

The
Jewish Missionary Herald:

“ A RECORD OF THE WORK OF
THE BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.”

NEW SERIES. VOLUME 89.

1934.

EDITED BY THE
REV. FRANK J. EXLEY.

“ *God is able to graff them in again.*”—ROM. XI. 23.

“ *What shall the receiving of them be but life from the dead ?* ”—ROM. XI. 15.

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GOD IS ABLE TO GRAFT THEM IN AGAIN

THE JEWISH Missionary Herald

AND RECORD OF THE BRITISH SOCIETY

FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

EDITED BY THE REV. FRANK J. EXLEY

No. 411.
New Series.

JANUARY.

89th Year

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THE BUSH WAS NOT CONSUMED.

I HAD PLANTED THEE A NOBLE VINE



The British Society for the Propagation of the Gospel among the Jews,

9, GREAT JAMES STREET, BEDFORD ROW, W.C. 1.
(FOUNDED NOVEMBER 7th, 1842.)

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OUR NEW YEAR PRAYER MEETING

will be held on

MONDAY, JANUARY 1st, 1934, at 3 p.m.

at 12, Bateman Street, Soho, W.
(Nearest Station—Tottenham Court Road.)

Chairman :: :: :: **HENRY N. PHILCOX, Esq.**
Speaker :: :: :: **Rev. J. CHALMERS LYON.**

Let us begin the New Year with Prayer for Israel.

“To the Jew First.”

The Jewish Missionary Herald.



JANUARY, 1934.

1934.

A New Year's Message from the Chairman of Committee.

GO FORWARD.

*"Here we raise our Eben-ezer,
Hither by Thine help we've come."*

THIS may well be our song of thanksgiving as we look back over the past year; and God's goodness to us in the past is surely a call to us for a courageous advance in 1934. This call seems to me specially to come as to two sections of our work.

We have for a long time been conscious of the inadequacy and unsuitability of our Mission premises in Haifa for the great work which, in spite of every hindrance, God is enabling us to do there, and which He is crowning with such blessing. The opening of the Harbour, and the commercial developments which will follow, will make Haifa assuredly the most important Asiatic port on the Mediterranean. This means for us increased opportunity and responsibility. In one direction we shall be in some measure prepared for the future by the appointment of Mr. Plotke, recently announced in *The Missionary Herald*.

But surely God is saying to us, "Arise and build."

But while the work in the Holy Land not unnaturally makes a strong appeal to many, and must be advanced, the need of our Mission in Poland is urgent also. A large part of the country is allocated to us as our exclusive field, and the recent visit of Mr. Exley and myself to Warsaw and Cracow has led to a re-organisation of our staff and the acquisition of premises which will provide a much needed definite centre for our efforts. This will now, we hope, enable us in ways that have hitherto been impracticable, to reach the many Hebrew students in the great Cracow University, as well as many other classes of Jews which have been so far scarcely touched, while the present colportage and other work, in the support of which the Lady Helpers' League has so full a share, will still be maintained.

One is tempted to write of our other fields—one's heart goes out to Mr. Neumann labouring so courageously in Vienna—but one is content to give this call to the more pressing of our problems, assured that those who care for Israel and Israel's Messiah, will, constrained by the love of Him Who gave Himself for them, seek, by prayer and in every other way possible to us, to meet the deep spiritual need of Israel. "For if the fall of Israel is the riches of the Gentiles, how much more their fulness."

HENRY N. PHILCOX.

NOTES BY THE SECRETARY.

Topics for Thanksgiving.

LET US GIVE THANKS—

For God's assurance that our times are in His hand, and for the daily grace that is given to meet daily needs.

For the success attending the anniversary of our Manchester Mission, and for Pastor Lipschutz' twenty-one years of faithful service.

For lovers of Israel whose gifts and prayer cheer and encourage us.

Subjects for Prayer.

LET US PRAY—

That the new year may begin with a time of great blessing as we gather to pray for God's ancient people, and that the spirit of grace and supplication may be poured on all who attend the meetings of the Universal Week of Prayer.

For our workers on the Continent of Europe, that in these days when anti-Semitism makes their work more difficult they may be the more conscious of the Holy Spirit's aid.

For Mr. Lloyd as he begins deputation work, that in the consciousness of the Lord's presence with him he may find rest of heart in his service for Israel, and for the Divine blessing on all the deputation work of the Society.

That the new centre for our work in Poland may be a place of vision and revelation of Jesus Christ to many, and that Mr. Lindzin may be brought happily through the operation that has become necessary.

BLESS THOU THE YEAR.

*O tender Christ, bless Thou this year !
Bless Thou its dawn, and bless
Its noontide and its evening, Lord !
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of Thy glory, King of kings,
The half not yet is told !*

—MARY D. BRINE.

A Happy New Year. It is a privilege to greet, at the beginning of another year, the many lovers of Israel and friends of our Society who are readers of our magazine, and to wish for them God's choicest blessing in the days that lie ahead. We look back to remember His loving kindness, for, like Joshua, as he surveyed the way by which God had led him and his people, we can say, "Not one thing hath failed of all the good things which the Lord our God spake concerning us"; and we look forward in the confident assurance that the experience of the past will be repeated as we confront the duties and demands of the new year. May the same glad consciousness be in the hearts of all our friends. In not a few instances they have become personal friends, though in some cases we have never met them face to face; they share their troubles with us, and we count it a privilege to enter into their experience and to remember their needs at the Throne of Grace. In like manner we know that many of them are seeking God's blessing upon the Society that we love, upon the Jews among whom we labour, upon our fellow-workers and upon ourselves. Blessed, indeed, is "the tie that binds" the hearts of those who are united in their love to the Saviour and His cause and Kingdom. May He be glorified in the service that He makes possible to us this year, and when the record of the year closes may it again be written, "A great multitude of the Jews believed."

Our New Year Prayer Meeting. We hope to follow once again our happy custom of meeting for prayer on the first day of the year at the Wingate M'Cheyne Memorial Mission, 12, Bateman Street, Soho, and trust that many of our London friends may be able to join us as we seek God's blessing on His beloved people. The meeting is to take place at 3 o'clock, under the presidency of Mr. Henry N. Philcox, Chairman of Committee and Treasurer of the Society, whose message on the preceding page will be read with interest. The speaker will be Rev. J. Chalmers Lyon, who has so often been used by God to give us a heartening word

at the beginning of the year. But the main business of the meeting will be prayer. We have much to thank God for, and much upon which we desire to seek His blessing. We shall welcome all who can be with us, but we seek also the fellowship in prayer for Israel of those who, by reason of distance or infirmity, will be debarred from joining us.

