which they have achieved during these Conferences in bringing blessings into many homes, both Jewish and Gentile.

BESSARABIA.

As we have stated above we will let the Rev. Leon Awerbuch, President of the Rumanian H.C.A. speak for himself.

Chisinau,

October 19th, 1929.

Dear Sir,

Our Hebrew Christian Alliance here is growing, thanks to the Lord. A few more believing Jews have expressed their desire lately to become members. I have published a proclamation in various evangelical Christian newspapers through which, like Joseph, I want to find my Hebrew Christian brethren and unite them with the other members of our Alliance. We hope to have a conference of the Hebrew Christian Alliance at Easter. We leave this thing with the Lord.

The general work too among the Jews is blessed, thanks to the Lord. I made a missionary journey to Bessarabia lately. You can't imagine with how much interest the Jews listened to the gospel message. The place was crowded with people, old and young. Many had to stay outside; they could hear the Word of God through the open window. In another place the Rabbi of the town came to the meeting with his relatives. The following day he asked

me to come and see him; we had an interesting talk. He expressed the desire to study the Bible and especially the passages concerning the Messiah. In another place I wanted to preach on Sabbath in a synagogue. I first got the permission but afterwards the "Gabe" told me that I can't do it without the Rabbi's permission and advised me to go to another synagogue where there was a Rabbi. The Rabbi didn't allow me to preach, but we had a discussion in the presence of several Jews whom I asked to come to my meeting in the evening; many came. In another place I took the biggest theatre-hall for two evenings. Again the place was crowded, especially the second evening. The Jews threatened to break windows and doors if the owner refused to open them; they wanted to hear the gospel message. Nearly five hundred people were standing (there were no more seats) about two hours and were listening quietly. I made the proposal to transform the theatre-hall into a house of prayer so as it will be when according to Isaiah ii. 4, "they shall beat their swords into plowshares." They accepted the proposal and while I was praying they all were quiet. After the meeting they simply fought to get the gospels, which were sold. After all were sold people left money and asked me to send them gospels for it. Some wrote and asked also for other Christian literature.

May the Lord bless all that is done to save Israel. Pray for us, please!

Wishing you God's rich blessing, I am, with many kind regards,—Yours,

LEON AWERBUCH,

President,

Rumanian H.C.A.

POLAND.

The news from Poland is most heartening, since the Polish Hebrew

Christian Alliance has made steady progress. The Polish Alliance held its Annual Conference in the month of October. A larger number of Delegates assembled, representing all the different parts of the country, and seasons of spiritual refreshment were experienced, as well as renewed social intercourse. Many problems were discussed and considered, and the Rev. Leon Rosenberg retiring from the Presidency, the Rev. H. C. Carpenter was elected President of the Alliance for the coming year. We sincerely solicit the prayers of all our Members that this H.C.A. may be enabled by the grace of God to bear a strong witness for Christ at the present time to the Jews in Poland, who are offering such a splendid opportunity by their keenness to consider the claims of Christ.

At the Polish H.C.A. Conference a collection which was taken up on behalf of the Palestine Relief Fund amounted to over £20, and we wish to convey our deep sense of gratitude and appreciation to our brethren in Poland for this contribution.

GERMANY.

We are very glad to learn that the German Hebrew Christian Alliance is both active and progressive. It was cheering to receive a letter from Mr Lowy of Cologne with the good news that 20 new Members have joined the Alliance in the above-mentioned city.

GERMAN HEBREW CHRISTIAN ALLIANCE ANNUAL CONFERENCE.

The German Hebrew Christian Alliance Annual Conference will be held (D.V.) in Berlin from the 12th to 15th May 1930 and we would earnestly ask our Readers to remember this forthcoming Conference in their prayer.

We wish to thank most heartily our dear Brother, Dr. Arnold Frank, President of the Hebrew Christian Alliance for having sent out 1,800 letters to Lutheran Pastors asking them to send in all the names and addresses of Hebrew Christians who are Members of their Congregations. We feel that this example might well be followed by all the Presidents of our Alliances.

LATVIA.

The news from our Latvian H.C.A. is both encouraging and distressing. Encouraging because of the progress which is being made, several new Members having joined up and others enquiring; but distressing owing to the large numbers of Jews and Hebrew Christians who are in want. We would like to assure our Latvian Alliance that they will have both our prayers and utmost support in their steadfast witness for, and loyalty to, Our Lord and Master, Jesus Christ.

RUSSIA.

The news from Russia indicates that our Russian Hebrew Christian brethren are passing through a time of vicissitude. They are experiencing great trials, but are never wearied in well-doing, persisting in their witness for Christ, in spite of tremendous difficulties. Meetings are being held and groups gather for Bible Studies where they are encouraged by the warmth of the rays of the sun of righteousness. Indeed they realise how terrible their conditions under present circumstances would be without the saving grace of Christ, and the sweet hope in Him which alone brings peace and comfort to their hearts.

The Russian Hebrew Christian Alliance is earnestly pleading for our prayers and support at this special

time, and we feel that our Members and Readers will not forget them. Our hearts go out to our brethren in Russia, and we feel proud of the splendid fight which they are putting up in their witness for Christ and their great desire for the salvation of the millions of Jews in Russia.

SWEDEN.

We are grateful to God in learning from time to time of the new Members who are joining our Swedish Hebrew Christian Alliance and wish to put on record our deep appreciation of the splendid work which has been rendered by the President, Mr Ludwig Phillipsson, who is so ably shepherding the members of this Alliance.

AUSTRIA AND HUNGARY.

The Committee of the International Hebrew Christian Alliance desires to express its hearty approval of the attitude taken up by these two Alliances in seeking to maintain the principle of quality rather than quantity in the up-building of the Hebrew Christian Alliance in Hungary and Austria. These two countries have large numbers of Jews who have left the Synagogue and become Christians, but it is essential under the circumstances to accept only as Members of our Alliance those who can give satisfaction that they have really found Christ. A time of probation is insisted upon with reference to new applicants for Membership, and we wish to inform the Committees of the above Alliances that such action has our most cordial endorsement.

NEW ALLIANCES.

AUSTRALIA.

We desire to welcome most heartily the new Hebrew Christian Alliance of

Australia and to assure its Members of our deep joy in having them affiliated into our midst. We shall afford them every help and encouragement in our power, and seek to co-operate with them in every helpful Christian endeavour. We wish to recommend them to all our Members and Readers, asking them to put this new Alliance upon their list of daily remembrances before the Throne of Grace.

HOLLAND AND IRELAND.

We are glad to hear that Holland has started an Hebrew Christian Alliance, and that an Hebrew Christian Alliance is also being formed in Ireland. We sincerely pray that every blessing of God may rest upon these two new Alliances, and we trust that whatever their aims may be they will keep close to the crucified and risen Lord, and be guided by His spirit throughout the coming days and years, and may the Lord our God, and His Son, our Master and Redeemer, and the Holy Spirit, our Comforter, have them in his keeping.

TO THREE LADY LIFE ASSOCIATE MEMBERS OF OUR ALLIANCE,

We desire to extend our deep sympathy to three Life Associate Members in their illness and assure them of our sincere prayers for their recovery.

We have been constantly having them in our heart, and, having been much concerned about their illness, would like to send them at this time a message from James, Chapter i., vers. 3 and 4.

They will then never grow impatient because a great trust in His Leadership means great patience in tribulation. An intimate personal relationship with Christ at such a time, when it is real to us, is the secret of patient endurance.

For He gives the Light necessary to make suffering and physical inability intelligible. We can endure when we are able to trust the motive of our Leader and rely on His judgment, are sure of His comradeship, and believe in the worth of His final aims and object. This is the heart of patience, to live in the spirit, and to look at a single event of an illness as a part of the whole maturing of our life. "All things work together for good." Patience in illness is a guarantee of much more which grows out of it. It is a valuable by-product in the realm of Christianity. "In your patience ye shall win your souls."

With every prayer for the speedy recovery of these three Sisters in God to normal health we extend to them special wishes for a bright and blessed New Year.

JUST PUBLISHED.

**Reminiscences of Mrs Finn,
M.R.A.S., Widow of H.B.M. Consul for Jerusalem and of Palestine,
1845-1863.**

WE can highly recommend this deeply interesting narrative based on the memoirs of a cultured lady, which deals with commonplaces of experience. This book will have an especial appeal at the present time, when Palestine is prominently before the public eye.

It is full of animation and affords a fascinating study of the growing population of the country.

Price—6s. net Post free—6s. 4d.

Copies may be obtained from Marshall, Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E.C. 4; or from Miss Finn, 75 Brook Green, London, W.

First Report by Rev. S. B. Rohold, F.R.G.S., on Palestine Relief Fund and Abraham's Vineyard

NO doubt you must be anxious to have a statement from me, and I take the first possible opportunity to give you some account, which I know will be of interest to you, though some of it is very sad.

GRATITUDE.—It is a matter of deep gratitude to be able to report that we had a very profitable and comfortable journey to Palestine. We arrived at Haifa on the 30th October. You can easily understand that I found plenty to do upon my arrival. My table—in fact my whole study—was packed with letters and papers and matters that needed immediate attention. I lost no time in getting things in order, and communicated with the brethren in Jerusalem.

HAIFA.—The city itself did not suffer a great deal, though some houses were burned, and a few people killed, but the settlements near Haifa have suffered; one little settlement in which I take a great interest, because it is called a women's settlement, and young women work the land, produce the vegetables, and keep some very fine cattle, suffered greatly, and the cattle were burned. But I am grateful to say that the young lady colonists all escaped with their lives. It is a matter of great wonder to see the courage of these young women, who are already again working on the land, and trying to rebuild their lost homes. They were very pleased with my visit to them, and with the interest and little help given to them.

MOZA.—This is an old Jewish settlement. I remember when I was a boy I went there to see the formal inauguration of that colony. It is about ten miles from Jerusalem. I was greatly interested in it because one of my school companions, Yechiel, took a great interest in it, and his daughter settled there, and was married to Mr Aryeh Leib Makluff. They had three lovely children, and in my frequent visits to Palestine I visited them. Mr Makluff's farm was very fine. General MacNeill, who is in charge of the Government farms, told me that it was one of the best. You can imagine my feelings when I found that the whole Makluff family was killed and burned. I am sending you a leaflet which gives a photograph and description of the family. The whole of the Moza colony is now deserted. I cannot think what will be done there.

JERUSALEM.—I arrived in Jerusalem, and immediately had an interview with our brothers, Mr Maurice Goldenthal, and Mr A. C. Karmouche, and Mr Goldstein. We arranged to call a meeting at Brother Karmouche's house the following day.

Mr Goldenthal and I went over to Abraham's Vineyard, and I found a good few men working there. Mr Goldenthal has done his very best for us.

The Property.—The whole of the property is in a terrible state. Most of the boundaries have been destroyed, Everything has been neglected.

The House.—As it stands we could

not possibly let the house and other buildings. We would have to spend much money in repairing, and I would not advise any money to be spent on repairs just now.

Sanitation.—There are a number of poor people who wanted me to let them live there, but I could not consent to that, because there are no sanitary arrangements. There are no lavatories in any of the buildings, and the Public Health Department would immediately call upon us to put in lavatories, and that would be a great expense, as there is no drainage or sewer, and to bring it up to the colony sewer would cost a great deal. In fact, to make the whole place habitable we would have to spend at least £1000. The house suffered terribly during the war, and after the war the Government used it as a correction school for young offenders, and whatever they had then they have taken away with them; and now it has been empty for some time, and with no one to watch over it, you can understand how the place is.

Eastern Custom.—The most important reason for not letting anyone live there is that in the East, if you put a man into your place you can never get him out!

Your Visit.—As you will be here in the beginning of April, I think that any decision with regard to the repairs to the property should be left until then.

