

THE HISTORY
OF THE
LONDON SOCIETY FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS,
From 1809 to 1908.



THE RIGHT HON. SIR JOHN H. KENNAWAY, Bart., C.B., M.P.,
President of the Society.

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BY THE
REV. W. T. GIDNEY, M.A.,

Secretary of the Society.

Author of *Missions to Jews, Sites and Scenes, At Home and Abroad, &c., &c.*

Look down from Thy holy habitation, from heaven, and bless Thy people Israel.

DEUT. XXVI. 15.

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To
THE MOST REVEREND
RANDALL THOMAS
LORD ARCHBISHOP OF CANTERBURY
PRIMATE OF ALL ENGLAND
AND
PATRON OF THE SOCIETY
THIS VOLUME IS
BY HIS GRACE'S PERMISSION
MOST RESPECTFULLY
DEDICATED

PREFACE BY THE PRESIDENT OF THE SOCIETY.

THE Story of One Hundred Years of effort and blessing is necessary for the due celebration of our Centenary. We are already largely in Mr. Gidney's debt for his most instructive and telling handbooks on the Jewish Question. He has earned by this History a fresh and lasting claim upon our gratitude.

It is a good thing to pause and consider at a time like this the rock whence we were hewn and the stones of which our Society has been built up; to praise our great men and the fathers who begat us; and above all to thank Almighty God who put it into the hearts of Lewis Way and others at a time when the Churches were dead, or only beginning to shew small signs of returning life, to sound a watchman's cry, and remind Christians of their debt to the Jew and their responsibility on his behalf.

We have much to be thankful for, a goodly inheritance of tradition, experience, encouragement and success.

By our Hospitals, our Industrial Homes, our Mission Schools, our Palestine Exhibitions, we have exercised influence not to be tested by statistics or results. We have translated for the Jew the New Testament into Hebrew and Yiddish. We have placed in his hands a million copies, or portions, of the Old and New Testaments in various languages. We have given him the Church of England Liturgy in Hebrew.

With regard to missionary work, I believe I am well within the mark in saying that from one hundred and fifty to two hundred converted Jews, or sons of such, are ordained

clergymen in our Church. It is even asserted that as each Lord's Day comes round the Gospel is proclaimed in more than six hundred pulpits of Europe by Jewish lips.

More remarkable perhaps than everything else is the evidence of the changed attitude of the Jews toward Our Lord. No longer is He denounced and cursed as an impostor, but He is held up by the thoughtful among them as one of the highest types of humanity, an inspiring ideal of matchless beauty—a reformer before His time ; and as the only mortal whose death was more effective than His life.

We are thankful indeed for this, but we cannot stay or rest content with anything less than their acknowledgment, in the words of Lord Beaconsfield, "That Jesus of Nazareth, the Incarnate Son of God, is the Eternal Glory of the Jewish race."

For that we labour. It will be our highest happiness if it be given us to help to bring it about and to light such a candle in Jerusalem as, by God's blessing, shall never be put out.

JOHN H. KENNAWAY,
President.

ESCOT,
July 29th, 1908.

AUTHOR'S PREFACE.

IN sending forth this volume to the Christian public, I may be permitted to say a few words by way of preface about its occasion, scope, and character.

The London Society for Promoting Christianity amongst the Jews entered upon its One Hundredth Year on February 15th, 1908, having been founded on the same date in 1809. The celebration of a Centenary demands an historical account which shall gather up the records and lessons of the past in a form which may be helpful in the future. For, the future of the Society depends, in large measure, upon the use that is made of the experience gained in what is acknowledged on all hands to be a most difficult branch of the missionary work of the Church of Christ. Archbishop Benson, speaking for the Society at one of its Annual Meetings, said: "You have a very difficult work in hand. But that is not a discouragement. It has in all ages been an encouragement to Christian hearts. All the work of the Church is difficult, and you have chosen a particular corner of the vineyard which demands the utmost exertion, the utmost faith and prayer."

The readers of this History must not expect to learn of large numbers of converts gathered in at one time, but rather of one here and another there. Whatever the results are, they are narrated with profound thankfulness to Almighty God, for what He has graciously permitted His servants to achieve by the power of the Holy Spirit, and, it is believed, they will prove a source of encouragement to those who are, or may be, engaged in this work. The failures and mistakes of those who have gone before—due to

the weakness of mortal nature, and to circumstances over which they had no control, or were not wise enough to turn to good account—have not been concealed or minimized. To have done this would have been to destroy the value of the History as a guide for the years to come.

This History is primarily a record of the missionary operations of the Society ; but, inasmuch as a Society is composed of individual members, a great deal has been written about the *personnel* of the Society, that is, of those of its members who have had a share, either in shaping its policy, or in carrying it out.

Apart from the first two Introductory Chapters, the History itself is divided into ten Periods of unequal length. In some Periods the division may be thought to be more or less arbitrary ; but I believe the best arrangement has been made for a clear and comprehensive grasp of the subject. Each of the first two Periods occupies only one chapter. In the subsequent Periods, the first chapter deals with the Society at headquarters, its policy, management and *personnel*. Most of the other chapters deal with its missionary operations in various parts of the world.

The materials at my disposal have been of many various kinds. I have, of course, read and digested the Annual Reports of the Society, its periodicals, magazines and other publications since the year 1809. I have also made use of matter published some years ago in my *Sites and Scenes* (2 vols.) and *At Home and Abroad*. In most instances the references to quotations are given, but not in every case, in order to avoid cumbering the pages with too many foot-notes. The minutes of Committee since the beginning have been studied, and I have gleaned from them many interesting facts which could not have found their way into the publications of the Society at the time, but which may now be stated, without any fear

of serious consequences. This volume might thus, from the wealth of materials, have easily grown to unmanageable proportions. Many incidents have been omitted. Condensation has been imperative. In some cases the history of a year, or of several years, has been condensed into a short paragraph, or even into a single line. But it is believed that no important event relating to the Society and its work has been left out.

The collection of materials for this History has necessitated reference to many other authorities and books useful for the purpose. When quotations have been made from these, due acknowledgment is made in the foot-notes.

Dr. Eugene Stock in his most interesting *History of the Church Missionary Society* has noted nearly all that need be said about the circumstances of the times in which the various Missionary Societies were founded. There is nothing to glean where Dr. Stock's rake has been over the ground. I have also found in his book useful information about some members of the Society, who were also identified with the C.M.S.

My respectful thanks are due to his Grace the Archbishop of Canterbury, the Patron of the Society, for his kind and courteous permission to dedicate this History to him, and also to the esteemed President of the Society, Sir John H. Kennaway, for the Preface which he has kindly written.

I desire also to express my thanks to the Trustees of the National Portrait Gallery for their kind permission to reproduce the portrait of H.R.H. the Duke of Kent.

My heartiest thanks are given to my friend and fellow undergraduate of far distant Cambridge days, the Rev. A. Lukyn Williams, Vicar of Guilden Morden, and Examining Chaplain to the Bishop of Durham, for his kindness in revising the proofs and making many suggestions. I wish also to

thank with equal cordiality the following, all of whom were able, from their position, to give me valuable advice, namely, the Rev. F. L. Denman, my esteemed colleague and fellow-worker at head-quarters ; the Rev. A. Bernstein, the oldest ordained Hebrew Christian missionary ; the Rev. C. S. Painter, the senior Organizing Secretary ; and Mr. H. J. Bentall, Chief Clerk in the Society's House, who, being keeper of the records, was able to assist me materially. I desire also to express my indebtedness to the Operative Jewish Converts' Institution for the very able way in which this volume has been printed and bound. The unfailing attention of the printing overseer, Mr. W. Mason, to my wishes, deserves special mention.

Finally, I wish to say that, whilst for the facts and events narrated in this volume the Society's history is responsible, for any opinions and views expressed thereon the responsibility rests with myself alone. These I have ventured to make after an official connexion with the Society of over twenty-six years—just more than one quarter of its existence.

The volume has been prepared in the midst of numerous secretarial duties, none of which could be neglected. Commenced on May 29th, 1907, nearly a year and a half ago, it has made heavy demands upon my time and strength. When often feeling the weight of the burden laid upon me by the Committee, who honoured me with the task of its production, I have been consoled by the hope that my labours may not be in vain.

I now send the book forth with the earnest prayer that it may be of benefit to the cause, and of use to all those who are interested in the missionary work of our Church amongst the Jews.

W. T. G.

September 9th, 1908.

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CENTENARY HYMN.

BY THE BISHOP OF DURHAM.

- 1 **O** THOU, the high and holy Name,
Thy chosen Abraham's Friend and Lord,
Of old and evermore the same,
By priests and seers and kings adored,
Our prayer receive ; on Israel's race
Descend in glory and in grace.
- 2 Mysterious line ! To them alone,
Till the last prophet's harp was dumb,
The secret of Thy Hope was shewn,
The wonder of the Christ to come :
Our prayer receive ; &c.
- 3 He came, the Prince of peace and heaven,
And David's crown was on His brow ;
From Judah to Thy Son was given
The Manhood linked with Godhead now :
Our prayer receive ; &c.
- 4 Alas, did Zion, lost and blind,
Her own Messiah scorn and slay ?
Yet bear her age-long woes in mind,
Nor cast the covenant-seed away :
Our prayer receive ; &c.
- 5 Think on the Gentiles and their load,
Sin, strife, and wanderings wild from Thee ;
Bid Israel lead them up the road
Of faith and worship, to be free :
Our prayer receive ; &c.
- 6 Bid soon the fig-tree bud and flower,
And soon the eternal summer shine ;
Command at last the longed-for hour,
The year of Jubilee divine :
Our prayer receive ; &c.
- 7 By all the fathers' hope and faith,
By all the stricken children's woes,
By all mankind's disease and death,
Lord, bid the years of judgement close :
Receive our prayer ; on Israel's race
Descend in glory and in grace.

July, 1908.

INTRODUCTORY CHAPTERS.

Say ye to the daughter of Zion, Behold, thy salvation cometh.

ISAIAH LXII. II.

INTRODUCTORY.

CHAPTER I.

EARLY EFFORTS TO EVANGELIZE THE JEWS.

Two necessary preliminaries—The Days of our Lord and His Apostles—The Post-Apostolic Age—Hebrew Christian Bishops of Jerusalem—Justin Martyr—Hegesippus—Ariston of Pella—Origen—Tertullian—Epiphanius—From the Sixth Century to the Reformation—Raymond Martin and his *Pugio Fidei*—Julian of Toledo and others—Nicolas de Lyra—Paul of Burgos—The Reformation—Reuchlin—Luther—Tremellius—Efforts in the Seventeenth and Eighteenth Centuries—Institutum Judaicum founded by Callenberg²—S.P.C.K. efforts—Bishop Porteus of London—Bishop Horne of Norwich—A missionary era—The Nineteenth Century.

BEFORE entering upon the History of the London Society for Promoting Christianity amongst the Jews, it seems necessary, by way of introduction, to give, first, a brief account of efforts to evangelize them prior to its foundation, and, secondly, a short epitome of their history in our own country.

We shall see in this chapter that, whilst there have been some attempts to bring this ancient people of God to a knowledge of His Son, Jesus Christ, they have been, for the most part, spasmodic and unorganized, without any very intelligent or sustained aim. Not that the Jews have ever been altogether neglected, nor that there has ever been a time when the “remnant according to the election of grace” was non-existent.

We pass over, in the fewest words, the age of Christ and His Apostles. His and their work for their brethren according to the flesh stands out in clear relief in the Gospels and the Acts of the Apostles. The result of the Apostles’ labours is also given—many thousands (literally “myriads” or tens of thousands) of Jews believed (Acts xxi. 20). Forty of these early converts are mentioned, mostly by name, in the New Testament. Whatever may have been the results of Missions to Jews since Apostolic days, there is not the

slightest doubt that the work was wonderfully successful then.*

Turning to the immediate post-Apostolic Age (A.D. 70—120) we find that according to Eusebius† there were fourteen Hebrew Christian bishops of Jerusalem after St. James, up to the time of Hadrian (A.D. 120), namely, Symeon, Justus, Zacchæus, Tobias, Benjamin, John, Matthias, Philip, Seneca, Justus, Levi, Ephres, Joseph and Judas. It is fair to presume that during this period there were also elsewhere a number of Hebrew Christian bishops, presbyters, deacons, evangelists, and other fellow-helpers in the Gospel. When a Gentile church was established at Ælia, as Jerusalem was called in A.D. 135, the Hebrew Christian Church retreated to Pella, and other towns across the Jordan. This doubtless greatly disorganized the Church. According to Justin Martyr, Origen, Epiphanius, and Jerome, its members maintained, under the name of Nazarenes and Ebionites, their faith in Christ, with adherence to certain Jewish rites.

The great apologist, Justin Martyr, was evidently desirous of winning over one Jew at least to the faith of Christ. His *Dialogue with Trypho* (circ. 160) "takes deservedly a high place in the history of conscientious attempts" in this direction.‡

Amongst the Hebrew Christian teachers of this time we may mention Hegesippus, who was the author of *Memoirs of the History of the Church*, in five books (circ. 177), and Ariston of Pella, the author of a *Colloquy between Jason and Papiscus concerning Christ*.

Origen (185—255), who was a great opponent of heresy in all its forms, brought a number of Jews, as well as heathen and corrupt Christians, to the truth.§

As a rule, however, most writings on the Jewish controversy, from A.D. 160 to 500, partake of a polemical and not a mis-

* See the author's *Missions to Jews*, pp. 43-48; also *Jews and their Evangelization*, pp. 86-89; where this period is dealt with at some length.

† *Hist. Eccl.* iv. 5.

‡ Williams, *Missions to the Jews*, p. 8.

§ Robertson, *History of the Christian Church*, vol. i., p. 158.

sionary character. Tertullian (160—200), for example, wrote a treatise, *Adversus Judæos*. He was followed by many others, among whom we may mention the honoured names of Hippolytus, Cyprian of Carthage, Eusebius, Gregory of Nyssa, Chrysostom, Augustine, and Cyril of Alexandria.

Epiphanius, who embraced Christianity at the age of 16, and subsequently became Bishop of Constantia, died in 403. He was an able, zealous, and gifted man, and was called by St. Jerome, "the five-tongued," in allusion to his linguistic attainments. Epiphanius relates the conversion of the Jewish patriarch Hillel, a descendant of Gamaliel.*

It must be confessed that, during the long period from the sixth century to the Reformation, both the means employed in the evangelization of the Jews, and the actual results arising therefrom, were, comparatively speaking, insignificant. The efforts put forth to reach them were few and far between; they were spasmodic and not continuous, and they were not always dictated by the purest motive, that of love to Christ and perishing souls. Individual Christians there doubtless were, who longed, prayed, and worked for the salvation of Jews, but the Church, as a whole, made no provision for preaching the Gospel to the scattered race. On the contrary, Jews were treated with scorn and abhorrence, with contempt and hatred, and as the enemies of Christ. This spirit was shewn in the Councils of the Church. The provincial Synod of Canterbury, A.D. 1222, actually forbade a Jew to enter a Christian place of worship.†

This spirit of indifference and worse, is seen in the fact that for 800 years, from the time of St. Jerome (384—420) to that of Raymond Martin, who published his *Pugio Fidei* in 1278, the study of Hebrew was neglected, and the Church did not produce a single scholar of note in that language. Nor, till the days of Reuchlin in the fifteenth century did any one attempt to translate the New Testament into Hebrew.‡ Amongst the writings of the sixth century bearing upon this

* *Hæres.* c. 30. † Tovey, *Anglia Judaica*, p. 81.

‡ McCaul, *Equality of Jew and Gentile*, p. 22.

point, we may cite a dispute of Gregentius with a Jew named Herbanus ; those of Isidore, bishop of Seville, containing invectives against the Jews ; and those of Leontius, of Neapolis, who carried on disputations against them.

Julian, Archbishop of Toledo, and Primate of Spain, flourished toward the end of the seventh century. Amongst his numerous books was one against the errors of Judaism about the Advent of the Messiah. He probably was largely responsible for the decrees of the Council of Toledo (680) forbidding the Jews to observe the Sabbath and the Passover and to practise circumcision.* Many, indeed, were the attempts in Spain, from this period to the fifteenth century, to compel Jews to accept Christianity, but not in the "more excellent" way.

In the ninth century may be noticed the work of Rabanus Maurus, Archbishop of Mainz, against the Jews.

In the eleventh century, Crispin, Abbot of Westminster, wrote his *Disputatio Judæi cum Christiano*, and Pedro Alfonsi wrote a *Dialogue* defending the Christian and refuting the Jewish faith. Pedro had been known as Rabbi Moses, of Huesca, in Aragon, but was baptized on St. Peter's Day, 1106, being then forty-four years of age. He became a celebrated writer chiefly through his *Disciplina Clericalis*.

In the twelfth century, St. Bernard of Clairvaux made a noble protest, 1147, against the Crusaders' ill-treatment of the Jews ; † but fifty years later Peter of Blois wrote his *Contra perfidiam Judæorum*, in which he supplied arguments against the Jews.

We may notice the founding, in the thirteenth century, of the *Domus Conversorum* by Henry III. of England in 1232, without here touching upon the expedients resorted to, in order to gain converts.‡

Two Jewish converts, Donin, called Nicholas of Paris, and Paulus Christianus of Montpelier, displayed considerable

* Williams, *Missions to the Jews*, p. 19 ; Margoliouth's *Fundamental Principles of Modern Judaism*, p. [xv.] ; and Bernstein's *Jewish Witnesses for Christ*, p. 21.

† See page 20.

‡ See page 25.

activity, however questionable their motives, in their attempts to Christianize Jews: whilst the Dominican monk, Raymond Martin, in his celebrated *Pugio Fidei*, alluded to above, endeavoured, in his anxiety to win converts to Christ and the Church, to deduce Christian truths from the Talmud and other Jewish writings.

In the fourteenth century we come across two famous names. Nicolas de Lyra, whose Jewish descent is a matter of dispute, published a work on *The Messiah and His Advent* in reply to the Jews. It is said that both Wyclif and Luther learned a great deal from Nicolas. The jingling couplet is well known—

“ Si Lyra non lyrasset,
Lutherus non saltasset.”

Paul of Burgos (1351—1435) is the other Hebrew Christian celebrity of this century. Originally a rabbi, he became a Christian through reading the *De Legibus* of Aquinas, and was baptized in 1391, exchanging his old Jewish name of Solomon Levi for that of Pablo de S. Maria. He took the degree of Doctor of Divinity in Paris, was ordained to the priesthood, and won the favour of the Avignon Anti-Pope, Benedict XIII. Paul successively became Canon of Seville, Archdeacon of Trevinjo, Bishop of Carthagená, Bishop of Burgos, and High Chancellor of Leon and Castille. He was the author of several works, the most famous being his *Scrutinium Sacrarum Scripturarum*, in which he cleverly met the objections of the Jews. His family were scarcely less distinguished. His eldest son, Alfonso, succeeded to the see of Burgos; his second son, Gonzalo, became Bishop of Valencia; and the youngest, Alvar, was known as a historian. Paul left no stone unturned, either in the way of controversy, or harshness, to convert his former co-religionists to his new faith.

Dr. McCaul's brief, though imperfect, summary of this period may conveniently close this era:—“In the beginning of the fifth century we read of the conversion of the Jews in Candia; in the sixth, of the Jewish inhabitants of Boriúm in Africa; in the seventh, of the Jews in Cyprus and other places; in the ninth century, of some in France; in the eleventh, in Germany; in the twelfth, in Germany, Spain, Normandy and

England. On one of the rolls, in the reign of Henry III., the names of 500 Jewish converts are recorded." *

As we approach the era of the Reformation we come to the age of more gentle methods to win the Jews. "Baptism, or death," had too often been the cry of the Church, just as the "Koran or the sword" had been of Islam. We now see a change, very gradual indeed, but still a change, in the direction of more sympathy and love to the Jews. In the early part of the fifteenth century John Reuchlin (1455—1522), of Pforzheim, in Germany, a learned Hebrew scholar—when Pfefferkorn, a converted Jew of Cologne, and the Dominicans wished to burn the copies of the Talmud—declared that the best method for converting the Israelites would be to establish two masters of Hebrew at each university, who might teach theologians to read the Hebrew Bible, and thus refute that people's teachers. †

The immortal Martin Luther was well disposed toward the Jews in his early reforming days. Having spoken in his treatise, 1523, *That Jesus Christ was of Jewish Birth* (dass Jesus Christus ein geborner Jude ware), of the contumely and cruelty meted out to Jews, he goes on to say, "My hope is that if we act kindly toward the Jews, and instruct them out of the Holy Scriptures, many of them will become genuine Christians, and so return to the faith of their fathers, the prophets and patriarchs. We ought to treat the Jews in a brotherly way, if so be that some of them may be converted." But, alas! the great Reformer belied his early promise of a missionary spirit. In a tract published in 1543, entitled *The Jews and their Lies*, he spoke of them in unrestrained and immoderate bitterness: "Much less do I go about with the notion that the Jews can ever be converted. That is impossible." On this Da Costa remarks, "The Christian in Luther is lost sight of in the German, always the adversary of the Jews." ‡ Is this the reason why Luther's *Commentary on the Romans* stops short at the end of chapter viii.?

* *Equality of Jew and Gentile*, p. 24.

† D'Aubigné, *History of the Reformation*, Bk. i., ch. 7.

‡ *Israel and the Gentiles*, Bk. iv., p. 468.

Emanuel Tremellius of Ferrara, who wrote a translation of the Old Testament, and also of the New Testament and parts of the same, was a converted Jew. He was a friend of the English Reformers and a professor at Cambridge. His *Catechism for Enquiring Jews* (1554) is still in use as a missionary weapon.

We must notice during this period lastly, the elder Buxtorf, who wrote *Synagoga Judaica*, in the sixteenth century.

Coming to the seventeenth and eighteenth centuries, we can mention only the principal writers. In the seventeenth, Bartolucci wrote *Bibliotheca Magna Rabbinnica*; Frischmuth published addresses on the Messianic prophecies; Majus, a book on Jewish Theology; Wagenseil wrote *Tela ignea Satani*; and Dantz, a treatise on the Shechinah. Philip Lämborch, a Dutch divine, published in 1687 his *Amica Collatio cum Erudito Judæo*, in other words, an account of his dispute with Orobio, a Spanish Jew, who had professed Christianity in Spain, and apostatized in Holland. Then there was Bishop Kidder, whose work, *Demonstration of the Messias*, obtained a good reputation; and Leslie, whose *Short and Easy Method with the Jews* is found of use at the present day. The saintly George Herbert, and Archbishop Leighton, must not be forgotten as praying friends of Israel. The latter's words, "They forget a main point of the Church's glory who pray not daily for the conversion of the Jews,"* doubtless influenced many to intercede and, perhaps, to labour for them.

The most noteworthy attempt in the seventeenth century to win Jews to Christ was that made by Esdras Edzard (1629—1708). He lived at Hamburg, and was said to be of Jewish descent. For fifty years he was a veritable apostle to the children of Israel. Young and old, rich and poor, flocked to him for instruction in Hebrew and other Oriental languages. He used his opportunities for his Master, and during his long life was the means of bringing hundreds of Jews into the Church of Christ. Bishop Kidder says that he was the means of

* *Sermon on Isaiah lx. i.* His Works, ii. iv. 178.

converting more Jews, among them a considerable number of rabbis, than any one person in the world. Amongst them was Rabbi Jacob Melammed, whose confession was printed in German. Edzard's son, a preacher in London, brought several Jews to a knowledge of Christ. Edzard published, in Latin, a translation of the first two chapters of *Avoda Sara*, the Talmudical treatise on Idolatry, in which he treats of the controversy between Jews and Christians. He left a sum of money to be invested for the benefit of proselytes and Jews, which fund still has its beneficiaries at the present day.

In the eighteenth century, Schöttgen wrote on the Messiah; Wolf, of Hamburg, compiled his famous *Bibliotheca Hebraica*, in which he enumerates more than one hundred Jews who had written on behalf of Christianity. Gusset wrote a reply to Rabbi Isaac's *Defence of Faith*; Eisenmenger published *An Exposure of Judaism*; and Allix, *The Judgment of the Jewish Church*. The labours of Friedrich Albrecht Augusti (1691—1782), an eastern Jew converted to Christianity, greatly helped on the cause of Christianity amongst his brethren. Pfeifer, Carpzow and others wrote works in connexion with the Jewish controversy.

In the religious revival in Germany at the beginning of the eighteenth century, which was owing to the zealous labours of Spener—especially by his “*Collegia Pietatis*”—and of Franke, the claims of the Jews were not overlooked. Missionary and Bible Societies came into existence, and the University at Halle was founded in 1694. Special interest in the Jews was awakened, and animated all classes for their conversion. Reineck in 1713 declared, “The general topic of conversation and discussion at the present day is about the conversion of the Jews.” Many Christians, by way of equipment for the work, studied Judæo-German; and Professor John Henry Callenberg had a class of 150 learning that language. Just at that time the Rev. John Müller, of Gotha, wrote a tract for the Jews, entitled, *The Light at Eventide*, which had an extraordinary career. It was first translated into Judæo-German by a Jewish convert, Dr. Frommann. Translations in Hebrew, German, Dutch, and Italian

soon followed. In 1731 the Society for Promoting Christian Knowledge issued an English translation of it. Even Roman Catholic priests aided its circulation. This tract led to the formation, in 1728, of the Callenberg "Institutum Judaicum," the objects of which were the establishment of a printing press, provision for converts and catechumens, and the appointment of students as travelling missionaries to the Jews. This institution carried on this work until its suppression, in 1792, by the Prussian Government, owing probably to the rising influence of Rationalism. In the meantime it had trained and sent out its missionaries far and wide. The best known of them was Stephen Schultz, who published his experiences in his *Reisen*. When he visited England in 1749, he was told by the Secretary of the S.P.C.K. that there were many laymen in London zealous for the conversion of the Jews.

On May 24th, 1759, there was published in London *Goldney's Epistle to the Jews*, "wheresoever scattered abroad upon the face of the whole earth."

The S.P.C.K. likewise lent its aid to efforts to reach the Jews about this period; and the Church of the United Brethren of Moravia laboured in the same direction from 1738 to 1764. Missions to Jews were apparently advocated by Bishop Porteus of London (1787—1809), for the Rev. J. W. Cunningham, preaching before our Society in 1815, said :

It is my hope that none who hear me on the present occasion, and especially none who are qualified for missionary exertions, will forget that our own country is a very small part of the sphere to which the operations of this Society should be extended. I remember to have heard the late venerable Bishop Porteus, not long before his death, standing as it were upon the very verge of heaven, and thence perhaps catching some more than common glimpse of the glories within, use his expiring strength to stimulate his countrymen to become the apostles of the land of Israel.

Bishop Horne of Norwich (1790—2), writing on Psalm cvii. 33, spoke of the privileges derived from the Jews, and his *Case of the Jews*, published in the Society's magazine (1813), is an eloquent appeal for "the preparation of our elder brethren" for the Messiah.

We have now reached the time when Christians at home were to become more alive to the spiritual needs of the Jews. It is strange that this feeling did not arise until after the realization, that the heathen were perishing without the true knowledge of God, had stirred men's minds to found missionary organizations for them. The Society for Promoting Christian Knowledge, founded in 1698, and the Society for the Propagation of the Gospel, which had been founded in 1701, were primarily intended for our own colonies and dependencies in foreign parts. These two societies stood alone for nearly one hundred years. Then, in 1792, was founded the Baptist Missionary Society; three years later, in 1795, The Missionary Society, afterward called the London Missionary Society; in 1799, the Church Missionary Society, and the Religious Tract Society; and, in 1804, the British and Foreign Bible Society. When Gentiles had been thought of, came the turn of the Jews, thus inverting the Scriptural principle, "The Jew first." It is, indeed, a most remarkable thing that at a period when clouds and darkness were overshadowing England and the Continent during the Napoleonic war, and great depression, financial and otherwise, lay upon our country, there should have been such an outburst of missionary zeal on behalf of the non-Christian part of the world. In 1809, as we shall see later, our own Society was founded, which is the oldest, as well as the most extensive Jewish missionary organization in the world, and may be regarded as the mother Society. Last century (1801—1900) was fruitful in producing organizations for the Evangelization of the Jews.*

* A list of these Societies will be found in the author's *Jews and their Evangelization*, pp. 19—102; and also in the *Year-Book of the Evangelical Missions among the Jews*, vol. i. pp. 93—121.

CHAPTER II.

HISTORY OF THE JEWS IN ENGLAND.

British Christianity and St. Augustine—The Settlement of Jews—Roman times—Saxon times—The Conquest—Jews in Stamford, Oxford and London—William II. and the rabbis—Henry I. and Stephen—"Blood Accusation"—St. Bernard of Clairvaux—The Angevin Kings—Jews of Lincoln and York—"Ivanhoe"—John and Abraham of Bristol—Henry III.—The "Domus Conversorum"—Expulsion in reign of Edward I.—Succeeding 400 years—Menasseh ben Israel and Cromwell—Under the Stuarts—Georgian and Victorian eras—The present London Jewry : status, numbers, language and religion.

THE first settlement of the Jews in England is lost in obscurity. It was probably at a very early date, synchronizing, it may be, with the establishment of Christianity in our land. Let us discuss the latter event first. In 1897 we celebrated the 1300th anniversary of the coming of St. Augustine in A.D. 597. He is said to have brought Christianity to the Saxons. We do not know, for certain, who was the first to introduce Christianity into the country, but it could not have been St. Augustine ; for when he landed he found a British Church already existing, with bishops, clergy, and liturgy of her own. The Church had been founded in these islands long before St. Augustine's time, and established, as every other early Church—whether at Rome, Corinth, Ephesus, Philippi, Colossæ, or Thessalonica—by the preaching of the Gospel of our Lord and Saviour Jesus Christ.

The probability is very great that the Gospel was introduced into Britain about the close of the first century. During the Roman invasion and domination there existed a very close connexion between Rome and her tributary, and there was a great deal of coming and going between Italy and Britain, owing to the strict and wholly military occupation of our country. The magnificent old Roman roads offered every facility for this intercourse between Rome and her conquered countries. A man, for instance, could ride in his chariot all

the way from Byzantium, on the Bosphorus, to Boulogne ; and then again from Dover, along Watling Street, through London, right away to Cardigan Bay. It is simply incredible that everything else should have travelled along the road from Rome to London, except the Gospel of Jesus Christ. It must have come, and that early ; and, if old writers can be trusted, it did so come.* Gildas, the early British historian (6th century), says that Christianity was introduced into Britain before the defeat of Boadicea, A.D. 61.†

Metaphrastes, of Constantinople (10th century), claimed St. Peter as the Apostle of Britain. Baronius also asserts that he came to Britain, A.D. 61, a statement which is repeated by Lippomanus and Nicephorus. The traditions about St. James, St. Simon Zelotes, and St. Philip, are not supported by any ancient authorities. Others assigned British Christianity to the efforts of Joseph of Arimathea.‡ From the writings of Clement, Jerome, Theodoret, perhaps also Eusebius, Arnobius, Venantius Fortunatus, and others, many have supposed that St. Paul preached the Gospel in Britain.§ So Camden, Parker,

* Justin Martyr (A.D. 160) says that there was no race of men, whether barbarian or Greek, among whom there were no Christians. This would include Britain. *Cum Tryphone Judæo Dialogus* (Ed. Thirlby, London, 1722), p. 388.

Irenæus (*circ.* 185) speaks of the propagation of the Gospel to the extremities of the earth by the Apostles and their disciples, expressly naming the Celts, who then inhabited the British Isles. *Adv. Hæres.* i., 2 and 3 (Lut. Par., 1639), p. 53.

Tertullian (*c.* 197) speaks of Christians in remote parts of Britain ; “*Britannorum inaccessa Romanis loca, Christo vero subdita . . . Christi nomen regnat . . . Christi nomen et regnum colitur.*” *Adv. Judæos* vii. (Paris, 1664), p. 189.

Origen (*c.* 231) speaks to the same effect : *Hom. vi. in Lucan.*

† *De Excidio Britannie, inter Monumenta S. Patrum* (Bas., 1569), p. 833.

‡ In a charter of Henry II., dated 1185, the church of Glastonbury is said to have been erected “by the very disciples of our Lord.” Fuller narrates that the English Bishops present at the Council of Basel claimed precedence on the ground that the Britons had been converted by Joseph. *History* iv., iii. 8.

§ St. Clement, of Rome, says, (*Ad Corinthos*, v. 7) that St. Paul visited “the utmost bounds of the West” (*ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν*) an expression which may have covered the British Isles.

Theodoret, a Church historian of the 5th century, says the Britons received the Gospel (Sermon ix., *De Legibus*, p. 610, vol. iv., Paris, 1642) ; “Paul carried

Usher, Stillingfleet, Burgess,* Cave, Gibson, Godwin, Rapin, Short, and others. But modern scholars, such as Bishop Stubbs, Mr. Haddan, Bishops Lightfoot and Browne (of Bristol), do not support the Pauline origin of British Christianity.†

Whoever the original preacher may have been, there can be little doubt, seeing that every tradition refers it to a Jewish origin, that the first message of salvation was delivered in our land by a *Hebrew Christian*. And this is the point we wish to emphasize and enforce. It gives us a very strong argument,

salvation to the islands which lie in the ocean" (on Psalm cxvi., vol. i., p. 871); and, "Paul, after his release from Rome, went to Spain, and thence carried the light of the Gospel to other nations" (on 2 Tim. iv. 17, vol. iii., p. 506).

St. Jerome says, "St. Paul, having been in Spain, went from one ocean to another . . . and his diligence in preaching extended as far as the earth itself" (on Amos). Again, "St. Paul, after his imprisonment, preached the Gospel in the western parts" (*De Scripturis Ecclesiae*), in which St. Jerome probably included Britain (*cf. Epistola ad Marcellam*).

Eusebius says that some of the Apostles "passed over the ocean to those which are called the British Isles" (*ἐπὶ τὰς καλουμένας Βρεταννικὰς νήσους*). *Demonst. Evang. iii.*, 7, p. 112, Paris, 1628.

Venantius Fortunatus, Bishop of Poitiers in the 6th century, says, "Paul, having crossed the ocean, landed and preached in the countries which the Briton inhabits, and in utmost Thule" (*Vita S. Martini*, lib. iii).

Sophronius, patriarch of Jerusalem in the 7th century, speaks of St. Paul's visit to Britain. (*Sermo de Natali*, App.).

There can be little doubt that early writers, both classical and theological, did allude to Britain under the terms *western* and *utmost*—e.g., Catullus, "the utmost Britons" (*Epist. ad Aurelium*); "that utmost island of the west," "in ultima occidentis insula" (*Epist. ad Casarem*, Carmen xxix.); Horace, "the Britons utmost of the world" (*Carm. i.* 35). So also Eusebius, Chrysostom, Theodoret, Arnobius.

It is probable that the noble British Christians at Rome—Pomponia, wife of Aulus Plautius, formerly governor of Britain; and Claudia, wife of Pudens (2 Tim. iv. 21. *Cf.* "Claudia, Rufe, meo nubit peregrina Pudenti," and "Claudia, cœruleis cum sit Rufina Britannis edita," *Martial. Epigr. iv.* 13; vi., 53)—would have drawn the Apostle's attention to Britain's need of evangelization.

See also Stillingfleet, *Origines Britannicæ*, c. 1.

* Bishop Burgess even says, "We may fairly conclude that the testimony respecting St. Paul's preaching in the utmost bounds of the west, that is, in Britain, is indisputable."—*Tracts on the Origin and Independence of the Ancient British Church* (London, 1815), p. 52.

