

teaching, to the doctrine which did not hesitate to call the elements *figures* and *antitypes*?¹ And may we not see also how needful it is for us, if we would uphold the truth taught by our English Reformation, that we should earnestly contend for the doctrine which bids us to regard the elements as *effectual signs*, signs, indeed, truly effectual for the real communion of the Body and Blood of Christ to the exceeding comfort and health of our souls, but still *signs*—*signs* which, though rightly bearing the names of those things of which they are effectual conveyances, cannot possibly be themselves the signs and the things signified? True faith does no violence to sanctified reason and intelligent common-sense. And sanctified common-sense, rejecting many statements of the Nicene Council, willingly accepts from it this one *dictum*: 'Ἐν εἰκῶν τοῦ σώματος ἔστι, οὐκ ἐνδεχέται εἶναι αὐτο τὸ θεῖον σῶμα.
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ART. V.—PALESTINE AND THE RESTORATION OF THE JEWS.

WHEN I was permitted to address the readers of the CHURCHMAN in May last, on "Palestine as a Field of Missions," I had no idea of the intense interest that would be awakened in the hearts of many in the land and its people in so short a time. But it is a feature of these days that events move rapidly. And in nothing is this more clearly seen than in the things that are happening in connection with God's people Israel.

¹ It is interesting and instructive to compare the faith of the Syrian Christians of Malabar as represented by the Romanists at the Synod of Diamper, A.D. 1599. It appears to have been alleged against them: "They held that the true Body of our Lord is not in the holy sacrament of the altar but only a figure thereof, that the holy Eucharist is only the image of Christ, and is distinguished from Him as an image is distinguished from a true man; that the body of our Lord Jesus Christ is not there nor anywhere else but in heaven, at the right hand of the Father; that under the element of bread is only the body of Christ without Blood, and under the element of wine the Blood without the Body, and that in this sacrament there is only the virtue of Christ but not His Body and Blood. Further, the priest seemed to call on the Holy Ghost to come down from heaven to consecrate the elements, 'whereas in truth it is the priest that does it, though not in his own words, but in the words of Christ.'" (Rae's "Syrian Church in India," p. 236.) Again, "The Syrians lacked 'the healthful use of pictures'; they maintained that images are filthy and abominable idols, and ought not to be adored." (*Ibid.*, p. 238.)

For many years past there has been a gradual amelioration of the state of the Jews in nearly all the countries in which they have settled, and the consequence has been that they have prospered in a remarkable manner, and have learnt to look upon their adopted country as their home, in which they may rest in ease and comfort. Their wealth has rapidly increased, and mingling with the nations they have laid aside many of their distinctive features, while they have still remained a separate people, and have not amalgamated with those among whom they have lived. With this ease and prosperity they have lost much of the feeling that they are an exiled race, and their hearts have been weaned from the home of their fathers, the land which God had promised to Abraham and his seed for ever. But it did not accord with the purposes of God that they should thus settle down in ease and comfort in the lands in which He had scattered them. He has used, therefore, the very prosperity which caused them to rest to stir up the envy and jealousy of those whom they had outstripped in the race for wealth, and out of whom they had in many cases made their wealth. Out of this arose the hatred displayed in Germany against them, and the bitter words that were spoken and written by some who were leaders of religious thought in that land. By this mild form of persecution, as we now esteem it, God stirred them up and made them feel that that was not their rest. And under this many of the Jewish papers began to speak of Palestine as the only land in which their race could hope to find a resting-place and a home. We, living in this country, reading these things in the Jewish papers and hearing them spoken about, began to make up our minds and to prepare for the coming of some larger numbers than had arrived for some time, though the annual increase has been very considerable for the last eight years. But we were not prepared for what was about to happen. The awful outbreak and dreadful cruelties in Russia, before which even Bulgarian atrocities pale, came upon all suddenly, and a feeling of indignation was roused creditable to civilization and Christianity, but which can never restore the sense of security from which the Jews were awakened. Nor can anything which may be done by Russia or by all nations ever make them feel as they had learnt to feel by many years of peace and quietness. They had come to the conclusion that modern civilization had eradicated the old spirit of persecution, and that it would never be able to take root again. From this conclusion they have been driven by such terrible events that they can never again consider themselves secure in any country except their own. They have learnt that no civilization can hold in check popular fury. If once the dam is burst the

pent-up waters rush headlong down, carrying everything before them in their furious haste.

