

# Report of the Third International Hebrew Christian Conference, held at High Leigh, July 17-24, 1931

[N.B.—The addresses here given are those of which no written copy was available. When such a copy was available, no report was made, it being anticipated that the majority of these will appear in full in the present and subsequent issues of the Quarterly. In such cases, only the title of the address is given.]

## OPENING MEETING.

FRIDAY, 17TH JULY.

8 P.M.

**T**HE delegates having had opportunities to become acquainted at tea and dinner, and an atmosphere of the friendliest of house-parties having been created, the first meeting was held in the Conference Hall.

Sir LEON LEVISON, presided over a crowded gathering that sang "O God of Bethel" with great feeling. Then followed silent prayer and audible prayer, led by Rev. Samuel Schor, after which the PRESIDENT delivered his address of welcome.

Brief address of welcome were also given by the Rev. Harcourt Samuel, General Secretary of the I.H.C.A., and his father, the Rev. E. Bendor Samuel, President of the British H.C.A.

The Rev. HARCOURT SAMUEL said that this was a greatly anticipated day, especially for those who had had the task of arranging it. There were friends there that they had not seen for three or six years, and others who were only known through correspondence. One thought arose in his mind as he listened to the President's speech: how many of those met for the first time came up to the ideal formed of them? He was glad that the great Christian ideal had been spoken of, for the world to-day

needed Christ ; it was suffering because in many of the Gentile Churches Christ was no longer the centre and the Christian life must be Christo-centric. They had discovered Him to be a light to lighten the Gentiles and the glory of His people Israel, and had come making it their aim (1) to see fresh glory in Him ; and (2) to tell the Jew first, then the Gentile, of Him Whom they had found. The eyes not only of their Hebrew Christian brethren and their Jewish brethren, but of the world, were on that room ; for in the past, their people had been the means of giving the world everything of value. God had given them through their people Him Whom they recognised as Friend and Saviour. He trusted that those present would catch that vision of Christ of which their President spoke, and go forth to spread it. They might not go through the week without disagreement ; but if they made Christ the centre of their meetings they would have love, for the nearer they drew to Christ, the closer they came together, " Behold how good and how pleasant a thing it is for brethren to dwell together in unity." They were met in love ; love's perfection was in unity. Unity was found in Christ alone. In Him they were one. Might they draw near to Christ, and so draw near to each other, then their gathering would mean much to their people, to Christ's Church and to the world.

The Rev. E. BENDOR SAMUEL recalled Hamburg's welcome of three years past, and expressed his wish to make those from abroad as welcome as they had made him. He endorsed what his son had said on their unity. They were one in a thousand ways—they were one in the Lord. They did not have to ask what denomination each belonged to, for they were one in Christ. He often thought that when Christ stretched forth His hands on the cross He united them to Him, and when united to Him they were, *ipso facto*, united to one another.

If united what possibilities there were! God could do wonderful things through them. They might feel insignificant, but sometimes a tiny raindrop shows all the glory of the sun, and forms a gorgeous rainbow. They might be opaque, but when they caught God's radiance what could they not do? "Arise, shine for thy light is come!" Might the Lord reflect His glory through them to their Jewish brethren, the Church, and the world.

The rest of the meeting was spent in listening to messages from other lands, but time permitted only a few delegations to speak.

Rev. D. J. NEWGEWIRTZ, of the American H.C.A., expressed regret that the newly-elected President of that branch had been prevented from attending the Conference. For himself, he felt that that night a dream was realised, a dream of some years' duration. He spoke for the other American delegates in saying that their hearts bubbled over with joy that at each Conference there was evidenced a growth in strength, enthusiasm, numbers, and ideals. The American H.C.A. had been trying to help the International to realise those ideals. They would endeavour to do so more. They trusted that they would make a worthy contribution to the world at large and to the Church which the first Hebrew Christians founded.

Dr ARNOLD FRANK, President of the German H.C.A., expressed his joy that so many from the Continent had come. He emphasised again their unity in Christ, and told of the reply of Hudson Taylor to the question "How do we know that we are Christians?" For answer Taylor quoted I John iii. 14, "We know that we have passed from death unto life, because we love the brethren." The more they had the Holy Spirit in their hearts, the more they loved each other.

Rabbi Lichtenstein once expressed the opinion that if Christians lived according to their ideals there ought not to be differences of opinion between denominations. But even husbands and wives differed unless they were asses or angels! Yet different denominations might be one in Christ. They knew that God would redeem Israel, for they believed in the inspiration of God's Word and the truth of His promises. They hoped to get rich blessings for themselves and their work, for God never failed them.

The Rev. H. C. CARPENTER, President of the Polish H.C.A., said that the message from Poland was indeed heartening. If anyone had had a vision they had had it. Poland had been the Jewish grave and prison, but they, the Hebrew Christians, had broken through. The prison was still there, but the prisoners were rubbing their eyes. He thanked God for their institution and constitution, and for so worthy a President, who had done so much in six short years. But what of the next years? He promised to bring up a great scheme in connection with the future at a later stage of the Conference. Those who were gathered there (and particularly they, for those in Poland were still poverty-stricken) were moving. They were looking up and out, instead of down. Their hearts palpitated for those who were looking out from the ghetto to freedom, for there was a grave danger that these might be led to Bolshevism. In act, deed, and aspiration they should band together and take note of the various things that would be brought up at the Conference.

A further message was delivered in German by Dr FOLDES, President of the Hungarian H.C.A.

Greetings were received from Dr H. Zeckhausen (New York); Presbyterian Mission to Jews, Baltimore; Mr F. C. Barnes (Torquay); Mr L. Cohen (Dublin); Mr M. Sigel (Damascus); Rev. P. Gorodishz (Poland); Rev. M. Zeidman (U.S.A.); Mr Pollock (Austria) and others.

The session closed with a hymn, prayer, and the Benediction.

## SATURDAY, 18TH JULY.

9 A.M.

Every day at this hour Dr MAX I. REICH conducted a Devotional Service, and gave a series of addresses on "The Spiritual Message of the Psalms." Mr BERNARD LIPSCHUTZ also conducted a Devotional Service in German.

10 A.M.

### REPORT ON THREE YEARS' WORK.

The session opened with the singing of a hymn, reading of Scripture, and prayer.

The PRESIDENT'S Report on the three years' work was the feature of the meeting. He was afraid, he said, that the task was too big for him. If he gave a sufficient report he would speak for three years! The work had been a labour of love, requiring all his powers, but above all, requiring the grace of God, without Whose provision he did not think he could have stood there that day. He did not think any of them could foresee the result of their witness. The Jewish people were watching their movement, and there was scarcely a week when he did not receive letters from Jewish rabbis. Many rabbis confessed that they could hardly conceive of what one of them called such a "wonderful combination" as the Alliance. This same rabbi, of New York, asked whether the two words "Hebrew" and "Christian" were not contradictory.

His (the speaker's) reply had been that they were following a great precedent, inasmuch as their Lord was born a Hebrew child of a Hebrew mother, the Son of the Hebrew's God, and they as Hebrews gloried in their tradition. The rabbi's reply to this was that if what he had told him was true, then the sooner their people realised it the better it would be. The orthodox Jews, continued Sir Leon, came and told them what they thought of them. They told of persecutions committed in the name of Christ, and asked what they had to say. Their reply was that they acknowledged that, and were sorry for it, but that they had found all that to be contrary to the spirit of Christ—He could not be held responsible. They had found Him and realised that if the world knew Him, there would be a different atmosphere in this world. Other epistles had shown them that there was no Mission or Church that was such a telling witness as the Hebrew Christian Alliance and its associate members. Now the orthodox Jew sees that it is possible for a Jew to become a Christian. Consequently, it was extraordinary how these orthodox rabbis became softened in heart, and turned from an attitude of cursing to one of wonderment, and ultimately of blessing. If, then, they did no other service than what they rendered by being such a witness, it would be worth while. But then he came to the Jews that were neither orthodox nor reformed. Thousands were just wandering, and there was a great danger that they might wander *from* instead of *to* the Cross. But behind the indifference of these wanderers, there was a longing. The Jew was essentially spiritual, and could not easily throw off his heredity. If they were to speak pious platitudes to him he would merely despise them, but if they spoke from full hearts he would listen.

Through letters and prayers they had made many converts from these wandering Jews, and the Jew who is neither orthodox nor reformed was beginning to realise that the only hope for the Jewish people is in Christ Jesus. If they could go out as members of that Alliance in the spirit of the early disciples, and act as informal missionaries, they could and would win their people for Jesus Christ.

In their relationships with separate alliances they had been making progress. Groups had been gathering where there were as yet no alliances, and where there were alliances positions were consolidated.

He was glad to learn that the Polish Alliance had put its house in order, and that the Roumanian Alliance, which was formerly in Bessarabia alone, had had a joint conference with groups in other parts of the country, and was now a national alliance.

In nearly every place there were tremendous issues that would come before them. Some of these were not on the programme, because they were too big, and must be considered very carefully by a committee first.

For instance, the problem of a Hebrew Christian Church in countries where anti-Semitism was rampant had to be thought out carefully. They wanted to show their Jewish people that they worshipped none other than the God of their fathers and Jesus Christ in Whom He is revealed.

Then there were questions to come before the Conference, such as the problem in Poland, and how best to render relief. Schemes had crystallised, and Brothers Landsman and Carpenter would speak for Poland, and he himself would deal with Palestine.

Then there were Hebrew Christians who were anxious to render service. These were the young soldiers who would have to carry on when they were gone from the field. Since Hamburg they had been able to assist in the education of no less than twenty-three young Hebrew Christians.

They had trained six Hebrew Christian girls to become nurses, and three were now in India and three in China. They had also helped girls who wanted to learn a livelihood in other spheres; educating eight in secretarial work and all of these were earning from 25s. to 40s. a week. In four of these cases the girls were relieving the anxiety of their widowed mothers. They had also been able to assist the American H.C.A. in their educational programme. They had first sent them £50, then £100, then £120. His feeling with regard to this part of their work was the same as that of one of their great leaders in history. Samuel found their nation disorganised—warring clans. He came to the conclusion that the best way to unite them was to educate the young men, and he handed over a consolidated nation to Saul. They must do likewise, and prepare for those who come after them.

Then came the problem of relief. Russia, Poland, Palestine, Bessarabia, Hungary, and other places needed relief. It was a lovely thing to sacrifice a little for these suffering brethren. And there were some heartbreaking things happening. He would give one incident. A Russian Hebrew Christian had been sent to Siberia for bearing testimony, and his wife and four children had been left behind to starve. They had tried to do all they could to maintain a ministry of mercy in all such cases.

Then there had been the massacres in Palestine. Here he had to acknowledge the help of the American brethren. Mr Rohold had set the ball rolling, and let the Alliances know of the need, and £700 was raised in America and £700 in this country, whilst poor Hebrew Christians in Poland sent £20 for their poorer brethren in Palestine. To able-bodied men in distress they gave work on Abraham's Vineyard, thus relieving their need and benefiting their property.



The part of the work connected with Abraham's Vineyard had been looked after by Mr Karmouche, whose patience had been a great witness.