Sale of Property.—I certainly would advise that the property should be sold, because, as it is, it will simply be a "white elephant." The land is not suitable for anything else but for building villas. The Jews need it, and we will be able to get a good price for it. We might keep one building, or a little part of it, as our city headquarters. The land is not suitable for a vegetable garden, for it is all rocks. With the money that we will get we can buy a large piece of land, of which I have

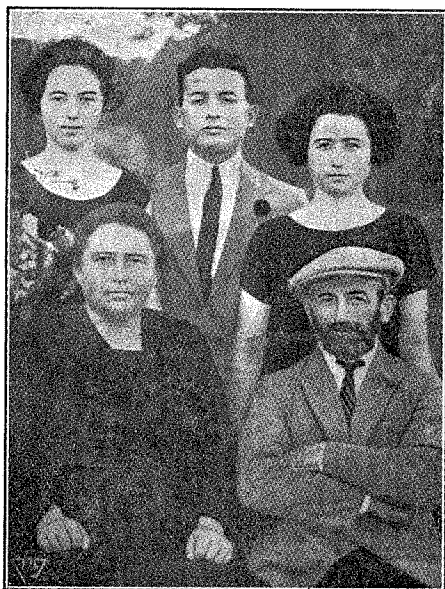
spoken to you already, namely, of about 3000 acres. I have a beautiful piece of land in view, with a fine building on it, which six or seven families could occupy immediately. The land is already drained, cleared, and producing. I have had the option for the same for some time. The Zionists are anxious to get it from me, and naturally I could get a good bit of profit, but as I told you when in Scotland, if we buy it for the Hebrew Christian colony, not only do I not want any profit, but I will not take any interest for the money I have advanced.

In this letter I am not going to give you a statement as to how this Hebrew Christian Colony could be worked. But the whole plan of a Hebrew Christian Colony I have discussed with the Government officials, and they will give us all the favourable conditions that they give to the Zionist immigrants, for which I think we ought to be very thankful. We will only have to use one-half of the money that we will get from the sale of Abraham's Vineyard for buying the land and settling the first six families. The other half of the money can be kept as a trust. Then again, we will not only be able to settle these six families, but in addition to them we can employ on the land as many needy Jews, Hebrew Christians, and otherwise, as would require our aid.

CONDITIONS IN JERUSALEM.—The conditions in Jerusalem are very unhealthy, and very trying, and most sad. I am not going to speak about the political situation at all. In fact, I have come to the conclusion that if our own purpose is to be useful and helpful, and if we are to be peacemakers between the different people, we must eliminate politics all together. All I want to tell is of the needs.

At Talpith there was much suffering, and houses were burned and looted,

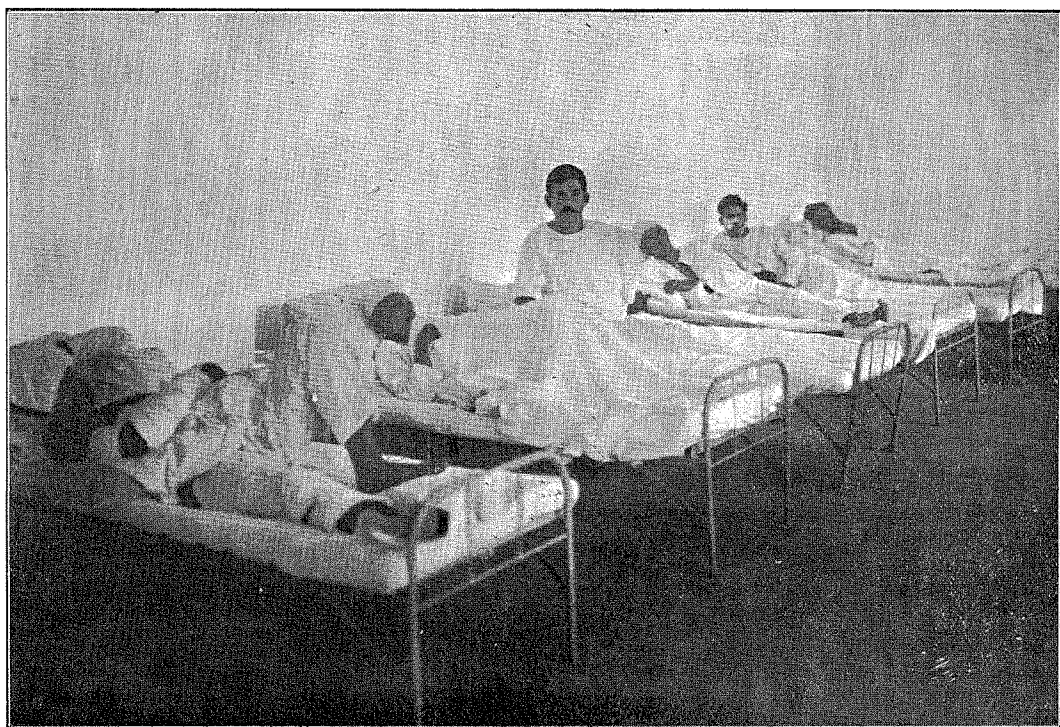
THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



THE FAMILY OF MAKLUFF
who were murdered at Moza, mentioned
in Mr Rohold's Report.



THE CHILD WHO MIRACULOUSLY ESCAPED DEATH
The Sole Survivor of the leading family
of Rabbis at Hebron.



and some valuable properties destroyed. But the inhabitants of this colony are well-to-do, and they do not need our aid. However, the situation is not helpful, for many rich men will become poor, and, as usual, the innocent have to suffer most.

Apart from helping a few needy ones, I felt that the relief for Jerusalem should be given through the Hebrew Christians there, and that we should entrust them with funds as much as we can spare.

On Thursday, 8th November, we met as arranged at Brother Karmouche's house, and the following were present :—Mr Maurice Goldenthal, Mr Charles Hornstein, and Mr and Mrs Goldstein, Miss Elsie B. Clor, and Mrs Karmouche. After talking over the whole situation, Mr M. Goldenthal declared that whilst he is ready to help as much as he can, and act on my behalf, he could not undertake the looking after of the employment of the young men at Abraham's Vineyard. His business would not allow him to give so much time. After full consideration Brother Karmouche kindly agreed to be the manager of Abraham's Vineyard, and Mr Charles Hornstein, who knows the Vineyard more than any other living man, as he and his family were associated with it almost from its inception, promised to give all possible aid. Mr Goldstein, who is the manager of the L.J.S. printing and workshops, also promised to give all the needed aid.

Miss Clor brought before us the needs of some Jewish families, and particularly women who had suffered during the troubles. We agreed to give her immediately £10, and when she has spent that amount she is to let us know her further needs, and she is also to give us a statement of her relief work.

We also agreed to spend on Abraham's Vineyard £50 a month for the time being.

The next morning we had another

inspection of the property, and we appointed a Hebrew Christian to be the foreman at a salary of 30s. a week (that is seven and a half dollars). We felt that he had turned up at the right time. His name is Mr Lerer.

In visiting the property we found that a part of it has been exposed in such a way that we were liable to lose it, for the neighbours had used it as a common way, and so we decided immediately to build walls. These will be made from the loose stones, of which we have plenty, and we will also build two pillars, and use barbed wire, and thus enclose what is our right. Thus, you see, our expenses will be mounting up, but we must do all we can to protect our rights.

REGISTRATION OF PROPERTY AND SOCIETY.—Brother Goldenthal and I have been seeing about getting the property registered and transferred to the new trustees. After careful consideration we felt that we would do all the work ourselves, and not engage a lawyer, as we both have had good experience in the business of transfer of property, and registrations, etc. In this way we will save the lawyer's fee, but nevertheless there will be considerable expenses. First of all we had to register our powers of Attorney, and all the other documents, and for all that the Government will charge us $1\frac{1}{2}$ per cent. Legally it is 3 per cent. of the full value of the property, but as it is a charitable institution, we are making every possible effort to get them to reduce it; but even 1 per cent. will come to £150, and then there will be the registration of the different papers, and stamp duties, so you can at least reckon them to come to another £50; and then there is the registration of the Society; and therefore I will ask you to kindly let me have immediately £200 for these purposes. Anything extra I will advance. You will notice that I

am putting it at the very lowest, viz., 1 per cent., but of course it may be more. We have plenty of friends interested, so I hope that it may be reduced.

MR KARMOUCHE'S LETTER.—I am enclosing a copy of Mr Karmouche's letter, and also a copy of my reply to him.

HEBRON.—I dare not begin to write what I saw there. The whole Jewish business is gone. Somebody said to me, "Hebron stands as a monument of most awful treacherous destruction"! I cannot describe all I saw. I have sent you some photographs, and I am sending you some more. I believe that the family of Rabbi Slonim has lived there for a few hundred years, and he would not believe that the Arabs would attack him, and many Jews took shelter in his place. But all are gone, the whole family were killed, except for a tiny little boy. I am sending you a photograph of that little boy; it is marvellous how God protected him. He was pushed into a hole, evidently by his mother before she was killed.

I could not do very much in Hebron. I only gave relief to the extent of £8, because most of the people are away in Jerusalem, and cared for.

COLONIES.—I went from Jerusalem to Tel Aviv, and a number of other places, but I found that I was not needed there. Then I went to Nablous and the Jewish colonies in the plains of Jezreel, Megiddo, and Esdraelon. There we had a splendid opportunity to bear witness, and to endeavour to bring peace to the hearts of the people, and to console them. We told them that true Christians are loyal to them, and pray for them, and also exhorted them not to take revenge, but to remember that nominal Christians are not true representatives of the Lord

Jesus. I was greatly touched by their readiness to forgive. One man said to me, "I would be willing immediately to forgive even the murderers if the people would only believe that we do want to live here peaceably."

SAFED.—This ancient Jewish city is perhaps the oldest city in which the Jews have settled after the exile. As you well know, centuries before the Jews began to rebuild Jerusalem and go back there, they established their homes and colleges at Safed. So there were no Zionist Halutzim there, and there was no excuse for destroying that city. Two hundred and two houses were burned and looted, and nineteen Jews were killed. The orphanage was burned, and the old Rabbi—Ishmael Cohen—aged 85 years, and his old wife, aged 80 years, were both killed.

Here I had a very trying time. You see, Safed is so far away from Jerusalem it is practically the other end of Palestine, and thus they are away from the centre of relief and all things. I spent a whole day there, and arrived home late in the evening literally exhausted. It is terrible to think that in this town alone there are 270 families homeless.

I was tremendously impressed with a poor widow—Hannah Klears—she is a type of many others. She is only 21 years of age, and has three little children, and another one is expected at any time. Her husband was the son of a Rabbi, highly respected, never taking any part in troubles, like a real Rabbinical Jew. He came from Tiberias to Safed to see his dear people, and he was killed near the Post Office. I must confess that I was very much moved.

I spent £60 in Safed, and I felt that it was well spent. And the gratitude of those dear people I wish I could convey it to you, and to those who have entrusted me.

TRYING WEEK.—It has been a trying week for me, listening to all this sorrow and sadness every day, and endeavouring to bring peace to these peaceless people.

Last night, returning late from Safed, we picked up on the way back a Jewish lawyer, Dr Woshitz—a man of learning and liberality. Dr Churcher (who accompanied me on the errand of mercy) and I tried to convince him that the heart of the true Christian beat loyally to the Jew, and sought his co-operation in instilling peace in the hearts of men, and we parted promising to do all that we could to establish peace. We sat down to supper, and my telephone rang, and it was a call from that same Dr Woshitz, informing me that the celebrated oculist, Dr Ticho, was stabbed in Jerusalem in the middle of the day. This Dr Ticho is considered, even by the British and throughout the world, as a great oculist, and he established an ophthalmic hospital. The story is that on the day of the raids certain Jews wanted to run and revenge themselves on the Arabs in the hospital, and he stood at the door and told them that they would have to murder him first. Such a man who did so much good. Why should he be stabbed? At the moment I could not answer my Jewish friend, or give him a reason. It is well known that he treated thousands of Arabs free. As I am writing I have received news that a farmer and his wife went from Khidera in his cart. Arabs from Kar-kur fell upon them. He was wounded, and the wife was killed outright.

THE GENERAL CONDITIONS.—It seems as if all the efforts that have been put forward these last twelve years to establish peace in the hearts of the people have suffered a setback, and evaporated during the past few months, and this is undoubtedly heart-breaking to such as have laboured to bring peace

between the different sections of the community these many years; but the Lord knows it all, and He is on the throne.

Miss CLOR.—As I was closing I received a letter from Miss Clor, a copy of which I enclose, and also a copy of my reply to her.