† Lightfoot on the passage in St. Clement says there is "neither evidence nor probability" for it.

in the way of gratitude, for the promotion of Christianity amongst the Jews.

Side by side with the foregoing enquiry as to the introduction of Christianity into Britain runs another—When did Jews first visit or settle in our country? The *terminus a quo* can never indeed be definitively settled, from the simple fact that we possess no evidence worthy of the name, English or Jewish, before the Norman Conquest, upon which to rely thoroughly.

There are, however, many interesting conjectures which are here given for what they are worth. The learned Dr. Moses Margoliouth, a missionary of our own Society, calling to mind the wandering and migratory propensities of the Jews ever since the time of Abraham, held that they visited these islands, as they did other countries remote from their own before the Babylonian Captivity.* Again, if Tarshish be Tartessus in Spain, the Israelites who came as far west as that, even in Solomon's time, may have come a little further west. We know that the Phœnicians did come to the British Isles for tin, why not Jews also? The islands were well known to Herodotus, B.C. 450.† Again, there is a certain affinity between the Hebrew and Welsh languages, which may point to intercourse between the Jews and ancient Britons.‡

It has been argued that because Jews were in alliance with the Romans (*cf.* 1 Macc. viii. 22—29), and even served in the Imperial ranks, some would probably be in the Roman legions in Britain in the time of Julius and successive Cæsars. This does not prove they settled here. Joseph ben Gorion, an Italian Jew, who probably lived in the middle of the tenth century, says§ the Jews of Asia sent the following letter to

* *History of the Jews of Great Britain*, vol. i., pp. 1-41.

† He calls them Cassiterides, that is "islands of tin" (iii. 115). The word *Britain* is derived by Bochart from the Phœnician *Baratanic*, *i.e.*, "country of tin." Camden, however, derives it from the Celtic name Prydhain.

‡ Hyamson, *History of the Jews*, p. 1.

§ Ch. xlvii., quoted in *Tzemach David*, by Rabbi David Ganz; and Margoliouth, *History of the Jews in Great Britain*, i. 28.

Hyrcanus the high priest: "Be it known unto you, that Augustus Cæsar sent throughout all the countries of his dominion, as far as beyond the Indian Sea, and as far as beyond the British territory, and commanded that in whatever place there be man or woman of the Jewish race, servant or hand-maiden, they should be set free without any redemption money." Margoliouth, commenting on this, says, "The Jews in this country chronicle the same event annually in their calendar in the following words, 'Augustus's edict in favour of the Jews in England. C.Æ. 15.'" In the *Tzemach David*, a Hebrew chronicle by Rabbi David Ganz (A.D. 1592), we read that Cæsar Augustus was "a lover of Israel."

The above legends, for they are hardly more, have seemed to some to establish a probability that Jews, at least visited this country during the Roman domination.*

When we come to the Saxon period the evidence can hardly be held to be sufficient to establish the certainty of the presence of Jews in this country. It amounts to this;

(i.) The *Liber Pænitentialis* attributed to Theodore, Archbishop of Canterbury (A.D. 669-690), contains enactments against Christians attending Jewish feasts. So also the *Excerptiones*, or "Canonical Excerpts," attributed to Ecgerht, Archbishop of York (A.D. 732-766). Jacobs, however, thinks these Jews were probably non-resident, being Gallo-Jewish slave-dealers, visiting this country in order to export slaves.†

(ii.) Ingulphus, in his *History of Croyland Abbey*, relates that Whitglaff, king of Mercia, granted a charter, in 833, to the Abbey, confirming all lands and other gifts which had been bestowed upon it by Christians or by Jews.‡

(iii.) Basnage asserts that the Jews were banished from England in the beginning of the 11th century, and did not

* Margoliouth, *Id.* p. 31, cf. Tovey, *Anglia Judaica*, p. 4.

† Jacobs, *Jews of Angevin England*, pp. 2, 3.

‡ Ingulphus, *History of Croyland Abbey*, p. 9 (now held to be a forgery of the 13th or 14th century. See Jacobs, *Jews of Angevin England*, p. 300; and cf. Dr. Robinson, *Historical Character of St. John's Gospel*, p. 49.)

return till after the Conquest.* With this agrees Lindo, who says explicitly, "C.Æ. 1020 Canute banished the Jews from England."† We do not know, however, the ultimate authority for these statements.

(iv.) In certain laws, attributed to Edward the Confessor, it is enacted that Jews, and all that they have, belong to the king.‡

There is nothing in the foregoing statements to prove that Jews were domiciled in England before the Conquest.

Many Jews came over to England during the reign of William I. (1066—1087), from whom they are said to have purchased the right to do so. They settled at Stamford,§ Oxford, and also in London, especially in the neighbourhood of the Tower, where they would be under the immediate protection of the king. The Crown claimed entire jurisdiction over the Jews of England, and they were known as "the king's men"—they and theirs belonging exclusively to the monarch.

About the year 1075 the Jews appear to have been very numerous at Oxford, where they let houses—Lombard Hall, Moses Hall, and Jacob Hall—to the students whom they instructed in Hebrew. || William II. (1087—1100) befriended the Jews, and convened a meeting between the Bishops and some leading rabbis, for the discussion of the respective merits of Christianity and Judaism, and actually went so far as to swear "by the face of St. Luke" that if the Jews came off best, he would himself embrace their faith. Both parties claimed the victory. The king continued to lend his countenance to the Jews, and even farmed to them vacant bishoprics. They were not allowed a burial ground, but might bury their dead

* Basnage, *History of the Jews*, vii. x. 18.

† *Jewish Calendar for Sixty-four Years* (1838).

‡ Jacobs, in *Jews in Angevin England* (p. 3), says that this particular clause was an interpolation in the reign of Henry II.

§ Peck, *Antiquarian Annals of Stamford*, Bk. iv. ch. ii.

|| Wood, *History and Antiquities of the University of Oxford*, Bk. i. p. 46.

in St. Giles,' Cripplegate,* which came to be called "The Jews' Garden."

During the reign of Henry I. (1100—1135) the Jews continued to multiply and prosper, and even attempted to proselytize, for we read of monks being sent to towns where they resided, in order to counteract their efforts.

With the accession of Stephen (1135), the troubles of the Jews commenced in real earnest, and from thence right onward to their expulsion from England in 1290,† their history is full of "lamentation, and mourning, and woe"—a state of things which reflects lasting discredit upon kings, Church, and people, during this long period. If the information had come to us through Jewish channels we must have deemed it utterly incredible; seeing, however, that it is derived from Christian historians, we must perforce sorrowfully admit its accuracy, in the main outlines at least. But little attempt can here be made to fill in the outlines of this "time of Jacob's trouble"; which present a monotonous recurrence of imposition of taxes, false accusations, robbery, pillage, and massacre, without regard to sex or age.

In 1141 Stephen extorted a fine of £2,000 from the London Jews on a false charge of manslaughter. Matilda, daughter of Henry I., during her short tenure of power, compelled the Jews of Oxford to give her money, an example eagerly followed by Stephen when he came into his own again.‡

It was in 1144 that the "Blood Accusation" was first heard of in England. The Jews of Norwich were calumniously charged with crucifying a lad named William, and using his blood in their passover, or other ceremonial rites. This hideous charge was probably believed by the ignorant populace, just as it is credited to-day in Eastern lands, § and it was repeated more than once against the Jews; but, as an old

* Milman, *History of the Jews*, Bk. xxv. 231.

† See page 25.

‡ Wood, *History and Antiquities of Oxford*, Bk. i. p. 51.

§ *Sites and Scenes*, I. pp. 110, 115, 118, 128, 155, 156.

historian pointedly observes, they are never said to have practised this crime except at "such times as the king was manifestly in great want of money." *

In 1147 St. Bernard of Clairvaux addressed the following noble encyclical letter "to the people of England," or "to the clergy and people of Eastern France," and to German Bishops :

For the rest, my brethren, I advise you, or rather not I, but the apostle of God through me, not to believe in every impulse. We hear and rejoice that the zeal of God burns in you, but it should not fail altogether to be tempered by knowledge. You should not persecute the Jews, you should not slay them, you should not even put them to flight. Consult the divine pages. I know what is written prophetically of the Jews, "The Lord will shew unto me," says the Church (Ps. lix. 9, 10), "about mine enemies : do not kill them : never will my people be forgotten." They are living symbols for us, representing the Lord's Passion. For this are they dispersed to all lands, so that while they pay the just penalty of so great a crime, they may be witnesses for our redemption. Nevertheless they will be converted at eve, and in time there will be respect to them. At last, says the Apostle (Rom. xi. 26), "When the multitude of the heathen shall have entered, then all Israel shall be safe." In the meantime he that dies remains in death. I keep silence on the point that we regret to see Christian usurers jewing worse than Jews, if indeed it is fit to call them Christians and not rather baptized Jews. If the Jews are altogether ground down, how in the end shall their promised salvation and conversion prosper? It is, too, a mark of Christian piety, both to war against the proud and spare the humble, and especially those "of whom was Christ according to the flesh" (Rom. ix. 5). But you may demand from them, according to the apostolic mandate, that all who take up the cross shall be freed by them from all exaction of usury. †

Under the Angevin Kings (1154—1216). All things considered, the reign of Henry II. was less disastrous to the Jews than that which preceded and those which followed it, and the monarch even granted them cemeteries outside every town where they resided. Still, severe pecuniary measures were dealt out against them, amounting, on one occasion, to an extortion of a quarter of their property. On another occasion they had the privilege of contributing £60,000 toward the Third Crusade, the entire Christian population of England being mulcted at £70,000 only. Moreover, the "Blood Accusation" cropped up again at Gloucester and Bury St.

* Tovey, *Anglia Judaica*, p. 11.

† Jacobs, *Jews of Angevin England*, p. 22.

Edmunds, with the usual result to the royal coffers. Notwithstanding, the Jews prospered in commerce and in the pursuit of arts and literature. They had schools of learning in London, Cambridge, Lincoln, Lynn, Norwich, Oxford and York, of which even Christians were not slow to take advantage. England thus felt some rays of that brilliant light of Jewish culture which was shining in Spain during the same period. *

It was during the reign of Henry II., probably in 1158, that the celebrated Rabbi Abraham Ibn Ezra visited London, where he wrote some of his works, amongst them a treatise called *Yesod Mora*, i.e., "Foundation of Religion."

Jewish hopes for better things ran high upon the accession of Richard Coeur de Lion, the reason for which is difficult to find, seeing that the warrior-king would scarcely be likely to view with favour those whom the Crusaders regarded as the enemies of Christ. The Jews were soon undeceived. Forbidden to attend the coronation, some of their number, nevertheless, did so. This disobedience to the royal command enraged the populace, who mercilessly attacked those Jews who were present at the ceremonial. The same night the Jews of London generally were sought out, and pillage and massacre followed. The slaughter ceased only when the mob were glutted with blood. A celebrated rabbi, Jacob of Orleans, was put to death amongst others. A compatriot, Rabbi Gedeliah ben Joseph, thus recorded the shocking event:—"Our rabbi, Jacob of Orleans, was put to death in glorification of God's name, and many other Jews with him." † An enquiry into these sanguinary riots proved abortive, as might have been predicted. It was at this juncture that a Jew of York, Benedict by name, who happened to be in London, was ordered to embrace Christianity. He was forcibly baptized. He confessed to Richard that he still retained his former faith, whereupon the King asked the Archbishop of Canterbury, who was present, what punishment he ought to receive for his apostasy? "Not any," was the answer; "for if he will not be

* See page 139.

† *Shalsheth Hakabbalah*, quoted in *Jews in Great Britain*, i. 91.

a servant of God, let him be a servant of the devil." The citizens of Norwich, Lynn, Stamford, and Bury St. Edmunds, who were, perhaps, inflamed by fanatical friars then preaching the Third Crusade, followed the example of those of London in maltreating the Jews; whilst in some other towns the Jews saved themselves by submitting to baptism. At Lincoln they escaped with their effects into the castle, having bought this privilege of sanctuary at a very high price.

It was at York that the Jews suffered most terribly. The houses of Benedict and other wealthy Jews were seized, and the residents murdered. Hundreds of Jews escaped with their families into the castle. A monk inflamed the fury of the rabble who attacked it, crying out, "Destroy the enemies of Christ! Destroy the enemies of Christ!" Finding their fate inevitable, after a desperate resistance, the Jews, stimulated by a venerable rabbi, set fire to the castle and destroyed their families and themselves. The numbers who were massacred at York, one way or another, were variously estimated at from 500 to 1,500. No doubt the citizens of York found this a short and easy way of ridding themselves of their creditors.

Sir Walter Scott has eloquently described* the terrible position of the Jews in England at this period:

Except, perhaps, the flying fish, there was no race existing on the earth, in the air, or the waters, who were the object of such an unintermitting, general, and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury.

The same writer also put into the mouth of a Jewish maiden of that age:

Such is no safe abode for the children of my people. Ephraim is an heartless dove—Issachar an over-laboured drudge, which stoops between two burdens. Not in a land of war and blood, surrounded by hostile neighbours, and distracted by internal factions, can Israel hope to rest during her wanderings. †

Richard established what was called the "Exchequer of the Jews." Their property was scheduled, and their wealth estimated, ostensibly that the same might be protected, in reality that the king might draw upon it at his pleasure. They thus

* *Ivanhoe*, ch. vi.

† *Id.*, ch. xlv.

obtained rest from their enemies, but at very great cost to themselves.

Nothing good could the Jews expect from John when he came to the throne. He took full advantage of the "Exchequer," and obtained whatever supplies he coveted. To allay the growing fears of the Jews he granted them a charter of liberty and privileges, accepting their appointment of one Jacob of London as their chief rabbi ("presbyteratus omnium Judæorum totius Angliæ"), whom he called "our dear friend." The sum of 4,000 marks was the price paid for these privileges. The net was spread, and the Jewish birds flew over from the Continent in pursuit of wealth. When they had amassed it, the king came down upon them and extorted 66,000 marks, a very considerable sum in those days. Payment was enforced by imprisonment or torture. Many victims were deprived of one eye.* One Jew, Abraham of Bristol, suffered the loss of a tooth *per diem* for seven days, rather than pay his share of the levy. It cost him 10,000 marks to save his last solitary tooth. In fact, the Jews proved a veritable gold mine, thoroughly well worked when the king was in need of money. John's death must have been a relief to the Jews. "Thank God that there was only one king John," was the exclamation of a modern Jew.†

In 1213 Richard, a prior of Bermondsey, opened a "Hospital of Converts" for the reception of Christian Jews. There was a similar institution at Oxford *circa* 1289.‡

There was some amelioration in the unenviable lot of the Jews during the minority of Henry III. The Earl of Pembroke, the enlightened and just Regent, lifted their burdens, opened the prison doors, and enacted that the property of the Jews of London, Bristol, Gloucester, Hereford, Lincoln, Northampton, Oxford, Southampton, Stamford, Warwick, Winchester, Worcester, and York should be inviolate. John's charter was re-confirmed. This happier state of things lasted also throughout the regency of Hubert de Burgh. There was one

* Margoliouth thinks this was the origin of the phrase, "worth a Jew's eye."

† Margoliouth, *History*, p. 132. ‡ Wood, *History of Oxford*, Bk. i. p. 132.

questionable privilege which the Jews enjoyed, that of being compelled, for their protection it was alleged, to wear upon their breast a distinctive badge of linen or wool. This cut two ways. It also marked them out, and prevented both them and their wealth, which was more to the purpose, as subsequent events shewed, from being lost sight of.

This era of prosperity attracted Jews from the Continent, and their numbers in England rapidly increased. Though the wardens of the Cinque Ports imprisoned and pillaged the immigrants, the Crown stood by them and shielded them. This enraged the populace, whose cupidity was fanned by the Church. Stephen Langton, Archbishop of Canterbury, ordered that the Jews should be severely ostracised. No one was to trade with them, or even to sell them the necessaries of life; and they were not allowed to keep Christian servants, or to erect any more synagogues. Worst of all, the doors of all churches were to be kept shut to them; and this because a deacon had turned Jew, though he was promptly hanged at Oxford! To such a depth had the Christianity of our land sunk. The kingdom of heaven was to be closed against the race to which the Saviour of mankind belonged. How deplorably true then the words, "This is Zion, whom no man careth for!"

Once again, and for the last time, the Crown interposed. The victims were to be fleeced in another way. The wealth of the Jews was too much for the king's cupidity. A pretext for despoiling them was soon found: they were accused of clipping the coin of the realm. They were heavily taxed again and again, and furnished "the sinews" for war against France (1230-6). In the year 1240 Henry summoned a *Parliamentum Judaicum*, composed of the wealthiest Jews in every town. The hopes of the community rose high, and they looked for better days. It was but a fool's paradise; they were called together merely for the purpose of helping the needy monarch. Extortion succeeded extortion in shameless regularity. Jacob of Norwich, Aaron of York, Abraham of Berkhamstead, and Hamon of Hereford, were some of the wealthiest victims. The reader is referred to the writings of

Matthew Paris, Agnes Strickland, Dr. Tovey, J. E. Blunt, W. Prynne, Margoliouth, Madox, and others, for details of the rapacious plundering of the Jews during this reign. They became royal chattels, now sold or mortgaged to Richard Earl of Cornwall, who farmed them at his will and pleasure, and now to Prince Edward. The king varied his treatment by opening a "Domus Conversorum," an institution for converts, in Chancery Lane, on the site afterward occupied by the Rolls Court; one of the conditions of entering which and embracing the Christian faith was the loss of all things. No wonder the king was eager for the conversion of his Jewish subjects!

Edward I. had been brought up in a bad school, and willingly followed in his father's footsteps. Having tasted blood he hastened to consume the prey. By his *Statutum de Judaismo* (1275) the Jews were forbidden to practise usury, were obliged to engage in trade or agriculture, and to wear a badge upon their persons. Tyranny, slavery, spoliation, and massacre sum up his treatment of the ill-fated people. The old and successful charge of "sweating" money was levelled against them once again. Most of them were arrested, and 280 executed in London alone. Shortly afterward, in 1290, a decree was issued compelling all the Jews who had escaped death to quit these inhospitable shores by All Saints' Day. It was no case of "spoiling the Egyptians" this time; on the contrary, the Jews themselves were hounded from town to town, pillaged and robbed, and were victims of other outrages. A story of unspeakable barbarity is told of the treatment which some of the refugees suffered at Queenborough. They were left on the shore at the mouth of the river, the captain jeeringly advising them to look to Moses, who had led their forefathers through the Red Sea, to save them. Leaving them to their fate, the captain sailed off with their few remaining effects. About 15,000 or 16,000 then fled the country, their property and mortgages being confiscated by the king.

Thus ended the first chapter of Jewish history in England.

Much our country lost during the succeeding four centuries from the absence of Jewish industry, learning, intelligence

and wealth. How much of the Divine blessing was forfeited from disobedience to the injunction, "Let My outcasts dwell with thee," and disregard of the Divine warning, "Blessed is he that blesseth thee, and cursed be he that curseth thee," can never be known.

Although the enactment of Edward I. remained in force for this long period, there can be little reasonable question that it was evaded by individual and adventurous trading Jews. Dean Milman says :

It can hardly be doubted that Jews must have walked the streets of London, and, though proscribed by the law, must, by tacit, perhaps unconscious, connivance, have taken some share in the expanding commerce of England during the reign of the Tudors.*

Where did Shakespeare get his portrait (caricature?) of Shylock from? And, as Isaac Disraeli asks,

Had there been no Jews in England (*i.e.* in the reigns of Elizabeth, James I. and Charles I.), would that luminary of the law, Sir Edward Coke, have needed to inveigh against the Jew as 'Infidels and Turks?' and regarded them as 'not admissible as witnesses?'"†

Queen Elizabeth's physician was a Jew, Rodrigo Lopez by name; and it is highly probable that the Reformation lessened the feeling of prejudice against the outcast people, and that some of them took advantage of this alteration in public sentiment, and settled in England. Had it not been for the Civil War in the first half of the seventeenth century, it is more than likely that an attempt would have been made to obtain a national recognition of their presence in this country.

After an expatriation of nearly 400 years, their re-settlement was brought about by a Dutch Jew—Menasseh Ben Israel. His history is briefly this: In 1605 a family of Spanish Jews, Ben Israel by name, left the inhospitable and cruel land of Spain for Holland, the land of freedom. Menasseh was then an infant in arms. At the early age of eighteen he was appointed rabbi to the Amsterdam congregation. In order to supplement his slender stipend he took to printing, and published a prayer-book in Hebrew. He afterward became a voluminous writer, *The Conciliator*, and *The Hope of Israel*,

* *History of the Jews* xxviii. p. 355.

† *Genius of Judaism*, p. 24.

being his best known works. The aim of his life was to secure for his co-religionists another such asylum as they had found in Holland. Consequently he forwarded to Cromwell, in 1650, a copy of his *Hope of Israel*, with petitions for the re-admission of Jews to England. He also wrote a pamphlet entitled *Vindiciæ Judæorum*. In 1655 he arrived in England in order to have a personal interview with the Protector, who received him in a kindly manner. The Council, however, rejected Menasseh's appeal; but, by the help of Cromwell, the way was prepared, or rather connived at, for the Jews to return to England. Two years later they obtained for a synagogue a piece of ground in Stepney which still belongs to them.

It was said that, in order to flatter the Protector, the Jews affected to believe that he was their Messiah, and they even carried the farce so far as to send a deputation to Huntingdon to search into his pedigree. Another strange report was that the Jews offered half-a-million of money for St. Paul's Cathedral and the Bodleian Library for their synagogue! * Harrington, writing in his *Oceana* about this time (1656) proposed that Ireland should be sold to the Jews, and the government thus relieved of that "burdensome stone."

It was reserved for Charles II. to give formal permission to the Jews to reside in Great Britain. The first community to assemble in London, as might have been expected, was the Sephardim, or Spanish and Portuguese Jews, most of whom came over from Holland, though their numbers were reinforced to some extent from Portugal and Italy. As early as 1662 they had improvised a synagogue in King Street, Aldgate, which about 100 Jews attended. They were, probably, men of means and education. In 1663 the conversion of an Italian rabbi, Moses Scialitti, to Christianity, and his baptism in St. Margaret's Church, Westminster, caused considerable stir. He was followed by some of his co-religionists, the most noteworthy of whom was one Dupass. In 1664 the number of Jews in England increased considerably. They were not

* Jost, *Geschichte der Israeliten*, vol. viii. p. 253.

regarded with any favour, though with a certain amount of curiosity, and were made to feel that they were strangers in a strange land. Indeed, there was talk of again banishing them, and seizing their property. Charles II., however, who had probably been "assisted" by the Jews to return to England, discountenanced the idea. In 1676 a new and large synagogue was opened in Heneage Lane; and in 1699 the present building in Bevis Marks was erected.

James II. granted Jewish traders special advantages, which favour was greatly resented by British merchants. William III., who had personal experience of the benefits accruing to his own country from the presence of Jews, was inclined to treat them with partiality; but eventually they were placed under severe disabilities by the Alien Duties.

During the reigns of William and Anne attention was turned to the conversion of the Jews, and with some success. By the end of the century the Jewish population had risen greatly, owing to the immigration of Jews from Germany and Poland. The presence of these Ashkenazim was regarded with much disdain and jealousy by the more aristocratic Sephardim.

Since the commencement of the eighteenth century the position of the Jews in England has undergone a complete change. In 1722 a German synagogue was opened in Duke's Place, and, in 1726, a second in Fenchurch Street. Congregations of Jews were also formed at Birmingham, Bristol, Cambridge, Canterbury, Chatham, Edinburgh, Exeter, Falmouth, Glasgow, Ipswich, Liverpool, Manchester, Penzance and Plymouth. In the time of George II. there were from 6,000 to 8,000 Jews in the country.

In 1723 and 1740 two minor acts of religious tolerance were passed, which were the precursors of the Jewish Naturalization Act of 1753. By this, Jews received all the rights of British subjects. The country was not yet ripe for such toleration. A storm of fierce fanaticism arose, and swept away the obnoxious act in the following year. The number of Jews had then risen to 12,000.

In 1754 the conversion of Sampson Gideon (Abudiente), a

great financier, and ancestor of the Eardley family, produced a great stir in Jewish circles. Nor was this a solitary instance. A Jewish writer, recording the fact of the diminution of the Sephardic community, has been forced to admit that "some of the most ancient families have wandered from the pale of Judaism, and now rank among the untitled nobility of Great Britain...." Again he speaks of this circumstance as "a fact which, however painful it may be to Jewish ears, must be held to be historically true."*

When Queen Victoria ascended the throne in 1837, certain minor Jewish disabilities had been removed. In 1835 the office of the shrievalty for London was thrown open to Jews, and likewise that for Middlesex; David Solomons being elected to the former, and another Jew, Francis Goldsmid, admitted to the Inns of Court. This was about all; although a Bill for the total removal of Jewish disabilities had passed the Commons in 1833, 1834, and 1836, only to be thrown out each time by the Lords.

Eventually, in 1858, a bill was passed rendering Jews eligible for Parliament. Thus ended the long-continued struggle for Jewish emancipation in England.

When His Majesty King Edward VII. came to the throne in 1901, his proclamation to the Privy Council was attested by Jews as well as Christians, the first time an English monarch's proclamation had been so attested.

From the foregoing summary of the history of Jews in England it will be seen that English Judaism is of comparatively recent date. Even then, it would probably have died out again and again had it not been for continual reinforcement by the foreign element. Jews resident in England have a tendency to become, in the third or fourth generation, Englishmen, losing both their old nationality and their old religion. Judaism is, however, preserved by the new arrivals, who come over in a ceaseless stream from Russia, settling at first in the East End, but after a time developing into English Jews of Highbury, or Maida Vale. There is always a levelling

* Picciotto *Sketches of Anglo-Jewish History*, pp. 161, 196, cf. *Jewish Year Book*, 1907—1908, sub. "Celebrities of Jewish Birth or Descent," p. 289.

up going on. The new-comers naturally settle in a particular district of the East End—it is in the neighbourhood of the docks, it is the cheapest locality, and has long been regarded as *the* Jewish quarter. The Ghetto, roughly speaking, is the block compressed within Bishopsgate Street, Shoreditch, Bethnal Green Road, Brick Lane, Hanbury Street, Whitechapel Road, and Houndsditch. This is quite a foreign land. Foreign names abound, a foreign tongue is spoken on all sides. Although old Petticoat Lane has given place to Middlesex Street, this district is still “Palestine in London”—as Oriental, and as Jewish as ever. Of course, all the Jews are not confined within the limits named, or to the parishes of Spitalfields and Whitechapel. They swarm into the neighbouring localities of Aldgate, Mile End, Stepney, Limehouse, &c. The Anglicised Jews—“the grandchildren of the Ghetto,”* go as far afield as Highbury, Kilburn, and even Kensington, and every London suburb.

In *status*, the Jews of London range from merchant princes to peddlers and hawkers. As to numbers, it is most difficult to speak positively, owing to the absence of all particulars as to religion from the census returns. This applies also to the number of Jews in the provinces as well as in the metropolis. According to the *Jewish Year Book* (1907-8) there are now 220,304 Jews in the British Isles, of whom 142,000 or so are in London. As to language, the Jews speak a jargon, called Yiddish, a mixture of German, Hebrew, Polish, and English. As to religion, the great majority of London Jews adhere to the orthodox Ashkenazic ritual. A good proportion, however, continually growing in numbers, especially amongst the Anglicized Jews, belong to what is called the “Reform” Synagogue, rejecting the Talmud altogether, and holding some portion of their services in English. There is also the Sephardic, or Spanish, community, a small, but influential and wealthy body, a survival of the immigration from Holland. There are altogether some 20 synagogues in London.

* See *The Children of the Ghetto*, by I. Zangwill, for an excellent description of London Judaism.

First Period,

1809—1815.

THE SIX YEARS.

Be strong, all ye people of the land, saith the Lord, and work ; for I am
with you, saith the Lord of hosts.

HAGGAI II. 4.

FIRST PERIOD, 1809-1815.

THE SIX YEARS.

CHAPTER III.

THE FORMATION OF THE SOCIETY.

Preceding Events—J. S. C. F. Frey and the London Missionary Society—Separate Organization needed—Precursor of the Society—Lectures to Jews in Bury Street—Actual Foundation of the Society in 1809—"Utopian Expectations"—Reasons for Undenominational Basis—Honorary Officers—Committee—H.R.H. Duke of Kent, first Patron—Lord Barham, elected President—Vice-Presidents—Corresponding Members—Country Directors—Rules—Secretaries—Trustees—Treasurers—Physicians—Scope of Work—Sermons in Spitalfields—Lectures in Ely Place—Schools and Industrial Institutions—Magazines and Library—"Palestine Place" acquired—Opening of the Episcopal Jews' Chapel—Baptisms—Anniversary Sermons—Thomas Scott—Meetings—Associations—Deputational Expenses—Difficulties of the Dual Basis—Theological Differences—Financial Position—Separation—Sir Thomas Baring, President—Munificence of Lewis Way—Increased clerical support.

IN 1801 a Christian Jew, of the name of Joseph Samuel Christian Frederick Frey, came to England from Berlin, with two other missionary students, Palm and Ulbricht, to enter the service of the London Missionary Society. "The Missionary Society," as it was then called, had been founded in 1795, on an unsectarian basis. In course of time it was called, as to-day, "The London Missionary Society," to distinguish it from the Scotch Societies, and it became practically a Nonconformist organization. Frey, struck with the spiritual condition of the Jews of London, made known his desire to remain here and devote himself to preaching the Gospel to his brethren. His request was granted, and he pursued a course of preparation for his work until May 1805, when he entered on his duties as a missionary to the Jews, under the auspices of the London Missionary Society. The efforts made consisted of little more than the delivery of sermons and addresses in Bury Street, specially to Jews, and the establishment of a free school for Jewish boys and girls.

It was very soon discovered that this work required a separate organization of its own, and could not possibly be conducted merely as the appendage to a general missionary society. Consequently, on August 4th, 1808, at Artillery Street Chapel in the East End, a small and unpretending association, consisting of a few influential men, was formed under the title of "The London Society for the purpose of visiting and relieving the sick and distressed, and instructing the ignorant, especially such as are of the Jewish nation," with Mr. Frey as President. The benefits offered appear to have been of a spiritual and temporal character, operations amongst the Jews being undoubtedly the most prominent, though not the exclusive, objects of the Society. Religious publications, calculated to remove Jewish prejudices and objections to Christianity, were issued, and lectures given to Jews in Bury Street.

A very short experience sufficed to demonstrate that a wrong beginning had been made. The union of Gentile and Jewish work proved to be impracticable, and well-nigh impossible. History had repeated itself. The Apostolic arrangement, that some should go to "the Circumcision," and others to "the Uncircumcision," was found to be the best even in the nineteenth century. And so it was deemed expedient to remodel the Society, and, in fact, to make a new start. This was all the more necessary as the formation of this Society had called forth a protest from "The Missionary Society," as being an invasion of their field. The new Society, however, held its ground. The Committee, persuaded of "the declining state of the Jewish affairs under the Missionary Society, arising as they conceive from the multiplicity of the objects," and from the fact that the members were "either professedly, or by reputation, Dissenters," resolved on February 15th, 1809, "That in future this Society shall be denominated the London Society for the Promotion of Christianity amongst the Jews," subsequently modified into "for Promoting Christianity amongst the Jews." The title is indeed a lengthy one, and has often been felt to be unwieldy, although it exactly formulates the objects of the Society, as being for the extension and diffusion of Christianity amongst this ancient people, and

not the conversion of the entire race—a consummation not to be expected during this dispensation. It is doubtful, however, if the founders restricted the title to this sense. For, whilst noting that there were “not less than thirty converted Jews and Jewesses in His Majesty’s Dominions,” they added, “these we consider as the earnest of that great harvest of Israel which the prophets have predicted.” And they asked, referring to Missions to the Heathen, “Should not similar efforts be made that all Israel may be saved?”

It was, however, fully recognized that the duty of supporting Missions to the Jews was altogether a thing apart from the necessity of holding any special views on prophecy.* The Second Report contained these words :

A charge of enthusiasm has been made by some persons concerning the views of the Society ; and it has been asserted that your Committee are influenced by foolish and Utopian expectations. Your Committee have already expressed their sentiments in respect of the present circumstances and events of the world. They certainly consider the occurrences of a few years past as peculiarly awful and surprising, and are roused to exertion by the signs of the times. Nevertheless, they are not determined to any measures which they adopt by visionary and uncertain calculations. They wish to distinguish between the restoration of Israel to their own country, and the conversion of Israel to Christianity. If nothing peculiar appeared in the aspect of the times—if neither Jews nor Christians believed the future restoration of Israel—if no exposition of prophecy had awakened attention or excited expectation in men’s minds—if it were possible to place things as they stood many centuries ago—still your Committee would urge the importance and propriety of establishing a Jewish Mission. They cannot conceive any just reason why the Jews should be wholly neglected, and no means employed for their conversion.†

Unfortunately, one mistake was to be perpetuated in the new Society ; not, indeed, in its objects, henceforth limited to Jews, but in its very constitution.

The reasons which led to the formation of this separate and unsectarian Society are set forth at length in the Report presented at the meeting held at the end of the first half-year. This Report is strangely entitled “Report of the Committee,” as also the nine following Reports, after which, “Report of the London Society” became the title. Some of its words may be quoted :

* See also pages 71 and 211.

† *Second Report* (1810), p. 23.

We have thought it proper and suitable, to the glory of God, to establish a Society for the *SOLE* purpose of exciting the attention of the Jews to the words of eternal salvation ; and when we consider the various objects which present themselves, as needful to be attended to, we feel the propriety of a complete union of prayer, talents and exertions ; and it is our earnest desire that the word *denomination* may be lost in that of *Christianity*, in support of an institution of such great importance.

Consequently it was formed, after the model of the British and Foreign Bible Society, on a dual basis—Church of England and Dissent—and it necessarily contained within itself the germs of decay and dissolution, as will be evident hereafter. Unbounded praise, however, and all credit and honour must be given to the zeal of its founders, who declared themselves anxious to avoid all appearance of party spirit, and invited the co-operation of Christians of every denomination. They conceived that no jealousy or suspicion of each other could exist in the minds of good men, when the one supreme object of the Society was properly understood—namely, to teach Jews that Jesus Christ is the true Messiah. It seems, however, incredible to us, with our knowledge of the difficulties that must surely arise in undenominational—or, shall we say, inter-denominational?—organizations, that a little more discretion was not exercised in the formation of the Society, and allowed to temper the early zeal and love which were lavished on the cause in no stinted measure. However, experience has to be gained in spiritual as well as in worldly enterprises. Difficulties arose which eventually led to disintegration.

The first published list gives the names of seven Vice-Presidents, and nineteen members of Committee, of whom only two were clergymen—the Rev. William Gurney, rector of St. Clement Danes, Strand, and the Rev. J. Wilcox, minister of Ely Chapel, and lecturer at St. George's, Southwark—two Nonconformist ministers, and fifteen laymen. Subsequently the names of William Goode, vicar of St. Anne's, Blackfriars, William Mann, vicar of St. Simon's-in-the-Borough, and Basil Woodd, minister of Bentinck Chapel, Marylebone, appear on the list. The Committee were divided into four sub-Committees, for (1) Religious affairs, (2) Temporal concerns, (3) Literary



H.R.H. THE DUKE OF KENT.

objects, (4) Charity and Free Schools and Industrial Schools. A Finance sub-Committee was subsequently added, and a Ladies' Committee for "superintending all the household concerns," presumably of the schools. The Committee met at various places : Sion College Gardens, the King's Head in the Poultry, and afterward in the vestry of the Jews' Chapel, Spitalfields, which we shall see was soon acquired.