We have received from the **The Week of Prayer.** General Secretary of the World's Evangelical Alliance, some arresting information concerning the arrangements for the Universal Week of Prayer, which always commences on the first Sunday of each new year, and will therefore take place from Sunday, January 7th, to Sunday, January 14th, 1934. The organisation of the Week of Prayer, which is truly universal as its name implies, is a task involving months of careful attention to details which concern hundreds of different countries, all making use of the same topics for prayer, which have to be prepared and supplied in their numerous languages and dialects. For 1934 a new interest and impetus is abroad in the arrangements that have been made, and co-operation is assured beyond any attainments of previous years. Every Rural Dean of the Church of England has been specially written to, that the co-operation, as far as possible, of the clergy of the Church of England may be assured. Dr. S. W. Hughes, the General Secretary of the National Council of Evangelical Free Churches, has personally addressed a letter to every Secretary of the local Free Church Councils urging upon them co-operation with the World's Evangelical Alliance in their meetings. The arrangements for the Central London meetings, which are held daily from 12 to 1, are as follows: Monday, January 8th, at the Central Hall, Westminster, S.W.; Tuesday, the Moravian Chapel, Fetter Lane E.C.; Wednesday, Livingstone Hall, L.M.S., 48, Broadway, Westminster, S.W.; Thursday, Church Missionary Society, Salisbury Square, Fleet Street, W.C.; Friday, the British and Foreign Bible Society, 146, Queen Victoria Street, E.C.; and Saturday, the World's Evangelical Alliance, 19, Russell Square, W.C. Another

interesting feature is that on the last day of the year, December 31st, the General Secretary, Mr. H. M. Gooch, hopes to broadcast a message and world-call for personal co-operation during the Week of Prayer. We trust that from these meetings for prayer helpful influence may go out to the ends of the earth, and that the Redeemer's kingdom may be extended in the hearts of many as the result of the believing prayer of His people.

It will be remembered that we were able to announce, a few months ago, that during the first three months of 1934 we were to have the co-operation of Mr. Ernest Lloyd in our deputation work. He is a young Hebrew Christian who has just finished his training in the All Nations Bible College, and of whom Principal Curr writes in warm commendation. He will be visiting a considerable number of our auxiliaries during this period, and will, we know, welcome the prayer of our friends that he may be made sufficient for the important duties that lie before him. He has a great love for his people, and shares the Apostle's longing for their salvation. During the same period our good friend Rev. A. W. Payne is also continuing the kindly service in deputation that he has given us in recent months. We trust that many may be led to take a deeper interest in the evangelisation of the Jews because of the visits of these servants of Christ, and that those who already bear this cause upon their hearts may be strengthened in their allegiance by the messages that are brought to them.

It is too early yet to be able to give details concerning our new mission centre in Cracow, but we are thankful for the provision that is thus being made for the more effective carrying-on of our missionary work. The need for the furnishing of the mission house, to which reference was made in our last number, still demands attention, and we shall be grateful for the special gifts of those who feel that they would like to have a share in establishing the Barraclough Memorial Mission. We

were sorry to learn from a recent letter from Mr. Buksbazen, that Mr. Lindzin, the Lady Helpers' League colporteur, has been unwell for some time, and it is now discovered that he will require an operation, for which he will need to go to Warsaw, or possibly to Vienna, and will therefore be absent from his work for some time. We trust that the operation may be completely successful, and seek prayer for God's blessing upon him and upon all the work in Poland.

— :: —

I DID NOT KNOW.

I DID not know the path lay through a wood,

Where the dark boughs in wild confusion met,

And ghostly shadows stalked on either side

Keeping grim company with me ; and yet I knew One went before, whose bleeding hands

Held back the sharpest thorns along the way,

And whilst my gaze on those dear hands was fixed,

The shadows melted into brightest day.

I did not know the road led up a hill, Rock-bounded, boulder-strewn, and swept with cloud,

Hiding my outlook as I struggled on Through the cold mists, which ever did enshroud ;

And yet I knew One went ahead of me, Whose bleeding feet the sharpest stones had torn,

And whilst my gaze on those dear feet was fixed,

I saw no clouds, and all was clearest morn.

I did not know a cross the summit crowned In bleakest solitude, and blackest night.

Where earth receded, and the very heavens Were blotted out, whilst Death enforced his might.

But this I knew, One hung with bleeding side

And thorn-crowned head on that dire cross for me,

And whilst my gaze on that dear Form was fixed,

My heart was lost in Love's immensity.

Oh ! blessed me ! it were indeed worth while

Though the path lay through scenes more darkly set,

To follow after Thee, since all the way Thy love and care smooth out life's jar and fret.

Since I have seen those wounded Hands and Feet,

That thorn-pierced brow and gentle side sword-riven,

What can I do but follow ever on

To that dear Home where Thou art all my Heaven.

F. WILES.

A MAN BEARING AN EARTHEN-WARE JAR OF WATER.

—*Luke xxii. 10.*

By the Rev. W. M. Christie, D.D.

(*Mount Carmel Bible School, Haifa.*)

QUITE a number of interesting questions associate themselves with that seemingly incidental description of the man to be met. Every passer-by would observe that he was doing "a woman's work," and there would be smiles and joking questions asked at his expense. "A woman's work." That is just what the man in the Orient will not do. It demeans and belittles him, and however loyal he may be to his employer, he draws the line there. What, then, must have been the relationship between master and man if "the goodman of the house" could ask, this service, or if the servant, on his own initiative, would venture to carry water for the household use?

It is quite true that the women were all extremely busy that day in the final preparations for the coming Feast. But on the other hand, there was no call to bring water from outside. It was the 6th of April, and the rainy season was closing. All the cisterns in Jerusalem would be full of "water from heaven," and there was nothing so desirable to be got anywhere. The whole procedure seems unnecessary and absurd, but we think the picture has a story to tell.

Whence, then, had that man brought the water? An answer to that question will bring light. Peter and John, coming from Bethany, were to meet him just inside the city. It was not a case of his going one way and their going another. The word means rather "to encounter or join in with," and through the city they were to follow him. He, too, had been outside, and had entered, as they did, by the eastern Sheep Gate, now called Stephen's Gate. Now there was only one place outside of that gate where water could be got,—at Jerusalem's solitary spring, that of Siloam, known in the Old Testament as Shiloach. There, then, the man had drawn his jar of water.