In their perplexity their eyes turn to Palestine, the land of their fathers, the home of their religion, and now their only place of refuge. At once friends and well-wishers form grand schemes of colonization, which carry their own condemnation and secure their own rejection. The land of Gilead is to be peopled by them; large tracts of land are to be bought, and a mass of people placed upon them. But the Porte has suffered too much from national sentiment and from race attraction to allow any such thing to be carried out.

Then come two great plans: emigration to America, the scheme of the Mansion House committee, and emigration to Northern Syria, the plan of Lady Strangford and Lord Shaftesbury. Supposing these two plans to be exceptionally successful, what will even then be done? By the former 10,000 have been sent to America, at a cost of over £100,000. We hear that by the latter forty-five families have just been sent off. And yet there remain in Russia some 4,000,000: those best able to protect themselves are taken away; the most helpless are left behind to care for themselves as best they may; the vast majority are untouched.

And in both cases the sentiment of home and fatherland is left out of account, and in neither place can they be sure of even toleration for any length of time. Moreover, such assisted emigration does not produce the best emigrants, for they always feel that those who have brought them are in some way responsible for their success, and if they do not succeed they will expect some further help. But, as has been said, supposing that both these schemes should succeed, the vast mass of Jews in Russia remains altogether untouched, a mass which cannot be ignored, and which has its anxieties, its longing for a place of safety, and its desires for its fatherland, as well as the more favoured ones that are helped to reach a place of safety.

And so they turn to Palestine, and not without reason. For even as it is, under Turkish rule, it affords to them greater safety than any other country in the world. Despite a large amount of ill-feeling between Mahometans and Jews, there has been less of persecution and ill-treatment in the Turkish dominions for the poor Jew than in other places.

Then the sentiment above referred to, if it may not be called a reason, is a power that strongly draws them to this land.

But a reason, perhaps weightier than either of these, is that they would be able to reach Palestine, in most cases, by the disposal of such goods as they possess. The passage is not

long, and in most seasons of the year can be made on deck. And so they set their hearts on reaching Palestine. But they are told (1) that they will not be allowed to colonize. They think, however, that though the decree has gone forth it will not be carried out, as there is a vast difference between Turkish law and Turkish practice, and if they come in small numbers they believe that no notice will be taken of them. And they are not wrong. Then they are told (2) they will starve, as they will not be able to cultivate the land, and the trades are overstocked. But they are persuaded that they can cultivate the land. And we are daily proving in the strong health of the men we employ in outdoor labour that they are quite right. Moreover, they say they cannot be worse off than they are, and they may be better, and so, having lost nearly all they had, they determine to try their fortune. There must be some place for them, even for the humblest, and this seems to be the likeliest; and so they come, in small numbers of from ten to thirty families, and they are allowed to land and to disperse themselves about the country, and if only the Jews of the country would let them alone they would not be interfered with. But while the Turks are unconcerned about them, as they expected, the Jews, as they did not expect, are bitterly opposed to their coming, and spare no means to prevent their settlement.

And why is this?

1. The new comers are not Talmudists, and are, therefore, not so strictly bound by all their ceremonies, but in manners and dress are much more like the Europeans among whom they have lived.

2. The resident Jews fear that the supplies of Haluka, or alms, will be stopped, while the new arrivals will soon want to share it with them.

3. And chiefly because they will fall into the hands of the Christians, and be influenced by them.

No doubt all these reasons are true, and they cannot but operate strongly in the minds of the Jews here to stir them up to do their very utmost to prevent any such settlement of these people here. But of the three reasons given above the third is the most powerful, as it is also the most true. They cannot help falling into the hands of the Christians, but chiefly by the action of the Jews themselves.

These poor immigrants land in a most wretched state, many of them almost starving, or reduced to a very low condition, their funds nearly, if not quite, exhausted. But the thought that they have come to the home of their race, and that they will be met and welcomed by their own people, buoys them up to the last moment.