His Royal Highness the Prince Regent, afterward George IV., was invited to become the first Patron of the Society. This invitation not being accepted, his Royal Highness the Duke of Kent, grandfather of King Edward VII., was elected to the position, holding it from 1813 to 1815.

Lord Barham was elected President of the Society in 1810, and again in 1811, and is so announced in the third and fourth Reports. Amongst the Vice-Presidents within the next few years appear the names of the Duke of Devonshire ; the Earls of Bessborough, Crawford and Lindsay, Egmont, Grosvenor, and Stamford and Warrington ; Viscount Northland, Lords Calthorpe, Dundas, Erskine, and Robert Seymour ; the Hon. Charles Noel Noel, subsequently Lord Barham and first Earl of Gainsborough ; three Irish Bishops, Bennett of Cloyne, Lord Tottenham of Killaloe, and O'Beirne of Meath ; Dr. Ryder, Dean of Wells, subsequently Bishop of Gloucester, and of Lichfield and Coventry ; the Rt. Hon. Nicholas Vansittart, Chancellor of the Exchequer, subsequently Lord Bexley ; Lewis Way, William Wilberforce, and his intimate friend, Thomas Babington, both Members of Parliament, Thomas Read Kemp, M.P., Sir George Leith, Bart., Sir T. Bernard, Bart. (Treasurer and Vice-President of the Foundling Hospital), George Freke Evans, John Louis Goldsmid and William Henry Hoare.

Several country friends consented in 1810 to become "Corresponding members" to the Society, amongst them the following well-known Evangelical clergy :—T. Robinson of Leicester, T. T. Biddulph of Bristol, Charles Simeon of Cambridge, T. Scott of Aston Sandford, Dr. Hawker of Plymouth, and W. Marsh of Basildon. Shortly afterward, Simeon

formed a foreign corresponding Committee at Cambridge consisting of himself, Dr. Jowett, Mr. Lowe, Mr. Charkson (Trinity College), Mr. Preston and Mr. Hodson (Magdalen).

In 1813 an order of Country Directors was created, containing three names: the Rev. T. S. Grimshawe, rector of Burton Latimer, William Marsh, rector of Basildon, and Legh Richmond, rector of Turvey.

The Second Report contains the original Rules of the Society to the number of xvi., which were re-issued two years later in a modified form. It is not necessary to give them in detail. The Society was to consist of a Patron, a President, Vice-Presidents, a Treasurer, and Life and Annual Members. Every person subscribing a guinea annually became a member, and subscribing ten guineas, a life member. The Committee were to consist of thirty-six members, clerical and lay, and there was provision for Secretaries. The early Reports were very brief. A minute of Committee in 1810 decided that they were to be "made agreeable to all parties."

A word or two ought to be said about the Secretariat. The early holders of the office were honorary. The first Secretary was Mr. Joseph Fox, who held office from 1809 to 1811. In 1810 he was joined by the Rev. Thomas Fry. In 1812 the Rev. Dr. Collyer became the latter's colleague. Both retired in 1814, and were succeeded by the Rev. Charles Sleech Hawtrey.* Mr. Judah Uzielli was Foreign Secretary from 1809 to 1812, when the post was abolished, and in 1811 Mr. M. Collin was appointed Travelling Secretary. There were five successive assistant Secretaries during the Period—Mr. John Cherry, Mr. John Neele, Mr. John Simonds, the Rev. John Ousby, and Mr. James Millar, who also acted as collectors, receiving, in addition to their salary, a "poundage" on all contributions paid direct, and five per cent. of the pew rents in the Chapel. The first Trustees were the Earl of Crawford and Lindsay, J. L. Goldsmid, Fry and Frey. The first Treasurers were Samuel Fearn and Thomas Charteris, who were succeeded by the Hon. Simon Fraser in 1810, with

* See Appendix I.

Mr. Benjamin Shaw, M.P., as sub-Treasurer. The latter was Treasurer from 1811 to 1815. Mr. Weston was appointed Surgeon and Apothecary in 1804; and an honorary Physician in 1814, in the person of Dr. Tempest Coulthurst, and also an "Apothecary," Mr. Brown.

The work was conducted, as we have seen, on impracticable lines, and although temporal relief appears to have still been a foremost object, nevertheless, earnest efforts resulted in bringing the subject of Christianity prominently before the Jews, and arousing a spirit of enquiry amongst them. Lectures were given in Mr. Beck's Meeting House in Bury Street by Frey, every Sunday evening, and "a clerk for singing" was engaged. A lease of the old French Protestant Church in Brick Lane, Spitalfields, re-named "The Jews' Chapel," was acquired, and sermons and lectures were given therein to Jews on Sunday, Wednesday and Friday by ministers of the various denominations. Quarterly "Demonstration Lectures" were also given—*i.e.*, demonstrating our Lord Jesus Christ to be the true Messiah—the first being delivered by the Rev. Andrew Fuller, of Kettering, on November 19th, 1809. It is an excellent exposition of Messianic prophecies, and might serve as a model even in the present day. Courses of sermons to the Jews were also delivered by clergymen in the Episcopal Chapel, Ely Place, and other Church of England places of worship in London, and also at Bristol, Chatham and Sheerness. Amongst the preachers we find the following noted Evangelicals of the day:—B. Woodd J. W. Cunningham (rector of Harrow), T. S. Grimshawe, W. Gurney, W. Marsh, Legh Richmond, Thomas Scott, Charles Simeon, and Daniel Wilson, afterward Bishop of Calcutta. A dinner was given, to celebrate the success of the first year's work, in the City of London Tavern, on December 27th, 1809, tickets being issued at twelve shillings per head. They were, however, widely given to friends, and the Committee acted as stewards. It seems that a "half-yearly dinner" was held for some time.

A free school, established in the Jewish quarter, which had

for a time the large attendance of from 300 to 400 children, attracted but a very few Jewish children. Another school was more successful, and, in the 4th Report, issued in May 1812, the Committee stated that 83 Jewish boys and girls had been admitted. The same Report recorded 41 baptisms of adult Jews. Twenty-four children and adults were baptized on one day, perhaps the largest number of Jews received into the Church of Christ on one occasion since Apostolic days. Tracts and other missionary publications were published and distributed. In order to meet the poverty of the Jews, and the opposition shewn to all who wished to receive Christian instruction, small Labour Homes of Industry were tried. Manufactories of candle-wicks and baskets were established, only to be given up after a time. A Home for Jewesses shared the same fate. A printing office for the employment of converts was the most successful undertaking of the kind, but even this was abandoned in 1818, though not before a number of missionary publications had been issued, including a specimen of an intended translation of the New Testament in Hebrew, and an edition of Van der Hooght's Hebrew Bible.

The first periodical of the Society was called *The Instructor*, no copy of which appears to be extant. A larger publication in which to convey information, and arouse and sustain interest in the work, was soon found necessary, and in January 1813 a new magazine was issued, entitled "*The Jewish Repository*, or monthly communications respecting the Jews, and the proceedings of the London Society," the publication of which was continued for three years.

In 1811 the collection was commenced of a Library consisting of standard works on Hebrew literature held in high repute among the Jews, and those connected with the Jewish and Christian controversy. This was a difficult undertaking, for most of the books were scarce, and rarely to be met with; indeed it would appear from Bishop Kidder, and others, that Jews had spared no pains, in former times, to remove them out of the reach of Christians. A good start was made, and there was evidently no sparing of expense, as may be seen from the extensive catalogue,

giving the dates of all the purchased works. These were deposited in the Jews' Chapel, Spitalfields, and formed the nucleus of the excellent Library now shelved in the Society's House.

The great work of this Period was the commencement of the church and schools in "Palestine Place," a ground acquired by the Society in Bethnal Green, on a 99 years' lease. The foundation stone of these buildings, wherein subsequently so much work was accomplished to the glory of God and the salvation of many Jews, was laid by His Royal Highness the Duke of Kent, on April 7th, 1813, in the presence of nearly 20,000 spectators, including the Lord Mayor and Sheriffs of London; the Earls of Bessborough and Crawford and Lindsay; Lords Dundas and Erskine; William Wilberforce, Thomas Babington and Lewis Way. It must have been a gratifying and inspiring spectacle, to judge from the account of the proceedings. We are amazed at the length of the prayer then offered up by the Rev. H. Atkins, which occupies just five long pages of closely printed matter! On the conclusion of the ceremony, the company "returned" to the London Tavern to dine. The Duke presided, and after the health of His Majesty, King George III., the Prince Regent, the Queen and the Royal Family had been drunk, the Duke made an interesting speech worthy of the great occasion, and was followed by Mr. Stevens, a member of the Building Committee, and the two Secretaries of the Society. The Jewish children were then introduced to the Duke, and one recited an appropriate poem composed for the occasion. Three of the Jewish boys sang Isaiah ix. 6, 7, in Hebrew, and after the hymn, "Not all the blood of beasts," Dr. Collyer announced to the company that His Royal Highness had become Patron of the Society. Lord Dundas then proposed his health, which toast having been acknowledged, Wilberforce, the Bishop of Cloyne, J. L. Goldsmid, Lewis Way, Benjamin Shaw, and others addressed the assemblage. The Duke, before leaving, announced that £1,941 had been subscribed to the building fund, he himself giving 100 guineas.

The church was opened on July 16th, 1814, and was the first place of worship set apart in England for Christian Jews. Lord

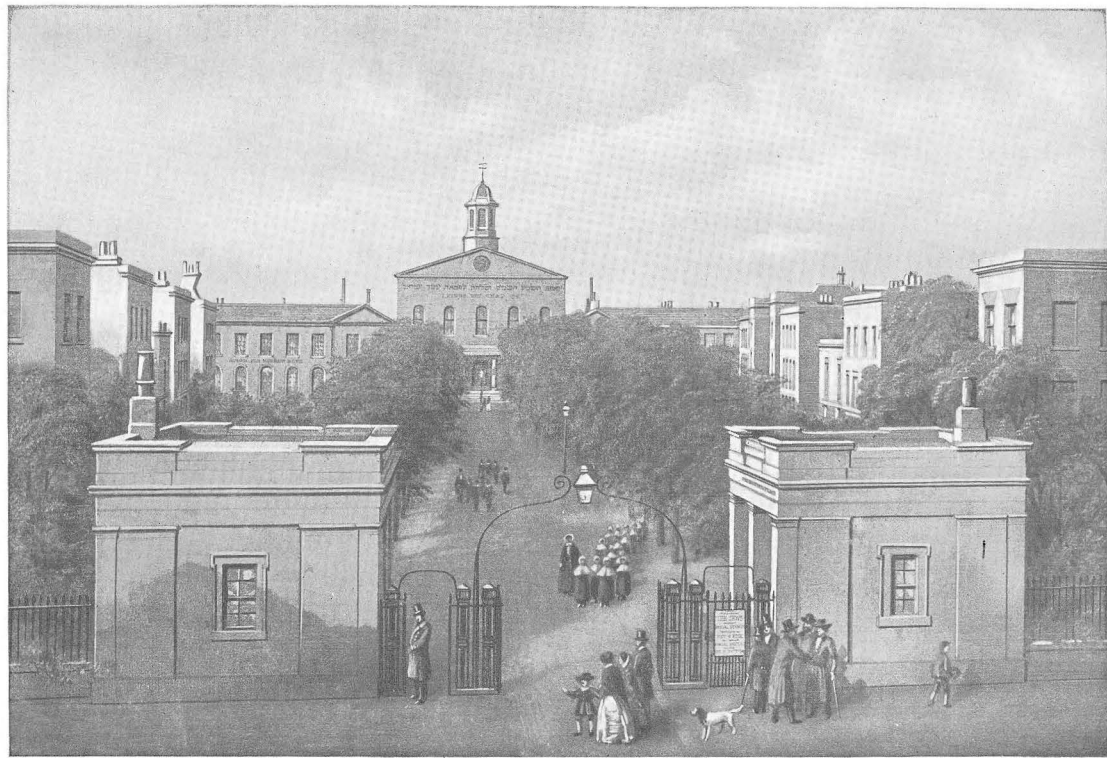
Eardley, who was of Jewish descent, gave 100 guineas to build an organ. It may be as well to give here a brief description of "Palestine Place," as the group of institutions within the compound were collectively called, and which for eighty years formed the centre of missionary work in London. It had been proposed to call one part "Palestine Buildings," another "Jerusalem Place," and a third "Kidron"—but the collective name "Palestine Place" was eventually selected. The institutions occupied an extensive compound about five acres in area. On entering the lodge gates, which were situated in Cambridge Road, and opposite to which the Cambridge Heath station of the Great Eastern Railway was afterward erected, one passed through an avenue of trees. On the left hand stood the Missionary College, the Chaplain's residence, and several private residences; on the right side the "Operative Jewish Converts' Institution," and more residences; at the end of the avenue stood the Society's Church, with the Boys' School on its right, and the Girls' School on its left. The whole space formed a delightful and tranquil retreat from the noise and bustle of the busy main thoroughfare, which ran past the gates. To use the eloquent words of one who deeply loved the Jews :

"It is a harbour of refuge to many of 'the tribes of the wandering foot.' Here the friendless have found a friend, the weary rest, the forlorn comfort, the persecuted for righteousness' sake a pause from their trouble, and an opportunity of gaining power to go forth again and engage with some heart and some hope in the struggle of life." *

Palestine Place is a thing of the past and to the rising generation only a name. They may, perhaps, be interested in the following description from the pen of a German clergyman, Dr. C. G. Barth, of Stuttgart, who visited our country in 1850, and spoke at the Annual Meeting in that year :

"Amongst the immense number of the inhabitants of London, few are acquainted with the miracle which is being performed in the midst of them. They scarcely know that, at one of the extremities of this vast city, there exists a place called *Palestine Place*, nor do they know what passes there. For one who has, like

* Prebendary Gordon Calthrop, in the *Home Visitor*, quoted in *Jewish Intelligence*, 1874, p. 213.



PALESTINE PLACE.

myself, contemplated with my own eyes this wonderful work of God, it is impossible to conceive the objections that can be made to the conversion of the Jews. The place, surrounded by a fence, seems like a small town, entirely separated from the immense metropolis, of which it forms a part. In the middle stand the church and the schools, and on each side are neat houses and their gardens ; at a little distance it looks like a country seat. A Hebrew inscription on the front of the church informs you that it is consecrated to the Christian worship of Israel. The service is performed in Hebrew and in English, and the psalms are there sung in their own sacred tongue as of old on Mount Moriah. In the boys' school there were fifty boys on whom the influence of the Gospel was in some measure visible ; and in the other thirty (now fifty) girls, amongst whom I could also see that the heart as well as the head was the object of instruction. In the building prepared for the proselytes I saw eighteen or twenty of these young Christians, busy at different works, some from Morocco, some from Tunis. In a fourth establishment were the missionaries, to the number of six. . . . Such a building, in such a city, is a miracle of God manifested before our eyes."

The number of baptisms through the instrumentality of the Society, in different churches in London, before the opening of the chapel for Divine Service, amounted to 79.

The first exclusively Hebrew Christian Association was formed in the Jews' Chapel on September 9th, 1813. It was entitled **בני אברהם** "The Children of Abraham," and consisted of forty-one members, who undertook to meet for prayer every Sunday morning and Friday evening : to attend Divine worship at the chapel, and to visit daily, two by two in rotation, any sick member, to pray with him, and read the Bible to him ; and on Sunday, *all* who could were to visit the sick one !—a proceeding not exactly calculated to help on his recovery ; evidently the members were anxious to carry out St. James, precept.

From the first, Anniversary Sermons were preached each year.* Thus two sermons were preached in 1809, and up to, and including, 1814. We find the names of the Revs. J. Wilcox and Thomas Scott, Dr. Randolph, Prebendary of Bristol and Chaplain to the Duke of York, Charles Simeon, William Marsh, and Dr. Ryder, Dean of Wells, amongst the church preachers in St. Lawrence Jewry, St. Antholin, Watling Street, and St. Clement Danes churches ; whilst the Nonconformist brethren had another anniversary sermon

* A complete list of Anniversary Sermons is published in the Annual Reports.

in the Jews' Chapel, Spitalfields, which had by arrangement been assigned to that section of the Society.

The infant Society was fortunate in having Scott as one of the preachers in 1810. He occupied a leading position amongst the Evangelicals of the day. He had waded in early life through doubts and difficulties and Socinian views, until at length his feet were firmly fixed on the Rock, as his *Commentary on the Bible, The Force of Truth, Essays* and other writings testify. It was to these that John Henry Newman, who was of Jewish descent, acknowledged in his *Apologia pro Vita Sua*, "I almost owe my soul," saying that it was Scott who first planted deep in his mind the fundamental doctrine of the Holy Trinity. For thirteen years Scott was a curate, successively at Stoke Goldingham, Ravenstone, Weston, and lastly at Olney, the living erstwhile of John Newton, whose disciple he had been when serving his curacies in the adjoining parishes, and who was the spiritual father of Claudius Buchanan, William Wilberforce, Joseph Milner, as well as his own. For the next seventeen years Scott was chaplain to the Lock Hospital, then in Grosvenor Place, and he was also the first secretary of the Church Missionary Society. In 1803 he was appointed rector of Aston Sandford, where he remained till his death in 1821. He was very poor throughout his life, and, as Sir James Stephen says :

He died neglected, if not despised by the hierarchy of the Church of England, although in him she lost a teacher, weighed against whom those most reverend, right reverend, very reverend and venerable personages, if all thrown together into the opposing scale, would at once have kicked the beam.*

The sermons were not then published in the Annual Reports, as subsequently, but separately in pamphlet form. We can readily believe that they were greatly appreciated at the time of delivery and obtained a goodly circulation in their printed form. We do not think that many people could or would read them now, although to some few who could give the time to them, and plenty of time is needed, they might prove very interesting.

* *Essays in Ecclesiastical Biography*, p. 80.

The first two Anniversary Meetings were held in the City of London Tavern, the Earl of Crawford and Lindsay presiding at both. William Wilberforce presided at the meeting in 1811, in the Freemasons' Hall. In 1812 the Bishop of Meath (O'Beirne) presided at the Old London Tavern, and in 1813 Lord Dundas at the Freemasons' Hall. There was a goodly array of well-known speakers at this, the first reported meeting, namely, Gerard Noel, Wilberforce, Dean Ryder, T. Babington, Lewis Way, Charles Simeon, and Henry Thornton (Treasurer of C.M.S. and the Bible Society), the leader of "The Clapham Sect."* In 1814 the Duke of Kent presided, when the speakers were Simeon, Gerard Noel, Wilberforce, Dr. Randolph, Grimshawe and Lewis Way.

Interest was aroused throughout the country by means of sermons and meetings. The following Auxiliaries were formed: Bedford, Chester, Dublin, Edinburgh, Glasgow, Halifax, Hull, Brighton, Leicester, and York, in 1810—11; Bath, Colchester, Kendal, and Shrewsbury in 1811—12; Cambridge, Chester Ladies, Liverpool, and Manchester, in 1812—13; Brighton in 1814; Leeds Ladies, Norfolk and Norwich Ladies, Yarmouth, Bristol, and Weymouth in 1815. Our Society appears to have been more fortunate than the C.M.S. in starting Associations early in its career. Mr. Stock tells us that the first provincial association of the C.M.S. was organized at Dewsbury in 1813, that is, fourteen years after its foundation; although a joint association of the C.M.S. and the Jews' Society had been previously started at Hatherleigh in Devonshire.† "Penny Societies" also were established in various parts of the country. The "Westminster Auxiliary Committee," composed of the Non-conformist section, rendered much help in the way of funds and counsel, and was regarded as the premier Auxiliary "both from its contiguity and superior importance."

In many cases Associations were not formed without great

* A company of choice spirits, Evangelical Churchmen, who periodically met at Thornton's house on Clapham Common.

† *History of the C.M.S.* vol. i. pp. 129, 130.

expense, incurred by coach travelling and hotel charges. Thus, in two years, from March 1811 to March 1813, £1,602 was spent; in 1811 a tour in Ireland, lasting seven months, cost £285; in October 1813 a journey to Yorkshire and Scotland cost £276; in 1814 a journey to Ireland, £182; and another to Derby and Lancaster, £123! The Income for 1814-15 amounted to £9,546 14s. 6d.*

The opening of the Society's church naturally brought to the front some of the difficulties inseparable from a dual basis. Nonconformists could not officiate in the sacred building. Within a very little time these difficulties could no longer be ignored, and they proved insurmountable. The question of Baptism alone was a rock sufficiently dangerous to wreck the Society, to say nothing of other theological differences. So great, indeed, were the inconveniences of the double constitution that it was resolved that "the spiritual concerns of the Society, connected with the chapels, the schools, and the education of missionaries, be henceforth separately conducted by the Churchmen and Dissenters respectively." Two Committees of one Society "made confusion worse confounded." Moreover, many Churchmen who had desired to help in the work were unable to do so, and stood aloof, on account of their objections to its constitution.

There was also the difficulty as to ways and means. The raising of funds was a formidable task. Churchmen could not advocate the new Society's claims in dissenting pulpits, neither could dissenters occupy those of the Church. And a great deal of money was required, for the Society had become involved in a heavy debt. Extensive buildings had been commenced, as we have seen, in the shape of church and schools. How were they to be paid for? It was decided that, as the first step, the sum of £4,000 should be raised by Churchmen, and £2,000 by the Dissenters. This was more easily resolved than accomplished. The latter found the task beyond their power, and so, on February 14th, 1815, they shewed their wisdom in determining "to withdraw, in

* See Appendix II. for Income of each year.

favour of such of their brethren of the Established Church who testify a lively zeal in this grand cause, possessing also means of prosecuting it." To use the forcible language of Charles Simeon, "The dissenting part of the managers then took to the long boat, and the Churchmen set to work at the pumps."* Thus Churchmen became the sole managers of the Society.

The necessary alterations were made in the Rules, in order to adapt them to the new constitution, and the Society, at a General Meeting, on March 14th, 1815, was declared to be *exclusively a Church of England Institution*. "To carry it out successfully, it will require more than the faith of Abraham, the perseverance of Moses, and the patience of Job," said Lewis Way. This early friend of the Society, and practically its reformer, was a barrister and Fellow of Merton College, Oxford.† We shall see in our next chapter how greatly he was aided by Charles Simeon, who had also taken a leading part in the formation of the Church Missionary Society, when a few clergymen from 1796 onward determined on the erection of a new *Church* missionary organization distinct from the London Missionary Society.

Sir Thomas Baring, Bart., M.P., became President of the Society in 1815, under the following conditions :

"What was my surprise when, at our first meeting, I found the Society's debts and liabilities exceeded £14,000. I told him (Mr. Way), on this discovery, that I must withdraw myself from it, that I never could consent to connect myself with a society in debt, and that I saw no remote probability of its relieving itself from its difficulties. Now mark what this great and good man did. He put a draft for £10,000 into my hand. The other £4,000 was soon raised, and the debts of the Society were at once discharged."

That this was not the effect of a mere momentary impulse of benevolence, but of mature deliberation, is evident from the fact that Sir Thomas Baring refused to accept it until Way had shewn him that he had left in his will a bequest to that amount. "Let me," he said, "have the privilege in my lifetime of giving the money, and thus stepping forward to assist the Society in this hour of its extremity." He had come in unexpectedly for a fortune from a stranger named John Way.

* Speech at Norwich, quoted in *Annual Report*, 1818, p. 45.

† The story of the awakening of his interest in the Jews is narrated on page 151.

The benefits of a single basis were soon apparent. Under the original circumstances of the Society, unity of design, principle and operation was utterly impossible, but now, being free from internal discord and theological differences, its management was a matter of comparative ease. Toward the end of the Period, when it was seen how things were going, some more well known clergymen had been gradually rallying to the Committee. In addition to the few names mentioned on page 36, we find W. Marsh, Dr. F. Randolph, Charles Simeon, Legh Richmond, John J. Sargent, Isaac Sanders, and other well known Evangelicals attending the meetings, and a strong Committee of "Ways and Means" was formed, amongst whom were the following clergymen: J. Haldane Stewart, J. W. Cunningham, W. Dealtry, Josiah Pratt (Secretary of the C.M.S.), and Daniel Wilson the elder. With the help of these and other like-minded and faithful men, a successful future seemed in store for the Society, and in our next chapter we shall see how they thoroughly re-organized it on Church lines.

Second Period,

1815—1819.

THE RECONSTRUCTED SOCIETY.

Is the seed yet in the barn ? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth : from this day will I bless you.

HAGGAI II. 19.

SECOND PERIOD, 1815-1819.

THE RECONSTRUCTED SOCIETY.

CHAPTER IV.

RECONSTRUCTION ON CHURCH LINES.

Increase of Church support—Episcopal Patronage—New order of Vice-Patrons—Trustees—The numbering of the Reports—Revised Rules—Reduced Committee—The Grants—Honorary Life Members—Charles Simeon—Treasurers—Production of the New Testament in Hebrew—Other works—Spirit of enquiry amongst Jews on the Continent—Ambitious plans—Faith in their accomplishment—*The Jewish Expositor* and *Jewish Records*—Missionary Work in London—Lewis Way visits Holland, Germany, and Russia—Missions contemplated—School Work—Secretariat—Annual Sermons and Meetings—Hopeful prospects—New Associations—Friendliness of the Church Missionary Society—Committee of Correspondence—Society's first House—Mrs. Adams' *History of the Jews*.

THE Society entered upon its reformed existence unencumbered and free from debt. The extraordinary way in which its difficulties had been removed was regarded as an indication of the Divine Will that it should prosper, and be a great instrument for good to the house of Israel. An enlarged support from Church people was naturally expected after the disruption; although with the withdrawal of the dissenting element the income fell to £7,588 in 1815-16, and still further, to £6,589 in 1816-17, but as the Church principles of the Society began to be understood, it rose in 1817-18 to £9,502, and soon after to five figures.

In 1816 the Duke of Kent, who recommended that the Society on its reconstruction should be placed under Episcopal patronage, was succeeded by two Patrons, the Bishop of St. Davids (Dr. Burgess), who subsequently became Bishop of Salisbury, and the Bishop of Gloucester and Bristol (Dr. Ryder), who subsequently became Bishop of Lichfield and Coventry. Both prelates took an earnest and decided part in the Society's work. Dr. Burgess was deeply interested in the translation of the New Testament into Hebrew, and continued Patron till 1836. Dr. Overton says that, "he of all others made his mark on the Church in

Wales," and, though not strictly an Evangelical, sympathized with this party. Bishop Ryder, who regularly attended the Annual Meetings, and frequently the Committee Meetings, continued Patron until 1835.

Another important change in the Patronage took place at this juncture. At a meeting of the Committee held at Millington's Coffee House on April 11th, 1815, with the President, Sir Thomas Baring, in the Chair, it was resolved :

"That the Noblemen and Bishops who are now Vice-Presidents shall in future be Vice-Patrons of this Society."

Consequently, in the Annual Report for the same year we find a new order of Vice-Patrons, to the number of fourteen ; to the remaining sixteen—Vice-Presidents—the Hon. George Vernon was added, and later, Dr. Francis Randolph, Sir George Rose, Minister Plenipotentiary at Berlin, Sir Digby Mackworth, Admiral Sir James Saumarez, W. T. Money, M.P., and Sir Montagu Cholmeley, Bart.

Admiral Lord Gambier, President of the Church Missionary Society, and the Bishop of Ossory (Fowler) were added to the Vice-Patrons in 1817, and the Bishop of Limerick (Warburton) in 1819.

The Trustees are first mentioned in the Report for 1816. They then were Sir Thomas Baring, T. Babington, Basil Woodd, Charles Simeon, Marsh, Hawtrey, and G. T. King.

The Report presented at the General Meeting held on May 5th, 1815, bears on the title page, after the name of the Society, the words "Conducted on the Principles of the Established Church." This placed the constitution of the reformed Society beyond doubt, but it was thought necessary to repeat this only in the following Report.

Attention may here be drawn to what might otherwise appear an anomaly. The Report alluded to above is called "The Seventh Report," instead of, as we should have expected, "The Sixth." This arose from the fact that the first Report was issued during the first year, 1809, and not in 1810. The Second Report was issued in 1810, and so on. Consequently the Report issued in the present year, 1908, is the One Hundredth, and not, as we should expect, the Ninety-ninth.

The Rules underwent alteration to suit the new condition of things on February 28th. New rules were added, or old ones modified, to read as follows :

“VIII. That the children under the charge of the Society shall be instructed in the principles, and according to the formularies of the United Church of England and Ireland.

“IX. That public worship in the future operations of the Society shall be conducted in strict conformity to the liturgy, and formularies of the Church of England, as by law established.

“X. That if at any time a Jew professing faith in Christ, and seeking for the patronage of this Society, should entertain conscientious scruples in respect of conformity to the rites of the Church of England, he shall not thereby be deprived of, or precluded from, temporal aid from the Society, if he shall in other respects, be deemed a fit and proper object of the patronage of this Society.

“XV. Two Anniversary Sermons shall be preached at such times and at such places of worship connected with the Church of England, as the Committee may think proper. The Committee to appoint the preachers.”

But it was not until 1819 that the following words were added to Rule I, declaring that all officers of the Society were to be “Members of the United Church of England and Ireland, or (if foreigners) of a Protestant Church.”

It was also enacted at the same time that clergymen subscribing half-a-guinea should become members of the Society, and a new rule was added to the effect that it was not the object to grant temporal aid to adult Jews, but solely to promote their spiritual welfare.

The Committee were reduced to twenty-four members, all elected laymen; all clergymen who were members of the Society, or its Auxiliaries, having a title to attend the meetings. The members already numbered nineteen, amongst whom we see the well-known names of Robert Henry Inglis (afterward Sir Robert), and Zachary Macaulay, Governor of Sierra Leone. The number had increased to twenty-one in 1816, and amongst them we find the eminent Robert Grant (afterward Sir Robert Grant, Governor of Bombay), and a Mr. Joseph Goodhart. Robert Grant, the son of Charles Grant, Chairman of the Directors of the East India Company, was third Wrangler in 1801, and author of the beautiful hymns “Saviour! when in dust to Thee,” and “When gathering clouds

around I view." His younger and equally famous brother, Charles, was fourth Wrangler in the same year, and afterward Lord Glenelg, Minister for India, and a Vice-Patron of the Society.

A list of "Honorary Life Members" appears in the Annual Report for 1816.

In 1817 the name of John Whiting, M.D., appears as Hon. Physician; in 1818, that of David Unwins, M.D., with T. J. Armiger as Hon. Surgeon.

It is interesting to note that the honoured name of Charles Simeon appears for the first time in the list of officials as a Country Director. He had been both a contributor to, and advocate for, the Society from the first, but he now "came on board." * He had been very active in recent events, for, on reference to the Minutes of Committee of those days, we find that he was present on December 27th 1814, and in 1815 on January 31st, February 17th, 21st, 24th, 28th, March 1st, and again on the 14th at a General Meeting, when the minutes of the General Meeting of February 28th were confirmed, and the great question of the withdrawal of the Nonconformists from participation in the Society was finally settled. Two of Simeon's letters, December 29th, 1814, and January 10th, 1815, within this period, are dated from Stanstead Park, Emsworth, the residence of Lewis Way. We can imagine that the tangled affairs of the Society at this juncture gave the two friends much to talk about. In the first of these letters Simeon says: "The whole Society is placed on a firmer basis than ever. I expect now that some of our higher Churchmen will come in, and all serious clergy through the land." † The word "serious" was in general use to denote the Evangelical clergy.

In 1815 Mr. Richard Stainforth became Treasurer, and in the same year Thomas Read Kemp, M.P., was appointed "Treasurer for the Hebrew New Testament," in which office he was succeeded in 1816 by Thomas Babington. In 1819 Robert H. Inglis became Treasurer.

* *Tenth Report* (1818), p. 44.

† Carus, *Memoir of the Life of the Rev. Charles Simeon*, p. 402.

One of the chief events of this time was the production of the New Testament in Hebrew. It was not enough that Jews might read the New Testament in the vernacular tongues of the countries in which they lived ; a far greater impression was likely to be made upon their minds by the sacred book in the language, character, and idiom in strict accord with their own venerated Scriptures. This is how it came about.

In 1810 Dr. Claudius Buchanan, formerly minister of Welbeck Chapel, who was one of the "Five Chaplains" of India,* returned with a Travancore manuscript translation of the New Testament by a Jew, and urged upon the Society the importance of issuing a version of their own in the same language. These were his forcible words :

"It is with surprise I learn that as yet you have not obtained a version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew for not believing the New Testament if he has never seen it? It is not to be expected that he will respect a version in English ; but give him the New Testament in the language of the Old Testament, in the imposing form of the primæval Hebrew, the character which he is accustomed to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

"How strange it appears that, during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language ! By a kind of infatuation they have reprobated the unbelief of the Jews, and have never, at the same time, told them what they ought to believe."

These words did not necessarily imply ignorance of the existence of Hutter's translation, which was not in pure Hebrew, or Robinson's edition of the same, which was very scarce, or Cradick's partial translation, to all of which there were valid objections.

The argument was irresistible. The resolve was made at once, and the work accomplished by two men, one of whom was a learned Jew, Mr. Judah d'Allemand, from Germany. The Gospel of St. Matthew was published in 1814, that of St. Mark in 1815, and both were honoured with the approbation of some of the first Hebrew scholars in the kingdom ; other books of the New Testament followed in rapid succession.

* See note on page 69.

These were circulated to a limited extent at home, but more largely through various agencies on the Continent. The Moravian Brethren at Hernhutt, the Bible Society's agents at Frankfort-on-the-Maine and Gottenburg, Prince Galitzin at Warsaw, Dr. Knappe at Halle, the Rev. W. Jowett at Malta, Dr. McIntosh at Amsterdam, Dr. Naudi at Malta, and other friends elsewhere, arranged for their distribution amongst the Jews. Some were even sent out to the C.M.S. missionaries in India.

In 1817 the complete New Testament in Hebrew was issued from the press. Two years later, in 1819, a second edition of 10,000 followed. It was a great, if imperfect, work, and served its purpose for a time. It is no disparagement to say that it was found necessary later on to replace it by a more scholarly production. A Hebrew-German version, Luther's translation of the New Testament, was completed in 1820, and a Judæo-Polish translation in 1821.

Amongst other useful works published by the Society about this time were editions of Leslie's *Short and Easy Method with the Jews*, and Basnage's *History of the Jews*.

These facts pointed to the progress of a spirit of enquiry amongst Jews in many countries. Others events tended in the same direction. Five Karaite Jews in the Crimea were subscribers to the Theodosian Bible Society. The Greek Archbishop Anatole reported that in his diocese of Minsk he had baptized several Jewish families, and he desired a number of copies of the Society's Hebrew New Testament. Some Jews in Hamburg procured copies of the book. If we concentrate these scattered rays of light in a common focus, and view at the same moment the Jews of London, Holland, Germany, Russia and elsewhere, beginning to manifest a desire to possess the sacred book, we see what encouragement the Society had to persevere in its efforts to reach the Jews, whose total numbers were at this time computed at four millions.