From the story of that spring, too, we may learn something of the thoughts of master and man. The natural platform just alongside had been the "crowning place" of Judah's kings (II Kings i. 33), and with it were linked memories of David and Solomon. It was there, too, that Isaiah had announced to Ahaz the coming of the Virgin's Son, Immanuel; while that same water, led into the city through the hill by Hezekiah, and gathered into the great pool of Siloam, had meant "salvation to the city." And in memory of these associations there was the annual festival of the "Joy of the Water Drawing," during the first seven days of the Feast of Tabernacles. A priestly procession on each of these days passed from the Temple to the source of the spring, drew water and returned. It was then mingled with wine and poured over altar and the temple court, while the company chanted (Isaiah xii.) of "drawing water with joy from the wells of salvation."

And this leads us to Christ. He had been present at the "Tabernacles" of the past year, and shared in the ceremonial of "the last, the great day" (John vii. 37). Think of that day. It was the 19th of October, the rains had not yet come, they were praying on that very day for rain. The ceremony of "water drawing," continued for seven days, was omitted that day, and there was a general thirst and weariness, and a felt want, and at that very moment Christ presented Himself, "If any man thirst, let him come unto Me, and drink." And further-

more, it was just three months ago that Christ had sent the man that was born blind (John ix. 6) to wash in the Pool of Siloam, and he had returned seeing. With these waters were associated kingdom, Immanuel, salvation, joy, refreshment and light.

Now when we consider that all these things must have been known to both master and man, we can understand something of the mentality that considered the bringing of "the waters of Shiloah" into their Passover Feast. The hearts of these men were linked with thoughts of "the kingdom," of Israel's Messianic Hope, and ultimately with Christ Himself. There may have been an element of sentiment or superstition in the seeking this particular water, but at the worst there is something more in a devout and reverent sentiment than in a learned critical unbelief. These men were "seekers," and as such Christ could deal with them and use them in His service. He, too, was a Seeker, "He came to seek and to save," and where there is seeking from both ends there is right early the joy of finding.

Consider now the jar of water. In old Palestine such a jar of water cost a halfpenny. And what became of the water? We can well believe that part of it was used to mingle with the wine on the Lord's Table, at His Passover. The Passover wine was always mixed in the proportion of one of wine to three of water (B. Shabb. 77 a), and before that was done no blessing could be pronounced on it (B. Ber. 50 b). Another portion would be poured out for the Feet-washing, to teach, while the world should last, lessons of service and humility. Can we imagine a contribution to the Lord's treasury more richly used than that halfpenny jar of water?

We know nothing whatever of the names of master and man. All we can say is that their peculiar relationship was based on the Messianic Hope, and, shall we say, already in Christ? They were not yet members of the church, but in their own downstairs room their Passover would run parallel with that of Christ. They would hear the echoes of the first communion service, and when the closing hymn (Matt. xxvi. 30), the second part

of the Hallel (Psalm cxv., cxviii. and cxxxvi.), was sung, their hearts would beat responsively, and their voices would chant in unison with that of Christ Himself. And we may believe that later on, when the number of the names was 120, that master and man were members of the church in full communion.

THE BRIDE CHAPTER IN GENESIS.

Notes on Genesis xxiv.

By Rev. T. Goodchild, M.A.

MANY of the readers of "*The Missionary Herald*" will have gone more deeply into this chapter than the writer, but these notes are suggestive to others to lead on to more serious study. The typical meaning will be patent to all. The first four headings come from a friend.

1. Laban is the type of worldly man. His thought was of the gold and jewels that Abraham's servant had brought. It was when he saw the ear-rings and bracelets that he said, "Come in, thou blessed of the Lord" (verses 30 and 31). This was before anything was known of his errand.

2. They wanted some days to make the bride's trousseau (verse 55), but she already had the bridal raiment from the bridegroom (verse 53).

3. Verse 63. The bridegroom went out to pray at eventide.

4. Verse 65. The bride covered herself with "the robe of righteousness" from the bridegroom and was thus acceptable and beautified.

THE BRIDE—THE CHURCH.

(i.e. the individuals composing it.)

1. The bride had not known what a great privilege and honour would come to her (in being the bridegroom's—a prince's—wife).

2. She listened to the message of the Master's servant.

3. Showed to others the riches of

the bridegroom, and specially to members of her own family (Eph. iii. 8).

4. Definitely decided to "accept the bridegroom's offer." "I will go."

5. Was "prepared as a bride adorned for her husband" (Rev. xxi. 2).

6. Was willing to leave home and friends for the bridegroom's sake (Matt. xix. 29).

7. Followed where the bridegroom wished her to go (Matt. iv. 19. Pet. ii. 21. etc.).

8. Took with her her damsels, and all that she had, for his service.

9. The bridegroom loved her, took her into most intimate relationship and fellowship with himself, and took her to his own home.

10. She had no conception of the exceeding honour and privilege which was to come to her in being the ancestress of the Saviour. "Eye hath not seen, nor ear heard, etc."

THE FAITHFUL SLAVE.

1. He was a mere outsider until he became his master's property. Then he entered his master's family, and could share in its privileges. Could eat of the Passover with the family.

2. What he was before, made no difference to his status now.

3. A long and difficult task was given him, but he did not shrink from it. No impossible tasks for the slave.

4. He had his master's name and authority behind him.

5. He did not go empty handed. (Verse 10.) All his master's goods were at his disposal.

6. His duty was to bring home the bride.

(a) To woo her by representing the bridegroom as supremely attractive.

(b) In this endeavour not to spare himself.

(c) Not to consider his own worldly interest. Eliezer was at one time heir.

7. It was not only his duty as a slave to obey his master, but he was under the bond of sworn service. (Verse 9.)

8. He did not choose an easier path or show slackness. Abraham was old and could not have enforced obedience.

Some men forget that God is master and their responsibility to Him.

HOW THE WORK WAS DONE.

1. Eliezer went where he was ordered to go (verse 10). He did not choose his own path.

2. When he arrived at the city of Nahor, he went to a likely place and at a likely time (verse 11).

3. He bathed all his work in an atmosphere of prayer (verses 12-14).

4. As he was on definite service for God Himself (for it was in direct accordance with God's will), he did not hesitate to ask for definite guidance, even in details (verse 14).