Now he must refer to the question of Abraham's Vineyard, and to what had happened since the Hamburg Conference. They had started monthly meetings in the New Alliance Club, London, organised by their loving friend, Mrs Sheffield. At one meeting a lady came forward and said she was a trustee of Abraham's Vineyard. As the trustees were all getting on in years they wanted to sell it to someone who had the same love for the Jewish people. She could not have come to a better man or better organisation! She told him that if he wrote to their committee she thought the Alliance would be given the property. After much prayer he did so, and eventually the property was handed over to the I.H.C.A. Mr and Miss Finn were great Christians, and when they gave them the Vineyard they made no reservations. That property was now theirs, but since it was fit only for building, it had been agreed to sell it and buy arable land. They were aiming at getting enough land to settle, say, twenty families, and make them self-supporting. They hoped that when these families could repay them they would settle more families, and make another colony there, to be a witness in the country which was the centre of Jewish thought.

Meanwhile, the work became too heavy for him, and the need of a full-time General Secretary became very serious, for the life of the Alliance was at stake. They wanted to provide a sufficient salary. Mrs Sheffield, Miss Barnes, Mrs Logie-Pirie, Miss MacNeill, and others had come to their help. They thanked God for friends such as these, and after due consideration decided to invite Rev. Harcourt Samuel, who, after much prayer, accepted the position. Those present could now judge the suitability of their choice.

Harcourt Samuel was a man after his own heart, and a jack-of-all-trades in the best sense, for Christ. There were men who were willing to do this thing but not that, and that but not this, but Harcourt Samuel was willing to do anything. This, in short, was the work that had been done during the last three years.

But he had to make mention of one who had been a tremendous help, but was now with the Lord. The Rev. S. B. Rohold was not merely a lover of our Hebrew Christian brethren, but a person who never spared himself in serving the cause which had gathered them together. Everything in connection with the International Hebrew Christian Alliance came first and foremost with him. "I am a Missionary," he said, "but am only a Missionary because I am a Hebrew Christian, and love my Jewish brethren," and consequently, he believed, that the Alliance was not only going to influence the Jews, but would be the means of evangelising them, and he wrote that since the Alliance had come into being the Christian Church in this country and abroad was beginning to be more Christlike in their dealings with Hebrew Christians.

His death was a great loss personally, and to the Alliance. He was his right-hand in Palestine. There was nothing that he asked of Mr Rohold that he did not do, and after he passed away, he had found what a generous-hearted man he was through letters sent him from Jews, Arabs and Hebrew Christians. When he looked through these letters he felt that neither the Alliance nor the British Jews Society could have sent him anything like the money he gave away, and therefore much must have been from his own pocket. We all missed him, but his progress was not ended, but had made another beginning. As yet we were but in the making, but he believed throughout eternity we should continue to become like unto Him Whom we should see not through a glass darkly, but face to face.

Their Master was the Secret of life and love of this world and eternity, and He had been as a Man journeying into a far country, and so were His followers, and now our brother Rohold has been welcomed home after his long wandering.

It was difficult to believe in spiritual things, but it was not difficult to believe in Jesus Christ, and when we had Jesus Christ, their brother was still with them. It was easy to believe in Him, and he was there.

One would think that power in the sense of influence must be measured by ability. What they saw most clearly they felt most powerfully.

Christ's Ascension set love in the heights for ever, and from the heights that love for ever looked down upon them and upon mankind. The spiritual presence of their brother Rohold was with them still, for neither height nor depth could separate them from the love of God which was in Christ Jesus their Lord.

The meeting closed with the Benediction.

5 P.M.

#### REPORTS FROM AFFILIATED ALLIANCES,

The afternoon session opened with the singing of a hymn, and prayer.

Mr LEON AWERBUCH, President of the Roumanian Alliance, said that in the year 1925 there was formed in Bessarabia a Jewish Christian community, to which were joined believers from Bucharest. In 1928 the Bessarabian circle became connected with the International Hebrew Christian Alliance. In 1930 he had the opportunity of arranging at Bucharest for a Jewish Christian circle, the members of which also joined the I.H.C.A. This year at Easter they held a Convention of the Roumanian Jewish Christians in the town of Galatz, when a new circle of Jewish Christians was formed who also joined the I.H.C.A.

It would be known that in the town of Chisinau there were terrible pogroms during the *régime* of the late Czar which were made by those who, unfortunately, called themselves by the name of Christian. That greatly hindered the spreading of the Gospel among the Jews. The Word of God was, however, powerful and victorious over all.

The first Jewish Missionary in that town was the well-known Joseph Rabinowitz; several others laboured after him for a short time. He and his wife commenced work in Chisinau in 1918. Not a single Jewish Christian then remained there. The Lord helped them to overcome many difficulties, and the light of the Messiah had illumined several Jewish souls, and by His grace there was now a small Jewish community. Praisefully they lived an honest Christian life, and the Jews had now a better conception of Christ, and knew the difference between nominal and true Christians.

They had also a good choir and orchestra composed of believers. Large numbers of Jews attended their meetings, and Jewish children came to the Sunday School.

They believed that now was the time to raise high Christ's banner, that by the word and work of the believers in Jesus Christ the Jewish people might learn that Jesus is the true Messiah of God, and that they were true believing Jews.

The Rev. JACOB PELTZ, General Secretary of the American Alliance, said that when they in America had their annual conference two months ago they had finished sixteen years' service as united Hebrew Christians. Their influence now stretched from coast to coast. They had branches at New York, Philadelphia, Pittsburg, Toronto, Los Angeles, San Francisco, and Chicago. Their work during the last three years had been the best in their history; their influence, they believed, had counted for more, and they had been more active.

They were trying to be a testimony. Bible conferences had been held in leading churches. These were interdenominational, and their aim was to reach the city or community. (These meetings lasted usually for a week, and Dr Reich and himself were amongst the principal speakers.) Work was done also in the education of young Hebrew Christians. In connection with the Moody Bible Institute, the first school of Jewish missions had been begun, and quite a number were trained there now. Their ideal was that the students should support themselves, but to some it was necessary to give what they called "Student Aid," some twenty-five dollars a year. They also gave relief in cases of distress. There was a dearth of distinctive Hebrew-Christian literature in America. At present, they only published some Jewish tracts and a magazine called "The True Light," but they were not satisfied yet. He would say a word or two on their relation to the International. They wanted them to know that they were heart and soul interested in the International. Their President in a message he had sent, had begged them not to be parochial. They were not. They had not been able to do what they wanted, for, for the last two years America had suffered from a financial crisis and trade depression, but they assured the President that they wanted to do more for the great cause represented by the International Hebrew Christian Alliance.

Dr FOLDES, President of the Hungarian Alliance, was the next speaker. His message was brief, as he hoped to give a fuller account on Monday. He spoke of the Budapest Fellowship of Christ-believing Jews, a body which met twice a week, and was becoming more and more a spiritual centre. He repeated what America had said—that they felt themselves one with the International in aims.

The Rev. B. PERNOW, Director of Swedish Jewish Missions, explained that Mr Philipsson, the President of their Alliance, was prevented from coming by illness, but had asked him to bring his hearty greetings. The Alliance in Sweden was closely related to the work of the Swedish Missions. In Stockholm there were 3000 Jews, and in Sweden about 6000. Thus, since there were not many Jews there was not a large Alliance. In 1903 or so, an alliance was founded. It consisted of ordinary and associate members, and held a monthly meeting, and a Conference at the New Year. They had mission stations in Pressburg and Vienna, and a missionary in Jerusalem. Mr Pernow also delivered messages from Mr Philipsson and his committee.

The PRESIDENT asked Mr Pernow to convey a message to the committee, and to tell Brother Philipsson that they were grieved that he was not with them, but they knew he was with them in spirit, that they were praying for him that he might be restored, and might again be able to serve his Church and Alliance.

Mr A. C. KARMOUCHE, of Palestine, gave the next report. They in Palestine, he said, had been having a very uphill journey. In 1927 Mr Rohold called upon a few of them to get together and see if they could form a branch. Then the whole thing was dropped for a year. In Jerusalem they formed a Young People's Hebrew Christian Fellowship. They struggled on till a year and a half ago, when they decided to merge their Young People's Fellowship into a branch of the Alliance. Then, unfortunately, they had opposition, and from their own people. He, himself, was overburdened with the work both of the secretaryship and of Abraham's Vineyard, but Mr Rohold encouraged him to try and go on. Then came the President's visit, and an inspiring address in Mr Maxwell's house.

While they were not a mission, they were the handmaiden of all missions, and could reach people who could not be reached by any mission. They held monthly meetings and told the stories of their conversions. To the first of these—a drawing-room meeting—they invited thirty-five, many of whom were unconverted Jews, and they had such meetings on several occasions. With the going of their dear Brother Rohold, they had more difficulties, and needed the delegates prayers for the peace of Jerusalem, and that they might form a strong Alliance there.

Dr FRANK, President of the German H.C.A., told how they invited Hebrew Christians every month in Hamburg to tea, conversation, and prayer in the Mission House. When Paster Rohold had visited them he expressed a desire to see some of the Hebrew Christians, and on that occasion about fifty gathered. They found it important to have meetings in the large cities. They had had them in Cologne and Stuttgart, and also in Berlin. These lasted for a week, and they tried to encourage Jews to come and to increase the interest of the Christians. Testimonies were given by earnest Jewish Christians, and in their country the Jews took notice of baptisms, and spoke of them in their papers—thus their Alliance was a living witness.

The General Secretary, Rev. HARCOURT SAMUEL, spoke on behalf of the British H.C.A., of which his father is the President. The situation, he said, was peculiar, as the work of the British Alliance was overshadowed by that of the I.H.C.A. His meaning was illustrated by the fact that when the British Alliance asked something of the International, the committee that considered the request was almost identical in personnel with that that had met to ask it the day before. Needless to say, the most perfect harmony always prevailed between both committees!!

More-  
over, the work of the British Alliance in making itself known throughout the country was overshadowed by the great interest shown by the Christian public in the International. Nevertheless, they had made progress. They held a Bible Conference in Manchester over a year ago, and their committee now wanted to have a similar Conference in a provincial town every year. They also held monthly devotional meetings in London. Most important was their work among Hebrew Christian girls, undertaken by Mrs Shore and Mrs Schonfield. They very much needed for these girls a hostel in London. They had now £200 or more towards it, and hoped that their prayers might soon be answered. They knew that those present had not very long pockets but they could pray, and their prayers they very earnestly solicited.

The PRESIDENT said that he had hoped to call on somebody from Russia to speak. He had been in communication with the brethren there, and it was decided that Messrs Schapiro and Guberman should come. They sent them the money, and every day almost a letter had come expressing their hopes and fears. Then the tone of the letters had changed, and 90 per cent. of them were against Schapiro's coming. Schapiro now wanted to know if the Conference would let him use the money that was sent him for a woman whose husband had been sent to Siberia for bearing testimony. So devoted was the wife that she wished to follow him there. Guberman was more optimistic than Schapiro, and hoped to be there even as late as Monday or Tuesday. [He never, however, arrived.—ED.] What it meant to those brethren to know that there was someone outside of Russia who cared for them! They would send them a message of good cheer, and tell them how much they regretted not having them with them.



The Rev. B. PERNOW, Sweden, thanked the Alliance for the relief it had sent to Russia. He knew, he said, what it meant to them, and he spoke movingly of the hunger and opposition there.