IN CONCLUSION.—We are here passing through a great crisis. The cause of Israel has been set back at least twelve years. It may be that at such a time, when we acknowledge our weakness and helplessness and insufficiency, we may be made strong, and that Jehovah Himself will be the Worker. May we all be found worthy in the day of His power.

You must not think that I have visited all the colonies and places where the people have suffered. This will take some weeks.

Three Hymns

By Mrs M. E. Logie-Pirie

THREE beautiful hymns written by Mrs M. E. Logie-Pirie—"So He Giveth His Beloved Sleep," "Now, Then," and "Only"—have been set to music by the Rev. F. J. Scroggie, and published in attractive leaflet form. Words and music blend admirably together; and as the hymns are meant for Gospel services, we trust there will be a large demand for them. Published by Marshall, Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E.C.4, the price of each is one penny, postage extra. Wherever they are used spiritual profit will follow.

Extract from "The Life of Faith."

18th September 1929.

Judaism and the Lord Jesus

By Rev. A. P. GOLD-LEVIN, D.D., D.Litt.

INSTITUTED religions need, amongst other things, proper foundations upon which to build. Judaism and Christianity are reared upon definite sub-structures. In some respects these two religions are alike. In their ideas about God, His holiness and justice, of man and his moral duties, of life and some of its issues, Judaism and Christianity fundamentally agree. To the casual observer it would (and sometimes does) seem that the two are quite alike in essence if not always in appearance. For "Synagogue and Church use the same name for the Creator, both praise Him in the same Psalms, with equal reverence regard the same book (the Old Testament) as His inspired Word, and alike enforce the need of "clean hands" and pure hearts in the men who would worship Him. And yet they are not one religion but two, not at all alike in character and independent in being. Modern Judaism has no room for the central Fact and Figure of Christianity. Whilst the universal Church of the Lord Jesus would be of very little use, if any use at all, were it to contract itself to the limits of Judaism, more so, the orthodox Rabbinism of the Talmud, the religion of two-thirds of Jewry.

I.

Now, why is it that these two great religions are divided? They are divided because they are standing upon two entirely different foundations. Orthodox Judaism has been reared upon Law. In order to be, and act as, an orthodox Jew, an Israelite must "fulfil

the Law"; he must act according to the dictates of the expounders of the *Torah*, which was "given through Moses," and in many parts explained, over-explained, or explained away by Scribes, Rabbis, and Masters in Israel. Judaism proper stands upon absolute Monotheism (a Godhead that is "free from all accidents of matter," a one unit God, who "has no body," or any form whatsoever) and upon man-made religious jurisdiction, whereby the spiritual and moral life of the Jew is regulated from the time he becomes a son of Abraham "according to the flesh," unto the last moment of his life. To the orthodox Jew the Law is an end in itself, not a means to an end, or, as the writer of the Epistle to the Hebrews puts it, "a shadow of good things to come." To this day the pious Hebrew declares that "the Law will not be changed." . . . The *Torah* is a means of salvation for those who rely upon her," said Raba (280-352 A.D.). "The idea of imputing personality to the *Torah* receives actual expression in Rabbinical literature" (Osterley's *The Jewish Doctrine of Mediation*, pp. 67-69).

In short, Judaism is a Law, or system of laws, inseparably connected with the Jewish race. Some members of that great people, known as "Reformed" or "Liberal" Jews, have discarded that form of Judaism, which is fixed by code and Rabbinical casuistry, and are trying to make themselves, and others, believe that there can be a Judaism *without* the Law. That, however, is highly speculative; since "Reformed" or "Liberal"

Judaism has nothing but a metaphysical monotheism to offer to the devout Jew in place of his tangible "Thou-shalt" and "Thou-shalt-not" code. And the Jewish religious soul would rather have tangible "signs" than spectacular surmises.

Thus, Judaism proper stands upon the *Torah*; and the devotees of orthodox Judaism labour, and are often, and that right gladly, laden with what is described in their religious literature as "the Yoke of the Law."

II.

Now Christianity is different. The foundation of the Christian religion, even amongst its most devout traditionalist, is not a code merely or a creed, but an ever-living Person, the Person of the Lord Jesus. That

"The Church's one foundation
Is Jesus Christ her Lord"

is the central belief of all true Christians. "What must I do to be saved?" cried a terrified prison warder one night. And the prompt reply he received from two Christian missionaries was: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 26-31). The Lord Jesus is the Foundation. Upon Him is the Church reared.

It is the unique warm Personality of the Lord Jesus that divides (if one may speak personally) my Christianity from the orthodox Rabbinical Judaism in which I was brought up. Not the Man Jesus but Jesus the Christ, the Anointed of God. As a Jew I could have admired the Man Jesus, the historical Jesus, who was a Jew, and lived in time. But as a religious orthodox Hebrew I could not have believed in Jesus the Christ, the Saviour (*my* Saviour) from sin, the Son of God, whose Deity is equal to the Father's.

It is belief in the Lord Jesus, the Crucified Saviour, the Risen Christ that makes the difference between Judaism, orthodox and "reformed," and Christianity. To the true Christian "to live is Christ," to the genuine religious Jew to act religiously is to "keep the commandments."

It was the brilliance and superb radiance of God's face in the face of the Lord Jesus, the fullest amplest outpouring of the Heart of God, in Him and through Him, Himself perfect God and Perfect Man, and for my sake also a degraded innocent Victim—that has widened the vision of my Hebrew soul. As a Jew by faith I could see things pertaining to my religion only as a Jew. My food had to be Jewish. My fellow-worshippers in the body of the Synagogue had to be men only. My father could do business with a non-Jew, but his religion made it impossible for him to let his daughter marry a son of a non-Jew. Orthodox Judaism, in many respects magnificent, has a way of narrowing the vision. It is an edifice with one room only. But through the Lord Jesus we come to see that in the Father's great mansion there are many abiding places, many rooms, with all sorts of furniture and decorations.

"There is a wideness in God's
mercy
Like the wideness of the sea."

For God so loved the world that He gave His Best to save, as many as would be willing to be saved, from their worst. Man's worst enemy is sin. God's remedy for sin is Jesus Christ. For the Lord Jesus is God's greatest love-gift to the human race, irrespective of class or distinction.

Judaism and Christianity are divided because one is based upon Law and the other is reared upon Love as its Rock of Ages. Law can demand obedience,

but it cannot supply the strength of will and the means of grace necessary for active obedience. Love does not demand. It gives, and gives freely and abundantly. Judaism says "Do." But the Lord Jesus says "Come."

And it is the Person of the Lord Jesus that makes the difference between the religion of Law and the religion of the *Cross*, the central fact of Christianity.

Concerning Mandates

By Rev. H. H. FINN.

LORD ALLENBY'S brilliant campaign broke the Turkish power in Palestine and Syria, and helped to hasten the end of the Great War. That power was also broken in Mesopotamia, and thus the four regions—Mesopotamia, Arabia, Syria, Palestine—were left without even a semblance of a settled government. Hence arose the idea that the need should be supplied by the League of Nations. But to whom could the task be entrusted? Our adversaries—Germany, Austria, Russia—were clearly out of the question, while America was too far away, besides being unwilling to undertake responsibilities in the East. There remained only Great Britain, France, and Italy. The French had always claimed a special interest in Syria, and accordingly that sphere was allotted to them. Since the successes in Palestine and Mesopotamia had been won by British troops, it was only reasonable that Britain should be asked to take on the oversight of these lands. Moreover, in both directions British interests were involved, control of Palestine has some bearing on the Suez Canal, the sea-route to India, and Bagdad is an important point on the land and air route.

What substitute for these Mandates could be proposed? Much has been said about self-government, and it is even said that in some quarters visions

have been entertained of a great Arab state (or should it rather be Empire?) to include all four regions mentioned above. That certainly could not be built up in a day. Besides, one experiment in that direction had already been tried, and the result has hardly been satisfactory. Arabia was granted self-government under a native king, but within a few years that kind has been deposed, and a rival has seized the throne. That rival in his turn is now threatened with another revolution. It is doubtful whether peoples like these are yet fit to govern themselves, or are sufficiently united. It has, however, been urged that as far back as 1915 (before we had actually entered Palestine) promises had been made to give self-government to the Arabs, and that these promises ought to be kept. As a matter of fact those promises have been so far carried out that Arab rulers have been appointed in Irak, Arabia, and Trans-Jordania, and those are the parts where the people are rightly called Arabs. For there is a serious fallacy underlying the indiscriminate application of the name "Arab" to people of varying races and religions. Take, for instance, Syria, where in the Legation are found Druses, Maronites, Metawali, and Ansairiyeh. That any of these are of Arab race is questionable, and their

differing religions are certainly not Mahommedan. So in Palestine the bulk of the inhabitants are Fellaheen (ploughers, peasantry) in all probability descendants of the Canaanites, Hamitic in origin, and no kind of kin to the Ishmaelite Arab. These are no sense a nation, being split up into a number of petty clans or factions, often at war with one another. It is quite erroneous to class these with the Bedaween.* of the south and east of Jordan who are true Arabs. These also are notoriously divided into rival and often antagonistic tribes, nomads and impatient of any restraint. In the larger towns there is yet a third element, the Beladeen (townsfolk), not in sympathy with either the Fellahh or the Bedawi. Among these the most important part is the "Effendi" (notables) class, mainly descended from the Moslem conquerors under Omar and his successors. Many of these families are wealthy, influential in their towns, and keenly jealous of their ancestral importance.

The word "Moslem," too, serves to cover a good many differences. The "Wahabis," the Puritans of Islam, are often at feud with the "Sunni" Traditionalists, and neither of these is particularly friendly to the "Shiah" of Persia. Apart from these dissensions, however, there is something to be said about the Mohammedans of Palestine. The Fellaheen are for the most part nominally Moslem, but in reality largely Pagan, just as the majority of the Burmese are superficially Buddhists, while at heart Animists. At the time of the Arab conquest, when confronted with the alternative of "Islam or the sword," these peasant folk were quite ready to accept an easy profession of Mahommedan faith and yet retain

many of their age-long beliefs and practices. Some of the Canaanite practices condemned in the Mosaic laws still survive among them. In the same way the Mahommedanism of the wild Bedawi tribes is not much more than skin-deep. Until very recently there was little Moslem fanaticism in the country, except in a few centres such as Hebron, Nablus, perhaps Nazareth, and in the North African tribesmen who are the hereditary guardians of the Temple area, the "Haram esh Sherif" (Noble Sanctuary).

Also, according to the Koran Judaism, being a religion of "the Book," is to be tolerated, and there ought not to be any religious hatred between Moslem and Jew, nor has there been for long centuries of Moslem rule. The Moslem Turks made it their boast that they had never persecuted the Jews. Nor should there be any racial antagonism between Jew and Arab, considering their common descent from Abraham. A good deal has been made of the anti-Jewish views of the "Grand Mufti," who has been represented as the supreme leader and ruler of all Moslems. Now a "Mufti" is what may be called a judge in religious matters, giving his "Fetwah" decision according to Koranic law, as distinguished from the Cadi, the judge in purely civil matters. There must be many Muftis in different parts of the Moslem world, and hitherto the Mufti of Jerusalem has not enjoyed any special importance. It is only quite lately that he has been dubbed "Grand" Mufti, and it is doubtful if he has any real authority over others. The present holder of the post, too, has not a clean record in the matter of outrage against Jews. His views are likely to be prejudiced.

Then again, quite a considerable number of the inhabitants of Palestine are not even nominally Moslem, but Christians of one denomination or another. Bethlehem, for instance, is

* The Arabic word for desert is "Badia," and the desert-dweller is a "Bedawi," of which word the plural is "Bedaween" (not Bedouins)

mainly a Christian town. Most of these are either Latin (*i.e.*, Roman Catholic) or Greek Orthodox, and here an element of religious fanaticism may creep in, as they have been taught to regard the Jews as the murderers of Christ. A native Christian has been known to express the utmost horror when told that the Virgin herself was a Jewess.