Ambitious schemes began to be formulated, namely, the establishment of a college of truly learned and Christian Jews in the metropolis, to assist in preparing a second edition of the Hebrew New Testament; to prepare Hebrew

tracts and translate the Liturgy of the Church of England into Hebrew ; and to educate Jewish missionaries. In answer to the question, "Where are the necessary funds to be obtained?" the Committee in faith asked in return :

"Where does the Bible Society obtain its £90,000, and from what source does the Church Missionary Society draw an annual supply of £20,000? The answer must be, these Societies have aimed at great things and undertaken great things, and the liberality of the Christian public has been in proportion to the magnitude, and, we will add, the wisdom of their plans. If we also would achieve great things, we must aim at great things, and if we attempt them with humility and wisdom, with prudence and faith, He who hath said, 'The silver and the gold are Mine,' will not suffer our undertaking to be starved."

In this spirit of faith all obstacles were overcome, and the plans were eventually carried into effect.

On January 1st, 1816, the Society's magazine appeared under a slightly altered title, *The Jewish Expositor and Friend of Israel*. At the same time efforts were made to render it a more interesting and scholarly medium of information on all matters connected with the Jews and their evangelization, as well as, though to a limited degree, on the proceedings of the Society. A little paper, *Jewish Records*, was issued half-yearly, at Midsummer and Christmas, from 1818 to 1821. Another interesting publication was a *Selection of Psalms and Hymns*, compiled by the Rev. C. S. Hawtrey, for use in the Society's church, and suitable for a composite congregation of Hebrew and Gentile Christians.

As regards missionary work in London during this Period we find that the lectures to the Jews and also to Christians on Jewish subjects, were continued in Ely Place Chapel, St. Swithin's, London Stone, Bentinck Chapel and elsewhere. The *Expositor* of this time occasionally had a sermon or address in its pages. The Jews' Chapel, Spitalfields, had to be given up in 1816, as the minister refused his consent to its being licensed as a place of worship of the Church of England. Frey's connexion with the Society ceased in the same year, and he left for America. His work was carried on by the Chaplain and the Secretaries.

A Society, whose aim is to promote Christianity amongst the Jews, could not be long content with such a restricted

field as our own country offers, with its mere handful of a few thousands of the scattered race. The Home field, and especially the metropolis, must indeed ever remain the first consideration of a *London* Society, but only one of a number of others. Wherever the Jews are, there lies the Society's work. Moreover, the Jews abroad are not surrounded by the same pure and sound Christian principles and life as those in England, and their spiritual need is proportionately greater.

Consequently, we are not surprised to find that our forefathers in the work very soon cast their eyes abroad to see what could be done there in the way of evangelizing the Jews. The end of the disastrous Napoleonic wars, and the restoration of peace, in 1815, to the long troubled nations of the Continent, had opened doors of usefulness, and given free access to many countries. "What can be done? and where?" these were two questions which the Committee set themselves to answer. They very naturally decided upon a mission of enquiry. That eminent friend of Jewish Missions, the Rev. Lewis Way, practically the founder of the Society as we know it, once more came to its aid. At his own cost, in company with two friends, he undertook a tour of inspection on the Continent during 1817-18, visiting Holland, Germany, and Russia. Apart from the actual circulation amongst the Jews of copies of the New Testament, and the diffusion of Christianity during the journey itself, great and lasting results were destined to flow from this preliminary enquiry, into which Lewis Way threw all the ardour of his loving soul. He everywhere met with a kind and encouraging reception and, in most cases, with candid attention from the Jews to whom he addressed himself. His letters, written to the Committee, are brimful of encouraging accounts, eager hope and expectation of success in mission work, if attempted. There was found to be an open door in Holland; the Jewish students in the University of Berlin offered a promising field; whilst the vast Jewish population of Russian Poland seemed ripe for an evangelizing effort. Mr. Way's experiences and hopes were laid before the Committee, who, at a special meeting held on July 10th, 1818, resolved to establish a mission in

Poland. Of the three countries, Holland, as will be seen in the next chapter, was the first to be actually occupied.

The education of Jewish children in the faith of our Lord Jesus Christ has ever been one of the foremost objects of the Society, and one of the most encouraging features of its work. Not only are numbers of the rising Jewish generation brought into the Church, but their parents are likewise, in many instances, influenced to follow their children. The value which Jewish parents attach to a good education for their children is a factor which greatly aids the Society in this Christian and beneficent work.*

Jewish children had been admitted into the Society's Schools, in East London, as we have seen, in 1809, but their numbers were materially increased when, in 1819, the Boys' School in Palestine Place was opened, and still more so when the Girls' School was completed two years later.

In addition to Mr. Hawtrey, two further Secretaries were appointed in 1815, the Revs. Basil Woodd and David Ruell. The first two remained in office till 1827; whilst Mr. Hawtrey, who became the first salaried Secretary in 1824, held office till his death in 1831. In 1818 the Rev. Peter Treschow was appointed Foreign Secretary, resigning this post in 1825.

A word must be said about the Annual Sermons during this Period. In 1815 J. W. Cunningham, vicar of Harrow, preached in St. Lawrence Jewry, and Dr. William Dealtry, Fellow of Trinity and rector of Clapham (afterward Archdeacon), in St. Anne's, Soho. In 1816 Legh Richmond, then rector of Turvey, preached in St. Bride's, Fleet Street, and Daniel Wilson, incumbent of St. John's Chapel, Bedford Row, afterward vicar of Islington and Bishop of Calcutta, in St. Anne's, Soho, each preaching from Rom. xi. In 1817 Basil Woodd preached in St. Peter's, Cornhill, and Lewis Way, who had been ordained in 1816, and was now curate of Stoughton, Sussex, in Tavistock Episcopal Chapel, Long Acre. In 1818 Charles Simeon preached in St. Paul's, Covent Garden, and R. Beachcroft in St. Anne's, Blackfriars, more

* See *Mission Schools of the Society*, by the author.

properly called St. Andrew by the Wardrobe. In 1819 Edward Cooper, a well-known country rector, preached in St. Paul's, Covent Garden, and Edward Cox, in St. Anne's, Blackfriars. The most noteworthy of these sermons were naturally those of Way and Simeon, who were so intimately acquainted with the work, and whose hearts were aglow to forward the cause. Simeon's was thought worthy to be printed in the *Expositor*, an unusual distinction.

The five Annual Meetings during this Period were held in the Freemasons' Hall, Sir Thomas Baring presiding on each occasion. We find the following well-known names amongst the speakers: William Wilberforce, and Charles Simeon (four times each); Lord Gambier, the Bishop of Gloucester, the Revs. J. W. Cunningham and Lewis Way, Thomas Babington, and Robert Grant (three times); the Revs. Edward Cooper, William Marsh, the Hon. Gerald Noel, Daniel Wilson and Basil Woodd (twice); whilst the following spoke once; Admiral Sir J. Saumarez, Lord Calthorpe, William Farish (Tutor of Magdalen, and Jacksonian Professor of Chemistry, Cambridge, and formerly Senior Wrangler), the Revs. Edward Bickersteth, minister of Wheler Chapel (St. Mary's, Spital Square), John Owen, rector of Paglesham, Essex D. Ruell, and J. Haldane Stewart. In 1817 the Sultan Katagary was amongst the speakers. The meetings were principally for the purpose of presenting the Report and transacting business. The speeches were short and to the point. Gradually they increased in length and became more missionary in tone.

The Period closed with hopeful prospects. The Society received increased support and co-operation, both at home and abroad, affording renewed encouragement and additional incentives to exertion. Many new Auxiliary Associations were formed, at Birmingham, Norwich, Sheffield, Ipswich, Newcastle, Carlisle, Hereford, Exeter, Lancaster, Plymouth, Tunbridge Wells, Amsterdam, Brussels, Frankfort and elsewhere. Charles Simeon, William Marsh, Lewis Way, Basil Woodd, Legh Richmond, and others travelled about the British Isles and Ireland, arousing much interest and obtaining considerable support on behalf of the Society.

A large deputation consisting of Simeon, Basil Woodd, Hawtrey, Ruell, Marsh, Way and Grimshawe paid a visit to Bristol in 1815. Churches were open to them, and there was a meeting in the Guildhall, and a Ladies' Association was formed. At Frome, Simeon preached to 5,000 people on one Sunday. In 1817 Simeon, Marsh and Hawtrey took a tour of 800 miles in East Anglia and elsewhere.

The journey of Simeon and Marsh to Scotland in 1819 also is noteworthy. They preached, or spoke, at Leicester, Lutterworth, Derby, Hull, Berwick, Edinburgh, Falls of the Clyde, Carlisle, Preston, Liverpool and Manchester. The tour realized 800 guineas in five weeks, free of expense to the Society, which has never since had such advocates as those just mentioned. Lord Derby became President of the re-organized Association at Liverpool, and Mr. John Gladstone, M.P., one of the Vice-Presidents.*

It is interesting to find amongst the general body of subscribers at this time the names of the Rev. Josiah Pratt, and Miss Hannah More. The former, indeed, shewed himself a very faithful friend, for it was when he was Secretary of the Church Missionary Society, that our Committee generally met, during the years 1815 to 1818, at the Church Missionary House in Salisbury Square. Mr. Stock alludes † to this act of friendship on the part of the elder Society, which was thus placed on record by a resolution of our Committee on May 26th, 1818.

That this Committee desire to offer their most grateful acknowledgments to the Church Missionary Society for the important accommodation to the London Society, by permitting the members of this Committee to hold their meetings at the Church Missionary Society's House, and request that they will accept their very best thanks, the only return they have in their power to make.

Josiah Pratt frequently attended the meetings of Committee, and several other clergymen whose names we need not mention. The correspondence relating to the Society's affairs evidently increased during this Period, for in 1819 a new sub-Committee was formed, called the "Correspondence Committee," the

* Carus, *Memoir of the Life of Charles Simeon*, pp. 412, 470, 511 ff.

† *History of the C.M.S.*, vol. i. p. 154.

duties of which were to inspect the letters received previously to their being laid before the General Committee. They were "empowered to reply to such letters as are of trivial importance, or require immediate attention, and also to select such part of the correspondence as they consider necessary for the attention of the General Committee, rejecting those parts which are superfluous and irrelevant." The functions of the Correspondence Committee to-day are altogether different, they merely dealing with specified matters referred to them by the General Committee.

The Committee occasionally assembled during this Period at the Prayer Book and Homily Society's House, which also was generously placed at their disposal. In the month of June 1818 the Society acquired new offices, situated at 10, Wardrobe Place, Doctors' Commons, and ceased to be dependent on the kindness of others, as it had been since the relinquishment of the Jews' Chapel.* Wardrobe Place remained the headquarters of the Society until, in 1832, Exeter Hall offered more suitable accommodation.†

In order to arouse interest in the Jews the Committee obtained permission from Mrs. Hannah Adams, of Boston, U.S.A., to publish an edition of her *History of the Jews*, which was issued in 1818 at the expense of the Society.

* See page 57.

† See page 277.

Third Period,

1820—1829.

EXTENSION.

Enlarge the place of thy tent . . . lengthen thy cords, and strengthen
thy stakes; for thou shalt break forth on the right hand and on the left.

ISAIAH LIV. 2, 3.

THIRD PERIOD, 1820-1829.

EXTENSION.

CHAPTER V.

HOME MATTERS, FINANCIAL AND MISSIONARY.

Expansion hoped for—New Associations—England, Scotland, Ireland, Guernsey—Stationary Income—Paid help necessary—Visitor of Associations—Patronage—Honorary Life Governors—Committee and Trustees—Secretariat—Annual Sermons and Meetings—Publications—Dissatisfaction with Prophetical views—Home Missions—London—Schools—Society's Hebrew Old Testament—Criticisms on the Hebrew New Testament—Lectures—Appeal by Dr. Wolff to Jews—The Provinces—Parochial Clergy exhorted by the Committee—Training of Missionaries—The Seminary—Students—Operative Jewish Converts' Institution—Mistakes and attacks—Judgment of contemporaries—Infirmities of Committees.

THE Society entered upon the Period which we are now to consider assured of the progress of the cause. As its principles and objects became better known and understood, it received additional countenance and support from the Church at home and abroad. The balance sheet for the year ending March 31st, 1820, shewed that £11,285 15s. 1d. had been available, an increase of more than £2,000 over the income of the previous twelve months. There was every reason, therefore, to hope for great expansion and development of the work in the near future. Whilst Christians upheld the efforts of the Society, Jews invited them by their accessibility and willingness to hear.

In 1820 many new Associations were formed. The Ladies' Associations contributed largely, principally through sales of work. Charles Simeon, Lewis Way, Legh Richmond, and William Marsh were at work again to arouse or increase interest in the Society's proceedings, north and south, east and west—in England, Scotland, and Ireland. In the last-named country especially, great success was achieved. Way and Marsh, having attended the Annual Meeting of the Auxiliary at Dublin, went on to Limerick, where the Bishop

of the diocese presided, and also to Charleville, Fermoy, Cork, Kilkenny and Drogheda, at each of which places meetings were held. An "immense assembly" met together at Cork, where an Auxiliary was formed. Way and a new recruit, the Rev. G. Hamilton, rector of Killermogh, in the diocese of Ossory, next proceeded to the west and north of Ireland. At Athlone the deputation were most hospitably entertained by the Earl of Castlemaine. Archbishop Power Trench opened both his palace and cathedral at Tuam to them. Lord Leitrim received them into his mansion at Boyle, and presided at a public meeting. At Armagh they were kindly entertained by the Dean, Lord Lifford. They next preached at Galway, Coleraine, Antrim, and Sligo. The interest aroused pervaded all classes, and these and earlier efforts laid the foundation for that generous and intelligent support which has ever since been accorded to the Society by the warm-hearted people of the sister isle.

We find Simeon, Marsh, and Legh Richmond at work again in 1821, assisted by John Sargent, the father-in-law of Bishop Samuel Wilberforce, and the friend and biographer of Henry Martyn. Simeon established an Association in the University of Cambridge. The friends in England multiplied apace, those in Scotland continued steadfast in their attachment, and liberal in their contributions. The generous ardour with which the cause was espoused in Ireland experienced no abatement. The Secretary of the Irish Auxiliary, which had been founded in 1810, said :

We have inscribed upon our standard that the cause of the Jews is the cause of the Bible, and we have made many willing captives by our sword and our bow.

A few years later, in 1827, Joseph Wolff, who, on his return from the East, landed in Ireland, visited many of the principal towns therein and aroused great interest by the romantic narrative he was able to give of his experiences and missionary labours.*

In 1822 new Associations were formed at Derby, Portsea, Clapham, and Gloucester, and at the last-named place a

* See page pp. 101 *seq.*

Ladies' Branch, with the Duchess of Beaufort as Patroness, and the Hon. Mrs. Ryder, the wife of the Bishop, as President. The same year Simeon was here, there, and everywhere! at Norwich, Bristol (with Marsh and Hawtrey), Gloucester and in Ireland. He preached in St. George's, Dublin, to a congregation of twelve hundred, and spoke at the meeting following, when the Archbishop of Tuam presided. Describing this visit, Simeon said: "Tuesday was the Jews' Society day. This Society in Ireland takes the lead, and is carried on with surprising spirit." *

In 1823 an Association was established in Guernsey, under the patronage of Admiral Sir James Saumarez, a very gratifying event, as it occurred at the close of the Anniversary of the Church Missionary Society, whose representatives, indeed, joined in the formation of the Auxiliary. We cannot forbear quoting an aspiration in the Annual Report (1824), which has been abundantly fulfilled by the friendly relations which have ever been maintained between the two Societies throughout the many years that have since passed away:

Long may the friends of the Gentile and Jew regard each other as *brothers*, and their respective Institutions as *sisters*—labouring in one common cause, knit together by bonds of union to one common Head, knowing no other rivalry but that of 'provoking to love and to good works,' claiming no other priority than that of being foremost in the march of Christian benevolence.

We have already mentioned an earlier instance of friendship on the part of the C.M.S., the House in Salisbury Square being lent to the Society for its Committee meetings in the last Period. †

Simeon visited Paris in 1823, and preached in Way's Chapel there for the Society, before some very distinguished people, including the Duchess de Broglie, the mother of Madame de Stael. He also attended a Jews' meeting where he met Merle d'Aubigné of Brussels, the historian of the Reformation.

Although new Associations continued to be formed almost every year, the Society's income declined toward the end of this Period, and that for the year ending March 31st,

* Carus, *Memoir of Simeon*, p. 564.

† See page 61.

1830, amounted only to £12,145 3s., almost the same as at the end of the previous decade. This unsatisfactory state of things was attributed to the want of sufficient aid in visiting and forming Associations. Some of the once active friends had been called to their rest, others, from age or other causes, were no longer able to engage in deputation work. The Clerical Secretary could not do everything, so in 1829 the Rev. Thomas Mortimer was appointed "Visitor of Associations," for the time for Association Secretaries was not yet.

Two new Vice-Patrons were appointed in 1823, Lord Barham, formerly the Hon. Charles Noel and subsequently Earl of Gainsborough, and Lord Bexley, formerly the Hon. Nicholas Vansittart, Chancellor of the Exchequer; in 1826, the Earl of Rocksavage, afterward Marquis of Cholmondeley, and the Earl of Roden; and in 1829, Lord Vernon, formerly Sir George Vernon. In 1823 the Bishop of Limerick disappears from the list of Vice-Patrons, and in 1824 the Bishop of Meath, Dr. O'Beirne, died; and for many years no Bishop is to be found thereon, in fact, not until 1842, when there was a very large accession of Episcopal patronage.

During the decade under review the following well-known friends of the Society were elected Vice-Presidents: Sir Claudius Stephen Hunter, Bart., in 1822; Sir Matthew Blakiston, Bart., William Morton Pitt, M.P., and Henry Drummond, in 1823; the Dean of Salisbury (Hugh Nicolas Pearson) and Sir Oswald Mosley, Bart., in 1824. In 1829 their total number was eighteen.

In 1827 the distinction of "Honorary Life Governors" was created, in order to recognize eminent services rendered to the Society, and Charles Simeon, B. Woodd, W. Marsh and D. Ruell were appointed.

In this decade we find the following amongst the prominent new lay members of Committee; William Lardner, M.D., General Neville, Captain G. Gambier, William Grane, William Leach, Francis Paynter, and Colonel Latter; and Francis Close, afterward Dean of Carlisle, amongst the new clerical members. The Trustees elected in 1816 held office throughout the Period.

From the year 1823 to the end of the Period, the General Committee were divided into "Foreign and Spiritual" or "Literary Foreign and Spiritual," "Temporal" and "Special" sections. The division of labour allotted to each is not apparent from the minutes. In 1833, however, the sections were absorbed into one Committee as previously.

In the early years of the Society, as already stated on page 38, and up to 1824, the duties of the Secretaries, not being very heavy, were performed gratuitously; but, when the Society extended its operations at home and abroad, undivided attention was required and salaried officers were appointed. In 1824 the Rev. Charles S. Hawtrey became paid Secretary, continuing also his duties as Chaplain, and Joseph Gibbs Barker was appointed Lay Secretary. In 1826 the Rev. J. B. Cartwright was added to their number. Hawtrey held the post till his death in 1831.

The Annual Sermons (only one in each year from 1820 onward to 1856) were preached in St. Paul's, Covent Garden, during this decade, and do not require detailed mention. The preachers were: the Hon. Gerard Noel, incumbent of Percy Chapel, 1820; William Bushe, rector of St. George's, Dublin, and Secretary to the Irish Auxiliary Society, 1821; George Stanley Faber, 1822; W. Thistlethwaite, minister of St. George's, Bolton, 1823; Legh Richmond, 1824; G. Hamilton, rector of Killermogh, 1825; Hugh McNeile, 1826; William Marsh, 1827; Thomas Thomason, minister of the "Old Church, Calcutta, and one of the "Five Chaplains" of India,* 1828; and Charles Jerram, vicar of Chobham, 1829. The last but one had been fifth Wrangler, Fellow and Tutor of Queen's College, Cambridge, and curate to Simeon.

In the same decade (1820-29), the Annual Meetings were rendered important by reason of the well-known speakers advocating the cause, and we can but regret that no record of

* The other four were, David Brown, Claudius Buchanan, Henry Martyn, and Daniel Corrie. They were appointed by the East India Company between the years 1793 and 1813, when the C.M.S. began to send out missionaries.

their speeches remains. Bishop Ryder and Charles Simeon, nine times each, that is in every year except one during the Period; the Right. Hon. Sir George Rose, K.C.B., M.P., seven times; Lord Calthorpe and the Hon. and Rev. Gerard Noel, five times; Lord Bexley, the Revs. J. W. Cunningham, William Marsh and Daniel Wilson, four times; Lord Gambier, Robert Grant, Hugh McNeile, Legh Richmond, Lewis Way, and William Wilberforce, three times; W. Jowett, first Cambridge missionary of the C.M.S., and Haldane Stewart, twice; and the following once: the Earl of Rocksavage, Sir Montague Cholmeley, Sir. R. H. Inglis, Sir Claudius Hunter, Admiral Sir James Saumarez, Sir Gregory Way, the Hon. and Revs. Baptist Noel, who had succeeded Daniel Wilson as incumbent of St. John's, Bedford Row, Francis Noel, and Captain Noel, Thomas Babington, Edward Bickersteth, Henry Drummond, Edward Irving (then at the very height of his fame), Professor Farish of Cambridge, and Professor Tholuck of Berlin. It will thus be seen how widely the Society enjoyed the advocacy of the foremost Evangelical Churchmen of the day.

In 1820 the Annual Meeting was held in the Freemasons' Hall, and also from 1823 to 1829. In 1821 it was held in the King's Concert Room, Haymarket; at all of which Sir Thomas Baring presided. The meeting in 1822 is distinguished as the only one ever held in the Mansion House, when the Lord Mayor was in the Chair. The meeting in 1828 stands out as the first public meeting opened with prayer, an example followed the next year by the C.M.S. Mr. Stock, in his book, says: "Apparently the Jews' Society led the way in introducing an opening prayer."* But it was not until the passing of Lord Shaftesbury's Religious Worship Bill in 1856, that it was legal to hold a religious meeting in an unlicensed place. The old Conventicle Act was probably regarded as obsolete before it was repealed.

The monthly issue of the *Jewish Expositor* was continued throughout the Period, with the desire that it might be "the compendious common-place book of all pious Christians who

* *History of the C.M.S.*, vol. i. 280.

feel an interest in the conversion of Israel and the spiritual treasury into which each should cast his mite," and missionary news was increasingly inserted.

Some dissatisfaction was caused by certain prophetic views attributed to the Society, and, on a remonstrance from the Patrons, the Committee, on October 27th, 1823, disclaimed all intention of promulgating any particular views as to the nature of the Millennium, their object being the conversion of the Jews to vital Christianity, and they undertook that in the *Jewish Expositor*, a neutrality should be maintained on disputed prophetic points. This is, of course, the only possible attitude that a missionary society can take up.*

The *Jewish Records* were issued quarterly from Lady Day, 1822, throughout the Period.

It is time that we turned to Home missionary efforts during this Period. The work was somewhat circumscribed in England, both in London and in the Provinces. In these indeed nothing was done beyond an occasional effort. To take London first.

The Girls' School in Palestine Place was opened in 1821, when 44 girls were admitted. The expenses attending the erection of this, as well as the Boys' School, were fully met. By the end of 1822 nearly 300 Jewish children had enjoyed the benefit of Christian instruction given by the Society.

In 1823 the Society issued the octavo Old Testament in Hebrew. This was most necessary, as missionaries found the Jews so ignorant of their own Scriptures that appeals to the Old Testament were useless. They could not prove to the Jews, from the evidence of the printed pages of their own Scriptures, that Jesus is the Christ. The prices were such that only the well-to-do could afford to purchase them. A single copy of Van der Hooght's Bible cost six guineas. The Society was able to purchase large quantities, in sheets, of the octavo edition of this Bible, at the reduced price of 11s. per copy, and, later, at the further reduced price of 7s. 6d. ;

* See pages 35 and 211.

it also eventually acquired the stereotype plates, which long remained in use. The 12mo edition of the Old Testament was completed in 1827, and the Pentateuch in Judæo-Polish the same year.

We spoke in Chapter IV. of the issue of the Hebrew version of the New Testament. During the early years of this Period opinions and criticisms as to its merits were obtained from the following eminent scholars and Professors—Lee of Cambridge, Gesenius of Halle, Rosenmüller and Tholuck of Berlin, and Neumann of Breslau, and, as a result, on July 12th, 1825, the Committee came to the conclusion that no entirely new translation was necessary, but that various alterations should be made in the next edition.

The Holy Scriptures—Old and New—had thus been provided and put into the hands of Jews by the Society, and freely though not wastefully circulated. This is one of the greatest and most important branches of its work. We can fully endorse to-day the words of the early Committee, whose privilege it was to initiate the same, whilst we, in our turn, are allowed to reap the fruit of their labours :

The free circulation of the Scriptures among the Jews is, of all measures, the most important. Among a people who cannot come to hear a Christian preacher without danger, even when he is within their reach, and of whom, by reason of their boundless dispersion, very few can enjoy that privilege, the Word of God, issued from various stations, by judicious missionaries, may be extensively circulated. For this there are peculiar facilities among a people, not more distinguished for their dispersion through all the countries under heaven, than for a close and constant connexion and intercourse amongst themselves. The written Word of God, too, circulates silently and without offence ; it penetrates where the missionary could find no access, it is concealed in the bosom and read in the closet, and he who has the fears and the scruples of Nicodemus, may enjoy his privilege, and converse in secret with “ Him of whom Moses in the Law, and the Prophets did write.*

In addition to the Holy Scriptures, tracts continued to be issued from the press, and were widely circulated.

The religious world was startled in 1828 by the *History of the Jews*, by Henry Hart Milman, Dean of St. Paul's, a book, which, treating of the human side of sacred history, created

**Seventeenth Report* (1825), p. 28.

some alarm. Still it undoubtedly aroused sympathy with this wonderful people and so indirectly helped on the cause.

The satisfactory attendance of Jews and Jewesses at the "Typical Lectures" given on Sunday evenings by the Chaplain, the Rev. C. S. Hawtrey, caused a second lecture to be started on occasional Wednesdays. This was taken by Simeon, Marsh, John Sargent, and others. These efforts were not without success. On Easter Day, 1828, the baptism of a Jew in the Society's church attracted a very large congregation.

Dr. Wolff, in 1827, as the "missionary for Palestine and Persia," issued a most earnest and characteristic "Appeal to his brethren the Jews of Great Britain," to acknowledge our Lord as their Messiah.*

To turn to the Provinces, where as yet no missionaries were stationed.

The celebration of anniversaries of Associations, as, for instance, at Norwich, Liverpool, and Plymouth, was sometimes made the occasion on which to arouse the Jews, and that successfully, for we read that

great interest was excited at several of the sermons, by the attendance of a number of Jews, who heard, with respectful attention and lively interest, what was delivered to themselves, and respecting their nation.†

At Plymouth a rich harvest was reaped in the conversion and baptism (see page 208) of the officiating Reader of the synagogue, Michael Solomon Alexander.

Apart from these isolated instances, few and far between, it is quite evident that the Committee acted upon their own axiom:—"The chief field for exertion was not to be looked for in England."‡ The success achieved abroad, to which we shall refer in subsequent chapters, led them to this conclusion.

They were not, however, unconcerned for the Jews in England, but rather sought to arouse the parochial clergy to a sense of their duty to them as their parishioners. Their weighty words are well worth reproducing :

* *Jewish Expositor*, 1827, p. 95.

† *Sixteenth Report* (1824), p. 5.

‡ *Seventeenth Report* (1825), p. 24.

While it is their earnest desire that the water of life may flow forth to every desert spot where the lost sheep of Israel are scattered, it has also been their prayer that it may not flow as waters from a smitten rock, carrying life, health, and blessing to distant regions, while the source remains barren and unblest. It has indeed been their endeavour, as much as possible, to promote Christianity among the Jews of England, not only on this account, but because they consider them as that part of the dispersed house of Judah which it has pleased God to place under the care of this Christian country. Viewed in this light, they are objects not only of interest, but of deep responsibility, and your Committee would avail themselves of the present occasion to solicit the assistance of all the friends of the Society in the performance of this part of their duty. Especially they would ask the co-operation of their clerical friends—to some of these they may perhaps say (and they trust without offence), “Have you not Jews resident within the limits of your cure whom you have scarcely been accustomed to consider as parishioners?—who have not shared your pastoral care with the rest of that flock over whom the Holy Ghost hath made you overseers?” We are not inviting you to enter into controversy with those who differ in discipline, or err slightly in doctrine—we speak of those who openly reject your Redeemer, who “tread under foot the Son of God, and count the blood of the covenant, wherewith they were sanctified, an unholy thing.” When the synagogue rises beside your church, and the outcast of Israel is your parishioner, we ask that the same prayers should rise to God, and that the same tender grief, and pity, and love, should be called forth toward His fallen creature, as if the blind worshippers of Brahma had raised his temple in your streets. We ask the same feelings toward the Jew—long acquaintance may have familiarized you with his person, his creed, and his ritual, until you have ceased to consider that he is in the same circumstances as the pagan idolater, or that, if he differs in possessing more knowledge, he knows only to his condemnation. It is asking much from your faith, your charity, your patience—but we ask it in behalf of those for whom Christ died—we ask it of the successors of His apostles, who everywhere within the sphere of their labours preached both to Jew and Gentile the unsearchable riches of Christ—we ask it for the sake of Him whose dying prayer was offered for this unhappy race, and we are confident that we shall not ask in vain.

No doubt the above sets forth the ideal state of things, a state which can hardly ever be attained. The average parochial clergyman is not fitted, either by education or experience, to deal with the Jews in his parish. He does not know their language, he does not understand the habits, ideas, or modes of thought of these strangers within his gates. He is unversed in the Jewish controversy, and he has not the necessary tools for the work. And the result generally is that request is made to the missionary society, which is expected to supply its trained and experienced men, and its extensive missionary literature. We shall return to this subject later on.

During this Period a very important branch of the work, the training of missionaries, was commenced by the establishment, in 1821, of a training institution. Whilst the services of graduates of the Universities and English clergymen have ever been eagerly welcomed, the linguistic exigencies of the mission field, and the essential knowledge of Jewish modes of thought, learning and controversy, render it imperative that the Society should have an able body of Hebrew Christian missionaries in the field. Therefore the special training of suitable men has ever been regarded as one of the most important branches of the work, and one which has called for the utmost patience and been productive of the greatest anxiety. Various plans have been tried with more or less success; they have been altered, modified, and re-modelled, as circumstances seemed to require. A perfectly satisfactory system of training has yet to be found, perhaps it never will be; for the chief difficulties lie in the material out of which the future missionaries of the Society have to be developed. For the most part they are foreign Jews, unaccustomed to English ways, manners and ideas, and, owing to their recent conversion, only "babes in Christ." When we remember all this, we are indeed thankful for what has been done, and for the many excellent, godly and able Hebrew Christian missionaries whom the Society has sent forth. No system of training can be perfect and, considering the difficulties of the task, the Society has perhaps succeeded as well as could have been expected. At any rate, unlimited pains and ever watchful care have been expended in order to achieve this purpose.

To mention the beginning of these efforts—the first Institution, called the Seminary, was located at Aldsworth House, Stanstead, in Sussex, placed at the Society's disposal by Lewis Way, from 1821 to 1827, with the Rev. Edwin Jacob, a scholar of Corpus Christi College, Oxford, as tutor, and Judah d'Allemand as teacher of Hebrew, German, and other foreign languages. In the first two years, of the eight students received, only two were Jewish converts, its primary object being the training of Gentile missionaries. To these were added, in the next year, five, of whom four had been

undergoing training in the Berlin Missionary Seminary, under the teaching of the Rev. John Jænické, a Lutheran pastor. Indeed, English Missions—S.P.C.K., C.M.S. and our own—owed much in their early days to the Lutherans. In the Seminary at Stanstead many of the famous early missionaries of the Society were trained for their future work, amongst whom we may mention, in order of seniority, F. W. Becker, Alexander McCaul, J. O'Neill, Joseph Wolff, W. B. Lewis, L. Hoff, G. Wendt, G. E. Dalton, J. G. Wermelskirch, J. J. Banga, J. G. Bergfeldt, J. C. Reichardt, J. Nicolayson, W. Ayerst and J. Stockfeld.

In 1827 a change became necessary, Lewis Way's house being no longer available, and Jacob, the tutor, having accepted a living. Consequently a suitable house was rented in St. Matthew's Place, Hackney Road, in East London, with the Rev. Thomas Boys as tutor.

In 1829 the students were removed to two houses, fitted up for the purpose, in Palestine Place, so that they might be in close touch with the Chaplain. The valuable library of Hebrew and other Jewish books, so liberally presented to the Seminary by Lewis Way, was transferred to the new premises, which also served as a hostel for foreign missionaries visiting this country. From these walls also there issued forth a goodly number of excellent missionaries, amongst them, H. Lawrence, C. Hartmann, J. H. Graf, J. G. Lange, J. C. Moritz, J. C. H. West, R. Bellson, and F. C. Ewald. In 1832 the Institution was closed. It had not been found easy to combine efficiency with economy; and there were other difficulties, fully set out in the *Twenty-fourth Report*. A permanent Seminary therefore was discontinued for the present.

It remains now to notice the foundation, in 1829, of a most important and indispensable adjunct to the Society's work—the Operative Jewish Converts' Institution—which was situated first in Hackney Road, but came subsequently to be a very prominent feature in the Palestine Place establishments.

The primary and immediate object of this Institution is embodied in its title, and was thus described by its honoured founders, Simeon, Marsh, Hawtrey, and Sir G. H. Rose:

If God has ordained, that "unless a man work, neither shall he eat," two things are clear ; namely, that we are not to support Jewish converts in idleness ; and that, if they are incapable of working for want of instruction, we should, if possible, provide instruction, that they may work. This appears to be the bounden duty of the Christian world, and it is the sole end of the Institution now established. Jewish converts will be admitted into it only for a given time, sufficient for the instruction of one who is diligent ; and then they will be dismissed, to make way for others, who may in succession receive the same benefit.

To promote this object, the inmates were to be received for three years and supplied with board, lodging, and clothing, and taught the trades of printing and bookbinding in their various branches. We shall return to this Institution later on, and would now only say that its Committee have always been deeply sensible of the important duty of making it instrumental in promoting God's glory, and the eternal welfare of those committed to their care. To this end the inmates assemble morning and evening for Bible reading and prayer, and attend the usual public services of the Church. They are subjected to a regular course of Christian training and discipline, and receive practical religious instruction. In 1831, after necessary reconstruction, the Rev. J. C. Reichardt, one of the Society's missionaries, became its Superintendent.

A few general remarks about the position of the Society during this Period may be permitted. It was not to be expected that such a work as the Society's would escape censure and misrepresentation. The early constitution of the Society created, as we have seen, its own peculiar difficulties, and led many Churchmen to look at it askance, and to regard its methods with suspicion, and the results of its work with incredulity. Mistakes had undoubtedly been made, mistakes both foolish and glaring ; expectations had been aroused which had not been realized ; some of the converts, and even two or three missionaries, had belied their profession, and by their life and conduct brought disgrace upon the cause. Perhaps this was not altogether their fault, for they had been too prominently brought forward and unduly petted and spoiled. Simeon, a mainstay of the cause in its early years, was

alive to this weakness, and wrote in 1830: "It was the want of caution in the Jewish Society at first which brought such odium upon all its plans and upon all its promoters; and I would very earnestly recommend that as little as possible be said of our early converts . . . Pharaoh was not more cruel to infant Hebrews than we are to adults. He drowned his victims, and we hug ours to death." *

Amidst a great deal that was good, there was much that was unsatisfactory. But when all this is admitted, it is impossible not to be amazed at the vituperation and abuse that were heaped upon the Society in certain quarters during the first twenty years of its existence. Several pamphlets,† written with an unconcealed desire to damage the cause and bring it into public disrepute, have fallen into the limbo of forgetfulness as they well deserved to do. As much may be said for a very formidable attack ‡ upon the Society by one who occupied a high position among the "Clapton sect," so-called in contradistinction to the "Clapham sect." The Rev. Henry Handley Norris was perpetual curate of St. John's, Hackney, Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury (the sixth Earl) and, according to Dr. Overton, "a great power in the Church," and "was called the 'Bishop-maker,' because Prime Ministers were supposed to consult him frequently about Episcopal appointments."§ Bishop Lloyd, of Oxford, even called him "The Patriarch."|| He was a High Churchman, a fact which, coupled with the propinquity of the Society's chapel to his church, may account for his *animus* against the Society; and he naively admitted that the fact that the Society had disbursed £135,000 in sixteen years, whilst there were "spiritual necessities amongst our-

* Carus, *Memoir of Charles Simeon*, p. 458.