A message was handed to the President to the effect that the Hebrew Christian brethren of Poland and Roumania had sent relief to the suffering woman in Russia, of whom he had spoken. This relief, however, did not cover anything more than her immediate needs, and excluded the means of her joining her husband.

The Rev. PHILIP TROSTIANETSKY of Holland said that a national alliance was founded in Holland in October 1928, meetings had been held in different places, notably Amsterdam, Rotterdam, and The Hague. They felt their Christian life deepened and their Hebrew sympathies revived. Two months ago they had a two-day Conference at Rotterdam, the first of its kind in Holland. All the meetings were crowded, and a young Jewish student confessed Christ to be his personal Saviour. Difficulties had arisen to prevent their affiliation to the I.H.C.A., but they were hopeful that these would soon be removed. Meanwhile there were many earnest members in Holland who were keenly interested in all that the Alliance was doing.

The session concluded with prayer.

8 P.M.

The evening session opened with the singing of a hymn and prayer. Addresses were given by Dr ARNOLD FRANK on "Causes and Objects of Israel's Sufferings," and Rev. A. J. KLIGERMAN on "Hebrew Christianity and Gentile Christianity—Is there a Difference?" Between these addresses the Hebrew Christian girls of London beautifully rendered the 24th Psalm in Hebrew.

SUNDAY, 19TH JULY.

11 A.M.

Divine Service was conducted in the Chapel, according to the custom of the Free Churches. Rev. A. P. Gold-Levin and the Rev. Jacob Peltz officiated, and the Rev. Nahum Levison preached the sermon.

3 P.M.

A Testimony Meeting from which few, if any, were absent, was held, and moving testimonies were given by many Hebrew Christians on what they had found in Christ that they did not find in Judaism.

6 P.M.

Divine Service was conducted in the Chapel according to the rites of the Church of England. The Rev. Samuel Schor officiated, and the Rev. Harcourt Samuel preached the sermon.

MONDAY, 20TH JULY.

10 A.M.

The meeting opened with the singing of a hymn, and prayer in German and English.

The PRESIDENT announced that Dr Sinnreich was unable to be present owing to the illness of his mother. He also regretted very much that Rev. P. Gorodishz and others of the Barbican Mission had been prevented by their Committee from attending.

Rev. Harcourt Samuel then read Dr SINNREICH'S paper on "Post-War Jewry: a General Review."

Mr M. J. SCHIFF opened the discussion by saying that Dr Sinnreich's words were only an echo of what they felt in Poland. In the past, they had thought only of how to win souls; it was time now to think how to hold them, and time to witness in their daily walk of life.

Mrs SOMAN asked, "Have the leaders of the I.H.C.A. any reason to believe that Polish Hebrew Christians are endowed with the superhuman endurance which would be required to bear the double persecutions and isolation from the Polish *gentile* community as well as the Jews?"

Rev. H. C. CARPENTER answered that that the more scattered they were the more they were oppressed, but the more they got together the better. If they were firmly united, the opposition would gradually turn into friendliness.

Mr A. KROLENBAUM said that all the persecutions that they had undergone were the best proof that they in Poland had endurance.

There followed a paper by Rev. J. GARTENHAUS on "The True Basis of a Better Understanding between Christians and Jews."

Rev. P. SMOLJAR then addressed the gathering on "The Jews in Latvia and the Gospel."

As the Rev. P. Gorodishz, who was to have spoken on Poland, was not present, the President asked Rev. H. Hellyer if he would step forward and fill up the breach, by telling something of the Jews in that land. Mr HELLYER said that he did not come prepared to speak on "The Jews in Poland and the Gospel," but he felt that though a paper was not being read, many ought to become acquainted with the situation. He did not wish to anticipate the paper on the Hebrew Christian colony in Poland, and even with regard to the general question, there were many who knew the situation better than he did. At the same time, he was grateful for the opportunity of raising one or two points. Before he came to the Conference, he met some Jewish missionaries who had been doing evangelistic work in Poland, and asked them, "What is the hope of Hebrew Christianity in Poland?"

“The hope of a Hebrew Christian witness here in Poland is in the Jewish youth,” had been the reply. There did not seem to be much interest among the older branch of their race, and they had not to expect much of the old generation, but everywhere they had found a great response from youth. Missionary societies were carrying on great work in the large centres, and were meeting to a great extent the problems of the cities, but they were touching but little of the problem as a whole, because of their limitations—limited means and personnel, limited outlook as to the possibilities. He would impress the fact that the missions, as at present constituted, were unable to meet the situation. What, for instance, was to be done with the converts? Their efforts were directed to the making of converts, but they did not receive the necessary assistance to establish them in the faith. This was the chief problem for the I.H.C.A. If the convert happened to be a tradesman, he was shut out from his own surroundings, and what was he to do? The Jewish missions on the whole were interested in those converts that they hoped would, some day, become missionaries—their own converts; but what was to be done with the others? He believed there was a cry going out from Poland to the I.H.C.A.

Mr OTTO MAHL (Berlin) said that the problem was an old one, and he knew it from Berlin. The Berlin Society for Promoting Christianity among Jews had separated its mission work from relief work, because of the frequent reproach that they were buying the Jews. Yet it was their duty to help all who needed it, despite this reproach. In Berlin a clergyman had been asked to preside over the relief work, and every poor convert wanting relief was sent to him, so that no mission could be accused of buying the Jews.

The PRESIDENT said that at the Conference of Missionary Societies at Budapest and Warsaw, it was decided that the International Hebrew Christian Alliance should be asked to look after all Jewish converts, and he had assured Dr Mott that they would be delighted to do it. It was further agreed that each missionary society and Church should stand by them. Not one of them had ever subscribed a single penny to assist them. On the other hand, the missionaries brought everyone to them. He, one man, could not raise the money. They must realise their duty. That morning he had received a letter from a Hebrew Christian who pledged twenty-five dollars a year. He liked to see a little self-sacrifice like that, for it was ultimately a thing they would have to do themselves. As to organising, they would deal with that when Mr Carpenter spoke. They wanted now just to hear the situation—they would discuss methods later.

Rev. H. C. CARPENTER said he wished to make one or two remarks in connection with what Mr Hellyer had said. The future was in the hands of the youth, and they were moving. That was their blessing and their trouble. He did not think Mr Hellyer was correct in stating that the country was untouched. For the last five or six years, in motors, they had been reaching villages where the Word was never heard. He would give an instance. They had come to a village where there was a little shop owned by a Jew. The owner was away at the time, but their arrival gave his old wife a fright.

At first she thought they were tax-gatherers, but they reassured her, and said that they had come with a message. "What message?" said the woman. "The Messiah has come!" "Why," she replied, "my husband knows nothing about it." They found the desire to know and to learn more. They knew the source, but they could not tap it sufficiently.

Every worker could tell of letters from those who wanted to know more and wanted to come out, but they could not take the responsibility. Personally, he did not think they had a right to ask the missionary societies for assistance. The money of the missions was for the evangelisation of the Jew. It was their business, the business of the Alliances, to raise money for looking after converts.

The PRESIDENT said that he regretted having to differ from Mr Carpenter. The bogey that money was only to be used for evangelising was all wrong. They could not get money to bring people to Christ and let them die—that they must oppose. The phrase "dedicated money," used in that manner was almost irreverent. They must remember that Christ told them to feed the poor—their bodies as well as their souls.

Mr GITLIN said that he was forced to use a striking analogy. He referred to the practice of birth-control. It was said that "If you cannot keep children it is better that they should not be born." Birth-control was bad enough, but how much worse that one should have also to practise birth-control in spiritual matters—that the missions should have to refuse to accept the responsibility of making converts because unable to provide for them! They could learn a lot from the Salvation Army, who were not afraid to make converts. He went on to show that the present position bore out his analogy. The missions preach, attract, and interest Jews in Christ, but when these Jews ask for baptism, they discourage them, because unable to help them in the distress that follows confession of Christ.

The PRESIDENT commended Brother Gitlin for the fire with which he had spoken, and said that he liked to see young men who were burning with zeal and expressed themselves fearlessly. He was also glad to announce that further gifts for Poland had been received.

The meeting concluded with the Benediction.

5 P.M.

After the singing of a hymn and prayer, Dr DESZO FOLDES (Budapest) addressed the Conference on "The Jews in Hungary and the Gospel." After this paper, the Sir Leon Levison said that he was informed that Dr Foldes was taking up every poor Jewish case in Budapest, and that when he earned anything he shared it with his Jewish brethren. Consequently, he was a poor man in the things of this world, but rich in the spirit. If he had begun to tell them what he had told him, he would have kept them long. They, in Budapest, wanted a proper place of meeting. If the Alliance could assist them with money for a room for two or three years, they could have a congregation that would pay its own minister and rents, and have a house to themselves. He urged the Conference to make it a serious and honest matter of prayer.

Rev. H. JACOBS (Jerusalem) was the next speaker, and his subject was "Palestine To-day."

The meeting closed in the usual manner.

8 P.M.

Rev. J. I. LANDSMAN spoke on "Chassidism," and the Rev. K. E. KEITH on "The Synagogue and its Services in the Days of Our Lord." Mr Keith illustrated his paper by displaying many of the garments and articles used in ancient synagogue worship.

TUESDAY, 21ST JULY.

10 A.M.

The meeting opened with the singing of a hymn and prayer.

Rev. MARK JOHN LEVY read a paper on "Hebrew Christianity and Jewish Nationalism."

The PRESIDENT said that there was something left for him to do. Mr Levy had made, first, a complaint, and secondly, a plea. The complaint was that he had been accused by various individuals of trying to Judaize. He (the President) knew that that was wrong—there was no saintlier Hebrew Christian than Brother Levy. He wanted it recorded that they exonerated Brother Levy from this charge, and testified that his one aim was to win their people to their Lord Jesus Christ. Mr Levy's faith had been a strength to him. Might he tell him that they all loved him with all their hearts.

Dr REICH interposed that their brother had not been trying to Judaize, but to prevent Jews from being Gentilised.

The PRESIDENT continued that the second point was that of appeal. It concerned the nationalistic idea, and the problem of declaring that the Hebrew Christian was free to do concerning the Law. That question would be considered under the head of a Hebrew Christian Church in places where there was nothing but Roman Catholicism or anti-Semitic Reformed Churches. When they considered these things they would also examine Brother Levy's paper.

The most important thing was the fact that they were redeemed by the blood of Jesus Christ and by His vicarious suffering on the Cross, and the next thing to consider was the Sacraments, but when it came to questions of Hebrew Christians observing circumcision and so forth, these were matters that they could leave to the individual.



Mr H. J. SCHONFIELD read a paper on "Our Relations with Jewry—Official and Unofficial."

The PRESIDENT remarked that it was delightful to see the young men of their movement and their dreams and ideals and the activity of the spirit in their hearts. He prayed God that they might have many such. He wanted the Conference to take to heart all that their brother had put before them. They must have vision and go ahead without fearing what men would say about them.

Dr REICH said he wished to correct the President. The President had referred to the paper as evincing the dreams of young men. He should have said visions. "Your old men shall dream dreams," but "your young men shall see visions," which was better, and the way for the old to keep going was to have a vision.