5. The definite answer came immediately (verse 15).

6. If we look for God's answer, we shall often "wonder" (verse 21).

7. And the faithful servant will bow in wondering worship of Jehovah (verses 26 and 52).

8. He wooed the bride, not for himself, but for his master.

(a) By showing the riches of his master, and giving her the "earnest of the inheritance."

(b) He showed her it was her duty and privilege to become the bride.

(c) The final acceptance of the offer was in the hands of the bride herself. When the servant had done all the wooing, if the woman refused to come, he was not responsible (verse 41).

9. He clothed her with the precious raiment of the bridegroom (verse 53).

10. He did not tarry for eating or drinking (verse 55-56). "The King's business requireth haste."

11. He brought her to the bridegroom (St. John i. 42).

12. Without doubt the master had a "Well done, good and faithful servant" for him when he reached home.

These are but "rough notes." The reader will excuse one who has far more to do than he can accomplish, that he has not elaborated them.

THE WORKERS AND THEIR WORK.

Extracts from recent Reports.

MANCHESTER.

Pastor Lipschutz is cheered.

In spite of the holy days in Israel, the attendance at our meetings has not only kept up but has actually increased. After my return from the Isle of Man we are to have a special class for men at their own request. After one of our meetings on Mondays, to the delight and surprise of the doctors, one of our men stood up to give expression to his joy and gratitude to have been present and listened to the words spoken. One of the women who used always to have some objection to raise, now listens with deep interest and tear filled eyes. Again and again we have expressions of gratitude for the word spoken, and we pray that God may make it fruit bearing to His glory and our people's salvation.

Mr. Cohen tells of conversations.

In one of the parks I met a young foreign looking Jew reading a book and frequently referring to another which turned out to be a German English dictionary. I learned that he was a German Jewish refugee who had been studying law in Germany and was now attending the Manchester University. He had been in Palestine and was very conversant with Hebrew. I found that he was well acquainted with the Messianic prophecies in the Old Testament, and said that he is not opposed to our applying them to Jesus. A booklet on the Day of Atonement was willingly accepted. I had another conversation with a second refugee who was a medical student and he also accepted one of our booklets. When I was delivering medicine at one house I had a long discussion with the son-in-law in the hearing of his relatives who described religion as a curse and doubted the existence of the soul and eulogised communism. When I spoke of my simple belief in the Old and the New Testaments

he remarked, "If I had a faith like yours I would conquer the world." I was speaking with a group of Jews in a park when one of them charged me with being

a nobody. To his surprise I answered, "You are quite right, I am a nobody," and added, "But I preach a Somebody, Jesus the Messiah."



Paster and Mrs. Lipschutz.

A report of Mr. Lipschutz' 21st Anniversary will appear next month.

THE CHRISTIAN'S ATTITUDE TOWARDS ZIONISM.

By Rev. Arthur W. Payne.

A FEW years ago a new name was given to a Jewish place of worship in the East End of London, thickly populated with a Hebrew community—*viz.*, Little Alie Street, Aldgate.

This building, which was formerly a Nonconformist place of worship, possibly called Zion Chapel, became "The Zionist Synagogue," and outside, over the central window, was an emblem known as the Shield of David, a mingled double triangle (inverted and upright) with the Hebrew word *Zion* in the centre.

This is a favourite design of the Zionist movement, and is used as an ensign in colours of blue and white, the colours that

Mordecai came forth in, in royal apparel, from the presence of the King, in the day of the triumph of the Jews over their great adversary Haman, who is a remarkable type of the Antichrist.

But the Scripture does not say that the Deliverer is to come out of *Zionism* but out of *Zion*; yet, as we cannot sever the term from its original source, it is well to consider for a little the frequent use of this word in Holy Writ.

Its first use we have in II Samuel v. 7, where we read: "Nevertheless, David took the stronghold of Zion; the same is the city of David." We would not wish to deprive Christian people of the spiritual and figurative blessings and comfort they can gather from the term "Zion," but its literal and actual significance must also ever be borne in mind.

It was the last spot to be taken in the final subduing of Jerusalem, and was captured out of the hands of the Jebusites

by God's own first chosen and appointed King over Israel.

Now we can all agree and rejoice that David is a wonderful type of grace. He, the Beloved (as his name implies), is a picture for us of the Messiah, and so we have Zion associated with him as the seat centre of, sovereign Grace and Love and God's anointed King.

The next time we find it referred to is in I Kings viii. 1, where we read, "Then Solomon assembled the Elders of Israel and all the heads of the tribes, the chiefs of the fathers of the children of Israel unto King Solomon in Jerusalem, that they might bring up the Ark of the Covenant out of the city of David which is Zion." Here, at the dedication of the glorious temple of Solomon, Zion is again a scene of striking interest, at the commencement of the reign of Solomon, whose name means Peace, and whose reign is typical of the Millennial age, as is the whole transaction recorded in this chapter. Thus Grace and Love are associated with David, and Peace and Glory with Solomon, and both connected with Zion.

When we open the Book of the Psalms, we find in the 2nd Psalm, at the 6th verse, these words, "Yet have I set *My King* upon *My* holy hill of *Zion* (or, as in margin, the Temple of *My Holiness*)." Here, then, it is associated with Kingship and Holiness, Royalty and Sanctity. In contrast to the kings of the earth and their rebellious lawlessness against Jehovah and His Messiah, we have the world's rightful Ruler and lawful Monarch in His proper place, and this one is called "*My Son*" in the next verse, and is spoken of as begotten by Jehovah. Here, then, we see that not only Grace and Love and Peace and Glory and Kingship and Holiness are associated with *Zion*, but that the true Messiah and David, the only-begotten Son, has His seat there, and it is through Him these blessings alone can come to us.

This King and Messiah is called in Psalm ix. 11, *Jehovah*, where one is called upon to sing praises to the *Lord* which dwelleth in *Zion*, and to declare among the people His doings. The Covenant Eternal Living *God* is thus associated with the Person of the Messiah, the Son, as making *Zion* His place of abode.

It is significant that the three characteristics of Jehovah the God of Israel, as we find them in Exodus xv. 2; Isa. xii. 2 (see Psalm xviii.)—namely, Salvation, Strength and Song—are all associated with *Zion* also. We read in Psalm xiv. 7, the longing of the psalmist: "Oh that the *Salvation* of Israel were come out of *Zion*! When Jehovah bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad"; and in Psalm xx. 2, "Jehovah send thee help from the Sanctuary and *Strengthen* (support) thee out of *Zion*," and we remember the request, or perchance the taunt, of the triumphant foes of Israel in Babylon, "Sing us one of the songs of *Zion*," and the answer, "How shall we sing Jehovah's Song in a strange land?" (Psalm cxxxvii. 3-4).