† Such as *The London Society Examined*, by B. R. Goakman, 1816, and *The Mystery Unfolded*, by Sailman.

‡ *The Origin, Progress and Existing Circumstances of the L.S.P.C.J., an Historical Inquiry*, by the Rev. H. H. Norris. London. 1825.

§ *The English Church in the Nineteenth Century*, p. 36.

|| *Memoir of Joshua Watson*, i. 279.

selves, of vital importance to us, *pinning for assistance*," had provoked his enquiry. This plea is identical with that constantly urged by Jews against the Society. Anyone who has waded through the 690 pages of Norris' book—and very few living can have done so—must have felt that the writer is absolutely self-condemned by his furious invective, and extraordinary variety of malignant abuse, expressed in such a way as to give one the impression that he rejoiced in this attempt to fasten iniquity upon the Society. We cannot deny the truth of some of his statements; we are not concerned to defend all that he attacked. We merely refer to the matter because it is a part of the history of the Society, and caused a great deal of trouble to its managers on account of the high position of the writer.

After this lapse of time we are quite content to rest upon the judgment of his contemporaries, men who loved the Society and supported it through evil report and good report, men of influence and commanding position, such as the Duke of Devonshire, the Earl of Crawford and Lindsay, Lord Barham, Lord Bexley, Lord Gambier, and many other leading noblemen, who rejoiced to countenance and help it on by their patronage and support. Well-known laymen, such as Sir Thomas Baring, M.P., William Wilberforce, M.P., Thomas Babington, M.P., Charles Noel, M.P. (afterward Earl of Gainsborough) Sir Robert Inglis, Sir Robert Grant, and Sir G. Rose advocated its claims on the platform. The fact that the foremost of the Evangelical clergy—Bishop Ryder, Simeon, Thomas Scott, T. S. Grimshawe, W. Marsh, Legh Richmond, Lewis Way, Haldane Stewart, Edward Bickers-teth, Basil Woodd, J. W. Cunningham, Dr. Dealtry, Daniel Wilson the elder, Gerard Noel, Hugh McNeile and others—spared no pains to commend its work to others, satisfies us completely. They were not so foolish as to believe that when the good seed of the kingdom was sown, the devil would abstain from sowing tares, but they did not therefore want to uproot the whole crop. The evil was either of man's or the devil's making, but the good was the work of the Holy Spirit. These holy men of old were convinced that the

good far outweighed the evil, and by that conviction we cheerfully and thankfully abide.

Dr. Overton, summing up his account of the Evangelicals in the early part of last century, says : " They were the salt of the earth in their day, and the Church owes a debt of gratitude to those holy men ... which it will never forget so long as personal piety and the spiritual side of religion are valued at their proper worth." *

We may appropriately close this chapter with the following remarks by Simeon on the infirmities of Committees in general :

Societies are like the Cabinet of Ministers, who send out armies, and *sit at home and get some credit* ; but it is the armies that strike the blows, and that are God's instruments to us for good. Yet the Cabinets are of use in their place, though they may sometimes be wrong in their judgment..... If all Committees were more earnest in prayer to God for direction, they would do better. Still, however, there must be Committees, as well as Cabinets ; and where there are men, there will be mistakes, and errors, and infirmities ; and if we expect only from *men* what savours strongly of human infirmity we shall be less stumbled by their errors.†

* *The English Church in the Nineteenth Century* (1800—1833), p. 109.

† Carus, *Memoirs of Simeon*, i., p. 601.

CHAPTER VI.

HOLLAND: THE FIRST FOREIGN STATION.

Jews of Holland—Visit of Lewis Way and Solomon—Enquiries by Charles Simeon—Mission established at Amsterdam—Thelwall and Simon the first missionaries—Notable Converts—Isaac da Costa—Dr. Abraham Capadose—Joseph Wolff—visits Holland—Converts at Dusselthal—Other missionaries.

THIS Period was characterized, as we have already indicated, by a very wide expansion in the Society's operations, new fields being occupied on the Continent, in the Near East, and also in India.

Holland has the honour of being the first foreign station of the Society. Before we enter upon the first beginnings of missionary effort in the Netherlands, a few words must be said about the history of the Jews there. This naturally divides itself into two well-defined periods. The earlier settlement can be traced back to the ninth century. Jews were most numerous in Belgium and North Holland, especially in the provinces of Flanders, Brabant, and Guelderland, where they almost monopolized the commerce. They were expelled in the twelfth century from Flanders, readmitted in the fourteenth, only to be again driven out in 1370. The Jewish population was considerably reinforced by Jews banished from France, but in course of time their numbers dwindled into insignificance.

The second Jewish settlement in Holland dates from the close of the sixteenth century, when the newly emancipated Dutch Republic offered a refuge to the Jews forced to leave the mother country of Spain, owing to the tyranny of Philip II., the cruel and fanatical husband of Queen Mary of England, who sought to enforce the Inquisition. These exiles were known as Marranos* or New Christians, whose forefathers had remained in Spain, when the bulk of their co-religionists preferred banishment to a false profession of Christianity.

* See page 139.

Their turn was now come. Whither should they flee? Hardly any country in Europe offered a safe asylum. England and France were closed against them. In Italy and Germany the lot of the Jews, who were barely tolerated in those countries, was well-nigh unendurable. These Marranos turned their eyes to the revolted Netherlands, and the first batch arrived there in 1591. They at once threw off any veneer of Christianity that still remained, and resumed their Jewish names and religion. In 1598 they erected a synagogue at Amsterdam. Their numbers greatly increased, being reinforced by further detachments from Spain, and "Amsterdam, with its happy, honoured, and rapidly increasing Jewish colony, came to be called the New Jerusalem." * They increased the trade of the country, and introduced the art of diamond cutting and polishing. In literature, also, their adopted country gained greatly. In 1619 they secured full citizenship. Amongst the more famous of these Spanish Jews, the names of Uriel Da Costa, Menasseh ben Israel, and Baruch Spinoza stand out conspicuously. It is said that another Jew, Baron Suasso, offered William of Orange a million of money toward the invasion of England.

Many of the Ashkenazic Jews of Germany likewise sought a refuge in Holland, but, as elsewhere, were not allowed to intermingle with the aristocratic Sephardim.

The Jews of Holland in the present day are mostly poor, though a considerable minority are bankers, stockbrokers, merchants, and of various professions. Religiously speaking, the bulk of the Jews are under rabbinical bondage, and consequently in a state of great ignorance, although a large minority have imbibed modern and rationalistic ideas. Of recent years there has been a great increase of Russian-Polish immigrants into Amsterdam and other towns in Holland, the total Jewish population now being about 100,000, of whom 75,000 are resident in the capital.

Holland was the first country in which Lewis Way and his fellow-travellers pursued their investigations of the religious

* Magnus, *Outlines of Jewish History*, p. 234.

condition of the Continental Jews, and the chances of any organized attempt to evangelize them. At Rotterdam, where these pioneers of the work landed, both Way and Solomon preached to a number of Jews ; and the former had the privilege of baptizing a young Jew, who took the name of Erasmus, after the Dutch Reformer. This circumstance was a good augury for the success of any mission that might be established for Dutch Jews. At The Hague, Way had an encouraging discussion with the chief rabbi, who accepted a New Testament, which his brother minister at Rotterdam, had refused as an "unholy thing." It was at Amsterdam, however, that prospects were brightest. Here were 25,000 Jews, amongst whom there seemed to be a great opening. Many applied for Christian books, and two printers offered to reprint the Society's tracts at their own risk of sale. The travellers officiated several times in the English Episcopal Chapel, which happened to be without a resident chaplain, and several Jews were amongst the large congregations attracted. A request was forwarded to the Committee for the appointment of a missionary to the Jews, who might also act as chaplain, the Society to pay merely the moiety of his stipend.

Our friend Charles Simeon having, in company with Dr. Marsh, followed up the enquiries of Lewis Way, and ascertained, to his own satisfaction and at his own generous charges, that it was most desirable to enter into a joint arrangement with the congregation of the above named chapel, by which they were to defray the expenses of Divine worship, and the Society to appoint and support a missionary to the Jews of Amsterdam, who should also be minister of the chapel, the Committee in 1820 appointed the Rev. A. S. Thelwall to the post. He was assisted first by E. H. Simon, a convert acquainted with Dutch, and subsequently by two others, J. Stockfeld and Chevallier. Thelwall's efforts were chiefly restricted to the Jews of Amsterdam, though, in 1822, he made a prolonged journey of six weeks in the provinces, visiting both Jews and converts. By the medium of a General Tract Society much was done to arouse the interest of English and Dutch Christians at Amsterdam in the work, an interest maintained to

the present day. Some of the converts were influential and of striking personality, amongst them being Isaac Da Costa and Dr. Abraham Capadose.

Something must be said about each of these eminent men. Isaac Da Costa came of an illustrious Jewish family, which, owing to the fierce religious propagandism, and the terrors of the Inquisition in Portugal, had renounced Judaism in favour of Roman Catholicism. He was the great-nephew of the famous Uriel Da Costa, or Gabriel Acosta (1590-1640) mentioned above, who, though Chancellor of the Cathedral of Oporto, secretly leaned to the old Jewish faith, and was determined to throw off Roman Catholicism, and to return to Judaism. Uriel fled from Portugal with his mother and brothers in 1617, and, having safely arrived at Amsterdam, this entire Marrano family openly embraced the religion of their ancestors. Uriel, however, was of too enquiring a turn of mind to rest satisfied with the obscurities of the Talmud. The ideal which he had formed of the Jewish religion was not realized. It could no more satisfy his mind than the Roman Catholic faith had done. He openly disavowed traditional and religious Judaism, and even held it up to ridicule. He was promptly excommunicated. In his downward grade he began now to doubt the truth of all revealed religion, and sank into philosophic infidelity. When advanced in years, longing for the removal of the ban of excommunication, he submitted to the ordeal of a public penance and recantation. It was too much for him, and very shortly afterward death by his own hand put an end to his troubled and darkened life.

Isaac Da Costa, the grand-nephew, found, what Uriel, with all his learning and research, never was able to do, the truth as it is in Jesus Christ. Brought up as a Jew, with the terrible fate of Uriel and the unhappy history of his nation ever before his eyes, he turned to "the fountain of living waters," as revealed in the Old Testament, which both his ancestors and his ancestral race had forsaken. His thirst for the truth led him to read also the *Defence of the Faith of Christians*, a Spanish work by Professor Juan Joseph Heydek, which influenced him greatly ; and to profit by the acquaintance

of the poet Bilderdyk, a professor at the University of Leyden, and a true disciple of Jesus Christ. Isaac embraced the truth, and was baptized with his wife, and two of her relations. Wolff, who met this Hebrew Christian family in Holland, said :

I think that if I were not yet converted, the wonderful dealing of God with the family of Da Costa would strike me with amazement, and might be the means of my conversion. Uriel da Costa, two hundred years ago, sought the truth, but did not find it ; and two hundred years afterward his descendant Isaac Da Costa, sought the truth, and found the truth ! *

Da Costa not only found the truth, but he preached it and lived it. We are indebted to him for his most interesting and trustworthy contributions to the history of the Jews, published under the title of *Israel and the Gentiles*.

Abraham Capadose was the second eminent Christian Israelite referred to above. He, too, was a Portuguese Jew, and intimately acquainted with Isaac Da Costa from early childhood, and moving in the same wealthy and influential circles. He came under the same influences as Da Costa, and with him turned from darkness to light. A doctor by profession, he spent his spare time in enquiry into Christianity. He was much influenced by Justin Martyr's *Dialogue with Trypho*, and still more by the fifty-third chapter of Isaiah. His experience was that of thousands of other enquiring Israelites who have drunk in that marvellous "report" of the Messiah, uttered 700 years before His birth, and been convinced. His words are well worth reproduction, not only for their glowing faith, but because they are typical of the convictions of thousands of his race, who, like him, have sought and found the Messiah :

One night I was reading in the prophet Isaiah ; on arriving at the fifty-third chapter, I was so much struck with what I read, and clearly perceived in it, line for line, what I had read in the Gospel about the sufferings of Christ, that I really thought I had got another Bible instead of my own. I could not persuade myself that this fifty-third chapter, which may so well be called an abstract of the Gospel, was to be found in the Old Testament. After so reading it, how was it possible for an Israelite to doubt that Christ was the promised Messiah ? Whence could so strong an impression have come ? I had often read that chapter, but this time I read it in the light of God's Spirit. From that moment I fully recognized

**Nineteenth Report* (1827), p. 104, Appendix.

in Christ the promised Messiah, and now our meditations on the Word of God assumed quite a new character. It was as it were the beginning, the dawn of a magnificent day for our souls; the light shed more and more upon us of its enlivening influence, enlightened our minds, warmed our hearts, and even then gave unspeakable comfort. I began to perceive the reasons of the enigmas so often occurring in life, and which, till then, had occupied me rather in the way of fatiguing and distressing, than of tranquillizing and instructing me. All things around me seemed to live anew, and the object and interest of my existence underwent a total change. Happy days, blessed by the consciousness of the Master's presence! Never shall I forget you. I can seldom peruse the account of the two disciples going to Emmaus, without recalling those days on which my friend and I used to meet and walk together. Like the disciples we can say, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?....." It was then that the rays of the Sun of Righteousness, which dawned upon us, shed upon us not only a light that illuminated, but that life-giving and celestial warmth also, which made us live the life of God. I saw that love had led the Saviour to seek me; I began also to feel my sins, or rather, let me say, my total misery. But this sentiment was absorbed, as it were, in a sense of the Divine love. I had experienced it; I had found my life in Christ; He became the central point of all my affections and of all my thoughts, the only object capable of filling the immense void in my heart, the key of all mysteries, the principle of all true philosophy, of truth—the truth itself."*

One of the most interesting incidents in the early history of this mission was the visit, in the spring of 1827, of Joseph Wolff, who had been the great pioneer of many of the Society's missions in the East.† The journal in which he describes this visit enchains our attention from beginning to end. It bears ample evidence of the consecrated individuality, powerful though eccentric, and of the burning zeal of this most famous of missionaries. Rotterdam, The Hague, Leyden, Haarlem, Amsterdam, Zeist, Dusselthal, Barmen, and Elberfeld were visited, some of the places more than once. Wolff's intercourse with individual Jews was marked with characteristic zeal and discernment. At Amsterdam he was introduced to Mr. Jeans, and Mr. Mackintosh, the English chaplain and the minister of the Scotch Church, respectively, both of whom were very active in diffusing knowledge in the Jewish schools of Amsterdam; and was joined by the Rev. J. C. Reichardt, the Society's missionary, in company with

* *Conversion of Dr. Capadose*, pp. 13, 15.

† See Chapter IX.

whom he preached the Gospel several times to Jews and Jewesses. In this city Wolff met the Da Costa family, and also a Christian Jew of Paris, and learnt about the descendants of a Swedish nobleman, a Gentile, who had embraced the Jewish religion at Amsterdam, and whose son Isaac Ger, *i.e.* Isaac "the Proselyte," became Great Rabbi.

In the Institution of Count Werner von der Recke, at Overdyk, near Dusselthal, Wolff had an affecting interview, the first for many years, with his mother and sister, who were still Jewesses. They received his message, but refused to eat with him. Wolff gave the following account of this circumstance :

I preached at Dusselthal in the chapel of the Jewish Institution of Count von der Recke, at the Count's request. My mother and sister, for the first time in their life, heard the Gospel preached : and my mother heard her son, and my sister heard her brother, preach that Jesus of Nazareth is the Messiah, and the Son of God ! My text was : " But we preach Christ crucified." Both my mother and sister wept aloud, so that the whole congregation wept. My sister, a girl of extraordinary talent, as Reichardt himself found her to be, wished, after Reichardt and myself had conversed more with her, to be instructed further in the way of salvation. My sister, however, had doubts about the divinity of Jesus Christ ; but she herself remarked, that the Lord might as well appear in a human body, as He did in the thornbush. My sister, I rejoice to say, is now preparing for baptism, under the direction of the pious Dr. Krummacher at Barmen.*

Wolff's mother confessed she could no longer hate Christ, but the thought of not being buried with Jews made her shrink from the idea of becoming a Christian. In von der Recke's Industrial Institution mentioned above Wolff found twenty-seven Jewish converts, to whom he preached several times.

An amusing incident during a coach-ride from Elberfeld to Dusselthal must not be omitted. Wolff had for his companions two students, a Romish priest, and an old woman. In the course of conversation one of the students remarked that there were many enthusiasts in the world, such as Tholuck, at Berlin, and the rascal Count von der Recke ; and that, in the East, one Wolff was going about, who was the greatest rascal upon the face of the earth ; he made a row in a place, and then ran away. Wolff characteristically remarks on this :

* *Nineteenth Report* (1827), p. 115. Appendix.

“I took the part of Tholuck, and of Count von der Recke, but did not take the part of Wolff.”

Thelwall retired in 1827, owing to ill-health, and Stockfeld visited the Netherlands from Cologne, where he was stationed at that time. A missionary, whose name has not come down to us, was in charge of the Amsterdam mission for some months in 1828, during which he found continual employment in preaching the Gospel. In 1829 J. G. Lange, and J. Waschitscheck, who had been trained in the Society's Seminary, were appointed to what appeared to be a promising field. They resided in Amsterdam, from whence they occasionally visited other parts of Holland. They engaged in a wide tract distribution; their presence, however, was needed in the larger field of Poland, for which they departed in 1830, and Amsterdam, greatly, we may be sure, to the regret of both Committee and missionaries, was left unoccupied for some years.

CHAPTER VII.

ISRAEL IN RUSSIA.

Jews of Central Europe—A Great Problem—Old Kingdom of Poland—History of the Jews there—"Privileges of Boleslaus"—Russian Conquest—Jews in Russia Proper—Peter the Great admits them—Pale of Jewish Settlement—Jewish jargons—Yiddish—Population.

WHEN we approach the question of the evangelization of the large numbers of Jews in Central Europe, within the limits of the ancient kingdom of Poland before its partition, we enter upon a subject of the utmost importance to all who are engaged in Missions to Jews. For here are over five millions of the chosen people; a vast compact mass becoming more and more populous. For example, within the district known as the "Pale of Jewish Settlement" their numbers are increasing at the rate of 80,000 a year. The Jews may be described as a Polish people. Poland has been their home for many centuries. There they have been born and bred; there they have prospered and multiplied as their forefathers did in Egypt. There, too, they have maintained most rigidly their isolated character, and their national rites and ceremonies. There they have resisted all modern innovations; and there they still present as firm a front as ever of orthodox and conservative Judaism. And, notwithstanding the fact that Polish Jews have overflowed from Poland in large numbers into other countries, Judaism still finds its home and centre in Central Europe. Now, in 1908, so far from the problem of the effective evangelization of these Jewish millions having been solved, it is to be feared that the magnitude of the undertaking has not even yet been realized.

It must, however, ever stand to the credit of the Society, that very early in its career, in the year 1821, it made efforts, which have ever since been consistently and continuously

maintained, as far as circumstances permitted, to grapple with the task. The chapters dealing with this mission record what has been attempted and accomplished, in the face of tremendous difficulties, and with inadequate means. Nevertheless it is true, that Christian missions have but touched the outskirts and fringe of this compact and solid mass of Judaism, however much they have followed up its overflow into other parts of the world. For what they have already done we are thankful, and we regard it as an earnest of greater results yet to follow.

We must first endeavour to gain a clear view of the extent of the mission field in question, and a knowledge of the history and character of the Jews within its limits.

The early history of this country, like that of most other countries, is lost in obscurity. Poland was a part of the ancient Sarmatia, and the Poles are a branch of the great Slavonic family. The word 'Pole' means the inhabitants of the plain, or low lying country. Poland became a semi-independent duchy under Lechas, A.D. 550, and a kingdom under Boleslaus in 992, attaining its zenith in the time of Stephen Batory, 1576-86. The country then extended from the Baltic almost to the Black Sea, and from the Oder to the Dnieper. In the sixteenth century Poland was the greatest power in Eastern Europe. The term "Poland" is now restricted to the particular province of that name in the Russian Empire, and is only a portion of the once vast and independent kingdom. The partition of Poland between Russia, Prussia and Austria, was finally accomplished in 1795, there having been two prior partitions in 1772 and 1793. Russia obtained, besides Poland itself, the eight provinces of what is now called Western Russia, namely Vilna, Kovno, Vitebsk, Grodno, Minsk, Mohilev, Volhynia and Podolia. At the same time Prussia obtained the provinces of Posen and East Prussia, and Austria the province of Galicia with the Bukowina.

From very early times Jews have been found in large numbers in the large tract of land between the Vistula and the Volga. They probably immigrated from Germany toward the end of the ninth century, having first craved and obtained

permission from Leshek, King of Poland, to do so. They thrived and prospered greatly in their new country, and considerably added to its wealth. In 1288 King Boleslaus granted them certain Privileges,* which were confirmed in 1343 by Casimir the Great (1337-70), who was the founder of Cracow, the capital of the province of Galicia. Subsequent monarchs, especially Sigismund I. (1506-28) and John Sobieski (1674-97), maintained them in their rights, notwithstanding the intrigues of the Jesuits. Owing to their industry, the Jews gradually grew into the great middle class between the nobles and the serfs, holding the commerce of the country exclusively in their hands. Their important position and compactness constituted them a state within a state, and here, as elsewhere, the Talmud sufficed as a wall to enclose them from surrounding influences. At the beginning of the seventeenth century the study of the Talmud reached a standard never attained in any other country. Copies of this wonderful book multiplied at a rapid rate, and, in proportion as its teaching was exalted, that of the Old Testament was correspondingly neglected.

In an evil hour the Jews lent a hand to the Poles in their oppression and enslavement of the Cossacks in the Ukraine and Little Russia. This gave the now rapidly rising kingdom of Russia an opportunity, doubtless long sought, to interfere in the internal affairs of Poland. Boydan Chmielnicki—in Russian, Chmel (1595—1657)—who declared “the Poles have delivered us to the cursed breed of the Jews,” fanned the flame. An invasion of Poland followed, thousands of Jews were massacred, and many were deported to the Crimea. These proceedings were renewed in the subsequent Cossack and Tartar invasions of Poland, during the ten years’ war from 1648 to 1658, when the slaughtered Jews amounted to at least a quarter of a million.† A hundred years later, that is, about 1764, Russian Cossacks once more invaded Poland, dealing indiscriminate slaughter. The Haidamaks, as these savages were called,

* *At Home and Abroad*, p. 96.

† Graetz, *History of the Jews*, vol. v. p. 16.

hung up together a nobleman, a Jew, a monk, and a dog, under the superscription, "All are equal."*

Up to this time the Russians were, to use the words of Creasey, "a feeble mass of barbarism,"† and the leaders of the 16th and 17th centuries, Charles V., Queen Elizabeth, Philip of Spain, Cromwell and William of Orange thought no more of the Czar than we do of the King of Timbuctoo. The rise of Russia from this inferior position to a place amongst the Great Powers of the world, dates from the battle of Pultowa, 1709, when Peter the Great defeated Charles XII. of Sweden, who had conquered Poland on his way to the invasion of Russia. Since that day Russia has advanced by leaps and bounds. She has wrenched vast territories from Sweden, Poland, and Turkey in Europe, and in Asia, from Persia, and Tartary; and has extended her limits west, south, and east, attempting to unite in one Slavonic whole other nations beside those of pure Slavonic origin.‡

For centuries Russia was practically closed to the Jews, probably owing to their all too successful attempts, from 1490 onward, to proselytize from the Greek Church; indeed, a kind of secret Judaism long lurked within the Orthodox fold.§

When Russia added the largest of the three slices into which the kingdom of Poland was partitioned to its dominions, it acquired what was considered a *hereditas damnosa* in the shape of half a million Jews. But as to Russia proper, Jews were not allowed therein until the eighteenth century, when Peter the Great permitted their residence. He did not fear, he said, for his Russians, the "cleverest or most crafty Israelite." Probably he was right. The Russian is more than a match for the Jew. The Empress Elizabeth, however, in 1795, expelled the Jews from Russia, because of an alleged intrigue

* Graetz, *History of the Jews*, vol. v., p. 411.

† *Fifteen Decisive Battles of the World*, ch. xiii., par. 1.

‡ See very expressive statements in *Fifteen Decisive Battles*, ch. xii.; and also in *Progress of Russia in the East*, p. 142; and Arnold, *Lectures on Modern History*, pp. 36-9.

§ Karamsin, *History of Russia*, vol. vi., p. 242 (French translation).

with the exiles in Siberia; and henceforth they have been, theoretically at least, confined to a narrow strip of territory reaching from the Baltic to the Black Sea.

The Pale of Jewish Settlement, as it is called, comprises Poland and fifteen Russian Poland provinces, namely, eight in Western Russia (Vilna, Kovno, Vitebsk, Grodno, Minsk, Mohilev, Volhynia and Podolia), three provinces in Little Russia on the Ukraine (Kiev, Tchernigov and Poltava) and the four divisions of South Russia (Ekaterinoslav, Taurida, Cherson, and Bessarabia). Within this Pale the ordinary Russian Jew must live and die; it is the enforced home of "Israel in Russia," which is in as great a bondage as was "Israel in Egypt." As an example of Russian cruelty to Jews forty years ago or so, it may be stated that, at an entrance to a public park, a notice-board was placed, "No Jews or dogs admitted here." This particular prohibition may not be in force to-day, but it illustrates the estimation in which Jews are held, and the spirit in which oppressive and restrictive laws are enacted against them. In the reign of Alexander II., the Czar-Emancipator, brighter days dawned upon the Jews, and their lot was ameliorated. In 1882, however, the infamous "May Laws" changed all that, and Israel relapsed into bondage. A full description of their misery and sufferings was published in 1890 by the Russo-Jewish Committee, under the title of *Persecution of the Jews in Russia*.

Polish Jews speak a jargon variously styled Judæo-Polish, Jüdisch-Deutsch, Jüdisch or Yiddish, the basis of which is German with many Hebrew and a few Polish words. Into the composition of Yiddish various other vernaculars enter, according to the country in which the Jews happen to be residing. The result is a strange medley. Educated Jews regard jargon with abhorrence, especially German Jews; and even Russian and Polish Jews use it with reluctance for literary purposes. Still, the fact remains that Yiddish is the colloquial language and medium of communication, often the only one, of millions of Jews. In missionary circles much attention is being given to the problem of reaching the Jews, by means of versions of the Holy Scriptures and

tracts, in what may be regarded as their present "mother-tongue." And thus Yiddish is becoming less of a sealed book to outsiders, who are at the same time becoming acquainted with the wide extent of Yiddish literature. The reader is referred to a work published in 1899, where the subject is fully discussed. The author says :

It is hard to foretell the future of Judæo-German. In America it is certainly doomed to extinction. Its lease of life is commensurate with the last large immigration to the new world. In the countries of Europe it will last as long as there are any disabilities for the Jews, as long as they are secluded in Ghettos and driven into Pales.*

Russia is a long way behind the times in the matter of statistics. In fact, the first complete census of the Empire was not taken till February 1897. Consequently, we are still dependent upon mere estimates. The late Sir Robert Morier, who was British Ambassador at St. Petersburg, in 1891 estimated the Jewish population of Russia at five and a quarter millions. Taking this total as approximately correct, we may sub-divide it as follows :—Jewish population in the Province of Poland, 1,000,000; in the rest of the Pale of Settlement, 3,500,000; and in the rest of the Empire, 750,000.

In Warsaw, the capital of Poland, the Jews are said to be about one-third of the entire population. In some towns of the "Pale" the proportion is much greater. The Pahlen Commission of 1885 elicited the fact that, in four towns the Jews formed over 80 per cent. of the entire population; in fourteen, over 70 per cent.; in sixty-eight, over 50 per cent.; and in twenty eight, over 20 per cent.

If Mr. Arnold White is right in declaring that the Jewish rate of increase is four times more rapid than the Christian, and that this increase amounts to 80,000 a year, the percentage of Jews in the "Pale" is much higher now.†

The next chapter deals with the Society's efforts to reach this great mass of the descendants of Abraham.

* Wiener, *History of Yiddish Literature*, p. 10.

† *The Modern Jew*, p. 51. See also, *Persecution of the Jews in Russia*, p. 34; and, *The Evangelization of the Jews in Russia*, by Samuel Wilkinson, p. 2.

CHAPTER VIII.

THE RUSSIAN POLAND MISSION.

Origin of the Mission—Emperor Alexander I. and Lewis Way—His Majesty's letter to the local authorities—Prince Galitzin—Solomon, Nitschke and Moritz, the first missionaries—New Testament in jargon—Warsaw to be the station—Alexander McCaul—F. W. Becker—Widespread distribution of the New Testament—Difficulties overcome—Wendt and Hoff—Services—Wermelskirch and J. C. Reichardt—"The Polish Jerusalem"—Petrikau—Concessions by Nicholas I.—Growing work—Old Testament in jargon—Independent Testimony—Baptisms—Operative Institution—Additional missionaries—Lublin a mission station.

WE have already spoken of Lewis Way's visit of enquiry, in 1817, into the state of the Jews on the Continent, especially in Holland, Germany, and Russia. At St. Petersburg, the Emperor Alexander I. graciously accorded him an interview, and gave him "the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity amongst his Jewish subjects." The Emperor also granted the Rev. B. N. Solomon, a Christian Polish Jew, who accompanied Lewis Way, a letter of protection, which the latter designated "the most extraordinary licence and authority ever granted since Nehemiah received his letters to the governors beyond the river." The letter was as follows :

CERTIFICATE.—The bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into Ecclesiastical Orders, at present sojourning in Russia by Imperial permission, is intrusted to me by his Imperial Majesty, to procure for him special protection in every place of his residence.

Wherefore all local authorities, Ecclesiastical and Secular, are to afford to the said B. N. Solomon, as a preacher of the Word of God among the Hebrews, every protection, defence, and all possible assistance, so that in case of necessity, he may receive from the authorities in all places due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever.

In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto.

The Minister of Religion and National Civilization.—PRINCE ALEX. GALITZIN.

Moscow, 24th Feb., 1818.

Prince Galitzin, at that time Minister of Religion and National Civilization, was a man of enlightened Christian character, and deserves to be held in lasting honour for his great services to the cause of true religion.

Lewis Way reported that the Jews were willing to listen to the Gospel, and that the time had come for an effort to evangelize them. The Committee consequently, on July 20th of the same year, resolved that a mission should be established in Russian Poland, where there then were 400,000 Jews, out of a total of two millions in Russia. As a preliminary to this measure, Solomon was commissioned to continue his work amongst the Jews, in which he was assisted by another Hebrew Christian, the Rev. J. F. Nitschke. To these pioneers of the work must be added the name of a third Hebrew Christian, J. C. Moritz. The last mentioned, afterward the Society's eminent missionary in Germany and Sweden, was at that time employed by the Emperor, and made an extended missionary journey of over five months in Russia. Their experiences amply proved that there was a great field for the Christian missionary, who should simply preach and circulate the New Testament in the Jewish jargon. Subsequently Solomon translated the New Testament into this dialect.

Mohilev had been originally suggested as the residence of the missionaries, but there can be little doubt that a wise selection was actually made in the selection of the capital, Warsaw, with its thousands of Jews, as the centre of the mission. Equally felicitous was the choice of that brilliant young scholar, and future able missionary, Alexander McCaul, as one of the first missionaries to Poland. He reached Warsaw in the summer of 1821, and at once set about the work with zeal and discretion. He found the Jews most anxious to hear what he had to say, and many inclined to Christianity, although afraid to declare themselves openly. In one week McCaul actually distributed as many as 868 tracts, and in three days received about 400 Jews at his lodgings. So promising did the opening appear that F. W. Becker, also a student in the Society's Seminary, was sent out to join him. For six months the work greatly

flourished, and the distribution of New Testaments and tracts seemed to make the mission known far and wide. Difficulties with the authorities, however, were at hand, and, in order to avoid possible expulsion, the missionaries thought it wise to quit Warsaw in 1822, for a time. They went to Posen, where they laid the foundation of a future mission, and also at Cracow. Meanwhile, through the friendly offices of Sir George Rose, a recognition of the mission was received from the authorities, and it was thus placed on a firm basis, and the door of access also opened to the many thousands of Jews in Poland. The Committee took immediate advantage of the concession, and further strengthened the mission by sending out Messrs. G. Wendt and L. Hoff, both of whom had been trained in the Society's Seminary. McCaul now received ordination in England, and the other three, Becker, Wendt, and Hoff, took Lutheran orders in Poland. The Society thus had four ordained missionaries in the country; each had been in the Society's Seminary, and we may be sure that the Committee watched these young men with fatherly interest. Moritz at the same time was working independently in the Pale of Settlement with much success.

A Church of England service was commenced in Warsaw in 1823, and in 1824 a German service on Sunday and Saturday. As many as thirty Jews at first attended the Saturday service. On Easter Monday, 1825, nearly two hundred Jews attended in the expectation of witnessing the baptism of a Jewess, which, however, took place on the following Sunday, at the palace of the Grand Duke Constantine, who stood godfather to the Jewess then baptized. Several other Jewish baptisms took place that year, and McCaul wrote, "The cause of the Society is now advancing, not merely beyond our hopes, but, if possible, beyond our wishes." He also advocated the further development of the Polish Mission, and the establishment of five stations. In addition to J. O'Neill, who had been added to the missionary staff, J. G. Wermelskirch and J. C. Reichardt were sent out. This increase of the staff enabled the missionaries to widen the sphere of labour. Consequently,

Becker, Reichardt, and O'Neill visited several places. McCaul went to Berditscheff, "the Polish Jerusalem," where he found the Jews "most hostilely disposed toward all missionary exertion;" and Lublin, where he had the very opposite experience; and Wendt and Hoff proceeded to Petrikau, at which place they eventually took up their residence. In 1825, however, Reichardt left for Holland, and O'Neill was transferred to Hamburg.

The death of the Emperor Alexander on December 2nd, 1825, rendered it imperative to approach his successor, Nicholas I., for a continuation of the permission which had been granted to the Society's missionaries. This was conceded as regarded the Jews of Poland, but, as experience proved in 1827, it did not cover missionary operations in Russia proper. Subsequent efforts to effect this inclusion proved unavailing. In 1826, however, McCaul obtained permission from the Emperor to employ two converts of Berditscheff, Samson J. Meyersohn and D. Goldenberg, in the mission.