#### WOMEN'S AUXILIARIES.

Mrs FLECKER then moved the following resolution concerning the formation of Women's Auxiliaries, which was seconded by Mrs Schonfield.

"That in every country having a National Hebrew Christian Alliance a Women's Auxiliary be formed to assist the Alliance in its activities and especially in looking after the spiritual and social welfare of Hebrew Christian women and girls."

The PRESIDENT said that they had had the resolution moved by their dear sister, who, he believed, was about to celebrate her golden wedding. (So he had learned from the wife of her son of international fame.) He knew that they would want him to wish her and her husband every happiness for the years to come.

They had heard the views of the old and young generations, and he had no doubt about the vote, but he wanted their hearts thrown into it. The resolution was carried unanimously.

The GENERAL SECRETARY suggested that the resolution be brought into immediate effect, that the delegates from different countries might have an opportunity of speaking with Mrs Flecker.

The meeting closed with prayer.

3.15 P.M.

#### VISIT OF BISHOP OF NORWICH.

A special meeting was held on the occasion of the visit of the Right Rev. the Lord Bishop of Norwich (Dr Bertram Pollock). The attendance was full, and the meeting opened with the singing of "Praise to the Holiest in the height," and prayer, followed by the Lord's Prayer.

Sir LEON LEVISON, in introducing the speaker, said that he wanted to say something about what His Lordship's coming meant to them. He was asked on the ground that his defence of the faith had endeared him to many hearts. He felt that such a man of God could not but love their people also. It was most kind of him to come, and they were expecting a message that would enable them better to return to their vocations.

The BISHOP OF NORWICH said that he came in an entirely unofficial manner, and committed no one to anything but quiet enjoyment of their hospitality. He felt already that he was among friends, and friends could talk quite easily and freely to one another. There were two things that led him to wish to be with them that day.

Eighteen months ago he had been in the Holy Land, and though they did not wish to know Christ after the flesh any more than Paul did—did not want to look back as a retrospect, but to know that He lives to-day—yet it was of interest to view the spots with which He was familiar. He had seen fishermen mending their nets as they passed Capernaum, and all came back so vividly. One could picture the Lord speaking to the sea at Galilee, stilling the storm; calling His apostles;—it was all deeply moving and touching. But he had seen another spot on that same day, a spot that had appealed to him strongly. They knew the difficult questions about sites and positions in the Holy Land? But when they came to Jacob's Well no one could have any doubt, and when they drank from it "the water was cool, for the well was deep." It was by the side of that well that their Lord spoke these words that meant so much to them all, "The salvation is of the Jews." The second thing that made him feel at home among them was his love of the Old Testament. He could not understand how people who had a respect and admiration for their Lord could do anything but admire the Old Testament. It was the book in which He was reared, and in which He found words to express His heart's deepest feelings. It was the book which supplied Him with His defence when the Tempter came upon Him. He (the Bishop) thought that those who did not care to read the Old Testament were those who read *about* it, and not *of* it. It was a book for use, and it was those who were using it wrongly and who were not using it for the work of love who said, "What was good enough for our Lord is not good enough for ourselves." A friend had told him of a great psycho-analyst who said that the two books that helped him most were not treatises, but the Bible and Shakespeare. And he could see that, because the Bible showed the development of character to and from God.

We could see in the pages of the Old Testament men become great by the touch of God, and on the other hand, we could not see anywhere a greater example of the loss of faith in a man's life than in the picture of Saul. The Old Testament would always be a favourite book of children, and a book to study in the game of life. And he always respected the language in which the Old Testament was written. He did not profess to be a Hebrew scholar, but he did love the Hebrew language. Did they not think there was a dignity in the very characters, and that they were extraordinarily adapted for the purposes of God? They were often too analytical and not imaginative enough. He liked to think the Hebrew meant faith. The revelation of God to Moses was both that "I am" and that "I will be." We change, but He is always the same—the Eternal; and we are constantly seeing that God will be what He will be, for He is the God of experience and the occasions on which He has met us and guided us mean that He is the God to use, that we may lean on His arm and expect His guidance. It was not till the main total of human experience was exhausted that they would know what God meant by "I will be."

No one could travel in Palestine without being stirred by many thoughts that were of interest to their hearts. Although the situation in Palestine was largely associated with sentiment, they did need adequate information. The Balfour Declaration had always appealed to him, and its sentiment was of immense importance to the Hebrews all over the world. Palestine was a little country (and he was glad it was little, for when he was in Jerusalem on Christmas Day, some of their party were able to lunch there, see the Dead Sea, and be back in Jerusalem for dinner!) but its size did not suggest that it could hold all the people who talked of it.

It reminded him of those who thought of "my England," though they might never step on English shores. Two things struck him forcibly—the lofty conception of the inhabitants of Palestine, and that the Jews would make grander use of the Holy Land if it were not entirely used for commercial and industrial ends, important though these were. He liked to know that there was a Hebrew University where the great thoughts of the Hebrews had a home. That cultural aspect was most important. He always respected intellect, and they would forgive him for saying that they were the most intellectual people in the world. Jews held exceptionally important positions, and they held them because they had the capacity to hold them.

Now one thought of Hebrew Christians, and of the foolish and wise things said about Foreign Missions. People often forget that our Lord's humanity was universal, and His home localised. When the Word became Flesh, the Word took to Himself the whole of human nature; our Lord took every fragment that was noble to Himself. We say there are some qualities chiefly manly and some chiefly womanly. Which did our Lord exhibit? Neither; for He exhibited both perfectly, and in the same way when we apply to Him the saying of a writer that "The characters about which we read evoke either admiration or affection," we can never decide whether we admire or love Him more. He (the Bishop) was old-fashioned enough to believe in the Creed, and in the Virgin Birth. Each of them were restricted to two parents; but their Lord's humanity was open on His father's side, and was, therefore, universal, and what He had done in His human nature He had done for the whole race. He thought of the Hebrew nation, scattered. What would it mean if the whole Hebrew race were to become Christian?

It might be the way of carrying the redemption of Christ into all lands. If the Hebrew nation was all Christian, it would be such a federation of Christians as never had been seen in the world. It would mean evangelising the world from east to west and north to south. It was the greatest ideal of any missionary work. But they ought not to look upon the ingathering of the Hebrew nation only as some kind of missionary work. He felt that they should not break from the past. But it was for them to look forward to the day when, just as the Old Testament found perfection in the New, so the Hebrew race should find in the Christian Church the glorification of their standing as Hebrews. When that came about, they would find that the Hebrew Christians had a logical position and a position that the world would easily comprehend, and he believed that this was the kind of good that would be the more readily achieved by the progress of the Alliance which he was having the honour of meeting.

He understood that they belonged to different Churches, but that their aim was to make it plain to their own people that Christianity was not primarily a creed, but a life. He was not one of those who made little of creeds. The whole question to individuals, "What think ye of Christ?" was answered by creeds that drew a line between those who thought He was a good man, an example, and those who saw that He was their own Redeemer, their living God. But Christianity is a life dominated by a Christian creed, and it is the life in which the outsider will take an interest, before the creed. It was the lives of Christians that the critics looked at. They usually picked out the worst; he did not know why. If anybody wanted to know what a strawberry was like he did not pick up the most measly strawberry in the garden, that the birds had been at, or whose condition was due to a slug or a bug!

He felt that it was not Christianity that made the poor examples what they were, but the want of true Christianity. They should look at least at the lives of the saints, and judge Christianity by such as St Paul. He felt strongly that their joining together was going to be a great force in bringing the world to Christ. They were everywhere, and being everywhere, the day was coming nearer when the world everywhere would know their Lord. He only hoped they were not going to go too fast, but he believed that the more they were in the spirit of Christ the better. It might be that in good time they would outgrow anything put on paper, but they would never outgrow the fulfilling of Christ. Jesus Christ was "the same yesterday, to-day, and for ever!" He had no doubt that great things lay in front of them, that the whole world would be indebted to that Alliance, and that in the days to come they would all thank God for the redemption of His own people.

Sir LEON LEVISON, in thanking His Lordship, said that when they were deeply in earnest with their religion they always kept young! His Lordship's words had been simple, sweet, gracious, and full of example. He felt that a great honour had been given them, and he would never forget his coming. He would always look back on that afternoon as a landmark in their experience.

The BISHOP said that the Chairman had made him feel still younger. Indeed, he went back to his childhood, and was reminded of a saying of his nurse—"You don't know when you've had enough!"

The BISHOP closed the meeting with prayer and the Blessing.

5 P.M.

### ELECTION OF OFFICERS.

The Election of Office-bearers and Committees for the next three years was the important business of this meeting.

After praise and prayer, Dr GOLD-LEVIN took the chair, and announced the purpose of the meeting.

The first office to be filled was that of President. Dr ARNOLD FRANK said that in proposing the name of Sir Leon Levison he had a delightful duty to fulfil. The idea of an Alliance had been thought of by many before it was founded, but God had sent the right man. Sir Leon was possessed of the wisdom of Solomon, the patience of Job, the zeal and energy of Paul, and the love of John. There was a story of a famous German painter whose canvases contained a richer red colour than those of any other. After he died the secret was discovered, that he had painted with his own blood. That is what their President had done for them—poured out his very heart's blood. During the last six years, since he had seen Sir Leon first elected President of the Alliance, he had seen great changes in him. Sir Leon's eyesight had weakened with the work he had done, and he had aged visibly.

Dr MAX I. REICH, in seconding, endorsed everything that Dr Frank had said. He only wished to add that in his opinion there was no one in the Alliance who could fill the post of President as Sir Leon could.

Sir León Levison was unanimously re-elected as President of the International Alliance with great enthusiasm, the Chairman's ejaculation, "Long may he live!" voicing the feelings of all.

The gathering rose to honour Sir Leon as he was brought into the hall, and when silence had been restored,



Dr GOLD-LEVIN said:—"Sir Leon Levison, I have the honour of being unanimously commissioned by this assembly to inform you that you have been re-elected President, beloved President, of the International Hebrew Christian Alliance for the next three years. All I can say, sir, is that if you had been present to hear the expressions of gratitude, of love, and feeling for you and concerning you, it would have, I am sure, given you encouragement in the work, even more than the great love that you have already shown. All I can say is this—thank you for the past, and as for the future—'the Lord bless you and keep you; the Lord make His face shine upon you and be gracious unto you; the Lord lift up His countenance upon you, and give you peace.'"

Sir LEON LEVISON replied:—"Mr Chairman, and my dearly beloved brethren and sisters, I can assure you that there has been nothing in my life that has cost me more in my Christian experience towards my people than just the intense amount of labour—the labour of love—which I put into the work of this wonderful, God-ordained movement.

"When I came to it, there was nothing that I could see but anxious faces and wistful wondering what the outcome of the movement was going to be, and with that wistfulness in my heart and mind I started this great undertaking and enterprise.

"While I have laboured I have had many difficulties to overcome. "Well, you have given me a great deal of encouragement, as I have got, to know you. Your fellowship and your love sustained me; your prayers upheld me. Now you have done me the honour of re-electing me as President for three years, and I want to assure you that I appreciate it beyond words. The only thing that I would beg of you, that I will look forward to, is—do not let me do the work myself.