When we consider the meaning of the word "*Zion*" in the original, apart from its magnificent mystic and sublime spiritual significance, we must remember it was the higher southern hill on which the city of Jerusalem was built. The more ancient part of that city, the Divine capital of the earth. It refers to the citadel which was linked to the Temple; later, on Mount Moriah, called the city of David. It is said that it means in Hebrew a Dry Place or a Sunny Mountain, whilst in Arabic it has the thought of a Fortress.

When we think of it as the *Zion* of the Holy One of Israel, we remember that Jehovah God is both a Sun and a Shield, light in darkness and shelter in danger, which His people experience as they abide in their eternal Divine stronghold.

It was where the aqueduct and water from Solomon's Pool entered the city of Jerusalem, and was the last strong place to be taken by David (II Sam. v. 7), five hundred years after the Benjaminites had settled there, as we read in Judges i. 8, 21, when Judah had first captured Jerusalem.

It also, in the time of Titus, 1,000 years later, at the final siege and fall of the city, still defied the Roman armies, even after the Temple had been occupied and a thousand Jewish people perished in the palace, and the scene of tombs of Kings where David and fourteen successive generations had been buried.

Many and varied are the references to *Zion*, both in their literal and spiritual

meaning in Holy Writ. We read of it as beautiful for situation, the joy of the whole earth (Psalm xlvi. 2), the Perfection of Beauty (Psalm l. 2), the Holy Hill (Psalm ii. 6), the City of the Great King (Psalm xlvi. 2), His (God's) dwelling-place (Psalm lxxvi. 2), and in the soul-stirring prophecy of Isaiah lx. 14, we are told, "They shall call thee The City of Jehovah, the Zion of the Holy One of Israel." We find "the inhabitress of Zion" (Isa. xii. 6), "thy sons" (Zech. ix. 13), "the precious sons" (Lam. iv. 2), "the virgin daughter" (Lam. ii. 13), and "daughters" (Isa. iii. 16), mentioned elders of Zion (Lam. ii. 10); its Mount (Psalm xlvi. 2), or mountain (Lam. v. 18), its wall (Lam. ii. 8), its gates (Psalm ix. 14), its bars (Lam. ii. 9), its songs (Psalm cxxxvii. 3), its kings, priests and prophets (Lam. ii. 9), are all referred to in the Word of God.

We read of the *misery* of Zion, that it is a wilderness (Isa. lxiv. 10); that it is ploughed like a field (Jer. xxvi. 18; Micah iii. 12); that its *ways* do mourn (Lam. i. 4), and also of them that mourn in Zion (Isa. lxi. 3). We read, "Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail" (Micah iv. 10); that a voice of wailing is heard out of Zion (Jer. ix. 19), that it is called an Outcast whom no man seeketh after (Jer. xxx. 17). But, praise God, we also read of Jehovah's promised mercy to Zion; that the day of Jehovah's vengeance and the year of recompenses for the controversy of Zion is coming (Isa. xxxiv. 8), for Jehovah's fire is in Zion and His furnace is *Jerusalem*. He takes notice of those who build up Zion with blood and Jerusalem with iniquity (Micah iii. 10). He calls for a trumpet in Zion and the sounding of an alarm on His Holy Mountain, for the Day of Jehovah cometh (Joel ii. 1, 15). He will roar out of Zion and utter His voice from Jerusalem; and the heavens and the earth shall shake, and Jehovah will be the Hope, the Place of Repair, the Harbour of His people, and the Strength of the children of Israel (Joel iii. 16).

Upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions. And saviours shall come up on Mount

Zion to judge the Mount of Esau, and the kingdom shall be Jehovah's (Obadiah xvii, 21). Because the Lord has promised to place salvation in Zion for Israel (Isa. xlvi. 13), and the law shall yet go forth of Zion and the Word of Jehovah from Jerusalem (Isa. ii. 3; Micah iv. 2), and the one who halted shall be assembled, the driven out and afflicted are gathered, and the halted are become a remnant, and the cast-off one a strong nation, and Jehovah shall reign over them in Mount Zion from henceforth for ever (Micah iv. 6, 7). The promise is given, "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the First Dominion, the Kingdom shall come of the Daughter of Jerusalem" (Micah iv. 8).

Zechariah, the prophet of Hope, writes: "Thus saith Jehovah of Hosts, I was jealous for Zion with great jealousy; and I was jealous for her with great fury. Thus saith Jehovah, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a City of Truth and the Mountain of Jehovah of Hosts, the Holy Mountain" (Zech. i. 14; viii. 2, 3). "Deliver thyself, O Zion, that dwellest with the daughters of Babylon" (Zech. ii. 7); "Sing and rejoice, O Daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord" (Zech. ii. 10). "The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O thou that tellest good tidings to Zion, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah, Behold your God" (Isa. xl. 9). And then we have the burst of joy and rejoicing as a climax to all. "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! The watchmen shall lift up their voices; with the voice together shall they sing; for they shall see eye to eye, when Jehovah shall build again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted

His people, He hath redeemed Jerusalem. Jehovah hath made bare His Holy Arm in the eye of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. lii. 7-10).

What a wonderful array of promises! What a string of pearls of prophecy; but what have they to do with the Christian's attitude towards Zionism?

We must remember all these passages come from the Hebrew Scriptures, they are to be found in practically every Jewish synagogue in the world, kept sacred in the ark, with the scrolls of the Law *viz.* from Jerusalem to the scattered remnants in the very ends of the earth. We must remember that every pious Jew still prays towards Jerusalem, and has his Mizrach, or direction, in his room towards the Holy City, just as the Moslem has his Mithrab, to which he turns as he prays towards Mecca.

Now, we, as Christians, are specially commanded by the Apostle Paul, through the Holy Spirit, in I Cor. x. 23, "Give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God." This was a Divine order subsequent to the crucifixion of the Lord Jesus Christ, and to the rejection of the message through Stephen when filled with the Holy Ghost, and still applies to us to-day.

When we view these messages from the Bible in their literal interpretation, we are justified in putting, and even compelled to place ourselves in the position of the Jews, whose Zionist life has never left them, and who have, ever since they were scattered when the Temple was burnt and Jerusalem destroyed, not ceased to say at the close of their great annual festivals, which are both religious and national, "Next year at Jerusalem."