The disillusion speedily comes, sometimes even before they land. The Jews of the country in some cases have sent men on board the steamers to prevent their landing, even by the employment of force. In one case a Jew made an agreement with the boatmen, and when the boat was filled with the new arrivals, and they had got away from the ship, he announced to them that the Government would not allow them to land unless they first gave him 300 roubles. Some of them had money, but they refused to listen to any such demands, and the poor creatures were kept out in the blazing sun nearly the whole day, until at last they were compelled to yield, and the money was paid over to the inhuman monster. But, fortunately, the men who had paid had some sense and courage in them, and the next day they appealed to the Chaimakam, who compelled the wretch to disgorge his ill-gotten booty. But even if they get to land with something like comfort, they soon find that they are in a wretched plight. There is no kind friend to meet and advise them, or to take them and give them a lodging, and they find that the cheapest shelter they can get is with one of their own people, who charges them half a franc a night for each person, in a miserable, wretched place not good enough for pigs. And if they want advice, they find there is no one disinterested enough to tell them what they should do or to help them in any way. All want to gain something by them, or they will advise them according to their own interests, really caring nothing for the interest of those who seek advice. They are thus cast off by their own people, and compelled to look somewhere else. Soon they hear that there are some who know the country, and who are disinterested enough to give them the best advice, and at any rate some help towards obtaining a little more comfort. What matters it to them that they are Christians? In spite of the persecution which has come upon them they know that they have had very good neighbours among the Christians, and so they are led to try what these can do for them. They find that as many as can be accommodated, who are really poor, are welcome to a clean shelter in tents or in a wooden shed, without any charge, and, indeed, with some food where necessary, and they receive disinterested advice as to their future movements. They find, indeed, that all is discouraging at present, but they see some faint rays of hope, and they are cheered by genuine sympathy. Many of them, finding there is no work to be had in Jaffa, come on to Jerusalem, and having already experienced some Christian kindness, they soon find their way to the missionaries here. For a large number some work is provided, which, though it brings very little pay, yet keeps them from actual starvation.

The very contrast between this treatment and that which they have received at the hands of their co-religionists makes them ask what is the cause of the difference, and they find that after all these Christians are nearly all their own brethren according to the flesh, but that they believe in Jesus as their Messiah, and that love to Him impels them to do all that lies in their power to help those who are in need. It is a Hebrew Christian Church that meets them. They are attracted; many become inquirers, and all learn to respect a religion and its professors which they had been taught to hate and to despise. The inquirers are admitted into one of our institutions, and are there taught a trade which will enable them to keep themselves in a very short time. Some families are assisted to set up households and to commence business, upon which they will be able to live. We have thus, in connection with our work at the present time, in schools, institutions, outdoor labour, etc., more than two hundred and fifty persons, now Jews, but who will, in all probability, become Christians, though it must be distinctly understood that such temporal help as we are able to give is bestowed simply on the ground of poverty, and with no conditions of a religious nature attached in any way whatsoever.

This, then, is the state of affairs in Palestine at the present moment, and it not only taxes the energies of the missionary staff to the very utmost, but it calls for most serious consideration as to what must be done in the future in the spiritual interest of these people.

There are certain facts to be borne in mind as we approach this consideration :

1. We have not brought these immigrants here either by advice or help, although some of the Jewish papers accuse us of having written to invite them, an accusation that needs no refutation. They come, as many of themselves think, and as we firmly believe, because God is driving them here—stirring up their nests that they may be restored to their own land.

2. We find ourselves here, established through many years of patient labour by our predecessors, through many prayers of God's saints, as missionaries to these very people, to whom no one has yet preached the Gospel, the country where they have been living being closed against our work. But for this very reason they are the more open to the reception of the truth. And though so-called Christians have been their persecutors, they are not slow to learn the difference. They soon perceive that the religion of Jesus is not that which has prompted their persecutors. And as they are not Talmudists they find themselves in more accord with Hebrew Christians

in their mode of life than with Jerusalem Jews, who are of the most bigoted type. So that there is before us an open door.

3. For the present we have an overwhelming number of applications for temporal relief from those whose wants can only be met by special efforts.

And our institutions are filled with inquirers and catechumens, and numbers have to be provided for outside these.

What is to be done now, and in the future ?

The time, long foretold, of Israel's restoration has begun, as it seems to those who are on the spot.

In spite of Turkish prohibitions, of obstacles thrown in their way by their co-religionists, of coldness and indifference on the part of many who might be expected to help, the return of the Jews has commenced and is going on week by week. No doubt we may expect some slackening of the tide when the winter sets in, but it will only be to begin again with greater force. That they come in unbelief, that they arrive in great misery, is only in accordance with prophecy. But what then ? These two things give the great opportunity to the Christian Church. To relieve distress is to follow the example of the Master, and to find hearts opened thereby to the reception of the truth, is to have something of the experience of Christ and His Apostles.