The work daily grew in interest and importance. More labourers were necessary to cope with it. "If you have any missionaries to send," wrote McCaul on January 15th, 1827, "send them to Poland, where alone the Jews appear as a nation, and where so much is to be done." This work was the breaking down of Talmudism and rabbinism, and the one weapon to be used was the Old Testament, of which the Jews were almost entirely ignorant. "Send us, not merely some hundreds, but some thousands of Hebrew Bibles," added McCaul. He anticipated from their circulation a great sensation, for there was a real hunger and thirst after the Old Testament. "For four weeks," he added, "we have now been employed from morning until night with crowds of Jews, and have had comparatively few disputations It appears to us as if we had now, after five years' trial, found out the true means to win the confidence of the Polish Jews." During the subsequent three weeks the missionaries conversed with over 1,500 Jews, distributing copies of the Bible. They also had the encouragement of seeing some visible fruits of their labours in the baptism of several converts: and by turns made

journeys throughout the district, generally going out two and two together, a Jewish convert and a Gentile missionary.

McCaul strongly advocated the translation of the Old Testament into Judæo-Polish, or jargon, and shortly afterward commenced the work, with the aid of converts. The book of Genesis was ready in 1826, and the four other books of the Pentateuch followed in quick succession, being published in 1827. The book of Isaiah appeared in 1828. McCaul visited England in 1827, to confer with the Committee on the prospects of the mission.

During the summer of 1828 the Rev. S. R. Maitland of Gloucester, at the request of the Committee undertook to visit, at his own expense, several of the most important missionary stations, in company with McCaul. Mr. Maitland spent some time at Warsaw, and reported that, if he had not been a witness to it, he could have had no adequate idea of the deep and extensive spirit of enquiry which had been raised among the Polish Jews. He thus wrote from Warsaw :

As to the state of matters in this place, I wish the Committee were here to see for themselves. As to whether the Jews are in earnest, and in very great numbers seriously inquiring, it admits of no doubt. On Saturday week the missionaries were actually overrun by them. I found the house full when I went up in the morning ; and when I went in the afternoon, I expected, from the numbers whom I met coming down the street, that all was over for the day ; but when I came near the house, I saw at least, I think, 150 outside the gates, who could not get on the premises, and a great many in the yard, who could not get into the house. Those I had met were probably a previous set, who had been actually (I may say, forcibly) turned out, to make room for a fresh set. In short, the eagerness of the Jews has stirred up the rabbi to vigorous measures. He has prohibited all Jews from sending their children to the school, or even entering the street where it is ; and on Saturday a notice was posted in the synagogue, prohibiting all intercourse with the missionaries. This damped them a little, yet on that very day the missionaries had forty-five at their service, and crowds were about the premises, who did not venture in, because the rabbi had spies. Shortly after this excitement, eight Jews, amongst them J. F. Rosenfeldt, a future missionary of the Society, were baptized at Warsaw, and a ninth at Radom.

At this time an institution had been in existence for about two years at Warsaw, for the purpose of providing employment for those Israelites who had become exposed to privation and want, in consequence of their enquiring after, or professing, Christianity. The liberality of Christian friends at Warsaw

supplied the requisite means ; and an appeal was also made, not without effect, to friends in England. The Society very materially assisted the funds of the institution, by allowing it to bind the books required for the Polish mission.

The Rev. R. Smith who, since 1821, had laboured in the Society's service among the Jews at Leipzig and Breslau, and H. Lawrence, were stationed at Warsaw in 1829, the former taking the pastoral charge of the institution. Public services in connexion with the mission were held in the English, German, Hebrew, Judæo-Polish, and Polish languages. The English service was conducted by McCaul until he left Poland in the early part of 1830, assisted by Smith ; in addition to the missionaries, it was attended by a considerable number of the English residents of Warsaw, a few of whom had, with great liberality, engaged and fitted up a suitable room, and also requested the Society's acceptance of an annual contribution, as a thankful return for the pastoral offices of its missionaries. The services in German were conducted by Becker. There were services also for Jews in Hebrew on their Sabbath. A Jewish convert, Czerskier by name, who was in the Society's service as a translator and corrector for the press, devoted himself particularly to the translation of the Scriptures into Judæo-Polish, and the Liturgy of the Church of England into Hebrew. In 1829 a new station was established at Lublin, a town in the south-east of the kingdom of Poland, and occupied by Wendt, Hoff, and Rosenfeldt.

CHAPTER IX.

THE GREAT PIONEER MISSIONARY.

Joseph Wolff—Birth and parentage—Early life and baptism—Introduction to the Society—Proceeds to Gibraltar, Malta, and the East—At Alexandria and Cairo—Jerusalem—Syria—Cairo again—Second visit to Jerusalem—Meeting with Way—Way's description of him—Damascus—Aleppo again—Across the Euphrates—Orfa—Mardin—Mosul—Bagdad—Bussorah—Jacobites—The "Patriarch Job"—Wolff's influence on the future of the Society.

ABOUT this time there appeared on the scene the most remarkable missionary, in many ways, that ever served in the Society's ranks, who must indeed be regarded as the pioneer of its Missions in the East, for he was the first in the field in Egypt, Palestine, Syria, Persia, Mesopotamia, Arabia, Abyssinia and India.

Joseph Wolff was born at Weilersbach, a small village in Bavaria, in 1795 or 1796.* His father, who was a rabbi, and of the tribe of Levi, brought him up as a strict Jew. His early years, his conversion to Christianity and baptism at Prague, his ambition to "preach the Gospel in foreign lands, like Francis Xavier," his abandonment by his relatives, his studies and wanderings amongst the centres of learning in Europe were related by himself in the extremely interesting book from which the above quotation is taken. Our interest in him is intensified on his arrival in England in 1819, at the age of twenty-four. It was at the Society's Chapel in Palestine Place that he first attended a Church of England service, conducted by the Chaplain, the Rev. C. S. Hawtrey. Wolff, to use his own words, was "enchanted with the devotion and beauty of the ritual," and henceforth considered himself a member of our Church. On September 2nd of the same year, a special meeting of the Committee

* Wolff gives both dates. See *Travels and Adventures*, vol. i., p. 2, and *Missionary Journal and Memoir*, p. 1.

was summoned to consider his application to be employed as a missionary to his brethren, when Mr. Henry Drummond attended and stated that he had first met him at Rome, when studying in the College of the Propaganda, for he had been baptized in the Church of Rome. The Committee resolved that he should go to Cambridge, to be trained as a missionary at the expense of the Society, and to study theology under Simeon, and Persian and other Oriental languages under Professor Lee. Wolff was content to remain there for only two years. So ardent was his zeal to be employed in active missionary service amongst his brethren, that, rather than wait for an appointment from the hands of the Committee, he secured a liberal patron, in the person of his friend Mr. Drummond, who sent him forth at his own charges. With letters of introduction in his pocket from Sir Thomas Baring, the President of the Society, Wolff started on his missionary career. His feverish anxiety to be employed in his Master's service may be detected, even after this lapse of time, in his selection of the words of Francis Xavier, "Who would not travel over sea and land, to be instrumental in the salvation of one soul!" as the motto of the title page of the book in which he described his travels.* Leaving England on April 17th, 1821, Wolff proceeded by way of Gibraltar, Malta, Alexandria, Cairo, Jaffa, Acre, Tyre, Sidon, and Beyrout, to Jerusalem.

At Gibraltar, where there were 1,000 Jews, he stayed for two months, having earnest religious conversations with a rabbi and the presidents of the three chief synagogues, and many other Jews, among them a Mr. Ben-Oliel, consul-general to the Emperor of Morocco and the father of the late Rev. Maxwell Ben Oliel, the founder of the Kilburn Mission to Jews. Wolff baptized a Jew at Malta, and, at all other places which he visited, he left no stone unturned to reach his brethren.†

He arrived at Alexandria early in September 1821, and

* *Travels and Adventures of Dr. Wolff.*

† *Id.* vol. i. pp. 145—172.

was told there were 200 Jews there. The number at Cairo was variously estimated from 300 to 2,000, with sixty families of Karaites. The smallness of these numbers was attributed to the prevalence of the plague. Of the Alexandrian Jews, Wolff said, "they are the most honest in the Levant, they are expecting the Messiah very much." Wolff had interesting intercourse with them, visiting two of their synagogues, which were at least 600 years old.

At Cairo also Wolff visited two of the ten Jewish synagogues, including that of the Karaites: He distributed a great many tracts and New Testaments amongst the Jews generally. He next visited the convent of St. Catherine, on Mount Sinai, where the monks solemnly promised him that they would pray for the conversion of the Jews. He returned to Cairo on November 27th, leaving there on December 13th, on his journey through the desert to Jerusalem. His eyes had been fixed on the Holy City, and he regarded all the various incidents of his journey as a "preparation for preaching the Gospel of Christ at Jerusalem, which I intend to make the centre of my public pronouncing the name of Christ."

On March 8th, 1822, Wolff reached Jerusalem, where his first intercourse with Jews was with some Karaites, of whom only three families were then residing there. On March 14th he preached in their synagogue on Isaiah xiii. He was much struck with their assertion that they did not believe in the existence of the devil, or in the inspiration of the book of Job. He asked them whether they acknowledged the Beni Khaibr (*i.e.*, Sons of Heber, *cf.* Jer. xxxv.), whom Niebuhr mentions in his travels, as their brethren. They replied, "God forbid, for those never came to Jerusalem; they remained in the desert when Joshua brought the rest of the people of God into the land of promise; and thus they live there in the desert near Mecca, without any knowledge of the law or the prophets, wandering about as robbers and enemies of mankind. They call themselves the Beni Moshe (children of Moses)."

Wolff was told that there were 700 families of Jews in Jerusalem, with five synagogues, consisting of Sephardim, Ashkenazim, Chassidim, and Karaites. We cannot follow

him in his daily efforts to reach these different classes of Jews. His zealous endeavours met with a kind and encouraging reception from all ranks, with whom he freely and fully conversed, and amongst whom he circulated numerous copies of the Hebrew New Testament and other Christian publications. He remained some three or four months in Jerusalem, and went down into Egypt in October 1822, but was off to Antioch and Aleppo in November, just before the disastrous earthquake, in which all the towns, villages, and cities twenty leagues around Aleppo were utterly destroyed, and many thousands of lives lost. During his visit to Aleppo hundreds of Jews called upon him, and many of them openly confessed that the truth of the Gospel could not be denied.

Wolff spent the early spring of 1823 in Cairo, where he distributed 300 Bibles and 3,700 tracts to Jews and others. Then, leaving Cairo on April 7th, 1823, he reached Jerusalem on the 25th of the same month, in company with Messrs. Fisk and King, two American missionaries. Wolff laconically says, "I met immediately in the street Jews, Christians, and Mussulmans, of my former acquaintance, who saluted me. Fisk and King took their lodging in the Greek convent, and I took mine among the Jews, upon Mount Zion! They went to the uncircumcision, and I to the circumcision." Indeed, one of the chief rabbis himself had a house provided for him. He reported that he found that his former labours had not been in vain, and that there was a spirit of enquiry among the Jews such as, even according to their own rabbis' admissions, had never existed before. On one occasion several rabbis, Spanish and Polish, called on him, and wanted to know whether good Jews or good Christians were the best. He told them that it was impossible to be a good Jew without believing in Christ. Wolff vigorously prosecuted his work amongst the Jews, receiving and conversing with those who called, preaching to them, and reading and praying with those who appeared to be in earnest. He wrote thus of his ceaseless labours, "I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night, the

Lord be praised for it! I have at this time more confined myself to labouring amongst the Jews than I ever did before." This was confirmed by Mr. King, who predicted a breakdown in Wolff's health, which unfortunately followed, and he was obliged to leave Jerusalem on July 17th, for the Lebanon. At Sidon he met with the Rev. W. B. Lewis, who had been sent out by the Committee, and who spoke of Wolff as a warm-hearted missionary," by whose exertions "the door is fully open for proclaiming the Gospel in Jerusalem amongst the Jews." Dr. Naudi, the C.M.S. correspondent at Malta, also reported of the results of Wolff's two visits to Jerusalem :

Jerusalem, until lately, was thought to be an impracticable place for missionary undertakings ; and the Jews, inhabitants of Palestine, were considered as an inaccessible people . . . Mr. Wolff, I may venture to say, has cleared the way to these modern Jews, and himself succeeded in great measure with them.

Wolff had a happy meeting at Antoura with Lewis Way, who gave the following graphic and picturesque description of him :

Wolff is so extraordinary a creature, there is no calculating *à priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta ; and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man, who at Rome calls the Pope "the dust of the earth," and at Jerusalem tells the Jews that "the Gemara is a lie" ; who passes his days in disputation, and his nights in digging the Talmud ; to whom a floor of brick is a feather-bed, and a box is a bolster ; who makes or finds a friend alike in the persecutor of his former, or of his present faith ; who can conciliate a pasha, or confute a patriarch, who travels without a guide, speaks without an interpreter, can live without food, and pay without money ; forgiving all the insults he meets with, and forgetting all the flattery he receives ; who knows little of worldly conduct, and yet accommodates himself to all men without giving offence to any. Such a man, and such and more is Wolff, must excite no ordinary degree of attention in a country and among a people, whose monotony of manners and habits has remained undisturbed for centuries. As a pioneer I deem him matchless—" *aut inveniet viam, aut faciet* "—but, if order is to be established or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught—whom no college could hold, is the way of the Judean wilderness preparing. . . . Thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest* ; they acknowledge him to be a *sincere*

believer in Jesus of Nazareth, and that is a great point gained with them ; for the mass of the ignorant and unconverted Jews deny the possibility of real conversion from Judaism.*

Wolff reached Damascus in October 1823. He found the Jews there in deep distress, for the chief minister of the Pasha, who was a Jew, the chief rabbi, and twenty four of the principal Jews had been thrown into prison, and were required, under penalty of death, to pay an enormous ransom :

I went this afternoon into the Jewish street. It was an awful sight to see weeping women, crying children, old men trembling and praying—in short, I felt what it was to see a whole congregation in mourning, and in silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads ; but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go to-morrow into the Jewish street and distribute the Word of God, and write upon the title-page the words of the prophet, “Comfort ye, comfort ye My people.”

There was reason to hope that this period of distress would really prove, through the providence of God, a season of much spiritual benefit to the Damascene Jews. Letters were received from Lewis, who had joined Wolff at Damascus about a fortnight after his arrival, giving a very interesting account of the eagerness with which the Scriptures were received by the Jews in that ancient city. He thus wrote, under date of November 25th, 1823 :

Being aware of the unpleasant state into which the Jews of Damascus had lately fallen, with regard to the government of the country, I entered the city with little hopes of meeting with much encouragement for the objects we have in view. The Chief Rabbi and many of the principal Jews were in prison ; the houses of others were shut up—some had fled the city ; all were in anxiety—in confusion—in silence ! However, I have the pleasure of communicating to you the gratifying intelligence, that although the heads and elders, and hundreds of others were invisible to the very last, yet I have had the happiness to witness three or four such days as our friends in Poland and elsewhere have enjoyed in their field of labour. Mr. Wolff and I walked the Jewish quarter, talking to one and another of the Jews we met, and we visited one of their synagogues on a Sabbath (Saturday) morning. Next day, and the days following, Jews were to be seen, old and young, from morning until evening, crowding the street adjoining the convents, in demand of books for themselves, their families and schools. Many of them heard the word of eternal life read and preached to them ; and we continued

* *Travels and Adventures of Dr. Wolff*, vol. i., p. 287.

to supply the real wants of this suffering people until nearly all our Testaments, as well as Prophets and Psalms, etc, were exhausted.

I have never witnessed a greater desire, humanly speaking, on the part of either Christians or Jews, than at this place, for the Word of God; and the priests themselves, as they walked the streets, became persecuted, by Jews as well as Christians, demanding of them the Book of Life; and by their own wish I supplied two or three with Testaments and Psalters, for the purpose of giving them, with their own hands, to some of their friends and the well-deserving. I brought a full case of Arabic Scriptures (Bibles and Testaments) with me from Beyrout. The whole was distributed in a short time, as well as a half hundred of Genesis and of Psalters.

Wolff remained at Damascus until November 23rd, 1823, when he left for Aleppo. He had been there, as we have already seen, the previous November, just before the earthquake. He now found only a miserable remnant of people left. "Seven hundred Jews now go about deprived of their eyes," he wrote: "no longer able to read Moses and the Prophets." On two Sundays he preached to Jews and others. As he was the first Protestant preacher who had been heard in Aleppo for thirty-four years, we can well imagine that a great deal of curiosity and interest was aroused. He was thanked by the consuls (Jews) who were present. During his visit he held daily religious conversations, which often lasted till after midnight. He then proceeded northward on his way to Bagdad. His journey was as usual full of romantic incidents. Having crossed the Euphrates he lodged at Biri (Bire-Jik), in one of the holes with which the rocks abound, and in which the prophet Jeremiah was bidden to hide his girdle (Jer. xiii. 4). Wolff met some Jews from Orfa to whom he spoke of Jesus Christ.

At Orfa (Edessa, but "Ur of the Chaldees," according to an improbable tradition), Wolff found fifty Jewish families, and was able to preach Christ to the chief rabbis who called on him. Here he was surrounded by imaginary memorials of Abraham, the cave, traditional place of his birth; and also "the lake of Abraham." Nimrod, it is said, had him cast into a furnace because he preached against idolatry, and this furnace was miraculously changed into a beautiful lake. The Jews and Jacobite Christians in this district held that Abraham converted numbers of heathen to the worship of

Jehovah, and pointed to Genesis xii. 5—"the souls that they had gotten in Haran"—as proof. *

Thirty-one towns in the district contained the aggregate number of 5,315 Jewish families.† At Mardin, one of these places, Wolff read St. Matthew xxvii. and xxviii. in Arabic to the Jews, who read them over again in Hebrew. At Jalakha he met some rabbinical Jews living among the Arabs, from whom they were distinguished by their long hair and black turbans. He preached Christ to them in Arabic. He even found Jews living at Sanjaar (Shinar) amongst a community of brigands, worshippers of the devil, who danced amidst the ruins of Babylon (*cf.* Isaiah xiii. 21).‡

At Mosul, Wolff had most interesting conversations with the Jews, and also with their rabbis, for a fortnight. They asked him if the Messiah would soon come, whereupon Wolff enquired whether they had ever read or heard of Jesus Christ; and he was astonished to find that one of their rabbis had translated the New Testament into Hebrew from the Arabic 100 years previously for his own reading. When he died he left the book as a precious heirloom to the rabbinical college, but no one had ever used it. Rabbi Solomon then promised that he would read it, and compare it with the Hebrew translation which Wolff gave him.

Passing through Arbel (Ervil), the scene of the overthrow of Darius, Kantara, and Karkuk, the site of Daniel's tomb, in which place Jews were found, Wolff at length reached Bagdad on April 8th, 1824, sixty-four days after his departure from Aleppo. He was introduced to Saul, the Prince of the Captivity, who informed him that there were 1,500 families of Jews at Bagdad. The whole commerce was in their hands, and they were rich and prosperous. Wolff was introduced by the Prince to Rabbi Mose, the High Priest of the Jews, and was shewn their four beautiful synagogues. Wolff remained a

* *Travels and Adventures of Dr. Wolff*, vol. i., pp. 300 seq.

† *Jewish Expositor*, 1825, p. 76.

‡ *Travels and Adventures of Dr. Wolff*, vol. i., p. 314.

whole month at Bagdad, preaching to the Jews and circulating hundreds of Bibles. He said, referring to this visit :

I found here amongst the Jews at Bagdad, to my greatest astonishment, books, Bibles, Testaments, and tracts, which I gave to the Jews at Jerusalem, with my name written in them ; my name, and the object of my mission, were therefore already become known to them

I gave away among very respectable Jews ten Hebrew New Testaments in one day ! On the 16th of this month, more than twenty Jews called on me at the residence of the British agent, and conversed with me more than nine hours ; they read upwards of ten chapters of the Gospel of Matthew.*

The Jews of Bagdad were very anxious to buy New Testaments and Bibles. The Prince, the chief rabbi, and other Jews were diligent readers of the former, and shewed no displeasure at Wolff's efforts to convince them. A great many Jews called on him during his stay, and spoke very sensibly on religious subjects.

At Bussorah, as at Bagdad, Wolff found the Jews liberal minded, candid, and very enquiring. They were physically a fine race of people, whose chief object was gain. The chief Jews of the town called upon him and invited him to the synagogue, although knowing the object of his mission. They also requested Bibles. He visited the synagogue, and the next day the Prince of the Jews, and a certain Hezekiel, invited him to their houses, where he had a conversation with twenty of the principal men. Hezekiel told him that years ago he had received a Hebrew New Testament from a Jew of Bombay. Wolff met here a Polish rabbi, whom he had come across at Jerusalem, who saluted him thus : "Blessed art thou, O Rabbi Joseph Wolff, who comest here in the name of Jehovah !"†

A great change came over Bussorah in a few years. The Rev. M. Vicars, visiting it in 1847, stated that Dr. Wolff would never recognize the place. Its 80,000 inhabitants had been reduced to 6,000. Its wealth had departed, although a few Jews possessed a little money, but were afraid to trade openly, being oppressed by the Government. Vicars found the Jews ignorant, but willing to accept Bibles.

* *Jewish Expositor*, 1825, p. 229.

† *Ibid.* p. 266.

Syrian Christians at Orfa, or Jacobites, are, according to Wolff, the lineal descendants of those Jews who received Christianity through the preaching of St. James at Jerusalem. Their bishop Gabriel invited Wolff to attend service, which he did, reading the Gospel for the day, and preaching from the third chapter of St. John. Wolff affirmed that their mode of worship, and ceremonies, as well as their features, unmistakably proclaimed them to be the literal as well as the spiritual and baptized children of Abraham.*

At Mardin, Wolff found more Jacobite Christians, and their patriarch, 130 years old, convinced him that they were descended from the children of Israel. When Wolff said that he was travelling about for the purpose of making Jews believe that Jesus is the Messiah, the old man replied that he had lived to be 130 years of age, but had never heard of such an undertaking as that! Sixteen years afterward, one of the Jacobite bishops preached in Dr. Wolff's church at High Hoyland, Yorkshire.† These Jacobites pray seven times a day (Ps. cxix. 164) and abstain from pork, according to a reading of Acts xv. 20, 29. . . . "should abstain from blood, and from things strangled, and from pork" (Πορνεύας).‡ Wolff met other Jacobites at Mardin and Mosul.

Wolff visited the Kurdish and Arabic village of Nebi Ayoub (Prophet Job) which was said to be the birthplace of Job. Strange to say the chief's name was Job. He had 80,000 Arabs and Kurds under his command, and was the most respected and feared patriarch of the desert. His integrity and justice were praised alike by Christians and Jews. Wolff unfortunately fell into the hands of some Kurds who bound and beat him, and robbed him of everything. After such an experience he advised "every traveller and every missionary passing this way to obtain a letter from the Pasha of Aleppo to Ayoub Agha, and to eat bread and salt in the tents of that mighty patriarch, then he will never be troubled by

* *Travels and Adventures of Dr. Wolff*, vol. i. p. 304.

† *Ibid.* p. 310.

‡ *Id.* p. 318.

the Kurds as we were. Oh that he may know, like Job of old, that his Redeemer liveth." *

Wolff was in Holland in 1827, as we have already seen, and in 1828 he visited the Ionian Islands, and in 1829 Jerusalem, as narrated on page 122.

Wolff was essentially a missionary explorer and traveller, and held and executed a roving commission on behalf of the Society. The subsequent establishment of missions to Jews in the countries which he visited was owing, in a great measure, to his early efforts, untiring energy, and romantic enthusiasm. The vast stores of information about Eastern Jews, which he gathered and sent home, were of great value at head-quarters, and the zeal which almost "consumed" him was at once an inspiration and an object of emulation to those who came after him. Here we must part from this energetic missionary for a season, to return later on to his further labours.

* *Jewish Expositor*, 1824, p. 469.

CHAPTER X.

I N D I A .

Beni-Israel—Dr. Claudius Buchanan—Jewish Translation of the New Testament—Jacob Levi—Michael Sargon—Corresponding Committee at Madras—Schools at Cochin and Bombay—Wolff in Cochin—White and Black Jews—Beni-Israel of Poonah—Wolff visits Bombay and Calcutta.

THERE is a very remarkable and interesting remnant of Jews in India known as the Beni-Israel. Their origin is unknown, but according to some accounts, 10,000 Israelites from Persia settled in Kran-ganor about A.D. 68, where they became fully established under their own prince, Joseph Rabban, in the 4th or 5th century, the king of the country allowing them many privileges. In course of time they gained over a number of proselytes to Judaism, as their slaves, the descendants of whom form the black Jews of to-day. The white Jews do not intermarry with them. In 1028 the Portuguese conquered the country, and persecuted the black Jews, who thereupon settled in Cochin and neighbouring villages. There are now some 18,228 of the Beni-Israel in the neighbourhood of Bombay.*

The Rev. Dr. Claudius Buchanan, who had resided much in the East, as one of the "Five Chaplains" already referred to, drew the attention of the Society, in 1810, to this colony of Jews in Cochin, whose numbers he represented at about 16,000. In a speech at one of the half-yearly meetings, he said :

I visited Cochin soon after the conquest of that province. The Jews received me hospitably, and permitted me to examine their libraries and their synagogues : and they presented to me many valuable manuscripts, which are now deposited in the library of the University of Cambridge. One of these is a roll of the Pentateuch, on goat skins, dyed red ; one of the most ancient, perhaps, which the East can produce.

* *Jewish Year Book* 5668 (1907-8), p. 240.

The doctor then went on to describe these Jews,* and he also told the story of one who had many years previously translated the New Testament into Hebrew, for the purpose of confuting it, and repelling the arguments of his neighbours the Syrian Christians.

The manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own hand-writing; and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation as far as it has been examined; but about the end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved, perhaps by the acute argument of the learned *Benjamite*, as he calls the Apostle, and he has written a note of execration on his memory. But, behold the providence of God! The translator became himself a convert to Christianity. His own work subdued his unbelief. *In the lion he found sweetness*; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian by the influence of the evil spirit.

Dr. Buchanan recorded another remarkable conversion which took place, some time afterward, in the north. Jacob Levi, a Jew from Smyrna, travelled overland to Calcutta, and heard the Gospel from one of the Lutheran preachers belonging to the Society for Promoting Christian Knowledge, and became a convert to the truth. He delivered a testimony to the Jews, Hindoos, Mohammedans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apollos. But his career was short, for he was destined, like many witnesses of the Christian faith, to shine but for a short season.

The Rev. Robert Fleming, a missionary of the London Missionary Society at Madras, reported in 1820 that a Cochin Jew, Michael Sargon by name, born in 1795, had been converted to Christianity, and baptized by the Rev. W. A. Keating, Chaplain of St. Mary's Church, Fort St. George, on January 21st, 1818. Mr. Fleming bore witness to the genuine Christian spirit and conduct of this new convert. A Mr. Jarrett, with whom Sargon had resided, and who had instructed him in Christianity, afterward distributed amongst the Jews a quantity of Testaments which the Committee sent out for that

* *Christian Researches in India*, by Dr. Buchanan, p. 100.

purpose. Michael Sargon arrived at Cochin on April 22nd, 1820, on a visit to his parents, who, as well as his fellow-countrymen, received him with unexpected kindness, and permitted him to discuss the difference between his religion and theirs. He gave portions of the Old and New Testaments, and tracts, to Jews eagerly asking for them, some of whom came from distant countries; and had the satisfaction of seeing a spirit of enquiry and a disposition to search the Scriptures aroused.

As a result of this visit, a Corresponding Committee was formed at Madras, with the Archdeacon as President, for the establishment of a mission to the Cochin Jews, and shortly afterward Sargon was stationed there as Christian teacher to Jewish children, seventy of whom were soon gathered around him. The Committee proposed to disseminate from thence the Scriptures and tracts into all parts of Asia, estimating that the Jewish population in Persia, India, China, and Tartary exceeded 300,000. For some years the Society found the means for this mission in India. In 1822 no less than 116 Jewish children at Cochin were under the instruction of Sargon, who shewed himself an active and earnest missionary. In 1823 an Englishman, Mr. Harrington, was appointed to help him in his work; and the Rajah of Cochin most kindly granted the use of a house as the school. Encouraged by this, the Madras Committee earnestly urged the Parent Society to send out an English clergyman to take charge of the mission, but this they were unable to do; consequently the charge of the school was put into the hands of the Rev. S. Ridsdale, of the Church Missionary Society.

In 1824 Sargon visited the Beni-Israel at Bombay, and reported that the American missionaries there had 115 Jews in their schools and ten Jewish teachers in their service. He succeeded in establishing a school there exclusively for Jews, which the American schools were not, and the number of children on the list soon rose to 40. In 1826 Abraham Sargon, brother to Michael, was engaged as a teacher at Bombay; and, subsequently, J. Sargon, another brother, and J. Samuel at Madras, Bombay, and Calcutta. One Jew and two Jewesses were baptized at Cochin in 1828, but the

work, owing to lack of funds, was allowed to lapse shortly afterward. We may as well here finish the story of this early attempt to reach this remnant of Israel, although it really belongs to our next Period.

When Dr. Wolff was in Cochin in October 1833, he assembled both the white and the black Jews together, and preached to them. He also visited "Jew Town," called *Yoodah Ward*, where he found them all drunk in honour of the Feast of Tabernacles. His account of the Jews was that the white Jews came from Palestine, after the destruction of Jerusalem by Titus ; and that the black Jews were proselytes from the Hindoos and Arabians.* For this reason there was no intermarriage between the white and the black Jews. Wolff reported that there were 80 white Jews at Cochin, with one synagogue ; † and that the black Jews numbered 470 families, with ten synagogues ; and also that both white and black Jews were much prejudiced against the Gospel ; though anxiously expecting the coming of the Messiah. ‡

Wolff also visited the Beni-Israel at Poonah. He was of opinion that their ancestors had left Jerusalem after the destruction of the first Temple, and went to Arabia, and then to India, where they had since forgotten most of their religion ; though they continued to repeat, in Hebrew, certain prayers, which they had learnt from other Jews. The Scotch missionaries, Drs. Stevenson and Wilson, revived the knowledge of Hebrew amongst them. "How wonderful," exclaimed Wolff, "that Gentiles from Scotland should be the instruments of re-teaching the children of Israel their ancient language !" § Wolff also visited the Beni-Israel of Bombay, and preached to them in their synagogue. When he was in Calcutta in 1833 his great physical powers enabled him to preach twelve hours every day, for six succeeding days, to all persons who came to his "retreat," as he called it. There were about 60

* *Travels and Adventures of Dr. Wolff*, vol. ii., p. 215, ff.

† *Researches and Missionary Labours*, p. 463.

‡ *Id.*, p. 476.

§ *Travels and Adventures*, vol. ii., p. 233.

Jewish families at Calcutta, when he visited it, chiefly Persian Jews from Bagdad and Shiraz. He thought them handsome, benevolent, fairly educated, tolerant and hospitable. There were also some black Jews from Cochin living there in the capacity of servants. Wolff visited the Jewish quarter, conversing with both white and black Jews.

We shall have occasion to return to this interesting people in the later history of the Society.*

* See page 385.

CHAPTER XI.

JERUSALEM—"THE CITY OF THE GREAT KING."

An early station—The Mother City of the Jews—Population—Establishment of the Mission—Tschoudy—Lewis Way's efforts—Wolff's visit—W. B. Lewis—Dr. George Dalton first Medical Missionary—Nicolayson—Visits to the North—Return to Jerusalem—Obliged to retire—Third visit of Wolff.

WE are not surprised that Jerusalem was very early selected as a field of labour, for we could hardly imagine the oldest and largest Society for promoting Christianity amongst the Jews not having a full and adequate missionary representation in the Holy City and in other parts of the Holy Land. How else can the Divine command, "beginning at Jerusalem," be literally obeyed?

Even when the people were few in number in the land, they demanded and received the best efforts for their spiritual welfare from our forefathers in the work. As they said in the Fifteenth Report :

Who that has ever mourned over the desolations of that sacred city and land, does not long to "build the old waste places, and to raise up the foundations of many generations?" Who would not be called, "The repairer of the breach, the restorer of paths to dwell in?" Surely every man who, in the spirit of Him who wept over Jerusalem, and prayed even for His murderers, bewails the obduracy which for eighteen centuries has reigned over the people which He loved. . . . must feel a glow of holy zeal within him, when called upon to pity their wretchedness and forward their conversion.

We should have more ground for surprise, if those upon whom their mantle has fallen neglected to follow up their labours, to build upon their foundation, and to expand and develop the work by every means at hand, now that the Jewish population has increased tenfold.

Moreover, Jerusalem is now, as ever, the mother city of the Jews of the dispersion. They think of it, pray for it, and visit it in large numbers. There are always Jewish pilgrims in Palestine, as well as residents. How important then that they

should be able to come into contact with a spiritual form of Christianity, to which they may be total strangers in their own land! The present Jewish residents* consist of:

(a) Ashkenazim, including German, Polish, Russian, and Roumanian Jews, speaking Yiddish; (b) Sephardim, or Spanish-speaking; (c) Asiatic-Russian, including Jews from Bokhara, Circassia, and Georgia, speaking the languages of those districts; (d) Persian and Syrian; (e) Mugrabi (North African); (f) Arabian, from the Yemen; (g) Other nationalities, English, French, American, &c.; (h) Karaites, from the Crimea.

Anxious to ascertain the state of the Jews in Palestine and other countries bordering on the Levant, the Committee in the year 1820 secured the services of a Swiss pastor, the Rev. Melchior Tschoudy, who had had some experience of the East. He was sent out to Palestine, and called at Malta on his way, where he received valuable information from the Rev. W. Jowett and Dr. Naudi, representatives of the C.M.S. in the island. Tschoudy's labours do not appear to have been successful, judging from certain remarks of Dr. Wolff, who, however, states that he baptized two Jews at Beyrout. †

Lewis Way was, characteristically, the one to take the first step toward the establishment of the Palestine Mission, projected by the Committee in consequence of Wolff's reports of his first visit in the early part of 1822. ‡ During a sojourn at Nice in the winter of 1822-23, Lewis Way raised £230 for the purpose, which was followed by the opening of a Palestine Fund at home. He left Nice in March, for the East, accompanied by Lewis, the missionary selected. They proceeded by way of Leghorn, Florence, Rome, Naples, and Malta to Syria, picking up valuable information on the route about the Jews in the countries bordering on the Mediterranean. Whilst staying at Antoura, Way's health unfortunately failed, and he was obliged to return home on August 14th,

* See a most interesting account of the Jews of Jerusalem in Sir C. Warren's *Underground Jerusalem*, ch. xv.

† *Travels and Adventures of Dr. Wolff*, vol. i. pp. 173, 227.

‡ See page 103.

1823; not, however, before he had effected arrangements for the Society's work in Palestine and Syria, and acquired for the residence of the agents in Palestine an institution at Antoura, formerly occupied by the Jesuits.

While Way was thus occupied, Lewis remained at Sidon, studying Arabic; and on Way's departure, Lewis spent some months in the College at Antoura by way of preparation for future work. In the autumn of 1823 he visited Damascus, Acre, Safed, Hebron, Jerusalem, and every place in Palestine inhabited by Jews. He reported that those of Jerusalem, where he arrived on December 13th, 1823, were miserable, shamefully oppressed, poor and in need of protection, and wrote home strongly advising the Committee to send out two German-speaking missionaries, one to be stationed at Damascus, and the other at Safed; whilst he proposed to devote himself to the Sephardim, making Jerusalem his principal station. He spoke also of many difficulties caused by the Turkish and Roman Catholic prohibitions against circulating the Scriptures and preaching in Syria, and he was compelled to surrender the premises at Antoura. Lewis then appears to have made Beyrout his centre of work during the remainder of his stay in Syria. Obstacles to establishing the mission were well nigh insuperable; and he was allowed to come back to England, visiting Smyrna on his homeward journey.