You are as much interested in this work as I am, and therefore your prayers should be as sincere as mine, but even your present work and your devotion I would like to see maintained and increased as we go on with this great work of ours.

"Our people are desperately in need of Christ, and you and I can give them Christ. Our Hebrew Christians are desperately in need of fellowship and love and brotherhood in Christ, and you can supply them with that. You have come here with great hopes and expectations. You have up till now accomplished a great deal, but I want you to go away from here, my brothers and sisters, with one thought in your mind, that you are going to become still more the disciples of Christ; and in this way we shall be enabled to show even more than we have done at this Conference.

"Let us go out having something definite, something real, a dynamic which is impelled by love, and a power that is supreme by the promise we have in His utter sacrifice on the Cross. We will go on and on until we win our people for Christ and make ourselves worthy in the eyes of the Church, both visible and invisible.

"This is my desire. That is what I have promised you to do, and this I want you to promise me, in silent prayer, so let us spend just a few minutes in silent prayer."

After prayer, the re-elected President became Chairman of the meeting, and himself proposed the nomination for the next office.

The PRESIDENT said:—"The next election is of our General Secretary, and it gives me intense pleasure to propose the Rev. Harcourt Samuel. Mr Samuel has been with us since the formation of the International Hebrew Christian Alliance. He has not only occupied offices in an honorary capacity in one way or another, but has always been ready to fulfil any post."

He never once said to me, 'I am busy,' and it is always a willing heart that finds time for everything, and the unwilling heart that has time for nothing.

"When, as I intimated in the *Hebrew Christian Quarterly*, we came to the question of whom we should employ as the General Secretary, we decided upon our dear brother, whom you have now seen and heard.

"He has relieved me to an extent which I can hardly describe here. The burden was too heavy, but he has already taken it half off my shoulders. And as he goes along addressing meetings I hear nothing but praises, and I feel that he has done us great credit, and is going to do us greater credit still.

"Mr Samuel is gifted with many gifts. He has got graces for which we thank God. He is always acceptable, and nothing but love and affection follow him from every meeting and from every group of people. He is altogether suitable for us, by temperament, education, devotion, and ability, and consequently I feel that we will be well served as an Alliance in our electing our dear brother to the post which he has already proved himself efficient in and capable for, the General Secretary of the International Hebrew Christian Alliance."

The proposal was seconded by Rev. D. J. NEWGEWIRTZ, and the Rev. Harcourt Samuel was unanimously re-elected.

The following were then elected Vice-Presidents of the I.H.C.A. :—

Rev. E. B. SAMUEL, for Britain.

Dr ARNOLD FRANK, for Europe.

Rev. E. S. GREENBAUM, for America.

Mr A. C. KARMOUCHE, for Palestine and Near East.

Dr A. P. GOLD-LEVIN, for Africa and the Far East.

They were proposed by Rev. Jacob Peltz, and seconded by Mr Taffen, and after some questions had been asked and satisfactorily answered with regard to the abodes of the last two, nominations were carried unanimously.

The following were proposed, seconded and unanimously elected as members of the Executive Committee of the International Hebrew Christian Alliance:—

Mr S. Adamsbaum ; Mr A. Aperia ;  
Mr L. Averbuch ; Mr A. Ajzerman ;  
Mr M. Baruch ; Dr B. Barta ; Rev. H.  
Cooper ; Mrs Coutts ; Mr L. Cohen ;  
Mrs. Coutts ; Dr D. Foldes ; Mr A. Feit ;  
Mr J. Feinstein ; Rev. P. Gorodishz ;  
Mr P. Gitlin ; Mr G. Guberman ; Miss  
M. Hellman ; Rev. H. Jacobs ; Mr M.  
Kagan ; Mr A. Kaganski ; Rev. A. J.  
Kligerman ; Rev. Nahum Levison ;  
Pastor B. Lipschutz ; Rev. M. J. Levy ;  
Rev J. R. Lewek ; Rev. J. I. Landsman ;  
Mr J. Leibowitz ; Rev. P. P. Levertoff ;  
Miss Lack ; Mr E. A. Mazin ; Rev. M.  
Malbert ; Dr E. Moser ; Rev. D. J.  
Newgewirtz ; Rev. L. Philipsson ; Rev.  
J. Peltz ; Dr Prentki ; Dr M. I. Reich ;  
Mrs M. Ruben ; Mr L. Rosenberg ; Rev.  
P. Rad ; Mr N. Rudnitzky ; Dr Leslie  
Samuel ; Mr H. J. Schonfield ; Rev. S.  
Schor ; Mr B. Segall ; Mr M. Sigel ;  
Mrs J. Shore ; Mrs Schonfield ; Rev.  
H. Spitzer ; Mr M. Spalanice ; Mr J.  
Singer ; Mr P. R. Smoljar ; Mr A.  
Scheradsky ; Mr Boris Schapiro ; Mr  
J. Y. Taffen ; Mr C. Ueberreich ; Mrs  
Wulfsohn.

The meeting concluded with prayer.

8 P.M.

The session opened with the singing  
of a hymn, followed by prayer.

The PRESIDENT said that they had with them a very dear, personal friend of his own, and one who had learned to love their people in a manner that was astonishing. He would give an instance. He was invited to address the General Assembly of the Presbyterian Church of England, but he had another engagement, so he recommended Mr Erskine Blackburn to take his place. The result was that his fire, zeal, love, and knowledge made an eminent minister say, "That little Jew did wonderfully!" He (the President) was delighted that he had been able to come and address the Conference.

The Rev. ERSKINE BLACKBURN, of Egremont, Liverpool, then gave an eloquent and inspiring devotional address.

A pleasant divergence from the programme of speeches was provided by a choir of young Hebrew Christians who sang the 121st Psalm very beautifully in Hebrew.

### WEDNESDAY, 22ND JULY.

10 A.M.

After a hymn and prayer had been offered, Rev. JACOB PELTZ spoke on "The History and Progress of Hebrew Christianity in America."

In view of the fact that no Russian delegates had arrived, Rev. LEON ROSENBERG (Poland), whose knowledge of Russia is extensive, gave, in place of his advertised address, a marvellous account of his work in that land. He wanted, he said, to tell how it came to pass that they had a Hebrew Christian Church in Russia. It had been his privilege to bear testimony for Christ in Galicia, Warsaw, and Odessa. The year 1905 was a most terrible time, when hundreds of Jews were killed, and he witnessed dreadful things; but all worked out for good, for in those days the Czar gave religious liberty, so that for the first time in the history of Russia the Gospel could be preached.

When the persecution was stopped, they could hardly approach Jews for Christ, because the pogrom had been in His name. How could they say "Do you believe in Christ?" His best missionary, his dear wife, said, they must do something, so they wired to Pastor Frank and to the Director of the Mildmay Mission. It was a wonderful relief work, but it was their aim to preach. They had to do with good honest people, who appreciated their help and the way it was given. Hundreds of Jews came to see what the missionaries were doing, and they had to witness to them for hours—himself for two or three hours, and then others, and then himself again, after he had rested! Often they went on all night! The Jewish rabbis became excited, and one of them delivered a hot speech against him (Rosenberg), and ended by saying, "This man is the cause of the pogrom!" He had to quieten that rabbi, so he just stood and gazed at him, and he could not stand that gaze, and was silenced! The Lord granted them a wonderful revival, and there arose a group of Hebrew Christians. Where could they go? They were not wanted by the Protestant or the Russian Churches. The Lord laid it upon his heart to gather the little flock together. He loved their good Director Wilkinson; but he was not in favour of Hebrew Christianity, so he had to go ahead himself. The Lord blessed them. He remembered a saying that occurred to him often at that time—"Not having means, means not to stop the Lord's work," and his heart rejoiced when he saw the wall between two rooms in their house taken away, to accommodate the congregation! (He was so glad to see so many at the Conference who were with them in those days. He praised the Lord.) Removing one wall was not sufficient, so where could they go? But the Lord provided.

Then the family had to leave for St. Petersburg, where they tried to organise, and there he came in contact with a Government minister named Schwartz (and his name was truly "Black"!) who said, "If all our business be in Hebrew Christian hands, then it will all be lost!" Schwartz wanted to know if they called themselves "apostles," and he replied, "If you give us that name, we will bear it," so the Government minister said he would give them freedom with limitations. Even then they caught some dead fishes in their Church—it was not an easy task to be pastor of a Hebrew Christian Church, but the Lord was with them. Then came difficulties, Where could they go with their children? He himself became teacher of these Jewish children, and Jewish children came among their Hebrew Christian children. (He remembered a Gentile teacher asking a little Jewish girl of twelve, "Tell me about Abraham?" For some time the girl could give no answer, but at length her memory worked and she said "Abraham? Oh, he was the man who died two weeks ago of consumption!") The Jews, prohibited studying the Bible for it led to Christ, yet many children were missionaries, bringing fathers and mothers to Christ. The war scattered them, and he escaped by a miracle and was three months in exile. He was able to return to Odessa, and the Lord enabled them to gather the believers in his own home, though other ministers were banished. Awerbuch, Smoljar, and another helped in those days. Then Bolshevism came—a terrible time. It was awful to see the starvation that ensued. Many brethren were starved to death. They learned that "The Lord is my Shepherd" was not a promise; it was an experience of David's; but they learned from Philippians both to suffer and to abound. It was a blessed time, though a severe testing of faith. He was condemned to be shot by the Bolsheviks.

He disappeared from his wife and his friends, and nobody knew where he had gone. He was in a dungeon, but his dungeon was his sanctuary. What he realised in those hours! He knew that he had practically passed from this world. It was a wonderful feeling to have such communion with the Lord. He did not pray once for deliverance, for he thought escape impossible. All the time he heard the noise of a big engine that went to drown the noise of the shooting. The Lord delivered him from the red-terrorised country, and he came to Poland. When his wife heard that he was at the gate, she could hardly believe it! Then the Lord blessed Smoljar and Awerbuch, and brought them to other towns in Poland. Again, they were having wonderful Gospel meetings, and some nice little meetings of about twenty Hebrew Christians. But they were not organised, and they had the same difficulty, where to go, for who would accept Hebrew Christians in the Churches? Might the Lord lead them, and guide them.

Only one paper followed, that of Mr M. SPALENICE (Poland) on "An Indigenous Hebrew Christian Church: Its Aid to Church Unity."

The PRESIDENT said that this was a tremendous issue. It involved the race solidarity that was unique among the Jews; there was nothing like it on earth. They also saw in the Jew an international conception which was again unique. They, that day, were an example of both. Let them look at their harmony; they never questioned each other as to denominations, they were there as Hebrew Christians, one in Christ. They were not only united as believers in Christ, but His heart throbbed within them, and they could be loyal to any Church, but meet as brothers in Christ. There were far bigger things that united them than separated them—he thanked God for it.



They had also to consider if such a Church was to be established, they had heard that morning, from Brother Rosenberg, of the need as concerning Russia. The need had been brought very clearly, and would be discussed thoroughly.

The session closed in the usual manner.

5 P.M.

The session opened with devotions.

The Rev. NAHUM LEVISON spoke on "The Theological Basis of the Jewish Mission Problem," and discussion followed.