But can nothing be done to help forward the return and to place the people in their own land with some hope of prosperity ? It can hardly be said that the land is open to them, for the Turks forbid anything like colonization by the purchase of large tracts of land ; but this may possibly be soon changed if only some influence is exerted on their behalf. But even as things are now much may be done. Individuals, or even companies, may purchase land from private owners, and many are already doing so. But there is another way open. The land is chiefly in the hands of the Fellahin, certain tracts being attached to certain villages. As a rule these Fellahin have to borrow money for seed, for cattle, and even for sustenance, to be repaid out of the following harvest. The rates of interest paid are most exorbitant, and consequently they become poorer and poorer year by year, and large portions of the land remain uncultivated. Now, if emigration societies, started to help these Jews, would turn their attention to this fact, much might be done for the Jews and the Fellahin at a far less cost than by the methods they are now carrying out. If ten or twelve families, most of whom would have some trade represented, were to be supplied with small capitals, at first a common fund, and were to be placed in one of these villages,

they would supply the capital needed, earn something in trade, and, having their proper share of the harvest, would be able to live in comparative comfort, which would improve year by year, and there would be no need to purchase land. And those who had no trade would be able to work in the cultivation of the land.

The question has often been asked, Can these Russian Jews do outdoor work in the heat of Palestine ?

And this question has been answered differently by the various authorities. Some who might be supposed to know answer with a decided negative. We have to some extent worked out an answer. All through the hot summer months we have had a band of men of all ages, varying in numbers from ten to fifty, at work with pick and spade in our sanatorium grounds, and though some came to us as miserable objects as could be imagined, they are now healthy and strong, and there have been scarcely any cases of illness amongst them, while those in the town have suffered very much. It seems, then, that with ordinary care they will be able to do all the farming operations required. Any money, then, that may be raised to help these poor refugees in this their time of distress will be best spent in directing and assisting those who find their way to this country.

Immense benefits may be conferred by comparatively small means if only judiciously used by responsible and sympathetic persons on the spot ; not by the missionaries certainly, but by those who will work in accord with the missionaries, for this ought to be distinctively a work of the Christian Church. And what then should we set before us as our aim ? To relieve distress in the first place as a Christian duty ; to win souls to Christ in the second, but chief place, as that which all believers are called upon to do as their duty and their delight.

And the means to this end are in part provided. The Jewish Mission with its institutions needs to be strengthened and expanded, and it will then be able to do its work. Larger schools are needed, in the first place, for we can have numbers of children. An enlarged Inquirers' Home, again, for the reception of inquirers when they first come. A larger House of Industry as a home for those who have to learn a trade, while they are being instructed in Christianity ; a Training School, or upper division of the House of Industry, for training schoolmasters for different parts of the country ; and also an upper class for schoolmistresses in connection with the Girls' School. These things can all be done at a very small additional expenditure, and will enable us to leaven the whole Restoration with Christianity by sending Christian committees side by side with the Jewish settlers, and so witnessing for Christ amongst His

restored people. Assisted by Christian philanthropy, enlightened by the lives of Christian neighbours, many will be led to rejoice in a Messiah already come, while they watch and wait for His Second Advent. And this is the work of the English Church. No other is working in this land amongst the Jews, and no other will attempt it if she will only do it earnestly and faithfully. But it *must be done*, and without delay. Our great difficulty is to make people in England realize the extent and importance of the work going on, and therefore we have but a feeble response to our appeal. We can only pray that our God would stir up the whole Church to assist in the work. The Jews' Society has been at work here for more than fifty years, and much good work has been accomplished and many souls saved; but it has been, after all, a time of preparation, working, waiting, and praying for the time of blessing to come. That time has now begun; the cloud was but as a man's hand, but it is now spreading and giving promise of showers of blessing. And is this a time to slacken effort? Rather must we gird up our loins to do the glorious work to which we are called, with all our energies, with redoubled prayers, putting forth all our powers, and using all the machinery of our Church, that so we may have a Hebrew Christian Church in the midst of the restored Hebrew nation. For though we do not expect to convert the nation, we do believe that Christianity must be known through the whole land.

Yes, the work *must* be done, even if other parts of the field are abandoned. Here in Jerusalem, in Palestine, the chief attacks on Talmudism and Rabbinism must be made, and the people be led to the pure religion of their father Abraham, who rejoiced to see the day of Christ—who saw it and was glad. Surely this is the manner in which we are to prepare the way of the Lord, that when the nation is restored, and perhaps the temple and its worship again established, according to the latter chapters of Ezekiel's prophecy, there may be in Jerusalem, and throughout the whole land, the offering up of a pure worship in the spiritual temple in the name of the great Messiah, the Lord Jesus Christ.

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