The Society was the pioneer in establishing Medical Missions in the world, Dr. G. Clarke, as we shall see in Chapter XIII., being the first missionary. The second was Dr. George Edward Dalton, a medical practitioner in Ireland, who offered his services to the Society as a lay missionary, and left England for Palestine with his wife on June 4th, 1824. He called at Malta on his way out, and also at Alexandria, at which latter place he visited a synagogue, where he was favourably received, the Jews eagerly accepting his tracts. The Daltons arrived at Beyrout on January 6th, 1825, where a temporary residence had been prepared for them by Lewis who had returned to Syria. Shortly afterward Dalton and Lewis paid a visit to Jerusalem. Having returned to Beyrout, the former wrote on May 23rd: "As yet little or

nothing has been attempted in Jerusalem ; the visits of all the missionaries have been for short periods ; none of us can be said to have occupied this station." Dalton at once applied himself to the study of Arabic. Efforts, which were eventually crowned with success, were made by the missionaries to get the appointment of an English Consul to Jerusalem, so as to ensure safety and freedom to English Christians. This was a very necessary preliminary to the establishment of the mission. The Turkish firman still blocked the circulation of the Scriptures. Dalton wrote in September, in a despondent mood, from Tyre, whither he had gone for a short time :

What I have as yet seen of the Jews in this land leads me to think they are very prejudiced, and unwilling to listen ; I do not think they are at all prepared for the Hebrew New Testament.

Dalton's health was already suffering from the climate, which had lately carried off Fisk, one of the American missionaries. Dalton eventually took up his residence in Jerusalem—the first missionary of the Society to do so—on December 26th. There he was joined a few days afterward, on January 3rd, 1826, by Mr. J. Nicolayson, who had arrived at Beyrout on December 21st. Dalton's journal of that date is pathetic indeed, if we bear in mind that they were the last words he wrote :

Jan. 3.—I began reading Arabic with Papas Isa. I visited the sick Bishop, found him considerably relieved, and full of gratitude ; he said his sufferings had been great ; he had taken quantities of medicines from Arabs and Jews, but without relief. Whilst with him, news came to me of a 'new Englishman' from Beyrout, having arrived at Mar Michael. It rejoiced my heart to find my fellow-labourer Mr. Nicolayson the person. O Lord, how great are Thy mercies ! dwelling here alone, a companion has been sent to supply the place of my dear departed brother Fisk, and bring intelligence from my near and dear ones, of health, preservation, and peace !

" When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost,
In wonder, love, and praise." *

Immediately afterward, this servant of God became sick, and, after an illness of 21 days, died on January 25th. He was

* *Jewish Expositor*, 1827, p. 73.

buried the next day in the Greek cemetery on Mount Zion, the first missionary of the Society to find a last resting place in the Holy City. This was a great blow to the mission and its prospects. Dalton had begun the real work of the Society in Jerusalem in its twofold aspect of spiritual and temporal benefit, and laid the foundation of the medical part of the work which has since attained to so great dimensions. The Committee, we read, knowing his qualifications and fitness for the work, had anticipated much good, under the Divine blessing, from his patient and persevering labours, when it pleased Almighty God to remove him to the heavenly Canaan.

Although three missionaries had preceded Nicolayson, the mission was, as he said, still in its infancy, if indeed so much could be said of it. Difficulties and obstacles were many, but this state of things only called for greater effort and exertion. Nicolayson returned to Beyrout on February 17th, 1826, where he devoted himself to the study of Arabic, at the same time having almost daily conversations with Jews. He visited Sidon, Tyre, Tiberias, and Safed in August. Speaking of Bible distribution in the country, he said :

I could sell thousands of them, if I had them, to-day. If you would have the kindness to send me a good supply from London, it would be very welcome, for I cannot have too many. From my journal you will see that the New Testament has been torn out from some of the Bibles I have sold : might it not, therefore, be better to send the Old Testament only? Of New Testaments, in a separate volume, there are many here ; but no Jew will take them as yet.

As Safed appeared to be a very desirable station for a missionary, Nicolayson determined to make it his residence for some months, and arrived there on November 11th. Having visited Damascus in March 1827, he proceeded to Jerusalem, where he resided from March 26th to May 2nd. He then returned to Beyrout, but the political state of the country necessitated his leaving on September 12th. He retired to Alexandria and Cairo, and proposed to go on to Malta. Contrary winds, however, drove him round by Cyprus, and at Larnaca, finding a ship sailing for Beyrout, he determined to return to Syria for a further effort. He reached Beyrout early in 1828, only to find, as before, that the unsettled state of

matters interfered with any considerable missionary efforts, although there was an increasing demand for Old Testaments. Nicolayson now married the widow of Dalton, and prepared to settle down; but the departure of the British Consul from Beyrout warned him that he could no longer continue in Syria in safety, whereupon he left for Malta.

Once again, within this Period, Jerusalem was to be visited by Dr. Wolff. On his way out in 1828 he called at the Ionian Islands, arriving at Cephalonia in February of that year. During his stay he addressed the Jews of the island, on one occasion, in the Lazaretto, where he was in quarantine. He arrived on March 9th at Corfu, where he preached to and called upon Jews. By May he was at Alexandria, and then at Beyrout, hoping to be able to go on to Jerusalem, but the Pasha of Acre refused him permission; and his stay in Syria being attended with considerable danger, he retired to Cyprus. He then went to Egypt for a time, and eventually arrived at Jerusalem on January 7th, 1829. The rabbi issued an excommunication which prevented the Jews from going to him for four days, but afterward they went "in crowds." An attempt was made upon his life by a fanatical Greek. Wolff opened a school and did his utmost to preach to both Jews and Greeks. "I never had," he wrote on June 1st, "such a trying time during the whole of my missionary labours as I have now. Letters of Jews come against me from Odessa, London, Persia, Constantinople and other places." He had to depart later in the year.

Here we must leave the Holy Land for a while, with the reflection that when we look at the strong and many-sided character of the Jerusalem mission at the present day, we can hardly realize its modest beginning, and the smallness of the horizon which bounded its founders' aspirations.

CHAPTER XII.

A BATCH OF GERMAN STATIONS.

German Empire—History of Jews—Crusaders—Moses Mendelssohn—Berlin Mission—Professor Tholuck—The Rhine Provinces occupied—Frankfort-on-the-Main—J. D. Marc—J. Stockfeld—P. Treschow—Saxony—Dresden—J. P. Goldberg—Leipzig—Breslau—Duchy of Posen—McCaul and Becker visit Posen—Bergfeldt and Wermelskirch stationed there—Princess Radzivil—Baltic Provinces—Wendt and Hoff at Königsberg—Ayerst and Alexander at Danzig—Dr. Gerlach at Thorn—Hamburg—Efforts of Esdras Edzard—J. C. Moritz.

THE present Empire of Germany is a conglomeration of kingdoms, principalities, grand duchies, duchies and free towns, and dates only from 1871. It was composed of the North German Confederation provinces, which had been separated from Austria in 1866, of the Kingdom of Prussia, and of the Southern States of Würtemberg, Bavaria, Baden and Hesse Darmstadt, which had rallied to the side of Prussia against France in the war 1870–1871. By the action of the Congress of Vienna the German States had been federated in a Bund, from 1815 to 1866 the seat of government being at Frankfort-on-the-Main, and Austria the predominant partner

The history of the Jews in these countries is most interesting, and goes back to the very early centuries after Christ. They are said to have settled in Cologne, an ancient Roman *colonia*, as far back as the third century. At any rate, the Jews of Cologne were a wealthy and influential community at the close of the tenth century. Shortly afterward they were overtaken by cruelty and persecution. Indeed, it has been said of the Jews of Germany generally, that they were a “mass of suffering” during the Middle Ages. They were in bondage, strictly confined to their Ghetto, or Judengasse, ignorant, crushed, mean-spirited, and enslaved spiritually by the Talmud. They were widely spread throughout Germany, Bohemia, and Franconia, especially in the districts of the Rhine and the

Moselle. They were falsely accused of unspeakable crimes, such as crucifying Christian children at Passover time, poisoning wells and springs of water, and insulting the Host. They suffered heavily for their supposed misdeeds. Many fled from Germany into Poland at this juncture. The Crusaders, on their march through Germany to the Holy Land, left a trail of Jewish blood behind them. To the cry of "Hep! Hep!" * the undisciplined forces of the First Crusade massacred a large number of Jews at Trèves, Metz, Cologne, Mainz, Worms, Spire, Strasburg, and other places. In two months, 12,000 Jews were killed in the Rhine provinces, 12,000 in Bavaria, and 12,000 in Holland. The Second Crusade claimed fewer Jewish victims, owing to St. Bernard's noble protest† against the policy of Rudolph and the fiery invectives of Peter of Cluny. The Reformation scarcely improved their position.

Moses Mendelssohn (1729-85) was the first to raise his people from the degradation in which they lay, and to enable them to lift up their heads again. To him, primarily, the rejuvenescence which we see now still going on was due. In him the old proverb, "From Moses to Moses there arose not a Moses," received a fresh fulfilment. Moses Mendel—or, as he came to be called, Mendelssohn—was born at Dessau, in 1729. In early years he imbibed the spirit of Moses Maimonides. He learnt pure German, and with it culture. Notwithstanding the disadvantages of poverty and deformity he made rapid way. His friendship with Lessing, who took him for the hero in his *Nathan the Wise*, made the Jew, as he really was, and not as prejudice had distorted him, known to the Christian. Lessing, moreover, started Mendelssohn on his literary career, in which he achieved immortal renown. His book *Jerusalem*, published in 1783, in which he sketched the religious and national aspect of Judaism, was an epoch-making work, and the first stone in the structure of Reform Judaism. To quote Lady Magnus :

* Derived probably from the German "Hab! Hab!" A fanciful derivation is from "Hierosolyma est perditā."

† See page 20.

As we read the story of the wise and liberal philosopher, who broke through the barriers and let in the light of learning, and of social countenance, on mediæval benighted Judaism, we shall see that the very children of the emancipator were dazzled by the unaccustomed rays, that his sons wavered, and his daughters apostatized, and that in the third generation—only the third—the fetters which degraded were called degrading, and were altogether cast off, and the grandchildren of Moses Mendelssohn, the typical Jew, were Jews no longer.*

Felix Bartholdy Mendelssohn, the composer, the grandson of Moses Mendelssohn, and Neander, the Hebrew Christian historian, whose original name was David Mendel, conferred lustre on the Christian Church.

The conquests of Napoleon ameliorated the lot of the Jews, but on his downfall the Judengasse system again reigned supreme, and the cry of "Hep! Hep!" was once more heard in the land. In 1850 Frederick William IV. removed the civil disabilities of the Jews, and they were further emancipated in 1870, but the spread of Anti-Semitism in recent years shews that the spirit of hatred of the Jews is not yet a thing of the past.

We have already referred † to the visit of Lewis Way to the Continent in 1817. The Berlin mission, which claims first mention, was one of the fruits of that visit, during which he came into contact with the members of the University. A Jew, whom he influenced, was baptized, and the fact communicated to the Committee by Mr. (afterward Sir) George Rose, the British Minister, a great friend of the Society. In 1822 a local mission was formally established, under the patronage of the King of Prussia, who sanctioned the regulations for the auxiliary, and free postage to its correspondence, and became godfather to two Jews baptized in Berlin. Professor Tholuck, a man of extensive Biblical and Oriental learning, became the Society's representative. In 1824 he was able to announce fifty baptisms; and, in 1825, one hundred more. He travelled throughout Germany for the Society, and commenced a periodical in German, entitled, *The Friend of Israel*, prepared tracts on the Jewish subject, delivered in

* *Outlines of Jewish History*, p. 284.

† See page 58.

the University public lectures on Rabbinical literature and divinity, and printed an edition of select passages, taken from that ancient and important cabbalistic work, the *Zohar*. In the year 1826 he was appointed by the King of Prussia to an important and responsible situation in the University of Halle, but continued, for several years, to act as the Society's representative in the Prussian dominions, and occasionally to visit its stations. The Society had no mission station at Berlin until the year 1832, although missionaries occasionally visited it.

The Society's attention was directed at this early period to the numerous communities of Jews scattered throughout the provinces adjacent to the Rhine and its tributaries. At different times the following towns, amongst others, have been occupied by its missionaries: Offenbach, Frankfort-on-the-Main, Horstgen, Cologne and Deutz, Heidelberg, Dusselthal, Mannheim, Lippstadt, Neuwied, Detmold, Cassel, Crefeld, Kreuznach, Strasburg, Colmar, Metz, Mülhausen, Carlsruhe, Mainz, Stuttgart, Nuremberg, Worms and Kornthal. It is quite impossible to notice in detail the operations at these numerous centres, which have been changed from time to time as circumstances rendered necessary, or to enumerate all the devoted missionaries who have laboured therein. We select only the most important of these stations.

Frankfort-on-the-Main, with its outlying suburb of Offenbach, was one of the very earliest stations of the Society. It had much to recommend it as a Jewish mission centre. It was the capital of the then Germanic Confederation, and occupied a commanding position with regard to the neighbouring towns and the surrounding country. The city itself, with its quaint, picturesque and ancient Judengasse, and its 20,000 Jewish residents, offered a large if not promising field of labour. Historians speak of Jewish residents in Frankfort a thousand years ago; indeed, their original settlement there is probably lost in obscurity. Religiously, the Jews were divided into three classes: the Orthodox, the "Reform-Verein" and the Creizenians, who were followers of Michael Creizenach, and

formed a connecting link between the votaries of superstition and those of rationalism, in the same way as the Templars did at Hamburg. The social position of the Jews had greatly improved when the mission was opened. Formerly, and up to the close of the 18th century, they had been subject to many restrictive and vexatious regulations. They were strictly confined to their Ghetto, the gates of which were absolutely closed on Sundays and festivals, and they were compelled to wear a peculiar hat, or cap, or some other distinguishing badge. They were not allowed to employ Christian servants, and were prohibited from following certain trades. Six Jews only might settle at Frankfort in one year, and only twelve marriages were allowed among them within the same period. All this surely did not predispose them in favour of Christianity.

From 1820 onward, and up to 1841, the Society was represented at Frankfort and Offenbach by J. D. Marc, a Jewish convert, who, in the first-named year, with another Hebrew Christian, Freidenburg, a student in Berlin University, distributed a large quantity of publications amongst the Jews of Frankfort and the district. In the course of three or four years ninety adult Jews were baptized, besides some children, and baptisms followed in every subsequent year.

With reference to other towns in the Rhenish district, mentioned above, we may add that the Rev. J. Stockfeld laboured at Horstgen, from 1825 to 1827; Mr. C. G. Petri resided at Detmold from 1826 to 1831, and at Lippstadt from 1832 to 1834. The Rev. Peter Treschow made Neuwied his centre in 1827, from whence he visited many other towns in Germany. The Society was in close connexion with Count von der Recke's celebrated Institution at Dusselthal, of which we have already spoken,* until it was closed in 1827.

In 1827 Stockfeld was working at Cologne, from whence he removed to Neuwied in 1838, and a year later to Kreuznach.

Two towns in Saxony were occupied by the Society in this decade. First, Dresden, the capital, where the Jews were not

* See page 87.

more than a thousand in number, though numerous in the immediate district. In 1821 J. P. Goldberg, a Jewish convert, commenced his labours under favourable auspices and the patronage of Count Dohna, Count Einsiedel and other distinguished persons. Goldberg had been a Jewish schoolmaster before his conversion, and afterward continued the same work with the object of bringing the children to Christ. He was successful in this, for we read of a Jewess and her seven children being baptized in 1823, when sixteen converts were present on the occasion. Other baptisms followed. Altogether, Goldberg was the means of preparing forty-two Jews and their children for baptism. He visited Leipzig annually, at the time of the great fairs, which used to be attended by Jews from all parts of Europe. There he found a large field for missionary activity. He also visited Silesia. We may here mention that Dresden was given up in 1838, and Goldberg transferred to Strasburg.

Leipzig, the second town of importance in Saxony, is a large industrial and commercial centre, with a numerous Jewish population. Its University, founded as far back as 1409, is one of the chief centres of learning on the Continent, having more than 3,000 students, of whom a considerable number are Jews. As early as 1820 the Society obtained access to the Jews of Leipzig, through Tauchnitz, the publisher, who undertook to circulate the Society's publications among them. He distributed a large number of Hebrew New Testaments and tracts. Mr. R. Smith, the Society's missionary at Berlin, resided at Leipzig for some time.

Silesia, with a Jewish population of 50,000, in a total of 1,000,000, has been a province of Prussia, since the successful war which Frederick the Great waged against Maria Theresa, 1745-1763. Breslau, its capital, with 6,000 Jewish residents in a total population of 350,000, is the third city in the German Empire. It has for centuries been a great commercial centre between Eastern and Western Europe, and possesses a famous University, removed from Frankfort-on-the-Oder in 1811, at which there are many Jewish students. The Jews, the

majority of whom are Polish, have broken away from Talmudic obligations and influence. They are, for the most part, in good circumstances. In the early days of the Society various missionaries resided at this important Jewish centre. The Rev. R. Smith, who was there in 1823, stated that many students of the University applied to him for books. Subsequently, from 1826 to 1830, he made Breslau the centre of his missionary operations.

At the partition of Poland the province of Posen fell to the share of Prussia, but it still bears unmistakable evidence of its Polish connexion, more than three-fourths of its population being Poles. The city of Posen, the ancient capital, with its cathedral and tombs of the two earliest kings, is to a great extent still a Polish city. At the time of the partition, and till 1825, when the Society's mission was established, the Jewish population of the province was about 80,000, and of the city of Posen 8,000. The Jews, unlike their co-religionists in Russian Poland, have, to a very great extent, thrown off the yoke of the Talmud, and follow the more rationalistic leanings of their brethren in the rest of Germany. They now number only 60,000 in the duchy, and 6,000 in the city of Posen.

When McCaul and Becker thought it prudent to retire for a season from Warsaw in 1822, they visited Posen by permission of the Prussian Government, and met with an extraordinary reception from the Jews. Their chief work consisted in distributing the New Testament and tracts. Let McCaul himself describe the scene :

One Saturday, the Jews began to read them before the window ; this attracted other Jews, who came in to request some for themselves—in a few minutes there were about thirty Jews satisfied—now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed—the hall the same—and a great crowd before the house, clamorously asking for tracts—we gave away about one hundred ; the crowd then became so great, that, in self-defence, we were obliged to stop ; many kissed our hands and arms to induce us to give them some. After we ceased, the crowd waited at least an hour before the house, ere it dispersed.

The next morning, Sunday, another crowd collected, though no books were distributed then, but on Monday, the

missionaries requisitioned the services of a *gendarme* to preserve order; on Tuesday the same thing occurred again, and throughout the whole week, until the stock of literature was exhausted. Every Jew, without a single exception, asked for a New Testament. As the copies gave out, they had to be lent, and were passed on from one to another. Many Christians took an eager interest in the proceedings, and the "Auxiliary Society of Friends of Israel" was formed at Posen under the patronage of Prince Radzivil. A spirit of enquiry amongst the Jews was aroused, not only at Posen, but at Lissa and other places which Becker visited. In 1823 Mr. Handes, missionary of the Berlin Society, supplied with books by this Society, went to Posen, where the Jews visited him daily in crowds, applying for books and religious instruction.

It is not surprising, therefore, to find that, in 1824, the Posen Auxiliary Society requested, through the medium of Professor Tholuck of Berlin, the appointment of a resident missionary.

In 1825 Messrs. J. G. Bergfeldt and J. G. G. Wermelskirch were sent to Posen. From her Royal Highness the Princess Radzivil, to whom the cause of Israel had been recommended some years before by Lewis Way, the missionaries received the most gracious attention, and a very kind reception from the Posen Auxiliary Society. A public service was immediately established, a church having been readily granted for the purpose, and attended on the first Saturday by fifteen Jews, a number which in a few weeks increased to seventy-five, besides Jewesses. Wermelskirch received the royal permission in 1827 to open a school for Jewish children. He was joined by J. C. Hartmann, and a year afterward by J. H. Graf. The two latter continued in this field of labour for many years.

We must now visit the Baltic Provinces, a district comprising East Prussia, West Prussia and Pomerania, with the maritime towns of Memel, Königsberg, Danzig, and Stettin, one or other of which has been occupied by the Society from earliest times almost to the present day. Whilst the resident Jewish

population of these towns is not inconsiderable, the proximity of the three first-named to Russian Poland, and the fact that they are largely visited by Jews from Russia for commercial purposes, have constituted them important centres for missionary activity. Moreover, in recent years, the continual stream of refugees from the Pale of Settlement for embarkation at the Baltic ports has increased the opportunities for evangelistic work. Consequently, the Society, when retiring altogether from some of the other German provinces, maintained its position, though in somewhat curtailed proportions, on this coast line for a few years longer. As a matter of fact, the mission in this district was continuously maintained through eight decades.

Through the influence of Messrs. Wendt and Hoff, who spent some time in Königsberg in 1822 on their way to Poland, an auxiliary Society was established, under the supervision of Dr. Borowsky, the Bishop of the Evangelical Lutherans. In 1827 a direct representative of the parent Society, the Rev. J. G. Bergfeldt, was stationed here. He was instrumental in baptizing many Jews. His greatest achievement, however, was the circulation of large quantities of the Holy Scriptures: for example, in 1832, as many as 1,503 copies, or portions, were sold to Jews, realizing £116.

Danzig, being situated near the mouth of the Vistula, is visited during the summer by numbers of Jews from different parts of Poland and Galicia, who are frequently employed as agents in carrying on the trade in corn, and have charge of the vessels in which it is brought to Danzig from different parts of the interior. Whilst, therefore, the state of the Jews in the town itself may not offer great encouragement to the missionary, there are many opportunities of preaching Christ to the strangers above referred to, who in many cases have never been visited by a missionary.

Danzig was frequently visited by the Society's missionaries in early times, and a school for Jewish children was established there in 1828 by the Rev. W. Ayerst, and his fellow-labourer, the Rev. M. S. Alexander. This school continued to flourish for several years, and was at one time attended by as

many as ninety-four Jewish children. After the removal of Alexander in 1830, and Ayerst in the following year, this station remained unoccupied till 1840.

Another town, Thorn, was also occupied during this Period, Dr. Gerlach being stationed there in 1828, and remaining till 1833. He travelled through West and East Prussia and along the Polish frontier making known the Gospel to the Jews. It is recorded that at one place he went regularly to the synagogue every Sabbath, and, after the manner of the Apostles of old, reasoned with the Jews out of their own Scriptures that Jesus is the Christ.

We now proceed westward until we come to Hamburg, Bremen, and Lübeck, the chief of the eighty or so Hanse or Free towns on the north coast of Germany, ranging from the Scheldt to the Gulf of Danzig. These towns were associated under the Hanseatic* League, which dated from the thirteenth century; a confederacy whose object was their mutual prosperity, and protection against piracy.

Hamburg, the largest of these Hanse towns, was founded by Charlemagne in the ninth century. It is now the principal emporium on the Continent, with a population of 750,000. Its situation, size and importance constitute it an advantageous centre for missionary operations. The residential Jewish population is in itself numerous, amounting to 20,000, most of whom, as is the case everywhere, belong to the mercantile class in its different grades, such as bankers, of whom there are a great number, merchants, manufacturers, traders in all sorts of wares, horse and cattle dealers, and peddlers. In the Jewish quarter proper there is a long street, commonly called the "Jews' Exchange," which from morning till night presents a most busy scene. Both sides of the street are thickly studded with stalls, on which petty dealers expose their various small wares for sale, whilst the space between in the centre of the street, is thronged with customers, all of the poorer class. Hamburg

* Most authorities, including Professor Skeat, derive "Hanseatic" from *hansa*, an association. (Others from *Am-See-Staaten*, towns on the sea, Brewer, *Dictionary of Phrase and Fable*.)

is the centre of a large missionary district, comprising Hanover, Holstein, Mecklenberg and Oldenburg. The majority of the Jews in Hamburg and Altona are Talmudists, and have several synagogues. One of these is a very large and imposing edifice, generally well filled on their sabbath, when there is fine chanting, but rarely a sermon. There are also a number of Reform Jews in Hamburg, who maintain a spacious Temple. The anxiety of these Jews to establish a good position leads them to turn rather a deaf ear to the even slight demands which their own rationalistic religion makes upon them. Moreover, there is a constant stream of Jewish immigration from Russia flowing through Hamburg to England or America. As long as the Jews in Russian Poland remain almost inaccessible to missionary influence, it is of the utmost importance that the Society should occupy such a post of vantage as Hamburg affords. Thereby thousands of fugitive Jews, who in their own country had never seen a Christian missionary or a New Testament, nor received any Christian sympathy or kindness, have in passing through Hamburg experienced a revelation of what Christianity is, both in words and deeds, and have gone on their way rejoicing.

We have already noticed * a most noteworthy attempt in Hamburg to win Jews to Christ, made by Esdras Edzard (1629—1708), who was the means of bringing hundreds of Jews into the Church of Christ.

The attention of the Committee having been drawn, in 1819, to the spiritual needs of the Jews in Hamburg, they made a grant of £100 toward the enlargement of the English Church, of which the minister was the Rev. G. D. Mudie, on the condition that free seats should be set apart for the use of Jews, and a lecture occasionally given to them. This was followed up by the appointment in 1825 of that remarkable missionary, Mr. J. C. Moritz, whom the Emperor Alexander I. of Russia was the first to discover and to employ in his own dominions.† Moritz laboured at Hamburg for the Society from 1825 to 1827.

* See page 9.

† See page 96.

CHAPTER XIII.

FRANCE, SWITZERLAND, SWEDEN, DENMARK AND SPAIN.

Jews in France—Alsace and Lorraine—Strasburg—Revs. J. J. Banga and P. J. Oster—Metz—Switzerland—Sweden—Denmark—J. C. Moritz—Jews in Spain—Their “Golden Age”—Wolff at Gibraltar—Rev. Charles Neat and Dr. George Clarke—Mediterranean Mission—Dr. Ewald at Lisbon.

WE may comprise within the limits of a single chapter the early history of the Society in the countries named above, of which France is the only one where its operations have been at all extensive or permanent.

Little is known of Jews in France until early in the seventh century, when severe laws were enacted against them by Chilperic, the Nero of his day. Clotaire II., in 615, and the Council of Rheims, in 627, added to these restrictions, whilst Dagobert commanded the Jews to be baptized or to leave the kingdom, an edict which was generally evaded. These laws remained in force during the Merovingian dynasty. The Carolingian kings, Pepin (752—768) and Charlemagne (768—814) conciliated and even patronized the Jews. The latter employed a Jew, named Isaac, to transact his friendly negotiations with the famous Caliph of Bagdad, Haroun-al-Rashid. The Jews enjoyed even greater prosperity under Louis the Debonair (814—840), who remained deaf to Christian accusations against them, and also under his son and successor, Charles the Bald (840—877). The remaining Carolingian monarchs and their successors, the Capets, shewed them less favour, but their position was fairly endurable, though somewhat precarious, owing to the different edicts promulgated by the petty tyrants by whom France was then governed. Toward the end of the eleventh century the Jews were banished from France, but subsequently recalled by Philip I. (1060-1108), and a similar experience occurred under Philip

Augustus (1180-1223), who expatriated them in 1182, but allowed them to return under certain conditions, one of which was the wearing of a distinctive mark, that of a little wheel upon their dress. Louis VIII., or the Lion (1223-1226), annulled all debts due to the Jews. The long reign (1226-1270) of Louis IX., or St. Louis as he was called, was a fearful period for the persecuted people, who were plundered, banished and recalled. These proceedings were found to pay, and were twice resorted to, in two successive years, 1306 and 1307, by Philip the Fair (1285-1314). For the next eighty years the Jews fared somewhat better, although the usual tactics were periodically followed, being varied by pillage and massacre. In 1394 they were banished by Charles VI., and for nearly 400 years but few were to be found in the country. These principally consisted of some Spanish and Portuguese Jews in the south, who had fled from Spain in 1492, settling at Avignon and Bordeaux. They had become "New Christians," accepting baptism, but remaining secretly attached to their old religion. These Jews obtained privileges from Henry II., and subsequently threw off their disguise.

The depth of degradation to which the Jews had fallen is revealed by the estimation in which they were generally held. When, in 1787, at the meeting of the Society of Arts and Sciences held at Metz, a well-wisher raised the question, "Is there any way of making the Jews of France happier and more useful?" one answer was, "Transport the whole of them to the deserts of Guiana." No wonder that the Jews took part in the Revolution of 1789, which encouraged their settlement in the country in greater numbers, by recognizing them as citizens. Napoleon distinctly favoured them, and it was at his instance that the Sanhedrin met in Paris in 1806.

Amongst famous French Jews, we may mention the names of Rashi and David Kimchi, the well-known commentators, and of Cremieux, Fould and Jules Simon, the eminent statesmen.

The provinces of Alsace and Lorraine, to give them the names by which they were generally known through a part

of the nineteenth century, at the time of which we are writing belonged to France, but they were, after the Franco-Prussian War, in 1870-1, restored to Germany. The province of Alsace had been wrested by France from Germany in 1697, and the city of Strasburg in 1621.

The Jews of this district principally consist of scattered communities, as in the Rhine provinces ; and, owing to the fact that they were so long French citizens, they are more "advanced" than their co-religionists in the rest of Germany, and, on the whole, better-to-do as regards social position. The towns of Strasburg, Metz, Colmar and Mülhausen have, at different times, been centres of the Society's work ; from these its missionaries have visited many towns of France and Switzerland.

Strasburg was occupied at a very early period in the Society's existence ; the Rev. J. J. Banga, who had been trained in the Society's Seminary at Stanstead, being stationed there from 1826 to 1832, when weak health necessitated his removal to Rome. In 1828 he had been joined by the Rev. P. J. Oster, and both of them used to visit periodically large towns in France, namely, Paris, Metz, Nancy, Montbeliard, Lyons, Besançon, Avignon, Marseilles, Nîmes, Montpellier, Toulon and Toulouse. Metz was visited in 1828 by McCaul, who found Jews in possession of Scriptures and tracts which, received originally from the Society, had come into their hands by circulation amongst the Jews themselves.

We must take a glimpse at Switzerland, where Banga was stationed at Basle from 1824 to 1826. Being a native of that country, he took orders in his own Church. His work in Switzerland, Eastern France, and Southern Germany, was of a pioneer character, for the purpose of making enquiries into the condition of the Jews in those countries. He visited Würtemberg, Tübingen, Kirchen, Stuttgart, Esslingen, Zurich and Berne. At the last-named place he distributed New Testaments and tracts amongst the Jews. His enquiries led to the establishment, in 1826, of the mission at Strasburg, as being the central city of the district.

Our first mention of Sweden and Norway must also be made during this Period. Jews have never been very numerous in those countries or in Denmark. The Jewish population of Sweden, which was about 1,000 fifty years ago, has increased to 4,550. The Jewish population of Denmark, on the contrary, has decreased from 15,000 to 5000, within the same limit of time. This rather startling diminution in numbers is probably owing to the loss of the province of Schleswig-Holstein, which, by the treaty of Gastein, was surrendered to Austria and Prussia in 1865, only to become part and parcel of the latter's dominions on the defeat of Austria by Prussia in 1866. Altona, the largest town in Holstein, contains a Jewish population of about 5,000. The reason why Norway is not bracketed with Sweden in this narrative of Jewish evangelization is owing to her consistently inhospitable attitude toward the Jews, there never having been more than a mere handful of them, about thirty in all, resident in that country at any given period.

The Society's occupation of Sweden and Denmark is exclusively associated with the zealous and indefatigable labours of that able missionary, J. C. Moritz. Born at Bernstein, in Pomerania, in 1786, of strict Jewish parents, he arrived in London in 1807, with a letter of introduction to the then chief rabbi, Dr. Herschell. Here, however, he became acquainted with Christianity, and was baptized in 1809, surrendering his Jewish name of Moses Treitel for the baptismal name of Johann Christian Moritz. In 1811 he went into business at Gothenburg, and there married a Christian lady who proved a real helpmeet to her husband. In 1817 the way was opened for Moritz to labour amongst his brethren in Russia; and, as already stated,* he was employed for some years by the Emperor of Russia in evangelistic work among the Jews in his Empire. Moritz entered the service of the Society in 1825. Having spent two years at Hamburg, he made in 1827 a tour of

* Vide *supra*, pp. 96 and 133.

inspection and evangelization throughout Denmark and Sweden. Failing in his efforts to establish a mission in the former country, owing to the withholding of the requisite royal permission, he devoted his attention to the latter and principally to the important seaport of Gothenburg. There he visited nearly all the Jewish families, distributing nearly 300 tracts amongst them. In a similar manner he testified in other towns, from house to house, that Jesus is the Christ. In this way much good itinerant work was done. On leaving the Rhine provinces of Germany, where he resided from 1828 to 1832, Moritz again visited Sweden, in 1833 and 1834.

The last countries to be treated of within this Period are Spain and Portugal, where the Jewish population is very scanty. The traditional accounts of settlements of Jews in Spain, in the time of Nebuchadnezzar, and in the still earlier time of Solomon, may not be dismissed as altogether fabulous, and unworthy of credence. Later on, Jews probably followed the conquest of Spain by Rome, as in other countries which came under its imperial sway. In no country in the world has the lot of the Jews been more unequal. Prosperity and peace at one time, misery and woe at another, have been their experience. The Council of Elvira, A.D. 299, passed some restrictive laws against the descendants of Israel, even then numerous in Spain. Reccared, and other Gothic kings, further curtailed their privileges, and diminished their prosperity, and it is said that 90,000 submitted to baptism in the reign of Sisebut (612-617), in order to retain their privileges. The Council of Toledo, held in 633, condemned this proceeding, but declared that they must remain Christians. The remaining Gothic monarchs either patronized or persecuted, banished or recalled them, as caprice dictated, until their kingdom was conquered by the Saracens, at the battle of Xeres in 711.

During the dominion of the Saracens and the Moors (711-1050), the Jews enjoyed a "golden age," and Spain was called by them "an earthly paradise" and "a garden of Eden," and was

to them a second Canaan. They enjoyed great power, and even grandeur, and distinguished themselves in every branch of learning, science, art and literature. The famous schools and rabbis of these Sephardic Jews were held in high repute throughout the world. On the decay, in the eleventh century, of the Babylonian schools, the centre of Jewish learning was shifted from the East to the West. Cordova, Barcelona, Toledo, Seville, Saragossa, and Lisbon became as famous as Babylon had been for its "schools of the prophets." Their mantle, and the title of Prince of the Captivity, descended upon their successors in Spain. A few celebrities only can be mentioned here: Rabbis Moses, Samuel Cophni Hacohen, Joseph ben Samuel Hallevi, Isaac ben Jacob Alphi, Isaac ben Baruch, Isaac ben Moses, Isaac ben Giath, Isaac ben Reuben, Moses ben Nachman, Aben Megas, Ibn Ezra, and Maimonides, of Cordova; Rabbis Samuel, and Judah ben Levi, of Barcelona; Rabbis Moses Micozzi, and Asher of Toledo, were one and all distinguished as writers, commentators, Talmudists, poets or philosophers. Then there were Zacuto, the astronomer, and Don Isaac Abarbanel, the celebrated author and counsellor of kings.