The recent outbreaks against the Jews, then, ought not to be ascribed to anything like a national movement. That can only be made out by grouping together quite heterogeneous elements actuated by a variety of motives under the convenient generalisations of "Arab" and "Moslem." Still there were various embers of discord smouldering which might easily be fanned into flame, and it is fairly certain that for some time past there have been agitators (native or foreign) actively at work inflaming the minds of the people. The Fellaheen were sedulously persuaded that the British were about to hand their properties, to which they are devotedly attached, to the Jews; the Effendis would be easily roused by the idea that their privileges were being usurped by Jewish officials; the Moslems stirred by fantastic tales of Jewish encroachments on their shrines, such as the fable of a bombardment of the Haram; the Bedaween would readily welcome an opportunity for raiding and plunder afforded by widespread disturbances. All these combined could be, have been, made to look like a national movement, but there is reason to suspect that the real underlying motive was to discredit and if possible get rid of the British rule.

The record of the British authorities during the past ten years or so has been one of unprecedented progress and prosperity throughout the land. Excellent roads have been made in all directions; railways extended and constructed; marshy districts drained

and reclaimed; sandy wastes turned into smiling fruit orchards; commerce has grown by leaps and bounds; factories of different kinds established; Jaffa, Haifa, and Jerusalem itself have grown from petty towns into important cities; peace and order have prevailed. Then this summer came the sudden outbreak of violence, rioting, pillage, and massacre—not in sporadic fashion either, but so simultaneously in all parts of the country as to suggest a preconcerted movement. Hereupon certain politicians and newspapers at home have been vehemently denouncing the Mandates, and clamouring for Britain to withdraw from them. To support this agitation, it has been asserted that already £300,000,000 of taxpayers' money has been lavished in carrying out these Mandates, and gloomy anticipations of future liabilities dwelt on. If the sum mentioned includes, as it seems to do, the costs of the Palestine and Mesopotamia campaigns, those belong to the expenditure of the Great War, and are in no way caused by the Mandates. On the other hand, there is reason to believe that the administration of Palestine, so far from costing the British taxpayer anything, has actually contributed a considerable sum towards the repayment of the Turkish debt. Further, it has been alleged that the guarantee of the Palestine Loans will ultimately involve an additional loss approaching five millions. No doubt that might follow if we withdraw from the Mandate and the steady improvement in the resources of the country is thereby retarded or destroyed. Whereas if, under our control, the country continues to progress as it has been doing, it is highly probable that not a single penny of this will be required from us.

Then again it has been urged that Palestine is "a volcano" perpetually seething with unrest, and will require the maintenance of a large armed force

to keep order. It is certainly true that in the old days of Turkish misrule the Fellaheen clans and Bedawi tribes were often fighting amongst themselves, a fact that does not augur well for the possibility of "Arab" self-government, but the experience of the last ten years shows that, with a fair proportion of British gendarmerie, a firm administration can preserve order with ease.

Lastly, it is asserted that "the people" are dissatisfied with the British authorities. Some sections of the community may be so dissatisfied, yet precisely the same argument might be used about our rule in India. People who talk about "India for the Indians" or "Palestine for the Arabs" simply ignore the variety of races, religions, and interests involved. Were the re-

straints of the Mandates withdrawn it would not be long before Syria, Irak, and Palestine would become a chaos of internecine warfare.

One alternative has been suggested, which is that if Britain withdrew Italy might accept the Mandates. That overlooks another serious complication. The majority of native Christians—Greek, Armenian, Syrian, Protestant—would certainly resent such an accession of prestige to the Roman Catholic minority, while it is by no means certain that the Moslems would be any better satisfied under Italian rule.

The one hope for the prosperity of Palestine and its varied peoples lies in the continuance of the impartial British administration, at least for a considerable time to come.

The World's Imperishable Wonder

THE greatest problems in the field of history centre in the Person and Life of Christ. Who He was, what He was, how and why He came to be it, are questions that have not lost, and will not lose, their interest for us and for mankind. For the problems that centre in Jesus have this peculiarity: they are not individual, but general—concern not a person, but the world. How we are to judge Him is not simply a curious point for historical criticism, but a vital matter for religion. Jesus Christ is the most vital spiritual force that ever operated for good on and in humanity. He is to-day what He has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilised man; has been to the bene-

volent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In Him the Christian ages have seen the manifested Good, the Eternal living in time, the Infinite within the limits of humanity; and their faith has glorified His sufferings into a sacrifice by the Creator for the creature, His death into an atonement for human sin. No other life has done such work, no other person been made to bear such transcendent and mysterious meanings. It is impossible to touch Jesus without touching millions of hearts now living and yet to live. He is, whatever else He may be, as a world's imperishable wonder, a world's everlasting problem, as a pre-eminent object of human faith, a pre-eminent subject of human thought.—A. M. F.

—From *The Dawn*.

Professor Einstein on Palestine

Sir,—I have been following with anxious concern the comments in the British press on the recent events in Palestine. What I have read has so deeply affected me that, despite my general reluctance to enter the political arena, I feel impelled to ask for the hospitality of your columns for the following observations.

It was with a wonderful enthusiasm and a deep sense of gratitude that the Jews, afflicted more than any other people by the chaos and horror of the war, obtained from Great Britain a pledge to support the re-establishment of the Jewish national home in Palestine. The Jewish people, beset with a thousand physical wrongs and moral degradations, saw in the British promise the sure rock on which it could recreate a Jewish national life in Palestine, which, by its very existence as well as by its material and intellectual achievements, would imbue the Jewish masses, dispersed all over the world, with a new sense of hope, dignity, and pride. Jews of all lands gave of their best in man-power and in material wealth in order to fulfil the inspiration that had kept the race alive through a martyrdom of centuries. Within a brief decade some £10,000,000 were raised by voluntary contributions, and 100,000 picked Jews entered Palestine to redeem by their physical labour the almost derelict land. Deserts were irrigated, forests planted, swamps drained, and their crippling diseases subdued. A work of peace was created which, although still perhaps small in size, compelled the admiration of every observer.

Has the rock on which we have built begun to shake? A considerable section of the British press now meets our aspirations with lack of understanding, with coldness, and with disfavour. What has happened?

Arab mobs, organised and fanaticised by political intriguers working on the religious fury of the ignorant, attacked scattered Jewish settlements and murdered and plundered wherever no resistance was offered. In Hebron, the inmates of a rabbinical college, innocent youths who had never handled weapons in their lives, were butchered in cold blood; in Safed the same fate befell aged rabbis and their wives and children. Recently some Arabs raided a Jewish orphan settlement where the pathetic remnants of the great Russian pogroms had found a haven of refuge. Is it not then amazing that an orgy of such primitive brutality upon a peaceful population has been utilised by a certain section of the British press for a campaign of propaganda directed, not against the authors and instigators of these brutalities, but against their victims?

No less disappointing is the amazing degree of ignorance of the character and the achievement of Jewish reconstruction in Palestine displayed in many organs of the press. A decade has elapsed since the policy of the establishment of a Jewish national home in Palestine was officially endorsed by the British Government with the almost unanimous support of the entire British press and of the leaders of all political parties. On the basis of that official recognition, which was

approved by almost every civilised Government, and which found its legal embodiment in the Palestine Mandate, Jews have sent their sons and daughters and have given their voluntary offerings for this great work of peaceful reconstruction. I think it may be stated without fear of exaggeration that, except for the war efforts of the European nations, our generation has seen no national effort of such spiritual intensity and such heroic devotion as that which the Jews have displayed during the last ten years in favour of a work of peace in Palestine. When one travels through the country, as I had the good fortune to do a few years ago, and sees young pioneers, men and women of magnificent intellectual and moral calibre, breaking stones and building roads under the blazing rays of the Palestinian sun; when one sees flourishing agricultural settlements shooting up from the long-deserted soil under the intensive efforts of the Jewish settlers, when one sees the development of water-power and the beginnings of an industry adapted to the needs and possibilities of the country, and, above all, the growth of an educational system, ranging from the kindergarten to the university, in the language of the Bible—what observer, whatever his origin or faith, can fail to be seized by the magic of such amazing achievement and of such almost superhuman devotion? Is it not bewildering that, after all this, brutal massacres by a fanatical mob can destroy all appreciation of the Jewish effort in Palestine and lead to a demand for the repeal of the solemn pledges of official support and protection?

Zionism has a two-fold basis. It arose on the one hand from the fact of Jewish suffering. It is not my inten-

tion to paint here a picture of the Jewish martyrdom throughout the ages which has arisen from the homelessness of the Jew. Even to-day there is an intensity of Jewish suffering throughout the world of which the public opinion of the civilised West never obtains a comprehensive view. In the whole of Eastern Europe the danger of physical attack against the individual Jews is constantly present. The degrading disabilities of old have been transformed into restrictions of an economic character, while restrictive measures in the educational sphere, such as the "numerus clausus" at the universities, seek to suppress the Jew in the world of intellectual life. There is, I am sure, no need to stress at this time of the day that there is a Jewish problem in the Western world also. How many non-Jews have any insight into the spiritual suffering and distortion, the degradation and moral disintegration engendered by the mere fact of the homelessness of a gifted and sensitive people? What underlies all these phenomena is the basic fact, which the first Zionists recognised with profound intuition, that the Jewish problem cannot be solved by the assimilation of the individual Jew to his environment. Jewish individuality is too strong to be effaced by such assimilation, and too conscious to be ready for such self-effacement. It is, of course, clear that it will never be possible to transplant to Palestine anything more than a minority of the Jewish people, but it has for a long time been the deep conviction of enlightened students of the problem, Jews and non-Jews alike, that the establishment of a National Home for the Jewish people in Palestine would raise the status and the dignity of those who would remain in their native countries, and would

thereby materially assist in improving the relations between non-Jews and Jews in general.

But Zionism springs from an even deeper motive than Jewish suffering. It is rooted in a Jewish spiritual tradition, whose maintenance and development are for Jews the *raison d'être* of their continued existence as a community. In the re-establishment of the Jewish nation in the ancient home of the race, where Jewish spiritual values could again be developed in a Jewish atmosphere, the most enlightened representatives of Jewish individuality see the essential preliminary to the regeneration of the race and the setting free of its spiritual creativeness.

It is by these tendencies and aspirations that the Jewish reconstruction in Palestine is informed. Zionism is not a movement inspired by Chauvinism or by a sacro egoismo. I am convinced that the great majority of the Jews would refuse to support a movement of that kind. Nor does Zionism aspire to divest anyone in Palestine of any rights or possessions he may enjoy. On the contrary, we are convinced that we shall be able to establish a friendly and constructive co-operation with the kindred Arab race which will be a blessing to both sections of the population materially and spiritually. During the whole of the work of Jewish colonisation not a single Arab has been dispossessed; every acre of land acquired by the Jews has been bought at a price fixed by buyer and seller. Indeed, every visitor has testified to the enormous improvement in the economic and sanitary standard of the Arab population resulting from the Jewish colonisation. Friendly personal relations between the Jewish settlements and the neighbouring Arab villages have been formed throughout the country. Jewish and

Arab workers have associated in the trade unions of the Palestine railways, and the standard of living of the Arabs has been raised. Arab scholars can be found working in the great library of the Hebrew University, while the study of the Arabic language and civilisation forms one of the chief subjects of study at this university. Arab workmen have participated in the evening courses conducted at the Jewish Technical Institute at Haifa. The native population has come to realise in an ever-growing measure the benefits, economic, sanitary, and intellectual, which the Jewish work of reconstruction has bestowed on the whole country and all its inhabitants. Indeed, one of the most comforting features in the present crisis has been the reports of personal protection afforded by Arabs to their Jewish fellow-citizens against the attacks of the fanaticised mob.

I submit, therefore, that the Zionist movement is entitled, in the name of its higher objectives and on the strength of the support which has been promised to it most solemnly by the civilised world, to demand that its unprecedented reconstructive effort—carried out in a country which still largely lies fallow and in which by methods of intensive cultivation such as the Jews have applied, room can be found for hundreds of thousands of new settlers without detriment to the native population—shall not be defeated by a small clique of agitators even if they wear the garb of ministers of the Islamic religion. Does public opinion in Great Britain realise that the Grand Mufti of Jerusalem, who is the centre of all the trouble and speaks so loudly in the name of the Moslems, is a young political adventurer of not much more, I understand, than thirty years of age, who in 1920 was sentenced to

several years' imprisonment for his complicity in the riots of that year, but was pardoned under the terms of an amnesty? The mentality of this man may be gauged from a recent statement he gave to an interviewer accusing me, of all men, of having demanded the rebuilding of the Temple on the site of the Mosque of Omar. Is it tolerable that in a country where ignorant fanaticism can so easily be incited to rapine and murder by interested agitators, so utterly irresponsible and unscrupulous a politician should be enabled to continue to exercise his evil influence garbed in all the spiritual sanctity of religion and invested with all the temporal powers that this involves in an Eastern country?