When we set out to consider their right to claim the literal land of Palestine as their home, though they have only lately returned to it in large numbers, there are at least seven points that may be used as arguments.

First, the definite *promise* of the Covenant-keeping God of Israel, who said to their forefather Abraham, "Get thee out of thy country unto a land that I will show thee" (Gen. xii, 1), and

after Lot was separated from him, Jehovah said unto Abraham, "Lift up now thine eyes, look upon the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee" (Gen. xiii. 14-17).

And again (Gen. xvii. 8, 11), "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep My covenant, therefore, thou and thy seed after thee, in their generations. This is My covenant which ye shall keep between Me and you, and thy seed after thee; every manchild among you shall be circumcised. And it shall be a token of the Covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every manchild in your generations; he that is born in the house or bought with money of any stranger which is not of thy seed. He that is born in thy house and he that is bought with thy money must needs be circumcised, and My covenant shall be in your flesh for an everlasting covenant" (Gen. xvii. 7-14).

The fact that in the New Testament this rite is referred to in regard both to John the Baptist and the Lord Jesus Christ, as occurring on the eighth day, reminds us of the covenant with regard to the Land of Promise being not forgotten in the Messianic days. St. Paul, who stands so clearly for the Gospel of God's grace, and was the specially appointed messenger and missionary to the Gentiles, boasted also of his religious claims as of Jewish extraction to his circumcision on the eighth day.

We read, with regard to events in Millennial times, in the prophecy of Ezekiel, that in the Temple of Jehovah "no stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into the sanctuary, of any stranger that is among the children of Israel" (Ezek. xlv. 9).

We have also the message of the Lord to Jacob at Bethel, when he dreamed

and beheld a ladder set up on the earth and the top of it reached to heaven, and, *behold*, the angels of God ascending and descending on it. And, *behold*, *Jehovah* stood above it, and said, I am *Jehovah*, God of Abraham thy father, and the God of Isaac. The land wherein thou *liest*, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, *behold*, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to *this land*; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 12-15).

Truly the land on which Abraham stood and walked, and the land on which Jacob was lying asleep, is the land promised to the long-scattered and now returning sons of Abraham, the people of Jacob. But we have not only the *promise* that Zionists claim, the Land of Israel for the people of Israel; but, secondly, the *purchase* of its central places of interest. The first financial transaction in Holy Scripture is that in connection with Abraham's purchase of the field and cave of Machpelah for 400 shekels of silver, "current money with the merchant," from the children of Heth, the place which became afterwards the southernmost city of refuge when the children of Israel conquered Palestine, and also the Royal City of David for 7½ years (Joshua xx. 7; II Sam. v. 5). Then we remember, in Gen. xxxiii. 19, Jacob bought a parcel of a field where he spread his tent at the hand of the children of Hamor, Shechem's father, for 100 pieces of money, probably where Jacob's well is, which is referred to in the fourth chapter of John, where our Lord Jesus Christ had the conversation with the Woman of Samaria about the living water (John iv. 5, 6). We have the still more important transaction when David the King purchased from Araunah, the Jebusite King, both the threshing-floor and the oxen for fifty shekels of silver, on Mount Moriah (II. Sam. xxiv. 24); and the whole

place for 600 shekels of gold by weight (I Chron. xxi. 25).

These three places are not yet again in the hands of God's ancient people. The Mosque at Hebron is most probably the site of the cave at Machpelah, and is in Moslem hands, as is also the centre of the city of Jerusalem, where the Dome of the Rock stands over the scene of the offering of Isaac by Abraham and the altar of burnt offering, where for a thousand years the sacrifices were made to the God of Israel.

The site of Jacob's well is in the hands of the Greek Church, and where once it was some few years ago open to the sky, as in the days of our Lord, now over it is erected a church, with candles and ikons and incense and priests, on the very spot where the Saviour taught the eternal truth that God is a Spirit, and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him.

Again, the Zionists, with their national aspirations, remember, thirdly, justly that the land was once *conquered* by their forefathers under Joshua ben Nun, and this not only at the order of *Jehovah* the God of the whole earth, but with miraculous help, extended again and again, to bring about the defeat of their and God's enemies.

We remember the crossing of the Jordan, the fall of the walls of Jericho, the hailstorm at Beth Horon, the standing still of the sun and moon at Joshua's command, when the King of Jerusalem and his allies were defeated.

But there is also, fourthly, the fact of their long *possession* of the land, extending for about a thousand years, from the entry under Joshua till the dispersion after the destruction of Jerusalem by Titus, with the exception of 70 years' exile to Babylon, though even then the poor of the land still remained to till the soil, until the return under Ezra and Nehemiah.

Again, we can remind Christian friends that, fifthly, the *claim* for the land has never been given up by the Jews, even in their dreariest and darkest days of exile, and in most distant parts of the inhabited globe. In prayer, in synagogue and home, at great festival seasons and

daily, the Hope of Zion is not forgotten ; at marriage and funeral, at circumcision and confirmation times, the homeland cannot be altogether out of mind of the devout Hebrew, wherever he may be found. This gives a legal right from the point of view of prolonged persistent unwillingness to be deprived of their national centre and home.

And we must not forget, sixthly, that probably in no time since the first call of Abraham to leave his fatherland, and to get to the Land of Promise have these sacred acres failed to have some of his descendants as a *representative remnant* on its soil, save perhaps in the early days of descent into Egypt before the first Passover, at the beginning of Israel's national life.

Finally, and seventhly, we have the magnificent array of prophecies from Isaiah to Malachi, quite apart from what the Psalmist has sung, telling of the days of *return and re-possession* of the land of the forefathers by the once sinful and soon to be known as repentant and saved people of Israel.

Over a score of times, even in the New Testament, which deals so much with the heavenly, the spiritual, the eternal, is there the recognition of Palestine as the Land of the Jews, and surely, as Christians, we ought to view with intense interest this national revival of the ancient people of God, particularly when our Lord Jesus Christ gave a special parable, that of the Figtree, referring to this very feature of prophecy.

In Matthew xxiv., the great prophetic discourse of the Redeemer of the world, the Messiah of Israel, upon the Mount of Olives, within view of the soon-to-be-destroyed Temple of Jehovah, we read these words uttered to His disciples on this solemn occasion. "Now learn a parable of the Figtree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the door. Verily, I say unto you, this generation (race) shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away."