Rev. D. J. NEWGEWIRTZ said that from an experience of forty-three years' mission work he must say that the things the speaker had told them about did not apply to missions generally. There were isolated cases, but he really thought that the methods employed heretofore were such as could be used in these times. He was sure that any well-conducted mission to the Jews was not confined to the ghetto, but, where the opportunity afforded, the better class Jews were reached by both Church and missionary. In Montreal they had approached West End ministers for meetings to the better class Jews, and the result was that the regular members of one congregation sent a delegation to their pastor to ask that the church be fumigated! When the Christian Church became educated, their methods would be able to change accordingly, but the members of the Hebrew Christian Alliance had been reached by the present methods.

Mr N. RUDNITZKY (Frankfurt) said he was thankful for what he had heard that day. He had worked for years on the lines of the lecture, and could testify that Jews would come by hundreds when they sought to meet them in reasonable ways. He urged them to work further along these lines, for they had a Gospel that was the power of God for salvation, and educated Jews were now lifting up their hands to Messiah.

Rev. J. PELTZ said that he must agree that the paper was timely, thoughtful, and courageous. They in America had found the old methods totally out-grown. They must use new methods. In Chicago the work of the missions was along progressive lines. They began with the old methods, and had an ordinary Gospel service. Then one night a man got up and said, "You missionaries love to preach, but are afraid to answer any questions." This same man came back again; he was a well-known preacher of social gospel. Another time he asked a question, then he challenged the missionary to a debate on Christianity. Such a thing was unheard of, but they allowed him. Well, Lewis Aaronstein, though he was not converted in a day, was finally won and was now a flame. They must be courageous.

Sir LEON LEVISON said that his brother had tried to be provocative, but he had not the slightest doubt that he had understated the situation. They did not need to hide the fact that there were 75 per cent. Gentiles and 25 per cent. Jews in some mission schools and hospitals. They heard missionaries come home and talk of the "stiffnecked Jews," but not in that way of the Arabs. Meanwhile, Jews said, "How does the Church dare to come and misuse consecrated money on the wrong people?" Several societies were doing that. It was true that many had been brought into the Church by the old methods, but what numbers might not have been brought in? When he went to Palestine, Mr Rohold said, "I am here as a missionary of a society, to work among Jews," and he was, therefore, respected by all. It was not so in some other missions. They required to work exclusively among Jews. Then he knew of the case of a man whose superintendent feared he would take his place. When they got the right Hebrew Christian he could deal with Jews far better than a Christian not of Jewish birth. They were wasting

thousands of pounds on fields that they should not, but changes were being made, and the time was coming when all these things would be rectified.

Two other papers on the same subject followed—that of Mr E. COHEN on "The I.H.C.A. and Jewish Missions," and of Rev. E. BENDOR SAMUEL on "Evangelisation of the British Jews," after which the session closed with prayer.

8 P.M.

The PRESIDENT, before the opening prayer, reminded the delegates that that evening was the evening of the Ninth of Ab.

The Rev. SAMUEL SCHOR read a paper on "Growing Opposition to Restoration of Jews to Palestine," at the conclusion of which it was thought that the gathering could not do better than sing "O come, O come, Immanuel."

The evening Devotional Address was given by Dr T. M. Cochrane, of the World Dominion Press, who was introduced as one who was a missionary and interested in indigenous Churches. Above all, he was trying to get the different fields brought before the notice of the public, and he was looking forward to a study of Jewish missions.

Dr COCHRANE said that he wanted to try and speak in the language that all would understand—the language of Heaven. When Christians got together they understood one another. His thoughts were gathered round a few verses bearing on the idea of close contact with God. [Here the speaker quoted several passages, among which were Genesis xii. 1-3; Exodus xxiii. 18; Luke i. 45; John i. 47-51, and xx. 26-29; and Hebrews xi. 8.—ED.] His first thought was of the prevalent indifference in the nominal Christian Church to the great duty of trying to win others, by personal contact, to Christ. Secondly, he did not think that the Christians spent enough time in trying to find out the state of their spiritual health.

When he was a doctor in Mongol and Peking, he wondered if there was a whole people in the whole world. But how often did they examine themselves to see if they were in robust *spiritual* health, if they had life abundant? The proof of life abundant was that they could win men and women to Jesus Christ.

They were told in the Bible of being dead in sin, of death to sin, and of death for sin. Death for sin—that was Jesus dying for the thief. Death to sin—when they had this life abundant, sin was dead to them, it had no interest for them. He would like to direct their thoughts to Nathaniel. When they were spoken to by their friends, these friends did not know what they were thinking, but Jesus said, "When thou wast under the fig tree, I saw thee," revealing His sympathetic insight.

Faith was easy to-day. He remembered speaking for the first time on the telephone; the first time electric light was used; when he saw a tramcar without horses (and he remembered a negro saying, "Yes, I understand it perfectly, but how does it go without horses?") Other things had followed. When they began to think like that, of Jesus Christ as God knowing and foreseeing all this: it made faith easy. Let them think of Nathaniel again, "Before Philip called thee, I saw thee." The Lord Jesus looked into each individual heart, and gave each a message, and they knew that God had spoken to them. The greatest difference between Christianity and other religions was that in Christianity God sought men, and in other religions men sought God. One of the most pathetic sights he had seen was a Mongol pilgrim setting out in search of God, year after year. In "David Copperfield" Peggotty said this about little Emily: "I'd go ten thousand mile. I'd go till I dropped dead. If I don't find her, maybe she'll come to hear, sometime, as her loving uncle only ended his search for her when he ended his life."

And that was a picture of the Lord Jesus Christ seeking them. He sought them to save them, and in order to put a vision in their hearts of the great things he wanted them to do. He had put a divine urge into their hearts as into Abraham's, who went out not knowing whither he went. He trusted that this divine urge was in the International Christian Alliance, that they might do tremendous things corporately. Let them remember Isaiah, and his response to that spiritual vision, "Here am I, send me."

Some Indian tribes believed that when they murdered an enemy the strength of that enemy entered into them. So, too, they went out against difficulties, out to make life—to build up a character, and God was teaching them. What was God's supreme purpose in their lives? It was to develop and further their faith. After being a Christian for years he was only on the fringe of the great subject of Faith. Faith said "Yes" when everything else said "No." When they were utterly beaten, and every door was shut, then when they had this immaterial Faith they could say to that material mountain, "Be thou removed." That was the great object that was before each of them individually—Faith, realising that what was real was not the real. The table before him existed in thought before it was made; it was the reality before the real that was real. He supposed that some day they would be able to materialise and dematerialise their will, but that was a tremendously deep subject. Then the words of Jesus conveyed something to Nathaniel that no one round knew. God had an individual message to an individual heart. Some God-given word of his own (Dr Cochrane's) might start a train of thought. Years ago when he was sweethearting, he and his wife-to-be wrote on a pebble by a Scottish loch and hid it in a tree. Years after, he was there again, and read the writing whose meaning no one knew but themselves.

That was the relation in which they were with God—speaking to Him, and Him to them, none else understanding the language. After that there followed the first reality that followed the thought. God told them something He wanted them to do, and some day they would do it. God was going to tell them something to do as a corporate body, and it was never a small thing that God would ask of them.

He was talking to a blind Japanese man who spoke excellent English, and he asked him if he had any books. The Japanese replied, "I love the books of Dr Matheson, the blind preacher of Scotland, and I love his hymn, 'O Love, that wilt not let me go.'" If he (Dr Cochrane) had been Matheson, he would have thought that sufficient reward.

There was a constant responsibility; there were twenty-four hours in a day for bearing witness for Christ.

"Not merely in the words you say,  
Not only in your deeds confessed,  
But in the most unconscious way  
Is Christ expressed.

For me 'twas not the truth you  
taught,  
To you so clear, for me so dim,  
But when you came to me you  
brought  
A sense of sin.

And from your eyes He beckons men,  
And from your heart His love is shed,  
Till I lose sight of you—and see  
The Christ instead."

That was the perfume that exuded from the life that was lived in close communion with God.

So much for the individual side. What about the corporate side? Dwelling in the secret place of God among unseen relations was the individual tide. They heard to-day about union and reunion; they could individually have union in that way; a threefold cord bound them in that bond.

When they prayed together they had corporate union. He sometimes wondered when he heard people argue and debate whether they could really pray together. But they were facing the same God; they had a common meeting-place, a common will, love, and objective. Never mind if he was Presbyterian or what; he was their brother, and they were bound together by a threefold cord that could never be severed. There were more present in that room than were at Pentecost. What could not God do? Nothing would be impossible to them.

Was there ever such a tremendous need for testimony as to-day? There were more heathen in the world to-day than ever; there was a tremendous world need, and the population was increasing. God's chosen people were needed, and nothing should be impossible. Here they were at the beginning of their movement, only six years old. Oh, how fascinating were beginnings! When he first went to China, he was astonished at the breadth of the yellow water of the Yangtse; yet it came from the hills a little stream—there was a beginning.

Here they were with a need. They must think how they could meet it. They must not go along conventional lines. He once saw a converted man dancing for joy; if they went into the streets like that to-morrow people would begin asking questions! That was the sort of witness people needed. Might they have it.

The meeting closed with the singing of "O Love that wilt not let me go."

THURSDAY, 23RD JULY.

After breakfast, presentations were made to Sir Leon and Lady Levison and Miss Strahan, on behalf of the delegates and visitors.

Dr GOLD-LEVIN, in handing to Sir Leon a gold fountain pen, said he had been honoured in being asked to express in a practical way their esteem and gratitude to him for his great interest in them, and to give him a slight expression of their love. He had been asked to present a golden pen as a slight token of their affection. It symbolised that he was written indelibly on the tablets of their hearts. They prayed that God would keep him in greater love and use him in a greater way, in the Kingdom of God.

Sir LEON said he had been overwhelmed with kindness ever since he reached High Leigh, and he was touched beyond words. The work he had been doing was not of himself, he would have been afraid to look at it in his own power ; but when he entered the thing by the grace of God it became different altogether. The vision he received in 1925 came with such power and force, beauty and radiance, that he felt that here was something that would appeal to any man with an ounce of courage, manhood, and love. He tried from the first to give of his best to the Lord. The glory must go to God, for without the Lord Jesus Christ he could do nothing. They had made him their slave, and he was proud to be so. He would work harder than ever before.

Mrs FLECKER, in presenting Lady Levison with an umbrella, said she had been honoured with the task of expressing the gratitude of the Conference to her. She might not think she had done much, but they knew that Sir Leon could not have done what he had without her help. She had been his friend and helper, and had been with him in rejecting the temptations of worldly advancement that had come his way, and putting the Alliance first. They were grateful for all this, and especially grateful that she had become President of the Women's Auxiliary.



Lady LEVISON replied that she did not know how to express her thanks; they had overwhelmed her, and any thanks were inadequate. Anything she had done, had been done willingly, as a wife always should. She thought that an umbrella was a very appropriate present for use in a climate like that of Scotland, because even on a fine day it was not safe to venture out there unprotected! She would like to say what a pleasure it had been to her to attend the Conference and not only a pleasure, for she felt that she could go home and face daily tasks with a new spirit.