The realisation of the great aims embodied in the mandate for Palestine depends to a very large degree on the public opinion of Great Britain, on its press, and on its statesmen. The Jewish people is entitled to expect that its work of peace shall receive the active and benevolent support of the Mandatory Power. It is entitled to demand that those found guilty in the recent riots shall be adequately punished, and that the men in whose hands is laid the responsible task of the administration of a country of such a unique past and such unique potentialities for the future shall be so instructed as to ensure that this great trust, bestowed by the civilised world on the Mandatory Power, is carried out with vision and courage in the daily tasks of routine administration. Jews do not wish to live in the land of their fathers under the protection of British bayonets; they come as friends of the kindred Arab nation. What they expect of Great Britain is that it shall

promote the growth of friendly relations between Jews and Arabs, that it shall not tolerate poisonous propaganda, and that it shall create such organs of security in the country as will afford adequate protection to life and peaceful labour.

The Jews will never abandon the work of reconstruction which they have undertaken. The reaction of all Jews, Zionist and non-Zionist alike, to the events of the last few weeks has shown this clearly enough. But it lies in the hands of the Mandatory Power materially to further or materially to hamper the progress of the work. It is of fundamental importance that British public opinion and the Governments of Great Britain and of Palestine shall feel themselves responsible for this great trust, not because Great Britain once undertook this responsibility in legal form, but because they are deeply convinced of the significance and importance of the task and believe that its realisation will tend to promote the progress and the peace of mankind, and to right a great historic wrong. I cannot believe that the greatest colonial Power in the world will fail when it is faced with the task of placing its unique colonising experience at the service of the reconstruction of the ancient home of the People of the Bible. The task may not be an easy one for the Mandatory Power, but for the success it will attain it is assured of the undying gratitude not only of the Jews but of all that is noblest in mankind.—Yours, &c.,

A. EINSTEIN.

Berlin, October 7.

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Manchester Guardian.

Easter in Galilee, Palestine, 1929

ON this lovely Easter day we are resting by the waters of Merom, under the snowy peaks of great Hermon. It is a most delightful spot. Imagine a large green plain with here and there large or miniature lakes, for the River Jordan spreads its water over this plain before entering into the Sea of Galilee. The drive from Capernaum is one of the most delightful journeys possible. Not only were we in the land where Jesus loved to walk and work His wonderful miracles, but as we ascended toward Safed, probably the "City set on a hill," we could look down upon the beautiful blue Lake of Galilee and watch the mountains on the other side changing colour. Then the flowers too, were all at their best, and to describe their beauty would be quite impossible. I have never imagined in my dreams, nor have I ever seen such an array of colour, and I have come to the conclusion that none can fully understand the words of our Lord unless they have seen with their eyes what we have been privileged to see, "wherefore if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith." It is possible our blessed Lord was looking upon these acres and acres of flowers as we saw them when He gave that precious promise. For half-way at least from Capernaum to Cana of Galilee the ground was like a beautiful garden. If the curator of the most magnificent botanical gardens or the most experienced gardener and a great lover of flowers were to plant and arrange the land with the most expensive and lovely flowers, the result

would be poor in comparison with this "Garden of the Lord." It is as though a florist had collected all the various flower seeds possible and had scattered them over hill and dale, and that every seed had come to perfection, and every flower had done its best to show forth its beauty. Even then it would not compare with the feast of colour we looked upon, colours of a hundred different hues, but so combined as to show the Master's handiwork. In some parts there are acres of golden marguerites or deep blue giant lupins. Again, there are acres of scarlet and mauve blooms or large fields of snowy white flowers, some of these so intricate in formation that one wonders if the most expert lace-makers of Nottingham or Honiton could invent such a pattern; these were often mixed with lovely green foliage, some resembling carefully arranged bunches of ostrich feathers. As we stooped and gathered these gems in the Lord's own garden, we came across tiny flowers hidden away from their larger neighbours, but all so lovely. They reminded one that not all God's great treasures, neither in the spiritual nor in the earthly realm are found without stooping low enough to discover them. As one stopped near where it is supposed Christ preached the Sermon on the Mount and near when He sat in the boat and delivered this message to the people on the shore, one walked in fields of flowers. It seemed a sacrilege to do so. Words fail to express all one would like to say of the beauties of Galilee, "where Jesus loved to dwell," nor is this description of the flowers anything like adequate. The Maker discerned the beauty, for

did He not say, "Yet I say unto you that even Solomon in all his glory was not arrayed like one of these"? Yet with all this knowledge He refrained from stating, "My hand made them." As one stood half hidden by the flowers and looked towards the blue waters of

the Lake, one seemed to be in the most magnificent cathedral, not made by human hands, but by Him who loved us and gave Himself for us."

W. J.

Tell Aviv,
Palestine.

"The City set upon an Hill"

By Miss E. BERNSTEIN.

Oh, Safed, when I gaze upon
Thy glorious loveliness,
What makes my heart so strangely
moved,
So full of heaviness?
Oppression on my spirit sore
Weighs heavily and grave,
When musing on thine awful need
Of our Messiah to save.

Indiff'rent to His claims art thou,
Wrapped in self righteousness—
Yet I must warn thee or thy blood
Will my own soul oppress.
I bear thee on my yearning heart
Before the Throne of Grace,
And wait the day when thou wilt
turn
Thy heart to seek God's Face.

And now calamity has come
Upon thy hapless head;
The enemy hath laid thee waste,
And many are thy dead.
By fire, rapine and pillage, lust,
Atrocities accursed,
Hath rendered many homeless sad.
And families dispersed.

Oh, God, look down upon the Jews
Who dwell upon this mount
(The city set upon a hill),
Their miseries account.

Take from their hearts all bitterness,
Avenge their wrongs Thyself,
And turn their anguished hearts to
Thee,
Whence cometh all their help.

Bereft of homes and relatives,
How sad their lot must be!
Oh, use this time of sorrow, Lord,
To turn their thoughts to Thee.
So make the fearful wrath of man
To praise Messiah's name;
He who once trod this very soil,
And loves them still the same.

Not just for Safed would I pray,
In this great time of need,
But for Jerusalem, and parts
Where man's ferocious greed
Has devastated houses, lands,
And shed much blood for nought;
Have mercy on Thy chosen race,
Whose battles Thou has fought.

'Twas Jewish blood that filled Thy
veins,
Oh, Thou Redeemer dear,
And inasmuch this has been done
To These, Thy brethren here,
They've done it unto Thee, Oh Lord;
Their cause and pangs are Thine—
Deliver them and make Thy Face
Upon their ways to shine!

Christ Glorified in the Conversion of another Rabbi

WHILE I was in the Synagogue on Friday evening, as the Sabbath service began, the reader chanted in Hebrew, "Come, my friend, to meet the Bride. Let us welcome the presence of the Sabbath. Shake thy self from the dust, put on the garments of glory, O my people. (Through the Son of Jesse, the Bethlehemite, draw thou nigh unto my soul, redeem it.)" I was very anxious about my soul, because I wanted it redeemed.

I was the first-born of my mother, and was redeemed on the thirty-first day after my birth. My father redeemed me for five shekels (fifteen shillings). I wanted to be redeemed without money and without price, as the Scripture teaches us.

After service, I went into my study to search for this Redeemer. I went through many books in my quest for the Redeemer. I read the Nushaan, Talmud, Gromurrah-Rasha, also the Tragam and other books in great numbers. But I could not get my heart's desire. I could not ask any of my congregation to assist me in this matter. My thoughts ran to one, who was a converted Rabbi, Jacob Freshman, for whom my soul longed. So I chose the night, since it was so dangerous for an active Rabbi to go visiting an ex-Rabbi in the daytime. On my way as I was passing over Brooklyn Bridge, I met my old friend, the well-known Dwight L. Moody. He greeted me cordially, and inquiring of me why I was out at this hour of the night, I told him I was going to Pastor Freshman's house. He told me that Pastor Freshman was gone on a Mission, and would not be home for a few weeks. He said, "Rabbi, why are you not at home

enjoying the fruits of your table? Rabbi, you are in trouble and I know it. My spirit tells me you are a Nicodemus." "Moody, you never introduced me to him, who is he?" Then he shouted "Praise the Lord!" and danced. I said, "Please do not make a show of me." While on the bridge, he told me that he and Dr Rosswally at the Mission had been praying for my conversion. He said, "Rabbi, you should purchase a New Testament," which I immediately refused to do, on the ground that my Jewish brethren would tar and feather me or stone me to death, if they found it out. "I have a New Testament," said Moody, "will you read the first chapter of Matthew?" I argued that it would be very foolish for me to consider believing in this Jesus and Moody's Jesus. I kicked and struggled against it, and then came a day when, after coming to this wonderful Man of Nazareth, I made His acquaintance. Now I know Him better, I finally praise my God, and believe He is God in the flesh, and my true Redeemer and Saviour. I hated Him, and now I love Him. Jesus Christ is my Messiah. He is a Jew and I am a Jew also. He is the Lord of Hosts—my personal Redeemer. I cannot express with my lips the joy of my heart. He is my King. Yes, the "King of kings and, Lord of lords." He is God, Himself and I can praise my God.

I renounced all my pride and appeared at the bar of God, as a miserable sinner, looking only for mercy and not for rewards. All my faith, my hope, and my trust are built on God's precious promises. These cannot be better expressed than by His holy Words: "He

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



SOME OF THE JEWS EMPLOYED IN ABRAHAM'S VINEYARD.



was wounded for (my) transgressions, He was bruised for (my) iniquities; the chastisement of (my) peace was upon Him; and with His stripes (I) am healed" (Isaiah liii. 5).

Persecution swiftly followed. I was ousted—driven from home and position, cursed by the Jews and not understood by the Christians. Oh, how we Jews who accept the Lord Jesus Christ must suffer from our own people, but that could be easily endured if it were not for the unjust criticisms and unconscious persecutions by the so-called Christians, to whom we look for succour and comfort. As soon as a Jew gives his heart to the Lord, he also includes his life and his fortune. There is a fascination for a Jew in preaching the Gospel of Jesus Christ. I am not an exception. I love Israel and Judah, and I pray for them daily, and I love nothing better than to proclaim the Gospel of Jehovah-Jesus. Oh, that Christian people would realise what it means to have the Gospel preached to Jews. It means to have a blessing akin to everlasting life.

This is a copy of the letter my mother sent to me when I informed her of my conversion:

"PHILIP,

"You are no longer my son. We have buried you in effigy and now may the God of Abraham, Isaac, and Jacob strike you blind, deaf, and dumb, and damn your soul forever. You have left your father's religion and the synagogue for that impostor, Jesus, so now take your mother's curse.

JANE."

It took me three weeks before I could answer my mother's letter. I had the burden of the world upon me, so I took it to Jesus, the Lord, and laid it upon Him, and I replied as follows:

"Far away from home, my mother,
Daily will I pray for thee.

Why should I be cursed, my
mother?

Why such a message sent to me?
Once convinced of sin, my
mother;

I cried, and Jesus set me free.
I am happy now, my mother,
Christ, the Jew, has died for me.

Him you taught me to hate,
mother.

Him you still impostor call,
Died for me on Calv'ry, mother,
Died to save me from the Fall.

Let me lead you to Him, mother,
While I pray on bended knee,
'Jesus, now accept my mother,
Loving Jesus, set her free."

Be persuaded, dearest mother,
Do not now so hardened be.
Jesus Christ, the Jew's Messiah,
Surely died for you and me.
Can you spurn such mercy,
mother?

Can you turn away your face?
Come to Jesus, come, dearest
mother,

Fly, O fly to His embrace."