Again, in Luke, He speaks of the fig-

tree shooting forth, and all the trees, as a proof that the kingdom of God is nigh at hand (Luke xxi. 29, 32).

This parable should be carefully read and considered by Christians in the light of Matthew xxi. 18-22. "Now, in the morning, as Jesus returned into the city of Jerusalem, He hungered. And when He saw a fig-tree on the way, He came to it, and found nothing thereon but leaves only, and said unto it, Let not fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when His disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! Jesus answered, and said unto them, Verily, I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto the mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

It has been justly and truly pointed out that the fig-tree is a type of national life of Israel, while the vine is of the spiritual relationship to God and the Messiah, and the olive of the past, present and future fruitfulness of the chosen people.

In connection with the mere national hope, even at the first coming of the Saviour only leaves and no fruit appeared, for though He was acclaimed on the Palm Sunday, according to human calendars, with hosannas, as the Son of David, the King of Israel, the Blessed One who came in the name of the Lord, yet within a few days the cry is ringing in the streets of Jerusalem, "Crucify Him! Crucify Him! Not this Man, but Barabbas!" Even now, when we see not only the national awakening of Israel as the fig-tree in Palestine, and throughout the whole Jewish Dispersion in the world, but also the simultaneous international revival of all the peoples,—all the trees as the Lord describes them,—yet no fruit can be expected from them that will be pleasing to the Lord, or finally profitable to mankind, until the rejected Messiah of Israel, the Redeemer of the world, returns in glory, is received and acknow-

ledged by His brethren according to the flesh, and sets up His Millennial Kingdom of Righteousness and Peace in Mount Zion at Jerusalem itself, the future world capital.

But we must not ignore, in addition to all these points and proofs of the claims of the Jews to Palestine, the present actual state of things in the Land itself.

Is it not well worthy of note that no people have ever been able to permanently possess or cultivate the land other than the Hebrews, in all the changes of the past millenniums, not even excepting the bold effort made by the Crusaders nearly a thousand years ago? We view the ruins of their castles and churches, fortresses and palaces, with a strange feeling of awe or pity, as we think of how in the name of Christ and under the banner of the Cross they sought to conquer and possess the land for Christendom. The time of the Gentiles was far from full then, but who can question that the sands are running out fast now.

Even though the Moslem and Christian foes of Zionism say that what happened to the Crusader invasion, which dragged on its existence for about two centuries will be repeated with regard to this modern Jewish immigration, the plan and purpose, prophecy and promise of the covenant-keeping Jehovah of Hosts, the Holy One of Israel, cannot be gainsaid or frustrated. How important and impressive are the closing words of that wonderful prophecy of Amos, so exactly suitable to our day and generation:

“And I will bring again the captivity of My people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith Jehovah thy God” (Amos ix. 14, 15). And so we encourage one another, and cry—

“Oh, brothers, stand as men that wait.

The dawn is purpling in the East,
And banners wave from Heaven's high
gate:

The conflict now—but soon the Feast!

“Mercy and Truth shall meet again;
Worthy the Lamb that once was slain!
We can suffer now—He will know us then;
What will it be when the King comes?”

“Even so, come, Lord Jesus.”

THE BACKWARD VIEW. Recollections of a Jewish Convert.

(Concluded)

7. CONTINUED WITNESS-BEARING.

I AM glad to say that my dear wife, who left me for a better land nineteen years ago, gave me her full sympathy in my witness for Christ. She had also accepted Him and was baptised. In the years that followed my first confession of faith, many opportunities for testimony were given me. At one time I had a small shop, and finding that customers were few, I determined to take some of the household articles which I had for sale on a barrow and seek to sell them in the district round about. In this way I came into contact with hundreds of people, mostly of the working-class, and one day it occurred to me that here was a great opportunity of telling these people something about the Saviour and the way of salvation. At first my efforts were unsuccessful. Some of my customers did not appear to take me seriously; others resented my interference in what they regarded as a private matter. I thought deeply about my failure, and came to the conclusion that I lacked the spiritual power which is indispensable for bringing home the Word to the heart. I prayed almost without ceasing for the power I felt I needed. The answer came through a mission which I attended conducted by the Rev. Vallenge Cook. I was seized with a feeling which I cannot describe. It was as though I could embrace the whole world, and I began to speak to those next me as though they had been long-lost brothers who had suddenly reached home. I had received a new glimpse of the tender love of our Lord. His life, work, death, crucifixion and resurrection stood out glowingly before

me. The next day I went out as usual on my rounds, and how kind and considerate everyone appeared to be. It was not the people who had changed but my view of them. I was beginning to see them from the right perspective and I wanted all mankind to share my experience.

Then I became troubled because I had few opportunities of speaking to men, for they were usually at work when I was on my daily rounds; but it occurred to me that if I could give tracts to the women, they would be able to hand them to their husbands and sons. At this time I was attending a class meeting at which testimony was usually given, but one Sunday in the month the time was set aside for prayer. I had never prayed audibly at the meeting, and while others were praying my whole mind was filled with the thought of tracts. I did not, however, put my desire into words. At the close of the meeting I lingered behind until only one man was left. As he was on the point of crossing the threshold he turned round, pulled a few tracts from his pocket, and flung them on the table with the remark, "Here are a few tracts for anyone who would like to have them." As I seized them eagerly he said with a smile, "Are you so fond of tracts?" I said nothing, but slipped them in my pocket, and when I examined them at home I found, to my joy, an advertisement on the back of one indicating that they could be obtained gratuitously. I obtained a large parcel and gave them to practically all the women who came to me as purchasers, as well as to others who came for the express purpose of hearing what I had to say. Later on I was able to speak at open-air meetings conducted by the City Mission, and had occasion to know that God graciously blessed my testimony.

During the war, as I was not of British nationality, I had experience of internment camps, in one of which permission was given me to take a Bible-class which was attended by a dozen men. I cherish memories of those who received blessing in this camp, and was reminded of the word, "If I make my bed in hell, behold thou art there" (Psalm cxxxix. 8).

My recollections have been extended

beyond the limit of what I had intended, but I trust they may intensify the faith of some in our glorious Lord. Only this I would add. In my travels through most of the largest cities of England, I have been astonished to find that in spite of the thousands of Churches of which this country can boast and the extensive Christian work that is carried on in the open air, the greater part of the population seems to be unconcerned about the things that really count. In the words of Philo, the Jewish philosopher of Alexandria, "So blind is the mind of man to the matters that most nearly concern it, guessing and imagining this and that, but in fact knowing nothing," but I have learned that in spite of what men think and do, God, grace, Heaven, and eternal life, are firmer than the everlasting hills. In the past thirty years of my Christian life I have made many mistakes, but I am grateful that our loving Father has never suffered me to stray altogether, and by His grace I have been kept within the fold. May all of us, when the time of our departure is at hand, be able to say with St. Paul, "I have fought a great fight, I have kept the faith."