The PRESIDENT, in giving Miss Strahan a Chinese clock and a handbag, said he did not think they could have done a sweeter thing. They had realised how good Miss Strahan had been to them, and had bought her a beautiful Chinese clock. He thought they could not do better than get their expression of gratitude inscribed on the clock. She had not only done something to make it possible for them to be there, but the work she had done before the Conference began had been immense—it was not easy to make all the house arrangements for a Conference. He had also to give her a handbag—when at home she could see the clock, and when away from home the handbag. Might God spare her in the years to come, to help them with her prayers.

Miss STRAHAN said it was very difficult indeed to express what was in her heart. She had done what she had that the covenant people should meet under one roof, that the covenant God might speak to them. That was her one passion and one desire, and she begged them with all her heart, and soul, to listen to Him. They were the descendants of Moses; God spoke to Moses face to face. But they must get rid of themselves. The world was so hungry, the Gentile Church was so hungry. If they failed, all was done. She thanked them, and was grateful for these tokens. She would treasure them all her life, but above all she would treasure their love.

10 A.M.

### Hebrew Christian Colonies in Poland and Palestine.

The morning of the last day of the Conference was devoted to the consideration of two very important schemes: concerning an agricultural colony in Poland, and a Hebrew Christian colony in Palestine.

Rev. H. C. CARPENTER spoke first for Poland proposing the following resolution:—

“That this Conference is of opinion that an Agricultural Colony should be established in Poland to provide employment for Hebrew Christians who lose their means of obtaining a livelihood upon confession of their faith in Christ.”

He said he was going to give the situation in tabloid form, for it required taking away and thinking about.

He firmly believed that the suggestion of a Hebrew Christian colony had come as an answer to their question, What is to be done with our young converts? This question had shown itself in its most acute form, and pressed itself so far that last year at the annual Conference of the Polish H.C.A. the whole matter was discussed, and a resolution for the establishment of an agricultural colony for Hebrew Christians was unanimously passed; and so deeply did the poverty-stricken Hebrew Christians present feel the need, that they, spontaneously, contributed sums amounting to £50, and he and Brother Landsman had been delegated to bring the matter before the International.

The position was this: A great change had taken place in Jewry—an outward change from the ghetto to the homeland; but also—what less were aware of—an inward change. The young had changed in thought and aspiration from their fathers. What had caused this change?

They might say "Circumstances," or they might say "God," and circumstances just meant God. Whereas, before the missionaries used to find one convert in two years, it was almost no exaggeration to say that now they got one a day. The young Jews were out in search, and if they were given food for thought they would take it as a fish snaps bait. "Seek, and ye shall find," says God, and they were finding, some with more conviction than others—that depended on the missionaries. There was not a centre in Poland where definite work was not being carried on.

Many young men were coming nearer and nearer to Christ, through study and prayer, and were wanting to take the final step. Their brother Gitlin, two days ago, in the extraordinary parable he used, said that the attitude of the missions in refusing to baptize many who were ready for that step was spiritual birth-control, and made him feel that they were doing a wrong. But of two evils, they had to choose the lesser. If they refused to baptize converts, that was an evil; but if they baptized them, the consequence was that the converts lost their livelihood and starved, and the missions had not the wherewithal to keep them; and that was surely a worse evil.

When a convert wanted to be baptized he (Mr Carpenter) asked him, "Are you at work just now?" If the reply was "Yes," he asked, "What will happen when you are baptized?" "Oh, I will lose my work." "And have you any prospects elsewhere?" "No, none." "Then what do you expect?" The answer was either "Help from you," or "I don't know."

What were they to say in a case like that? This was the argument he used:—"Your faith in Christ has saved you; that no circumstance can alter. It is true that the order is to be baptized. But what would your baptism do?"

Would it be an honour to the name of Christ to be wandering about the streets and villages without food and without work? My advice is to carry on with your work, to keep in union with Christ, to unite with the brethren, and to pray and work for the time when God will open the way for you to find work that will not interfere with your coming straight out for the Master."

Now if accepted, would eliminate these two evils; and it would help them on their way to the development of the international idea of a Palestinian homeland. What would a colony in Poland do? Well, as soon as a man was thrown out of work, there they were. There would be work of various kinds, and one industry would lead to another. At first they would have tillers of the ground, and perhaps a smithy and a carpenter. At once a convert could begin to earn his livelihood again, and they would be in command of the Hebrew Christians' development physically and mentally, as well as spiritually.

The stream of the Lord was not standing; it was flowing, and there would be a running stream of Hebrew Christian life to Palestine. For when converts had acquired their trades they would go to the land of their fathers and be the Hebrew Christian *habutzim*

(pioneers). He believed that though the whole question had been forced on them from an economic point of view, the Lord was opening up step by step His wonderful plan—that the Hebrew Christian should take his share in building the land of his fathers.

Rev. J. I. LANDSMAN, seconding the resolution, said that the idea of a colony was not new. The Jews said that every convert became a Christian in order to become a missionary, that they could make him nothing else, and that missionaries had not much to do and got good salaries! They had to do something to counteract this tendency.

Now, let them turn to the converts themselves. There were many who had never learned any work. Some had been at the Talmudical schools and, before their conversion, expected to marry when they were about twenty, and receive a dowry of five hundred dollars with which to start business. If such became Hebrew Christians they would naturally get no dowry; and they had not learned to work. So what could be done with them? Even those who had trades could not find work when they became Christians. Gentiles would not take them, and especially in Warsaw it was very difficult to find any work for Hebrew Christians.

They must not, however, look at the matter simply from an economic standpoint. An agricultural colony would have educational value; it would teach one type of convert to love work, and it would give another the opportunity of living where there was fresh air and healthy work (these latter young men were sometimes half-starved, and they would be able to restore their physical health) and they would then become useful members of society. He would like a real doctrine of work, but what he wanted especially was that these young men should love God. Then he would like their people to be engaged in creative work. They wanted to have an ideal; that a man should know that when he worked he produced something. They read in the Bible that if they lived by the work of their hands they would be happy, and it would be well with them. Their Lord worked with His hands till He was thirty. Then they had Paul, who worked while he preached. (He wished the missionaries could do that—work and preach without having a penny from anyone. Then no one should have the right to throw in their faces that they preached for money.) In this way they wanted their Hebrew Christians to learn the nobility of work, that they should love it and be proud that they were engaged in it.

That would be a great thing ; but if they could unite their Polish colony with the colony in Palestine, if they could fit the colony in Palestine with such Hebrew Christian pioneers, it would be a greater. It would give great hope to every Hebrew Christian who came to the colony that he would go to help in the restoration of their ancient land ; it was an ideal that would egg them on to put their whole energy into their work.

A beginning had been made with the £50 they had raised. They would naturally still do their best, if the I.H.C.A. took it up. Anyway, he was quite sure that God would bless the idea, and that it would very soon be realised.

Mr M. SPALENICE (Poland) said that at their last annual Conference in Bialzstok he had suggested that in Poland there were two kinds of Hebrew Christians, and they had to make a distinction. The Roman Catholic Church looked after her converts, and it should be put in the Resolution that only a Hebrew Christian baptized by the Protestant Church, or by a missionary of that Church, should, if he was denied work, be helped.

Mr GITLIN (Poland) said that converts from Judaism to Roman Catholicism did not call themselves Hebrew Christians, but only Christians, and that Mr Spalenice's suggested amendment would only cause confusion.

Rev. L. ROSENBERG (Poland) was very happy that this matter had been taken up, and he praised God for the motion. But Mr Gitlin was not quite right, because among the Catholics in Poland there was talk now of organising a section in their Church to be known as Hebrew Christians.

Mr GITLIN though that, as the Hebrew Christian Alliance was inter-denominational, any convert, even if a Roman Catholic, ought to be admitted.

The PRESIDENT said he had received communications from two parties.

(1) A Roman Catholic party in Poland asked how they conducted their movement ; they wanted to copy them, as they had acknowledged the power, system, and organisation of this movement.

(2) He had received letters from individual Jews who had entered the Roman Catholic Church and were not happy there. Wanting to live the Christ-life they went to the nearest Church, but now they wanted to come out and join their Protestant brethren.

The Alliance must stand under its colours. A Roman Catholic might be just as good a Christian as himself, and better, but they were Protestants ; and he believed that the Roman Catholic religion was more akin to heathenism than to the New Testament. The difference between the Roman Catholic Church and themselves was vital. They must stand where they were. They wanted to bring back the purity of the pristine Apostolic Church. He believed with all his heart that he was right in going straight to Christ.

Dr FOLDES (Budapest) said that there was no doubt that they did make it plain that they were Protestants, but in the use of terms they must avoid anything that would seem to antagonise Roman Catholics. On his way to the Conference he had to appear before a Belgian Consul in connection with his visa. The consul had to ask what his intention was, and was interested very much, going on to inquire what they were doing in Budapest as Hebrew Christians. He promised to attend their meetings, and asked for a report of the Conference. Then he asked whether they were on a Protestant or Catholic foundation, and it turned out that he was a Catholic !

The teachings of the Roman Catholic Church were alien to their spirit. They would respect all that was good in their faith, but would build on a Protestant foundation. He supported the motion with that understanding.

Two parts of the population in Hungary were Catholic, and hardly a quarter Protestant, but because they simply called themselves Christ-believing Jews, they had many contacts with the Catholics. When it came to testimony, however, they made themselves plain.

Sir LEON LEVISON said that they were a Protestant Hebrew Christian Alliance with a President and Executive, and who had the choice of saying who was to get work. He did not think the amendment was necessary. But was the colony feasible, necessary, and so forth?

He added that when a Roman Catholic came to them they should befriend him, but when he wanted to join them he should be told that he must agree to what they asked, and nothing else.

Mr. M. SCHIFF (Poland) told how Hebrew Christians everywhere were hungering for such a scheme. When he set out for the Conference they said to him, "Whatever you do, bring up this matter."

Mr. M. KAGAN (London) said that he had come across Hebrew Christians who would gladly go to a colony. Would it be possible, he asked, for such a colony to become self-supporting? And unless it was self-supporting, would it be practicable?

Rev. H. C. CARPENTER replied that for the first two or three years it would not be self-supporting, but once it started producing a market would be found anywhere.

The PRESIDENT said that before speaking on Palestine, he wanted to review the situation in Poland, as he had seen it during the last nine months.

He had been aware for long that an industrial colony in Poland would not only solve a great difficulty, but was the only thing that would make their missions to the Jews adequate. Without it their missionary societies were labouring in vain, and the hands of the missionaries were tied.



It was their solemn duty when trying to evangelise the Jewish people to have foresight as well as insight. He knew that their missionaries were leading the Jews in Poland to the Cross of Christ. But what then? He had seen tragedies innumerable. He had known men who were willing to do anything, after they were baptized, become scavengers; and he had known men so desperate that rather than go back upon their faith they had committed suicide. He knew of a man in Scotland who had died on the way-side; and there had been suicides in London and Berlin.

Rev. H. C. CARPENTER—And in Poland.

Sir LEON LEVISON—To go and spend thousands of pounds on evangelising without providing for the needs of the converts was to him contrary to the spirit of Christ. It was all right to go to the Jew and tell him how concerned they were about his soul; but what about his body? Their Lord fed the hungry and then preached to them.