I give this story of how I came to Jesus Christ as my promised "Messiah of Israel." "I *know* that my Redeemer liveth." I know that my friends said to me, "How much do you get for saying you are converted to Christ?" They also said that it is a pity that this infatuation about Jesus Christ has taken possession of Rabl' Phillips. The charge of infatuation is true. Why should it not be so? After much searching and diligent examination of the "signs of the times" I have found in both the Old and the New Testaments a deep-rooted conviction that fills my whole soul that Christ Jesus is my Messiah, my God, and my Friend and Israel's Saviour, and the Saviour of

the world. In His person and in His work are to be found the Glory of Israel. As I began to turn over its leaves and read, I cannot express the impressions that I received from the Old and the New Testaments. I know that the half has never been told of the greatness and the power and the glory of my Redeemer, and the glory of the books through Jesus Christ that D. L. Moody gave me. It did the work for which it was given to me. It did me good like the sight of an old friend, who lays his dusty, travel-worn garments aside and appears in festal attire, or as a bridegroom in priestly robes or as a bride with her jewels. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah lii. 7).

This was the light that shone upon one of the New Testament, and now I understand that, as the God of our

fathers was in the bygone days when the cloud went before them by day and in the night a pillar of fire to show them the right way, so in our night of suffering, all unknown to me at that time, but now I know Christ Himself has gone before us to prepare the way of salvation and redemption. I thought that the New Testament was an impure source of pride, of weening, of selfishness, hatred, and the worst kind of violence, but as I opened it and read it I felt myself peculiarly and wonderfully taken possession of. I looked for thorns and gathered roses. I discovered pearls and not pebbles. Instead of death, I find life. Instead of a bondage life, I found salvation, resurrection and heavenly treasures. A storm of calamity and persecution soon burst over my head for preaching and testifying of the Messiahship of the Lord, Jehovah-Jesus Christ. Attacks were even being made to take my life.

Yours in Him and the Abrahamic Covenant,
Pastor P. PHILIPS.

"Ye have Made It . . ."

Sermon preached in St George's U.F. Church, Edinburgh,
on Sunday, 29th September 1929

By Dr. SLOANE COFFIN, New York.

"And Jesus taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it . . ."—MARK xi. 17.

"YE HAVE MADE IT"—What the leaders of the Jewish Church had made of it in the first century of our era does not much concern us this morning. There is a solemn finality in the verdict—"Ye have made it," "Your house is left unto you." Our thoughts to-day are not with any Church of the past, but with the Church of Scotland which is to be, at whose reunion we from daughter and sister churches are

come to rejoice, and to draw inspiration for like sorely needed reunions of Churches of Christ in our own lands. And Jesus' words remind us that in every generation the Church is ours to make. God has His ideal for it—"My house shall be . . ." He is ever present to help achieve it. But His purpose depends for its fulfilment or its thwarting upon us. We make it.

It is worth noticing, to begin with,

that our Lord was interested in the Church. Many would say that the event of this week is of little consequence to Him. He is pictured as a teacher who spread his faith in God and man, and was satisfied to win a few individuals to share his convictions. It is often insisted that He was no ecclesiastic, that organisation meant nothing to Him. All that mattered was the quality of men's lives, their trust in the Father, their love for His children. He never formed them into an institution. But this Churchless Christianity overlooks patent facts. Our Lord drew up no constitution for a Church, but a Church was already at hand, into whose fellowship He was born, of which He remained a loyal member, in whose synagogues and temples He worshipped, whose festivals He celebrated, in whose prayers and creeds He joined, although not every clause in them was satisfactory to His mind, in whose work He was ready to enlist. In Nazareth or Capernaum we find Him seeking out the synagogue—the centre of influence He thought most important to capture in order to mould the life of the community. In Jerusalem we see Him oftener in the temple than anywhere else. The final crisis of His career is brought on by His attempt to correct the abuses and improve the life of the Church in its central sanctuary. Of the Church of His own land and day, no less than of the spiritual Church of St Paul's thought, we may use that apostle's words: "Christ loved the Church, and gave Himself up for it."

One cannot be a thorough-going follower of Jesus and be indifferent to the Church. Many persons think that they can be disciples by themselves without regard to the institution which claims to represent Christ. But it is the organised Church which passes on the heritage of the devout generations, which supplies children with training in convictions and ideals, which provides men and women with inspiration and

guidance at all the successive stages in their lives, and which opens to them a chance to invest themselves to leaven their own land with the faith of Christ and to spread it through the missionary enterprise to the ends of the earth. No church may altogether suit any man or woman. If it does, it is to be hoped that he will stay out of it; for if he comes in he is likely to be a constant brake on progress. Our Lord was not wholly satisfied with the synagogue at Nazareth, where "as His custom was," He regularly attended. Think how dull He must have found the preaching of the Scribes; and how much of the service He must have felt out worn! But He agreed heartily with the great end for which the Church existed, and the elements in its teaching and worship in which He could cordially enter were vastly more important than the points with which He differed. He was no sectarian with a finicky conscience determined to have every item in the Church's witness satisfy Him before He would give it His allegiance. To Him the Church was the transmitter of the Spirit to which He owed the faith in which He had been nurtured: that debt He honoured. To Him the Church was a necessity for the cultivation of His own fullest life with God; and despite differences with those who ruled the synagogue and temple, He gladly worshipped at their side.

To Him the Church provided the chance to contribute His own spiritual gift; and synagogue and temple found Him ready to share His experience of God. Creditor to whom we owe the religious inheritance; aid to the devout life; channel to give our gift from God widest influence, and keep it flowing long after we are gone hence, part of the abiding spiritual life of our land and race—this the Church is to Christians.

The Church of His day found Jesus a troublesome member because of His criticisms of its leaders, of the products

of its missionary effort, of its accepted standards of a good life, of its over-emphasis on Sabbaths and fasts and tithes, and its woeful under-emphasis on justice and kindness and fidelity. And because He was provocative and disturbing, the congregation of Nazareth was enraged with Him, and the authorities at Jerusalem silenced Him in death.

The peril in the Church in every age is intolerance of the upsetting innovator. You in Scotland, and we in America, have made sorry blunders in our treatment of some of our God-sent prophets and scholars. A Christian Church, a Church with scope in it for Jesus of Nazareth, must safeguard the liberty of the unsettling critic. He may seem, and sometimes is, a fool; but even when tactless and unwise, he may be a messenger of God. See that we make the Church open-minded.

Again, let us notice that our Lord who saw God's presence everywhere called a Church edifice "My Father's house"; and let us notice particularly what He considered that structure's main function: "My house shall be called a house of *prayer*." That was not the current view of the chief purpose of the temple. It was a place where an elaborate ritual was carried on. There is not an allusion in the Gospels to our Lord's interest in that ritual. "I was with you daily in the temple *teaching*"—"My house shall be called a house of *prayer*"—these were His emphases.

We are in no mood to-day to criticise our brethren of the Roman or Greek or Anglican communions who insist that a symbolic ritual better meets the needs of the devout soul than the simple worship of our Presbyterian heritage. No doubt we have much to learn from them, and crave a yet more comprehensive reunion which shall set us side by side with them and all Christians in one visible Church. But our tradition has an emphasis we dare not minimise because it reflects the emphasis of our

Lord Himself. He deliberately passed over dozens of references in the Old Testament to ceremonies, and selected this quotation from a favourite prophet. Our contribution to the inclusive reunited Church of God's to-morrow is this emphasis on teaching and prayer as the main elements in worship.

And for ourselves to-day must we not stress "the house of prayer" as the principal character of the Church? Are there many in our congregations possessed of a vivid sense of fellowship with the Invisible—a connection supplying reinforcement and guidance from "beyond the flaming ramparts of the world?" There is much godless Christianity in our time, a Christianity which calls on men to adopt Jesus' attitude towards life, to walk in His ways with men, and to remold society after His conscience; but which says nothing of resources in the Unseen, and fails to furnish personal contact with One wiser, better and abler than man. A generation ago there were not a few in our churches of whom one spoke as God-fearing men and women. But how rarely that expression seems applicable to our contemporaries! God has faded into a vague mist on the spiritual horizon. He is a cloud not as big or as significant as a man's hand. And if this be so among our Church folk, is it surprising that men of letters tell us that in their circles it is assumed that the Deity of Biblical faith is non-existent, and that Humanists are offering a substitute for Biblical religion in which the word "God" is used for man's loftiest aspiration?

But how long will the Christian ethic survive the Christian faith? Are there not ominous signs on both sides of the Atlantic that Jesus is no longer held an authoritative Guide in human relations—in marriage, for example, not to mention industry or politics or international affairs in which He has scarcely ever been taken seriously even by His devotees. A godless Christianity cannot

survive. The word oftenest on Jesus' lips was "Father"; the quality in men on which He laid most stress was not love, but faith. If He could adjust men to God, He was confident that limitless results of love would inevitably ensue. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain."

The Church has an urgent task of teaching—teaching her members and the world what the Spirit of Christ demands in commerce and industry, in the relations of the races, in the home, in international affairs. It is a difficult task requiring, not only of public teachers but also of every Christian, constant thoughtfulness in the forming of opinions, in the earning and investing and spending of money, in the use of one's vote and influence as a citizen, in one's personal relations with people of all social stations. The Church must proclaim and illustrate genuine and recognisable Christian living. But this is Utopian, impossible, save as she brings home to men the reality of the living God, and makes them sure that "all things are possible to him that believeth."

Ours is a wistful age. At a recent Commencement at Harvard University one of our younger poets, the grandson of a distinguished Presbyterian minister in New York of a generation ago, read some verses, in which he said:—

Our faiths have fallen from us and left us bare;

The dream, fantastic and compassionate,

That like a veil of love and glory hung

Between us and the bitterness of things

Is lifted, and the universe has grown

Vaster and much more lonely. Nor shall

Thought—

Crying into the dark, and listening, listening—

Find any answer to her prayer: the night

Is soundless, and the starry mouths are sealed.

Men in such mood—and it is typical of hundreds in our universities—are

too depressed for robust and hardy adventure for a new earth wherein dwelleth Christian justice and friendliness. But they crave such a world, and crave assurance that it can be, and crave power to bring it to pass.

"Crying into the dark and listening, listening."

The Church's main mission is to bring them first-hand touch with God. That is her abiding task.

There is an old colonial house in the city of Trenton, New Jersey, built two centuries ago besides the Delaware River, and equipped with a water-wheel turned by steam. Originally that wheel was used to grind grain. The present occupant can more easily buy his flour, but he uses the wheel to generate electricity to light the house. The purposes for which men need inspiration vary from age to age; the Church has to adapt her ministries; but she must ever keep and supply empowering connection with the stream of God's Spirit. She must make her every congregation a home of prayer.

Again, this quotation from the prophet appealed to our Lord because of its inclusiveness—"a house of prayer for all nations." The money-changers whom He expelled were on hand to exchange the various currencies which pilgrims brought with them from many parts of the world for the prescribed shekel of the sanctuary. The leaders of the Church who leased them, the booths undoubtedly thought they were aiding religion. But it shocked Jesus. In part He was protesting against a system which derived profit from worshippers; but also He would dislike making these folk feel that their own currency was not sufficiently holy and must be turned into a particular coin. He hurled at the changers this hospitable ideal—a house of prayer for all.

There is always a danger that a Church, however nation-wide in its

scope, may become the possession of one class or of one type in the population. It is difficult to make the Church equally homelike to aristocrat and proletarian, to capitalist and socialist, to theological radical and theological conservative, to æsthetic and to the practical, to people who are mostly feeling and to the few who are largely head. Our Protestant Christianity has against it few more serious indictments than this—that in its congregations one rarely sees all elements in the surrounding community worshipping side by side. A class church cannot illustrate Christian brotherhood, nor discharge the ministry of reconciliation. St Paul saw in Christ the cohesive force in the universe and in human society. "In Him all hold together." Every Church should be the unifying factor in its community, binding in Christian comradeship folk of various temperaments and economic status and degrees of culture. A reunited Church of Scotland, embracing the overwhelming majority of the Christian population, has a unique opportunity to create in every neighbourhood, rural and urban, an inclusive spiritual fellowship. We in America find our appalling denominationalism dividing our Christian people along class lines and perpetuating and intensifying social divisions.