AMONG THE AUXILIARIES.

Notes by Rev. Arthur W. Payne.

Travelling in the train on the afternoon of Armistice Day to Hull, the way opened for witness to the mother of a naval man, a nurse in costume who had visited the Cenotaph. I was met at the station by Mr. W. H. Owen, his boys, and Mr. Jefferson, and motored to their home at Hessele.

On Sunday, the 12th, it was a real refreshment to sing and speak at the Holiness Church, where Pastor Griffiths was conducting a lively prayer meeting when we arrived. Mr. Jefferson took part in the service. I spoke on "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death" (Rom. viii. 2). On the Sunday evening there was a warm evangelical atmosphere in the spacious County Baptist Church, of which Mr. Jerich is the honorary pastor, when we rejoiced together that we have been made a kingdom of priests, through the redeeming blood of the Lamb. The annual meeting was held on Monday at the Mildmay Bible Institute, when Rev. A. L. Hughes, whom I met on deputation work in Wales, presided. Mr. Owen gave the secretary's report, and a full hall listened to the lantern lecture on Mesopotamia and Palestine.

The journey to **Lincoln** on the following Saturday was one long opportunity of witness, first to many young military airmen, and then to others, including a lacrosse party.

The larger Wesley Chapel, Clasketgate, had an increased congregation of young people, as it was the day for the parade of boy scouts and girl guides, and they paid most wrapt attention to the message.

In the afternoon I spoke to an open meeting of the Bailgate Brotherhood, and Rev. M. Gee, who had precious memories of Rev. Isaac Levinson, presided, and two beautiful solos—"Jerusalem" and "Thanksgiving"—were sung by Mr. Elwin, the conductor of the choir at Wesley Church. I preached at St. Giles' Methodist in the evening.

In spite of foggy weather, the son of my host, Mr. Donald Stokes, again drove me to St. Giles' Methodist Church on the Monday night, where Mr. C. H. Radford, the local secretary, presided, and a lantern lecture drew a good congregation together, including a number of young people.

At **Horncastle** we had a packed meeting in the Methodist Band Room, when the Rev. H. P. Laurence, Rector of Thimbleby, was in the chair, and three other ministers (including Rev. J. F. Webb) took part. Mr. F. H. Townley, in introducing the secretary, Miss Brown, gave a cheery report of the branch. Miss Mary Chatterton sang very beautifully, "He shall feed His flock like a shepherd," and the work in Iraq and on Mount Carmel was illustrated by lantern slides.

The next day I paid visits to three old friends of the Mission, namely, Mrs. Robinson, Mrs. Carlton and Mr. Hodget, and was warmly received by them all.

Mr. Townley put me in a 'bus for Boston, where I changed to another for **Spalding**, and alighted to find my hostess awaiting me. It was a joy to meet at the evening gathering, an old Pastors' College friend, Mr. Spendlow, who presided at the Baptist Schoolroom gathering. I sang, "Wanted More Prayer," Mrs. Baker gave her report, and the address was illustrated with some curios from the land of Palestine, in which friends at the close took a particular interest.

Our next stopping-place was **Bourne**, and on the way I called on Mrs. Guy, who is an old subscriber, and had prayer with her and Mr. Smithson, who brought me in his car to my destination. Pastor Gunstone, of the Baptist Church, most heartily welcomed the deputation, and supported Miss Allen, the local secretary, in her call for a quickened interest in the work of the Society.

The visit to **Boston**, associated with the defeat of the Spanish Armada and the setting-out of the "Mayflower," was a very happy one. I spoke, on the Sunday morning, in the large Centenary Methodist Church, to the children on the Mezuzah, and preached on Philipians ii. 11. Mrs. Cooke, my hostess, took me to the Salem Baptist Church in the evening, where I met Pastor Sexton, one of Mr. Spurgeon's oldest students, and had an earnest congregation, largely composed of young people, some of whom I spoke to specially afterwards. There

was a real spirit of sympathy for the work in the annual meeting, held in the Methodist Church, the Square, the following evening. The chairman, Councillor A. K. Turner, who is blind, told of how, as a lad, a testimony of a Hebrew Christian awakened him to the need of the Gospel ministry amongst the Jews. Rev. E. Horne led in prayer, I read Acts i. 1-14, Councillor Cooke, J.P., gave the financial statement, and after my address on "The Problem of the Jew and its Only Solution," Rev. R. Tims Waylett said a few words and dismissed us with the blessing. There was a slight increase in the offering. The next afternoon, Tuesday, it was a joy to visit an old subscriber of the Mission, a Miss Dalton, and she was specially interested in the latest plan of Jerusalem. The sister of Councillor Cooke called and said how Mr. William Jordon, of Tel Aviv, had started the school for girls in Ceylon in which she had been interested for many years.

My stay at **Louth**, at Brackenborough Hall, the home of the honorary secretary for the district, Mrs. Bennett, was specially interesting, as her husband had been, in war time, in Iraq. The lantern lecture in the evening at the East-gate Union Church, of which Rev. M. Spencer is pastor, in spite of rival engagements, was quite a success. The chairman, Rev. M. Jolly, gave a most helpful introduction on the topic of Israel, and Mrs. Bennett gave her report after prayer by the Methodist minister, Mr. Sowerby, and the reading of Psalm cxxii. by Mr. Spencer. A considerable amount of literature was circulated at the close of the gathering.

OBITUARY.

In the last number of our magazine an article appeared entitled "The Jew—God's Witness," which was an address given as chairman by Councillor S. A. Smyth at the last meeting of our Newark auxiliary. We felt it to be such an admirable statement of the case that we asked permission to print it. Shortly after it appeared, we heard that Mr. Smyth had passed away suddenly on the Mayor's Sunday, November 12th, the news having been taken to the Mayor and Council when they were assembled for the service. Mr. Smyth had held many offices in the Methodist Church, and for nearly forty years had been a local preacher. We can well believe, as a local notice with which we have been supplied states, that "his life was the best illustration of his message, the spirit of which he carried into the work-a-day world in his business and in his recreation."