The time had come when this must be dealt with. The best way was to start an agricultural colony in Poland, so that converts could be trained and become independent. Numerous letters had reached him, for a while back, dealing with the problem of such a colony, from missionaries of all the societies which were labouring in Poland; and, finally, he read, in the report of the Polish H.C.A. Conference, the Resolution (which was unanimously passed), urging that the colony should be established, and that £50 had been subscribed. Mr Davidson, of the Barbican Mission, whom he invited to lunch, was deeply interested. He (Sir Leon) told him that they were going to call a meeting of the societies to discuss the matter, and that they must see that this open door was taken advantage of. They sent out invitations to all the societies working in Poland to a meeting in London—viz. the London Jews' Society, the Mildmay Mission, the Barbican Mission, and the British Jews' Society.

The British Society was represented by Rev. F. J. Exley, and the London Jews' Society by Martin. The Mildmay Mission wrote saying that they had neither time nor money for such a scheme. The Barbican Mission, whilst indicating their pleasure at the calling of such a meeting, failed to send a representative, and, questioned afterwards, Mr Davidson gave the impression that he was not going to play second fiddle. That spirit was a thing that broke one's heart; if it came to a question such as was before them he (Sir Leon) would rather play third or tenth fiddle than show such a spirit.

He put the case before those who came, and they were very much impressed. They said it ought to be done, and he was happy to hear their approval. But after going back to their committees they sent letters in this strain:—"We very much regret that our financial state does not permit of our assisting such a scheme." If money could be spent travelling about in first-class carriages, and staying at first-class hotels, it could be put to helping their Hebrew Christian brethren.

The proposal of Messrs Carpenter and Landsman was in order. The need was obvious. These converts could not be allowed to commit suicide. They could not save their souls and then throw them out! They must give them a bit of their life-blood. There might be among them a Saint Paul.

(Might he intrude with his own experience. When he first came to this country he was dying for a Hebrew Christian affection; and, for six months, oh! the loneliness!)

That was what they must give—their life-blood and the love of Christ, in deeds as well as in words.

Now for Palestine. He had already told them how the property known as Abraham's Vineyard came into their hands.

When he was in Palestine he examined the place, and decided that it ought to be sold. If they had intended to start a school or university they could not have had a better situation, for the property was only suitable for building purposes. Moreover, there was now a town-planning scheme in Jerusalem, and the property, as it happened, stood in the way of its development; and he knew that if they did not sell it now, two roads would ultimately cut across and spoil it, and they would not get half the price. Incidentally, some Jews even suggested that they were holding up the sale out of spite!

On the other hand, a friendly old rabbi, who wanted to build a Talmudic school, offered them £10,000 for the Vineyard. He had regretfully to tell the rabbi that as trustees they could not sell the property under the price already offered, which was £5,000 more.

While in Palestine he was received very cordially by the High Commissioner, the Zionists, the Jews, the Arabs, and the Christian communities. He was assured by the High Commissioner that every facility would be extended to them if they came forward with a tangible scheme, and that they would be permitted to settle between twenty and thirty families on any land they might purchase.

Some of the Zionist leaders were delighted to hear that Christian Jews were so interested in the Fatherland, and said that this showed that while they were Christians by faith they still retained the Jewish heart, and belonged to the Jewish race. And several eminent Arabs told him that while they would not sell land to Jews as such, they were all prepared to sell land to them because they were Hebrew Christians. Mr Rohold and he lunched with three or four of these Arab dignitaries, and actually went and saw some of their properties. So it was evident that there would be no difficulty in getting land.

The Committee's idea was to sell Abraham's Vineyard, purchase arable land, and adopt a scheme similar to that of the late Sir Moses Montefiore. This distinguished Jewish philanthropist set aside a sum of money for the building of houses to be occupied by Jews. The occupants paid back the original cost in instalments, and when the full sum had been collected, plus accrued interest, more land was purchased, and used similarly, with the result that there were now no less than five settlements, each bigger than the former one, and the scheme still continued.

They proposed to settle on the land which they would purchase as many Hebrew Christian families as would be able to make a reasonable living from the land apportioned to them; and each family having cultivated its land and made it productive, would be able to repay by instalments the Alliance's capital outlay, and thus become the owners of its own farm. In this way they would accomplish two things:— (1) They would make it possible for each settler to have an object in view, namely, to become independent; and (2) they would be able to get back their money, purchase more land, and thus make their scheme a perpetual one.

In this scheme they must have men with vision, men that looked forward to becoming farm proprietors. They must be careful that they chose the very best material that they possibly could. That was where all the Alliances came in— to see that they got men and women who were not only good agriculturists, but good Christians. These settlers could become informal missionaries, and be a beacon of light to the whole country. It was evidently of the utmost importance that they were trained first, and that was where Poland came in.

Abraham's Vineyard would be sold, but he would like to see the Polish scheme start before they acquired the new property in Palestine.

If they had the money, he would not need to go to the missionary societies. He urged those delegates who worked with Missionary Societies to write to their Societies, because some of the Societies said that they had not heard much about the need. He asked them not to be afraid of their committees, for they had a good case; they must tell their committees how best their work could be advanced. If they told it prayerfully, and put the needs as they saw them, he felt confident that they would realise how immensely it was going to benefit missionary work among the Jews in Poland.

Rev. H. C. CARPENTER said they must be practical. (1) This was a Hebrew Christian question, not a missionary question. (2) He wished they could get the missionary societies to see eye to eye, let alone work shoulder to shoulder. But they Hebrew Christians were there to unite, and in them the missions would unite. He wondered if it would be possible for the societies to see that the job was done through the Alliance. If half a dozen missionary societies had a finger in the pie, the plan would go under. It would be worked through the I.H.C.A., and the missions must contribute their share.

The GENERAL SECRETARY appealed to the Conference for support. What was the good, he said, of making the President and Secretary break their backs trying to raise all the money? It was their (the Hebrew Christians') Alliance; they must make openings for their President and Secretary. If they were to collect money it must be done by all.

Mr KROLENBAUM suggested the use of collecting boxes.

Mr KAGAN said that if the colony in Palestine became a reality the missionary societies would beg the Alliance to support their converts. Then the Alliance would be able to get their support.

Mr SCHONFIELD : " I am prepared to offer £5 towards starting the Polish Hebrew Christian Colony." Another delegate : " And I, £2 ! "

Dr REICH said that there was a time in the history of their forefathers when Moses had to go to the mountain and get a vision ; and the vision was that he had to build a sanctuary in the wilderness. He might have said,— " Lord, how can I, a poor man . . . ? " But a spiritual revival broke out, and people brought their gifts till Moses had to send a message, " Bring no more. You have brought too much." They had had a great vision in that Conference ; they had been on the mountaintops. Let them bring their gifts.

The following immediately promised gifts:—

Mr B. Segall . . . . .	£2	0	0
Mr A. C. Karmouche . . . . .	3	0	0
Rev. A. J. Kligerman . . . . .	5	0	0
Rev. S. John Thorpe . . . . .	10	0	0
Rev. H. Jacobs . . . . .	2	0	0
Rev. N. Levison . . . . .	5	0	0
Rev. and Mrs Harcourt Samuel . . . . .	5	0	0
Mr E. Cohen . . . . .	1	0	0
Dr Frank . . . . .	5	0	0
Dr Leslie Samuel . . . . .	1	0	0
Rev. J. I. Landsman . . . . .	10	0	0
Rev. H. C. Carpenter . . . . .	10	0	0
Rev. Theodore Samuel . . . . .	2	0	0
Rev. D. J. Newgewirtz . . . . .	5	0	0
Dr Barta . . . . .	1	0	0
Mr A. Feit . . . . .	2	0	0
Mr Eli Cohen . . . . .	1	0	0
Mr A. Nathan . . . . .	1	0	0
Mr M. Kagan . . . . .	5	0	0
Rev. A. P. Gold-Levin . . . . .	2	0	0
Rev. H. Cooper . . . . .	5	0	0
Miss Pearson . . . . .	1	0	0
Mrs Barber . . . . .	2	0	0
Mrs Spencer Johnson . . . . .	1	0	0
Mrs Soman . . . . .	3	0	0
Miss Garden . . . . .	10	0	0
Mr F. G. Collins . . . . .	5	0	0
Dr Benson . . . . .	50	0	0

Mr M. Baruch . . . . .	1	0	0
Mr Benn . . . . .	1	0	0
Mr B. Lipschutz . . . . .	2	0	0
Rev. M. J. Levy . . . . .	1	0	0
Mr Hillson . . . . .	2	0	0
Dr M. I. Reich . . . . .	1	0	0
Miss Blackmore . . . . .	1	0	0
Mr Gitlin . . . . .	2	0	0
Mr Rosenfeld . . . . .	0	10	0
Mrs Coutts . . . . .	1	0	0
Sir Leon and Lady Levison	100	0	0

(In addition a number of anonymous gifts were received, including one of £1,000).

A resolution approving the scheme was unanimously carried.

After prayer the meeting concluded.

2 P.M.

A special afternoon session was held.

Mrs SOMAN briefly moved the following resolution :—

“ That this Conference appoints a Special Committee with powers to act to issue Collection Cards properly organized for a Special Fund and to arrange in due course Centres for Personal Service for the benefit of the general community primarily in Palestine and Poland but also in such other countries as may desire to co-operate.”

and it was agreed, on the motion of Dr Reich, that the resolution be submitted to the Executive Committee.

The meeting then proceeded with the revisal of the Constitution.

5 P.M.

ACCOUNTS.

The Accounts for the years 1927-28, 1928-29, and 1929-30 ; and the Account for Abraham's Vineyard, from the time the property was acquired by the I.H.C.A. up till the close of the financial year 1929-30, were presented to the Conference by the Treasurer, and were circulated among the delegates. The Rev. HARCOURT SAMUEL moved, and Rev. H. L. HELLYER seconded, that the Accounts be taken as read and approved. This was unanimously agreed.

Three addresses were given during the afternoon. Rev. P. LEVERTOFF, D.D., spoke on "The Importance and Necessity of Corporate Witness;" Pastor B. LIPSCHUTZ on "The Fruits of Righteousness: What are they?" and Mr N. RUDNITZKY on "Hebrew Christian Expectations of Messiah's Return according to Hebrews."

The session concluded with prayer.

8 P.M.

#### COMMUNION SERVICE.

The Lord's Supper was celebrated in the Chapel. The service was conducted by the General Secretary, Rev. Harcourt Samuel. The lessons were read by Rev. B. Pernow (in English) and Rev. Nahum Levison (in Hebrew) and Prayer was offered by Rev. P. P. Levertoff (in Hebrew and English) and Dr Foldes (in German). The Rev. E. Bendor Samuel gave a most helpful exhortation from the text, "This do in remembrance of Me." The Revs. Henry Cooper and Dr Arnold Frank offered the Prayers of Thanksgiving, after which the sacred elements were handed round. The service was concluded with the Aaronic Blessing, pronounced in Hebrew. The time thus spent was not only inexpressibly precious in the realisation of the Redeemer's presence, but was also deeply significant. Here were Jews, once taught to curse the name of Jesus, gathered to remember His dying love; here were men and women from a score of countries, speaking different languages, and representing a dozen different sections of Christ's Church, yet united in a common love and a common worship. What a lesson for the Church and the world!

8.45 P.M.

The Conference reassembled in the hall, and Sir Leon Levison delivered his closing address, and then led the meeting in prayer, closing the Conference with the Benediction.

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