To render her congregations hospitable to all types of Christians, the Church must encourage them to keep adaptable, fitting their teaching, their worship, their social activities, to meet the needs of every element in the surrounding population. We must never ask any man to exchange his native currency—the forms of thought and feeling which bring God's truth and love home to him—for some traditional and conventional coin. And in a day when we confront a society prevalently pagan, and when we are making such meagre advances in winning for Christ huge sections of the people, the Church must

be far more adventurous. One experiment a year is surely the very least to ask of every congregation—one new effort to gain an untouched group or to provide inspirations for folk for whom the Gospel appears meaningless. We dare not complacently continue merely our existing public services and forms of work. To be sure whatever is helping folk to live as Christians must be maintained; but our urgent time cries out for a revision of current methods and for courage to attempt others for the sake of the multitudes that are without. We cannot expect a conventional Church to represent the pioneering Christ; and the Church misrepresents Him unless she is using imagination, ingenuity and ceaseless pains to become a house of prayer for all nations.

And once more look at the Figure who uses this hospitable quotation:—He has a scourge in His hand, driving some men out of the temple. Christ excludes as well as invites. If a Church is to embody the welcoming heart of God, her fellowship must be extremely uncomfortable for the unloving. It ought never to be a cheap and easy matter to belong to the Christian Church. Our Lord is hazarding His life to make that temple truly His Father's house. The Church must incarnate His redemptive passion. The ambition to unite as many as possible of Christ's followers in one Church must be accompanied with an insistence that they become really Christ's followers. An increase in numbers is doubtful progress, unless it be attended by an advance in fineness of Christian conscience and wholeness of Christian consecration. The eyes of all the Churches of Christendom are on the reunited Church of Scotland, and your example in unity will be effective to the extent this reunion is seen to enhance missionary fervour, evangelistic power, and genuine Christian living. We in other lands shall look confidently, know-

ing that the Scottish Church will not fail us.

And because the Church stands unequivocally for Christ's love, it should be difficult for outsiders within reach of her influence to drift into unloving ways. The Church will leaven even them with her Master's Spirit.

In a novel of a few years ago the principal character is called on to make renunciation after renunciation, and he does until he enlists the reader's sympathy and admiration. But a time comes when he revolts, declaring that he will give up no more, but will have what he wants out of life, no matter who suffers for it. He is in love with another man's wife, and persuades her to agree to leave her husband and run off with him to France. They set the date of their flight just before Easter, and on the day when they are to meet and start, a friend comes to the man and points out the wrong he is doing the woman's husband in wrecking his home. He concludes his plea by reminding him of the churches whose bells happen to be ringing for some special service in remembrance of our Lord's passion:—

"Through this week they have been

watching in those churches a supreme renouncement, the ultimate agony of giving up, the last triumph of utter loss. It is the banner of the Leader of the losing legion lifted up that the rest may follow after. Does that help at all? Have I said enough? Need I go on?"

And the man's voice, flat and dead, answered:—"You have said enough. You need not go on. You've shown that it can't be."

The life of a Christian Church should be a constant reminder to its country and to the world of Christ crucified, of a Love which renders unloving things impossible. They can't be.

"My house *shall* be called a house of prayer for all nations." That is God's purpose on which we may lay hold, assured of His almighty comradeship to accomplish it. But what verdict will the future historian pass on the Church in our generation? With our convictions and consecration, our sympathies and interests forming a sanctuary for God's presence in it, what will our children say we made it? What will the Lord of the Church say Whose Body it is—His voice to speak, His hands to reach out in redeeming friendship—what will He say to you and me: "Ye have made it"?

Union of the Scottish Churches

Sermon preached in St George's U.F. Church, Edinburgh,
on "Union" Sunday, 6th October 1929.

By Rev. Dr J. DOUGLAS ADAM

WE are too near to it to grasp fully the significance of what has taken place in Scotland during the past week. It will be difficult for many to realise that something greater than we know has transpired. For the moment, we have been held by the outward picturesque and moving spectacle of symbols of great spiritual

potentialities. The dreams and toil of many years and of many minds have suddenly crystallised into a definite national fact. The Church in this land has become homogeneous to a very remarkable degree. The Scottish Church has become many times more representative of the entire population than the Anglican Church in England. And

the great consummation of last week is not a criticism upon Scottish Church history in the nineteenth century ; it is the transfiguration of it.

Everything great in the past is conserved for a still greater witness. For this union is IN ORDER TO become a more effective channel for the achievement of the plans and purposes of Christ our Lord. Christ holds in His own heart and mind the Divine programme for the renewal of the world. He is not merely a sacred memory. He is a militant Presence seeking to maintain the initiative in the prosecution of His campaign for the coming of the Kingdom of God on this planet. And a United Church yields to Him a more effective right-of-way into the national and world situation. Christ seeks to make terminal connections with the concrete realities in the world as it is, through His Church. Through His Church He seeks to reach people just where they are. And if a United Church is to be the means by which He shall reach individuals and society, then the primary, and momentous, need of the hour must be for the Church to get Christ's vision of the situation. Christ seeks to look through our eyes into the very heart of the fundamental needs of mankind. In the days of His flesh He made the supreme and ultimate diagnosis of the human condition and need, and answered it. Unity, order, dignity, beauty, the form of sound words, are great things, but they become cold and ghastly as death, unless they are possessed by the Presence of the living Christ Himself. Christ seeks to dominate the entire outlook of His Church. He refuses to be used, He insists upon using His Church. He is the true vine, we are the branches.

And His first attitude towards men was, and is, to exactly interpret their condition and need. And the Church as the body of Christ is summoned by

Him to express His vision of the human situation to give it the supreme place, as the Church works in His name. What, then, did Christ see in lives, and what would He have His Church see ?

1. *He saw young life seeking Him.*

He interpreted youthful longings, aspirations, perplexities. He handled the youthful situation in an entirely different way from His disciples, for He saw exactly where they stood. While the disciples could not understand youth is the world's fresh start. How far have we in our time penetrated into Christ's vision of the yearnings of adolescent lives ? Have we not often fed the mind of youth upon baptized archæology, when the real craving was for a sense of God's presence, His forgiveness, His guidance ? Are there not multitudes of young people who think there is nothing in Christianity for them, because when they have hungered for actual spiritual bread, they have been given the stones of cold, formal information, without any definite relation to their deepest inner needs.

Christ is surely calling a United Church to bring the youth of Scotland to Him. He challenges His Church to learn to diagnose the condition and aspiration of youthful lives. If medical science can approximately get at the physical conditions from superficial symptoms, it is equally the task of the Church to know what are the actual difficulties in the inner life of young people. To inform parents of the great potentialities which are fermenting within the souls of their children. There is a whole realm of spiritual perplexity at work in the lives of the young of which most parents are entirely unaware. The spirit of God is moving upon the souls of countless thousands of young people whose lives we interpret only on the surface. Spiritual

opportunities are missed because we are unaware of the perplexities which are keenly felt in the deep places of sensitive and silent young lives, in their quest for God.

2. *The vision of Christ penetrated to what was deeper in men than hardness and the pursuit of material things.* We need a renewal of our vision of the condition and need of mature lives. It is perfectly true that a hard upper crust forms upon lives which are given up wholly to this present world. And in that condition they are cut off from their deeper selves. But Christ saw beneath the hardness and the waywardness of men. He saw into the molten depths of the human soul. He knew that the hard superficial layers of spiritual indifference could be broken through, and when broken, men became aware that God had set eternity in their hearts. No man is far from his deeper self. The distance from material triviality to profound inner seriousness is not far. Some form of crisis may swiftly bring a life from superficial cravings, and outlook, down into the profundities.

We need Christ's vision of the inner situation. He is seeking in and through His Church to break through the surface life of men, into the innermost zone of human consciousness, where God is felt to be very near, and where man yearns for eternal reality.

The Challenge of Christ, and of the world, is upon the Church to break into the depths of human nature. To be undismayed by the blatant pursuit of the things of this passing world. For there is that in every life which, when it is reached and roused, can pour contempt upon the whole range of the cravings of the baser self. Christ can rouse human nature to scorn its own folly. It is all a question of Christ getting an entirely free hand through His Church. For His power is the

counterpart of His vision. What He sees to be necessary He can achieve. He has pledged Himself to achieve it through a believing Church, through a Church which keeps the bond with Him, and with one another through abiding personal humility and faith. It is individual self-consciousness and self-assertion which arrest the current of Divine power through the Church as it seeks to move towards its task in human souls.

But the power is in the Church, and the world shall be aware of it, if we maintain the great inner loyalties to Him and to one another.

The solemn obligation is upon every one of us to walk in fidelity with the Church as she moves unitedly towards the national and world situation. Christ's power becomes effective through the unity of the spirit in the bond of peace. And it is this manifestation of spiritual power which is the Church's fundamental contribution to social order and progress.

No system or form of social order dare ignore the place of spiritual power, for it gives a soul to the entire social fabric. There is an economic and social implication in renewed lives which has no substitute. And the Spirit of Christ is in our midst. His Spirit does not require to come down out of the eternal. He is here now. He waits for the Church to give His Presence conductivity, as a copper wire gives conductivity to electrical current. If we live under the spell of Christ's vision and power, and in self-effacing fellowship with one another, we thereby make a spiritual contribution which is fundamental to the nation's life. In that attitude Christ has promised to do His greater works in and through His Church in Scotland.

This Union of the Churches must be triumphantly vindicated. It must dispel apathy, and it must disarm criticism, it must make great things come

to pass. But the only thing that shall spiritually vindicate the union is an increase of Christ's vision and power in the worship, and work of the Church. A larger realisation that this unity has given Christ a more effective opportunity to bless His people, to reach the careless, to sanctify the life of the nation

and to increasingly spread His Gospel to the ends of the earth.

And to make this vindication of the Union a fact, evident to the whole world, requires that we all give ourselves up anew to our Lord, and in glad self-effacing fellowship and service in our United Church.

Athe

By SI TANNHAUSER

[Through the kindness of the Rev. G. L. Kieffer, Statistician of the U.L.C., we are able to bring to the attention of our readers the following remarkable poem by Si Tannhauser, Jewish Station-master of Springfield. "Athe" is not only a production of haunting beauty, but the outcry of despairing helplessness from a storm-tossed Jewish soul.—EDITOR.]

WE'VE torn the perils from the sky,
The secrets from the sod,
We've chained the lightning to
our wheel,
And called the Man-Thing God.
On heights we stand, while at our feet
We watch the storm clouds roll;
But, oh, Thou thorn-crowned Nazarene,
Have mercy on our soul.

I have no God to call my own,
No Saviour hears my prayer,
No kind Redeemer claims my soul,
Its blackened sins to bear.
There are no Hands to lift me up,
No wings on which to soar,
There's only me, there's only me,
Just me, and nothing more.

My zero hour of despair
Is mine, and mine alone;
All mine the darkness of the pit,
The glory of the throne,
All mine, my life, to make or mar,
To conquer or to fail,
And none but me own equity
Where I, myself, break trail.

Through trackless seas I plough my way,
By nameless stars I steer,
A broken rudder keeps my course,
My mates are Doubt and Fear,
No Pilot guides my chartless drift,
No Compass holds me true,
Oh, Captain of the portless ship,
Have mercy on the crew!

There is no Fountain filled with blood
To wash my sins away,
There is no Comforter by night,
No shadowed Rock by day;
I wander through the Desert land
Where shapes affrighted stroll,
And, Thou, oh, Thou, who knowst me
not,
Have mercy on my soul.

There is no Face in pity bent
When by the way I fall,
No anxious, loving Shepherd comes
In answer to my call,
There are no tender eyes to seek,
No gentle arms to hold,
No nail-pierced hands to take me up
And bring me to the fold.

And when on naked, bleeding feet
To Calvary I go,
And stagger, crushed, beneath the Cross,
There's none to heed or know ;
There's none to lift the cruel weight,
There's none to even share,
Oh, Thou, who climbed the Hill before,
Look down and help me bear.

Oh, Thou, who feared, yet drained the
cup
Of valed Gethsemane,
Who hung from torn and bleeding palms,
And died, like that, for me, .

Oh, Thou, if Thou canst understand,
Forgive, forgive, atone,
Unto my outcast soul that drifts
Alone, alone, alone.

By Scales that weight the Universe,
By Rule that measures Time,
By Law that knows no compromise
With Blood, not Love, nor Rhyme,
By Lead that plumbs the spaceless
void,
By Reason's shackles rive,
Oh, Thou, Oh, Thou, whom we deny,
Have mercy and forgive.

From the *Hebrew Lutheran*.

Christ and the Jewish World

By Rev. J. MACDONALD WEBSTER, D.D.

EVERYONE will admit that large sections of our Church membership are lethargic, prejudiced, even scornful regarding the subject of Missions to Jews. To plead for this cause often calls forth contempt and hostility. Yet, if we seriously contemplate the question of Christ and the Jewish World, we are confronted with a whole series of ideas, factors, reasons which should stir us to passionate fervour to win Christ's own for His Kingdom.

There is the argument of need—one of the nations without knowledge of the saving grace of Jesus Christ. There is the argument of gratitude—the debt we owe to the Jewish people for the highest we possess. There is the argument of honest reparation—an appeal to our conscience, the claim of the Jew against us for humane and Christian treatment in requital for the evils, inequities, persecutions of ages. There is the argument of self-defence—a people able, virile, persistent, gaining in power and influence,

but non-Christian, menacing many of our cherished ideals. There is the argument of the open door—access almost everywhere amongst them for the missionary of the Cross. There is the argument of hope—the abounding success of Jewish Missions and the serious consideration now given by masses of Jews to the claims of Jesus. There is the argument of Holy Scripture—the command of our Lord which should be quick as fire in the heart of the Church.

Look at some of the facts bearing upon a few of the elements in this subject.

1. *Our Debt*.—It is almost impossible to overstate what we owe to the Jews—all we know of a God of mercy, truth, love; the Scriptures which reveal Him; the prophetic zeal for righteousness and holiness, giving mankind the highest ideal of endeavour and attainment; the Psalms which form the most sacred song of our sanctuaries and bring balm to

every burdened soul that keeps a tryst with God; the Gospel of grace, the Apostles, the Church, the Christ Himself.

In spite of generations of ill-will and hatred and heart-breaking misunderstanding, we cannot forget that the Jews are Christ's brethren in the flesh. Of them was He born, among them did He labour, from them He chose His friends. It was they who gave Him to us, our Saviour and Lord.

To me it seems that all this makes an appeal without limit—the fact that He was, on the human side, the product of the ancient people of God, and this, therefore, speaks to us of a debt we owe to the race that more than any has made us what we are. But it also seems to me that the mind and the conscience of our Church members are not awake to the debt they owe. Perhaps this is so because our ministers are not declaring the whole counsel of God. We ought to lay more seriously on our people's heart and on our own heart this burden of debt and the cause of the Gospel among them who cannot but be near to Christ's own heart.

2. *The Open Door*.—But our people ask: What's the use? Did not the Jews reject their opportunity? Are not Jewish Missions a hopeless business anyway? I have heard a Divinity professor declare that right down since the days of the Apostle Paul the Jews have been inaccessible to Christian teaching! How little he knew! How little our Church members know! Set over against their incorrect conceptions the declaration of the great Zionist, Dr. Ruppín, who, in his work *The Jews of To-day*, states that the Jews would have numbered millions and tens of millions more than they do, but for the continuous accessions to Christianity. I prefer on such a question the Jewish investigator to the theoretic Divinity professor.

Ruppín wrote before the Great War, but, if we turn to times more recent, we

have only confirmation of his conclusions. The effects of the War on the Jews are almost incalculable; the situation, however, may be put briefly in the words—the people are free. They are at last out of the thralldom of political oppression and they are rapidly moving out of the bondage of rabbinical superstition. The old Ghetto has gone. Strong drift from the Synagogue has set in. The Jew is not only rejoicing in his liberty, he claims the right to exercise it—liberty of thought and liberty of action.

So you find masses of them mingling to-day with Gentiles in a common life. Vast intellectual and spiritual changes sweep over them. They come for the first time into contact with life other than their own. They pour into our universities. They seek new knowledge, they become acquainted with scientific discovery, they study new political theories, they are overwhelmed with new views of the universe and they declare that Judaism has been found wanting and that re-orientation in relation to the articles of faith has become a necessity for them.

Accordingly, they turn to the Bible, to books about it, to those who expound it. The reports of the Bible Societies show how Jews are seeking the Word, and these reports are wiping out the old jibe that Christianity cannot reach the Jew. The missionaries in Eastern Europe and elsewhere tell us that they are swamped by inquirers. Under the new urge, by the reading of Klausner's *Life of Jesus* and other such works, Jesus has become the most discussed personality in Jewish homes. Leading Jewish thinkers write and speak of Him in highest terms, and their statements are seized upon and brooded over by young Jewry. This, for example, from Claude G. Montefiore:

"I cannot conceive that a time will come when the figure of Jesus will no

longer be a star of the first magnitude in the spiritual heavens."

Or this from a New Jersey Rabbi:

"There is a right and a false way in life. The right way is narrow and leads to eternal life. That is the way which Jesus went."

Or this from a Hungarian Jewish novelist, *Gustáv László*, writing in the London *Morning Post*:—

"In the hearts and minds of many men, ordinary men like myself, traders, men of affairs, the fact that Christ is the only leader who can take us anywhere worth going to is coming to new recognition."

Many Jewish Rabbis preach from the New Testament. Jewish professors commend it. Jewish teachers use it as a text-book. Missions have sown the seed, and now they reap. In Hungary, during the past dozen years, tens of thousands of Jews have joined the Christian Church—the Reformed Church of Budapest alone has over 3000 Jewish converts in its membership. In Vienna similar results are recorded. In Poland, the missionaries have no longer to seek the Jews—they seek the missionaries, and in that land an association has been formed with a membership of 15,000 Jews, who accept the deity of Jesus Christ. In Palestine the Jewish Colonists invite the missionaries for week-ends to tell them the story of the Man of Nazareth, the greatest Teacher whom Jewry ever produced.

Why go on? Is it not sufficient already to show the open door? The fall of the walls of the old cribbing, confining Ghetto, letting the Jew out into new life and liberty, lets the missionary in with his message of salvation. Here, then, is opportunity for the Church, an opportunity to guide the people of the Book on the way of life.

Here is the Church's great God-given chance, the opportunity for which our fathers longed and prayed and laboured. If the Church misses this chance, I make bold to say she will bring judgment upon herself.

3. *Strategy*.—For the Church is faced not only by opportunity, but by a challenge as well, and as a matter of missionary strategy and in very self-defence she should act, pouring her best and her ablest workers into this field which is ripe unto harvest. May I explain?

The War has had other effects besides those indicated. It will be realized that the whole status of the Jew has been altered. As already stated, he has obtained his freedom, but freedom may be wrongly used. It is not commonly realized that, for a far greater number than the totality of those turning to Jesus, faith has gone entirely; nationality is being exalted to the position of a religion; materialistic conceptions dominate the majority of those who have found their liberty. The drift from the Synagogue is not all a movement to Christianity, in a greater degree it is a swing-over to atheism and to secularism, and everywhere you have Jews of no religion at all rising to power—in finance, politics, statecraft, law, science, art, philosophy, education, commerce, industry, literature, the press: in these spheres they exercise power and influence out of all proportion to their numbers—their astuteness, their ability, their adaptability, versatility, persistence, tenacity being applied to mould the thought and public opinion of the world. It is non-Christian power, often anti-Christian, wielded in the heart of Christian civilization. You see the issue, I am sure. What will it profit though you evangelize the whole earth, if you leave untouched by the Gospel such a force as this working its will at the life-centres of Christianity?

You will recall the finding of the

Jerusalem Council, held last year: the greatest enemy of Foreign Missions to-day is not heathenism, paganism, Buddhism, or Mohammedanism; it is secularism. Is it needful to point out the great part played by the Jewish leaven in our modern secularization? It streams forth from one of your American Universities, it tinges many others, it colours the Zionists of Palestine, it wells up in life and politics in European lands. Here then is the menace—the worship of the Sunday and the Christian concept of life for the week-day alike are threatened. Leave this Jewish secularism alone, and all that the Church stands for is endangered, her work at home made harder, her ability to go to the ends of the earth curtailed.

Without question a subtle and yet powerful danger to our home-base situation lies in the presence of these millions of Jews,—unbelieving, irreligious, unevangelized Jews at our doors, penetrating life at all angles in Europe and America with the secularist idea,—and I claim that true Christian strategy demands the whole-hearted attention of the Church to the conversion of the Jews. Our very self-defence requires it. But give them the Evangel, and you overcome by giving the right ideal of life; and if you win this people, as they can be won, we have the world's greatest on our side instead of against us. This, however, will not be accomplished by temporizing, or by sentiment, or by the watered-down methods of what is known as "good-will." The only good-will the Church can acknowledge in such a matter is the will of Christ for men's redemption. It cost Him the Cross, and any standard lower than the definite teaching of the Cross is futile imagination, a betrayal of our Lord. Therefore, let mere emotion go, let attempts to mix oil and water cease, let the appeal of strategy and courage have place in every far-sighted, long-headed, thinking Christian.

Wise men will understand to what I refer.

4. *The Command of Christ.*—Finally, above and behind all other reasons for Jewish evangelization stands the command of our Lord, the argument of Holy Scripture, the example of the Apostles. It may be the weight of these considerations has become obscure; certain views of prophecy may have alienated the minds of Church leaders; sentiment may have been allowed to rule to such a degree that Missions to Jews have become an object of derision. But that can only be because the Church has failed to keep reality before her, to grip this problem, and to keep it in line with other aspects of her great missionary business. The plea arising from Scripture, however, may not be ignored, and we cannot doubt that the realization of the Kingdom of God is deeply involved in the ingathering of the Jews. In the last resort, it is not a question whether Missions to Jews are expedient, or necessary, or successful: what should count is the Master's will if we be loyal to Him, and by His life and love and passion and death and resurrection He has sent us with His message of salvation to His own kinsmen in the flesh.

Moreover, the Apostles, including St. Paul, the missionary to the Gentiles, made it their unvarying practice to go to them—whether they went to Antioch, or Iconium, or Macedonia, or Rome. Officials may have rejected their testimony, but the common people heard it gladly, and they made the first Christian Church. It is foolishness to say the Jews rejected Jesus—the majority never heard of Him, but those who did made the Church, and so proved that the Gospel is the power of God unto salvation to the Jew. We will therefore do well in our missionary policy to give more heed to the apostolic method. We will do well to follow more closely the divine order of Missions. Thereby we will

hasten the coming of the Kingdom and the perfecting of human society. So will we set Christ's own people on the way to fulfil their calling—the winning of the nations to the allegiance of the one and only true God. For, brought into living contact with the Christ, they will—ashamed and humbled for their unfruitful past—go out to proclaim, with Pauline experience, devotion, and fer-

vour, the unsearchable riches of Christ to the regions beyond, and to bring to them who still sit in darkness that "life from the dead" for which the Church hopes and yearns and prays.*

[Address delivered at the Thirteenth General Council of the Alliance of the Reformed Churches holding the Presbyterian System, Boston, Massachusetts, June 1929.]

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.

OUR NEEDS.

Help is solicited for the following objects :—

1. THE GENERAL FUND.
2. EDUCATION (of Hebrew Christians for the Ministry and Mission Field).
3. LITERATURE.
4. RELIEF (of Hebrew Christians in distress in Central and Eastern Europe, and in Palestine).
5. FUNDS are urgently required for the maintenance and extension of the Abraham's Vineyard Property at Jerusalem, Palestine.
6. THE BUILDING FUND (To enable us to acquire suitable premises for Headquarters of the I.H.C.A.
7. INDUSTRIAL HOMES (to train Hebrew Christians in various trades, and thus to enable them to become self-supporting citizens).

All Donations and Subscriptions to be sent to the PRESIDENT, Sir LEON LEVISON, 9 ALBERT TERRACE, EDINBURGH, and Donors are kindly requested to state clearly to which of the above schemes their gifts are to be allocated.