A change came over the fortunes of the race soon after the re-ascendency of Christianity in the Peninsula. The Catholic kings of Spain, indeed, at first favoured the Jews, but after the death of Pedro the Cruel in 1369, they regarded them as heretics and subjects for forced conversion. Massacres took place at Seville and Barcelona in 1391. With the revival of the Inquisition—the New Inquisition, as it was called—under Ferdinand and Isabella (1483), their position became unbearable. In order to escape penalties, thousands of Jews embraced Christianity during this period. These converts were called "Marranos." * The great majority, however, remained steadfast to their ancestral faith, and in 1492 suffered banishment to the number of 300,000. The refugees fled to North Africa, Italy, Turkey, and Palestine, and,

* A common derivation is from *Maran-atha* (1 Cor. xvi. 22), but it is said to mean "dirty" in Spanish. The appellation is occasionally spelt "Marano," and also "Maranno."

Graetz says* that not till 1868 did Spain again open her doors to the ancient race.

Wolff, as we have seen,† visited Gibraltar in 1821 on his way to the Orient. In 1823 the Rev. Charles Neat, accompanied by Dr. George Clarke the first medical missionary of the Society, visited the same place, calling upon the Jews in their houses and synagogues, and receiving much encouragement in their work, both in public and private. They and their successors continued their labours either here or at other cities on the Mediterranean till 1829, and the group of temporary stations was called the "Mediterranean mission."

In 1841 Dr. Ewald visited the Jews in Lisbon, and found that, in addition to those who attended the synagogue in the city, there were many crypto-Jews, who, while conforming to the Roman Catholic worship, secretly kept the Jewish feasts.

We have now reached the close of this Period. The operations of the Society were still in their infancy, and its missionaries were only thirty-six in number.

* *History of the Jews*, vol. iv. p. 409.

† See page 102.

Fourth Period,

1830—1840.

**CLOSING YEARS OF THE FIRST
GENERATION.**

The fathers fell asleep.

2 ST. PETER III. 4.

Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

JOSHUA I. 2.

FOURTH PERIOD, 1830—1840.

CLOSING YEARS OF THE FIRST GENERATION.

CHAPTER XIV.

THE HOME *PERSONNEL* OF THE SOCIETY.

Notable years in the history of England—The Society's youth—Obstacles and encouragements—Total Jewish population—Circulation of the Scriptures—Hebrew Christian congregations—A wise resolve—*Monthly Intelligence*—*Jewish Intelligence*—Patrons and Vice-Patrons—John Labouchere, Treasurer—Committee and Trustees—Society's Bankers—Death of Basil Woodd and C. S. Hawtrey—Secretariat—Death of William Wilberforce, Isaac Saunders, Charles Simeon, and Lewis Way—Literary activity—Old Testament in Yiddish—New Testament in Hebrew—Liturgy in Hebrew—Its use at various stations of the Society—Reopening of Seminary—Anniversary Sermons and Meetings—Exeter Hall—Annual Breakfast—Speech by Wolff—Circumstances attending his severance from the Society—Other important speeches.

THE eleven years contained in this Period were indeed notable ones in the history of our country. It had only just recovered from the excitement roused by the Catholic Emancipation Act, a question which had split up the various parties in the Church from 1827 to 1829, when it was thrown into greater agitation by the Reform Bill of 1831. Then came the Oxford, or Tractarian, movement, in 1833. In 1837 commenced the long and happy reign of Queen Victoria.

In the year 1830 the Society may be said to have left the period of infancy behind, and to have entered upon its youthful stage. By that time "a great door and effectual" had been opened to the labours of its missionary servants, in spite of there being "many adversaries." The enemies of truth had not been inactive, as they never are, and many hindrances had been incurred. Obstacles, however, are made to be overcome; and with all its difficulties, the Society had much to induce it to press forward. Whilst Christians at home were becoming more and more alive to their obligations to obey the Lord's command, and to follow His example in

preaching to the lost sheep of the house of Israel, the protection of foreign governments, desirous of promoting Christianity amongst the Jews, afforded real and peculiar encouragement.

There were at this time six millions of Jews in the world. The Society had found them in great ignorance and moral degradation, the result of long ages of neglect, scorn, and persecution, having but little knowledge of the Old Testament, and none whatever of the New. During the twenty years of the Society's existence there had been a great increase of Scriptural knowledge amongst them.

The Society had been the means of introducing even the Old Testament into a great many Jewish schools, where previously only the Talmud had been read. Thousands of Jews had heard the Gospel for the first time, and become acquainted with the doctrines of Christianity. A spirit of enquiry was widely diffused, and, in spite of opposition and disappointments, many of the children of Israel had been turned to the Lord their God. Small Hebrew Christian congregations were collecting in various places—London, Amsterdam, Berlin and Warsaw. In other towns there were smaller parties of Christian believers, several of whom were clergymen and missionaries, preaching the Gospel to their brethren. In almost every important town on the Continent there were illustrations of the truth of the Apostolic declaration “at this present time also, there is a remnant according to the election of grace.”

With these great encouragements, and an increase of £2,000 in the Income for 1830-31, the Society pursued its way, strengthening existing work where experience shewed this could be done, and entering upon new ground, as opportunities offered and means allowed. In this latter respect we cannot forbear quoting a laudable decision and wise resolution of the Committee, which, if it only could be followed in the present day, would obviate many an anxious care on the part of religious bodies :

Not to conduct the financial affairs of your Society on any other principle than that of circumscribing the expenditure of each month by the sum at that time actually in your treasurer's hands.

In the month of January 1830, a new magazine of eight

pages was commenced, entitled *Monthly Intelligence*, for gratuitous circulation, which was changed to *Jewish Intelligence* in 1835. The issue of *The Jewish Expositor* was continued by a separate editor, the Rev. Thomas Boys, tutor at the Seminary, at his own risk and responsibility, but only till June 1831, when it ceased, apparently owing to lack of funds. The *Jewish Records* also were continued throughout the Period.

With regard to the *personnel* of the Society during the same time. Lord (formerly Admiral) de Saumarez became a Vice-Patron in 1832; the Marquis of Westminster in 1834, and Lord Ashley, afterward seventh Earl of Shaftesbury, in the next year. On the death in 1837 of the Bishop of Salisbury (Dr. Burgess), the Bishop of Ripon (Dr. Longley), who was afterward Bishop of Durham, Archbishop of York and of Canterbury successively, became Patron. The prominent new lay members of Committee during the Period were Captain Bazalgette, Captain Hope, C.B., Major Sotheby, W. Wynne Willson, J. B. Hyndman, Colonel Jourdan, and John Spurling. Prominent clerical members were but few, the Revs. A. Brandram (Secretary to the British and Foreign Bible Society), and J. Pratt, Junior, only needing mention. Sir George Rose, Sir Robert Inglis, Thomas Pell Platt, and John Labouchere were added to the Trustees, *vice* Messrs. Thomas Babington, Basil Woodd, Simeon, Hawtrey, and King deceased. The last named had held the office of chapel warden since its opening. A. Frampton, M.D., became Honorary Physician in 1831.

In the same year John Labouchere, M.P., a member of the firm of Williams Deacon and Co., and the father of Mr. Henry Labouchere, the well-known proprietor of *Truth*, was elected Treasurer, in place of Sir Robert Inglis who resigned, and was appointed a Vice-President. Originally the Society had accounts at various banks. The Report for 1814 gives a list of nine in London alone. These were gradually reduced to two; namely, Smith, Payne and Smiths of George Street and Hoares of Fleet Street. In 1831 Williams Deacon and Co. were added. The next year Smith, Payne and Smiths were given up,

and for many years accounts were kept at the other two banks. In 1859 Williams Deacon & Co. became the sole Bankers of the Society. W. Grane became Honorary Solicitor in 1833.

During the eleven years under review some of the fathers of the Society fell asleep. In 1831 a twofold loss was sustained by the death of two most devoted supporters, Basil Woodd, and Hawtreys. The former was incumbent of Bentinck Chapel, Marylebone, for many years, and then rector of Drayton-Beauchamp, Bucks. He was Honorary Secretary from 1815 to 1827, and in 1828 was elected one of the four original Life Governors. He spoke at two of the Society's Annual Meetings, in 1815 and in 1817, and preached one of the Anniversary Sermons in the latter year. He was thus one of the very early friends of the cause, to which he had firmly adhered in its most depressed condition and in its perplexing difficulties. He also rendered most efficient help in raising funds. He was the author of *Brief Expositions of the Church Catechism*, which ran through 46 editions, and a *Tractate on Confirmation*, which reached 36 editions.

His former colleague, Charles S. Hawtreys, previously vicar of Whitstone, Monmouth, followed him within three months, on July 17th, just after the Anniversary in which he had taken an active part. He was closely connected with the Society from 1814 to 1831; as Honorary Secretary till 1824, and afterward till his death as salaried Secretary, and Chaplain during the whole period. He was a true servant of God, one in whose character great simplicity and energy were united, and his labours in the Jewish cause were most abundant. His funeral sermon was preached in the Episcopal Chapel by Simeon, from St. John xii. 26.

Hawtreys was succeeded, in 1832, after the post had been offered to and declined by the Rev. Dr. Marsh, by the Rev. J. B. Cartwright, who now combined the duties of the chaplaincy with those of secretary. In the same year the Rev. W. Curling was appointed "Home Secretary," and the Rev. Robert Shaw took the place of the Rev. T. Mortimer, as "Visitor of Associations." He was succeeded in 1836 by the Rev. John Davis, whose exact office was "Cor-

responding and Travelling Home Secretary." Davis was followed, in 1837, by the Rev. James Jubilee Reynolds. In 1833 Joseph Gibbs Barker retired from the Lay Secretaryship, which fell into abeyance till 1849, and William Crickmer, who had served nine years as a clerk in the office, was appointed Accountant.

The death of William Wilberforce in 1833, at the age of 74, was a universal loss. He was one of the most loving and prominent personages of his day. It speaks volumes for the character of the Society's work that it could command from such a man, affection, patronage, time, and advocacy, all of which he ungrudgingly bestowed upon it from its foundation. He spoke no less than eight times at its Annual Meetings. He had what his detractors called a "religious facetiousness," which descended in a double portion to his son Samuel; and, according to Sir James Stephen, whose father was one of the "Clapham sect," Wilberforce was "the Agamemnon of the host," and "the very sun of the Claphamic system,"

consuming his existence in labouring for the Church, for the State, and for mankind, such as no other man in that age, and such as no private man of any age of his country's annals, had at once the genius and the will to render.*

By the death in 1835 of the Rev. Isaac Saunders, rector of St. Anne's, Blackfriars, was lost another faithful and affectionate friend, who became closely attached to the Society on its reconstruction, and gave his church for the annual sermon the next year, and on two subsequent occasions. He was an efficient advocate of the cause in many different parts of the country in the days when the Society totally depended upon honorary deputations.

The death of Charles Simeon on November 13th, 1836, at the age of seventy years, was a great and irreparable loss. He had watched over the Society with fatherly interest almost from its very commencement, and been present and spoken at every Anniversary from 1813 to 1830, except that of 1823. He spoke again in 1832, and for the last time in 1835; in all, nineteen times! Yet such was his humility, that on the last

* *Essays in Ecclesiastical Biography*, vol. ii. p. 194.

occasion he said, "Though I have studied the subject of the Jewish question for many years, and written upon it not a little, I have never understood it until within the last few months." He preached one of the Annual Sermons in 1811, and again in 1818. It does not come within our province to speak of his wonderful services to the Church at large, as preacher, divine, author and founder of the Simeon Trust, all of which services can never be forgotten. Dr. Overton says that he was a most enthusiastic Churchman, and had a uniform respect for Episcopal authority. Some of his followers were dissatisfied with his strict churchmanship, and it was said that he was "more of a *Churchman* than a *Gospel-man*." * His friend, Dr. Dealtry, called him the "Luther of Cambridge;" and Sir James Stephen, "St. Charles of Cambridge." Lord Macaulay said that "his real sway over the Church was far greater than that of any Primate." † No one ever felt a warmer and more spiritual concern for the welfare of the Jewish people, or took a more prominent part in supporting the Society's work. The very frequent mention of it in his correspondence, from 1813 to 1836, shews how greatly it entered into his labours. To the Society, said Bishop Wilson of Calcutta, in his *Recollections of Simeon*, he was "pre-eminently attached. In truth, he was almost from the commencement the chief stay of that great cause." ‡ Bishop Moule says in his monograph that "the conversion of the Jews was perhaps the warmest interest of his life." § The great weight of his name, and his zealous and able advocacy, at all times freely given, advanced the cause in these early days beyond expression. At the laying of the foundation stone of the Episcopal Jews' Chapel, in 1813, he gave a donation of two hundred guineas. His liberality indeed was munificent and princely, on one occasion to the extent of £1,000. He

* *Recollections of the Conversation Parties of the Rev. C. Simeon*, by Abner W. Brown, Introduction, p. 11.

† Trevelyan, *Life of Lord Macaulay*, vol. i. p. 67.

‡ Carus, *Life of Simeon*, p. 844.

§ *Charles Simeon*, p. 122.

also contributed to the temporal necessities of enquiring and Christian Israelites, and was a warm supporter of the Operative Jewish Converts' Institution. In all the difficulties of the Society he continued its warm and indefatigable friend; he helped to raise it, as we have seen, from the "Slough of Despond" into which it fell in its unsectarian period; and, in 1815, when its management was vested altogether in the hands of members of the Church of England, he became one of its most zealous and laborious champions. He ungrudgingly gave his services as travelling deputation here, there, and everywhere. No obstacles deterred him, no difficulties frightened him, no disappointments cooled his ardour, because he firmly believed the cause was God's, and that His commands ordered it, and His blessing rested upon it and sanctified it. He often contributed to the pages of the *Jewish Expositor*, frequently preached to Jews in London, and was assiduous in his attendance at Committee. As a Fellow of King's College, Cambridge, and vicar of Holy Trinity Church, he occupied a great position, and used his influence to induce the younger members of the University to study the Jewish question, their growing interest in which gave him inexpressible satisfaction. He addressed a large assembly of undergraduates in 1834, and spoke of the connexion of the future of Israel with the glory of God. One of his very last acts was to send a message to them, taken down from his dying lips, urging them to continued and increased exertion in the cause.* "As a man and a Christian," said Bishop Wilson, "he eminently lived to the glory, and died in the peace of Christ his Lord." "Perhaps the English Church," says Bishop Moule, "never had a more loving and devoted son and servant."† The fact that he remained a bachelor doubtless tended to his great usefulness amongst Cambridge men. "I have felt it," he said to Robert Noble the C.M.S. missionary, who eschewed marriage after his example, "a great sacrifice, but I have never regretted it; and if, to be more

* *Jewish Intelligence*, 1836, p. 309.

† *Charles Simeon*, p. 107. See also Balleine, *History of the Evangelical Party*, pp. 128-131.

useful as a missionary, you determine on a life of celibacy, God can and will support you, and you will be blessed in the deed." Thus it had been with Simeon.

One more death, even more disastrous to the Society than that of Simeon has to be recorded within the Period, namely that of the Rev. Lewis Way, which occurred on January 23rd, 1840. He was the best earthly friend, out of many good friends, whom Almighty God has vouchsafed to the Society during its hundred years. One cannot doubt that he was a special deliverer raised up to extricate it from an unsatisfactory *impasse*, and to establish it upon a sound and permanent basis. Through him the Jewish missionary cause was confided to members of the Church of England. By his means the Bishops of Salisbury, and Lichfield and Coventry, accepted the office of Patrons. At his summons it was that Sir Thomas Baring came forward, in a time of peril and difficulty, to place himself at the helm. The Society's chapel and schools were, as long as they stood, a monument of his liberality. He was the honoured agent in opening the heart of the Emperor of Russia to regard with favour the aims of the Society, and in directing to it the attention of Chevalier Bunsen, who subsequently moved the King of Prussia to countenance its efforts and to establish a kindred Society in his dominions. Way's personal labours, as we have already seen, prepared the field in Holland, Prussia, Poland, France, Italy, and Palestine, and those who followed him bore testimony to the impression which his love, liberality, and faith, had made upon the Jewish mind. He was the first in modern times to convince the Jews that a Christian can really love them. By him also the attention of the assembled Sovereigns at Aix-la-Chapelle was directed to the state of the Jewish people, and in consequence of his representations a *protocol* was then agreed to by their Ministers, promising a further consideration of their condition. His journeys and labours throughout England and Ireland were most extensive, and it is not too much to say that through them the first great impulse was given to the Jewish missionary cause. At his own expense he collected the Society's library



THE REV. LEWIS WAY.

of Hebrew and Rabbinical literature. In a word, God raised him up for this great work, and furnished him with all the talents which it required—learning, genius, wealth, fervent piety, and a heart overflowing with love for His ancient people.

The providential circumstances under which Lewis Way was led to take an interest in the Society were of a strange and romantic character, and the following account of them was furnished by a member of his family. Two friends, himself and another, were riding one day, in the winter of 1811, from Exmouth to Exeter, when their attention was called to a group of oaks. They were told that a Miss Jane Parminter, who had lately died, was so deeply interested in the welfare of the Jews that she left a clause in her will that those trees should not be cut down until the Jews had returned to their own land. This striking story about the "Oaks of à la Ronde," as they were called, so impressed Way, that an interest and spiritual concern for the salvation of Israel at once sprang up in his heart. He made enquiries whether any Christians had ever done anything in this direction, heard of the London Jews' Society, which was then struggling along, and at once came to its rescue in the princely way already recorded.

The fact, which transpired many years later,* that no such clause as that to which Way's notice was called existed in Jane Parminter's will, does not invalidate the other fact, that his love for the Jews was the result of what he heard, even though it was but a pious fiction.

His death very naturally formed a leading topic at the next annual meeting, when Dr. Marsh spoke of the brilliancy of his imagination, the soundness of his learning, his retentive memory, his sincerity in religion, the fervency of his zeal in this particular cause, and his general benevolence.

Elliott, of Brighton, said that Way, "with the Rev. Charles Simeon, was the greatest friend the Society had ever had."

This Period was signalized by great literary activity. In 1830 the translation of the Old Testament into Judæo-Polish

* See page 416.

was completed. It had been commenced in Warsaw by McCaul, who was assisted by missionaries and converts.*

In September 1838, a revised edition of the New Testament in Hebrew, undertaken by the Society's missionaries, McCaul, Reichardt, and Alexander, assisted by Hoga, saw the light. The profound learning and scholarship of the translators, their vast experience and close acquaintance with Jewish modes of thought, life, and ways, rendered them the most fitting men that could have been found for such a work. It is no wonder that it has maintained its position ever since that time, and even now, notwithstanding the subsequent issue of Delitzsch's and Salkinson's versions, the Society's New Testament is still recognized by competent Hebrew scholars, both Jewish and Gentile, as a splendid production. Jews often pay it the tribute of saying, "It is beautiful!" no doubt referring to the pure and classical Hebrew in which it is composed. The first issue was in octavo size. A smaller and more handy pocket edition, 32mo., was published in 1840, and a 12mo. edition in 1852, through the munificence of Miss Jane Cook. A Syriac New Testament in Hebrew characters was completed in 1837.

Another most important event was the publication, in 1837, by the Society, of the Liturgy of the Church of England in Hebrew, a copy of which was presented to each of the Archbishops and Bishops of the United Kingdom, as well as to other learned divines and scholars, from whom were received many important testimonies to the accuracy of the translation. Missionaries of the Society, too, have testified again and again to the extreme usefulness of this Hebrew version of our Prayer Book, which has enabled services to be held in that language in the Society's churches in London and Jerusalem, and has been a standing witness to the Jew of the simplicity, the purity, and the Scriptural character of Divine worship according to the rites of that Church of which the Society's missionaries are ministers. This is no small matter with a people who are greatly averse to anything which savours, however slightly,

* See page 99.

of idolatry. The Prayer Book of our Church commends Christianity, from which they have been repulsed by the superstitions of other Churches, as was said at the time of publication :

Its deep and tender devotion, the evangelical simplicity of its ritual will form in the mind of the Jew an inviting contrast to the idolatry and superstition of the Latin and Eastern Churches ; its enlarged charity will affect his heart, and its Scriptural character demand his homage. It is surely a high privilege reserved to our Church and nation to plant the Cross on the Holy Hill of Zion ; to carry back the faith we once received by the Apostles ; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs “ to light such a candle in Jerusalem as by God’s blessing shall never be put out.” *

Apart from its public use, moreover, it has been a guide to private devotion. Accustomed to a form of prayer all their lives, Jews need a substitute when they become Christians, and this the Prayer-Book offers them.

Fortified by the appearance of the Hebrew Liturgy, the Committee said :

They hope to see an effective Church of England Mission, and to have a regular Hebrew Service, under the sanction of Episcopal authority, established in the most important stations. †

And two years later, in 1839 :

It has been the desire of your Committee, and is still their persevering endeavour, to carry out their designs and to establish their missions as much as possible in strict subordination to the doctrine and discipline of the Church to which they belong. As ministers or members of that Church, your missionaries, whilst they abstain from all interference with foreign churches, incur less danger of being mixed up in the disputes which agitate them. The ministrations and liturgy of our Church are peculiarly suited to the mind and habits of the Jews ; and the establishment of a regular Hebrew Service, first in your Episcopal Chapel in London, subsequently at Liverpool, and more recently at Jerusalem, has led your Committee to anticipate the period when it can be introduced at all your chief missionary stations. ‡

To this end, and the obtaining of necessary missionaries, they reopened the Seminary in London in 1840. An account of this institution is reserved for Chapter XXIII.

* *Quarterly Review*, January 1839.

† *Twenty-ninth Report*, (1837), p. 62.

‡ *Thirty-first Report* (1839), p. 38.

The eleven Anniversary Sermons during this Period (1830-1840) were preached by the following friends of Israel: George Hodson and J. Haldane Stewart, in St. Paul's, Covent Garden; by William Jowett, Fellow of St. John's College, Cambridge, Alexander McCaul and Edward Bickersteth, in St. Clement Dane's; and by Francis Goode (afterward Dean of Chichester), Hugh Stowell, James Scholefield, incumbent of St. Michael's, Cambridge, and Professor of Greek in the University, W. W. Pym, rector of Willian, Dr. Thomas Tattershall, incumbent of St. Augustine's, Liverpool, and the Rev. Henry Venn Elliott, incumbent of St. Mary's Chapel, Brighton, and a former curate of Simeon's, in the Episcopal Jews' Chapel, Palestine Place.

The Annual Meetings were held as follows: in 1830, in Freemasons' Hall, presided over by Sir Thomas Baring; from 1831 to 1839 in Exeter Hall, presided over by Sir Thomas Baring in 1831, 1832, 1834-7, 1839 and 1840; in 1833, by the Bishop of Lichfield and Coventry; and in 1838 by Sir George Rose.

Exeter Hall, which was destined to become so famous for religious oratory, and to be "the ark and sanctuary of the Evangelical party,"* was opened on March 29th, 1831, and from that date until 1907, inclusive, the Society's Annual Meeting was held there, that is, 77 times in all. Mr. Stock tells the story of the acquisition of this historic hall for a meeting-place for religious and philanthropic Societies.†

The following well-known Evangelical leaders and others were among the speakers during the eleven years under review: Edward Bickersteth, rector of Watton (seven times); William Marsh, and Hugh Stowell (six times); J. Haldane Stewart (five times); Sir G. H. Rose, J. W. Cunningham, rector of Harrow, and Thomas Grimshawe (four times); the Bishop of Lichfield and Coventry, and Charles Simeon (three times); the Patron (Bishop of Ripon), Lord Ashley (afterward Earl of Shaftesbury), Lord Bexley, Lord Mount-Sandford, Francis Cunningham, rector of Lowestoft, C. J. Hoare, Archdeacon of Surrey and rector of Godstone, John Labouchere and J. P.

* *A Pocketful of Sixpences*, by G. W. E. Russell, p. 148.

† *History of the C. M. S.*, vol. i. p. 277.

Plumptre, M.P. (twice). The following spoke once in this Period: Chevalier Bunsen, late Prussian Ambassador at Rome, the Bishops of Ohio and Vermont, the Hon. and Rev. H. D. Erskine, vicar of St. Martin's, Leicester, the Dean of Ardagh, Daniel Wilson, the younger, vicar of Islington, Henry Drummond, Dr. I. H. Merle D'Aubigné, the historian of the Reformation, Samuel Gobat, C.M.S. missionary in Abyssinia, Gerard Noel, W. Jowett, C. J. Goodhart, then minister of St. Mary's Episcopal Chapel, Reading, W. W. Pym, H. V. Elliott, of Brighton, Major-General Latter, Assaad Yakoob, a native of Syria, and Professor Tholuck, of Berlin. The following missionaries of the Society also spoke, Alexander (four times), Joseph Wolff (twice), Ayerst, McCaul, Nicolayson and Thelwall.

The first mention of a Public Breakfast of the friends of the Jewish cause occurs in the *Jewish Intelligence* for April 1835, to be held in Exeter Hall on the morning of the Annual Meeting. But as this notice says "as usual," it is quite clear that it was not the first occasion of such a gathering.

It was not till 1835 that the speeches at the Annual Meeting were reported *verbatim*; and therefore we cannot compare one year's utterances with another. Those in the year in question were extremely interesting, not to say diverting, owing to Wolff's entrancing personality.

Here we must pause to give an explanation about this remarkable man. He was no longer in the service of the Society, not being able to fetter himself by regulations in any way, or to consider himself as a man under authority. The circumstances which led to his severance from the Society are forcibly indicative of his eccentric and independent character. Owing to some extraordinary public letters which he wrote to the Jews from Jerusalem and Cyprus, one of which appeared in the London *Morning Herald* of September 5th, 1829, he was recalled home, in order that he might render a personal explanation to the Committee. This he declined to give, and severed himself from the Society in terms of Christian friendship, grateful for the benefits he had received. The

Committee on January 26th, 1831, passed the following resolution :

This Committee receive with much regret the intimation that the Rev. Joseph Wolff feels himself no longer able conscientiously to act in connexion with this Society. No expressions contained in their instructions to the missionaries are intended to discourage the study of 'prophecy, or the proclamation of its anticipated glorious fulfilment ; they are intended as cautions only against giving one part of Scripture a prominence above others. The Committee would here record their sense of the great services rendered by Mr. Wolff in the propagation of the knowledge of Christ among various nations, and especially among his brethren after the flesh ; and while this Committee are unable any longer to guide or assist Mr. Wolff in his journeyings, they would wish him God-speed, and trust that he may be mercifully preserved from all perils and dangers in the course of his projected long journey, and be enabled successfully to preach the unsearchable riches of Christ among the tribes he is about to visit.

These prayers had been answered, for Wolff had just returned to England after eight years' absence in many Eastern lands, namely: in Palestine, Egypt, Cyprus, Turkey, Greece, Armenia, Persia, Turkestan, Bokhara, Balkh, Cabool, Hindostan and Cashmere. At one time he had "sighed in imprisonment and slavery" at Bokhara.* Amongst the many touches of humour in his speech he related how that when at Bustan one of the sons of the King asked him to give him a paper on the King of England for £10,000 a year : Wolff told him he could very easily give him the paper, but he doubted whether His Majesty would honour it ! Wolff interrupted his speech to sing to the meeting a Jewish chant which he had heard at Jerusalem.

A minute of Committee of March 24th, 1835, indicative of a change in the manners and customs of the day, and in the ideas of conducting the meeting, says :

The Committee consider it inexpedient that wine should be used at the Anniversary meeting, and therefore it be not procured at the next meeting.

Wolff spoke again in 1838, giving an account of his travels in Egypt, Arabia, Abyssinia, India, St. Helena and America. By a happy circumstance, he met two old friends on the platform : Gobat, with whom he had stayed in Abyssinia, and Assaad Yakoob, whom he had seen in Syria. Gobat made

* See page 198.

a short speech commending the case of the Abyssinian Jews to the Society, but the time was not yet ripe for commencing work in that country.

The year 1839, the last but one of this Period, was rather a memorable one for its speeches ; the Patron of the Society, the Bishop of Ripon, spoke most encouraging words ; Lord Ashley followed, speaking of the great blessing that was to be granted to England in being permitted to erect a church in Jerusalem for "the true worship of the Saviour who was there crucified." The Bishop of Vermont spoke of "Happy England which first held out the right hand of fellowship to the Jew, and first strove to give back the oracles of God to His ancient people;" and concluded, "Happy, happy England, '*Esto perpetua*.'" Chevalier Bunsen spoke of thousands of converts in his own country, and a general movement of enquiry amongst the Jews of Germany and Poland. The Rev. C. J. Goodhart made his "maiden" speech for the Society in Exeter Hall, and Sir George Rose, as an old officer of the Society and one who had shared in its labours for twenty-two years, bore testimony to its progress and hopeful prospects, and advocated the claims of a special Fund for Temporal Relief, which was inaugurated on that day.

Mr. Stock says that the meetings of our Society "were for many years perhaps the most popular of all ; the meetings being always densely crowded and the greatest interest taken in the Hebrew school-children who sang on these occasions." *

* *History of the C.M.S.*, vol. i. p. 153.

CHAPTER XV.

AGGRESSIVE ERA IN THE HOME MISSIONS.

Systematic work in London—J. C. Reichardt—Michael Solomon Alexander—Mission House opened—Aldermanbury Conferences—*Old Paths* and Dr. McCaul—Aaron Saul—Services in Hebrew established—Baptisms and results—Jews in the Provinces—Liverpool as a station—H. S. Joseph—J. G. Lazarus.

WE must now turn to the Society's missionary work at home during this Period. Systematic and regular missionary efforts amongst the Jews of London may be said to have been inaugurated in 1829, by the Rev. J. C. Reichardt. Previously to his appointment the work was carried on in a quiet but effectual manner, as we have seen, in the mission chapel and schools, and by distribution of publications.

Now a new impetus was to be given. Hitherto the contest had been, as it were, at long range, now they were to come to close quarters; hitherto the Gospel had been *offered*, now its blessed offers were to be *pressed* even upon the unwilling and reluctant. *

Reichardt set about visiting the Jews of London and other large towns, and gave lectures to Jews in a room in Petticoat Lane. He was joined in 1830 by the Rev. Michael Solomon Alexander, Professor of Hebrew at King's College, London, afterward the first Anglican Bishop in Jerusalem, the story of whose conversion is related on page 208. The latter lectured in Palestine Place to Jews, who attended in large numbers, as many as fifty sometimes remaining for the "after meeting." A year later, in 1831, when Reichardt was appointed head of the Operative Jewish Converts' Institution, which almost owed its existence to his untiring efforts, and which was removed to 14, Palestine Place, in 1833, Alexander succeeded to the charge of the mission. One of his first acts was to open a

* Halsted, *Our Missions*, p. 66.

mission house in Palestine Place. The next year, 1832, was chiefly notable for the establishment of Saturday Evening Conferences with Jews, held regularly in Aldermanbury. The subjects discussed by Christians and Jews were the Messiah, His Godhead, character, genealogy, sufferings, resurrection and ascension, and the authenticity and genuineness of the New Testament. These Conferences, which were continued till 1836, were of signal service in pressing the claims of Christianity; and the addresses given at them formed the basis of Dr. McCaul's famous and incomparable *Old Paths*.

No one ever rendered higher services to the Society than McCaul, who was successful as missionary, as Principal of the College, and as a tract writer. His name looms very large in the history of the Society. Of all the men who have, at different times, left their mark upon it, McCaul stands in the very foremost rank. Indeed, he stands alone, or almost alone. The only two other men who exercised an influence at all approaching his in power, and that in a different capacity, were Lewis Way, whose insight and munificence reformed the Society in its infancy, and Charles Simeon, who so greatly aided him at that juncture. Each of these three fathers of the Society magnified his office and made it honourable; each exerted a magic influence in favour of Jewish Missions over all with whom he came into contact, and each, in his day and generation, was looked upon as the recognized leader, we had almost said, the actual embodiment, of the Society itself.

McCaul, a distinguished *alumnus* of Dublin University, was attracted to the cause by Lewis Way. From 1821 to 1831 he held the post of missionary at Warsaw, where he acquired a thorough knowledge of Hebrew and the Jewish controversy. On his transference to the London mission he used the knowledge thus acquired in taking part, as already stated, in the revision of the Hebrew New Testament and in the preparation of tracts. The *Old Paths* was originally issued in sixty weekly numbers. They touch upon almost every phase of Orthodox Jewish creed and practice, and have proved to be a powerful onslaught on rabbinism. They are learned, eloquent, and

forcible, and have been a great missionary power in the evangelization of the Jews.

With McCaul at the College, Reichardt at the Operative Jewish Converts' Institution, Cartwright as Chaplain, and Alexander as head of the mission, the Society was indeed well manned in London. Never since that day has the Society had, in one mission and at one and the same time, such a brilliant missionary quartette, conspicuous alike for piety, learning and ability. And yet the London mission, throughout its career, has had the benefit of most able and capable men.

In 1835 there was established "The Episcopal Jews' Chapel Abrahamic Society," for visiting and relieving Jewish converts and enquirers.

December 18th, 1836, was an important day, when two converts were admitted to the priesthood, the Rev. F. C. Ewald by the Bishop of London, and the Rev. H. S. Joseph, subsequently missionary at Liverpool, by the Bishop of Chester.

In 1837 a mission house was opened in New Street, City, in close proximity to the Jewish quarter. This served the double purpose of a depository for missionary publications, and a resort for Jews desiring conversation with the missionary. Aaron Saul, a convert, was in daily attendance. As a proof of the need which had thus been met, it may be stated that as many as 10,000 copies of single numbers of the *Old Paths* were disposed of in the very first year. This fact shews that a great many Jews came into contact with Christianity and its claims. The Home mission may be said now to have firmly established its position in the eyes of the Jews; an important success, rendered doubly important from the fact that an agitation for reform in synagogue worship was just then splitting the Jewish community in twain. The Talmud had been dethroned from its high pedestal, and numbers no longer regarded it as *the* authority. It was claimed for the Society that its activity had had much to do with these dissensions amongst the Jews, who had been taught by it that they must go to the Holy Scriptures if they desired to ascertain the truth.

After the lapse of centuries Christian worship was again

held in the sacred Hebrew tongue, by the establishment, on February 5th, 1837, of a regular Hebrew Service in Palestine Place on Sunday afternoon. The prayers were read on that day by McCaul, and the sermon preached by Alexander from Romans xi. 14. Hebrew Christians joined with Gentile Christians in worshipping the Redeemer of Israel in the language of their forefathers.

By the end of this year, 246 Jews had been baptized in the Society's church. The results of the London work were, on the whole, very encouraging; the weekly Hebrew service, besides being increasingly attended by Jewish Christians, drew a small congregation of resident Jews, and also formed a point of attraction for foreign Jews visiting the country.

There were now in England about 30,000 Jews, of whom nearly two-thirds resided in London, and the rest in the Provinces, but it was some years before the Society opened any mission stations away from the metropolis, restricting its work to occasional visits of missionaries. Thus, we find J. C. Reichardt spending four months of 1830 in Birmingham, Manchester, and Liverpool; and in the same year Alexander visited Plymouth, Bristol, and other places, in order to work amongst the Jews.

The importance of Liverpool as a Jewish missionary centre marked it out as the first station to be occupied in the Provinces, in 1838. It had then a Jewish population of two or three thousand. The work was entrusted to the Rev. H. S. Joseph, mentioned above, minister of St. Simon's Episcopal Chapel, who carried it on for some years with zeal and discretion, holding a weekly Hebrew service, superintending the work of the depôt in the charge of J. G. Lazarus, another convert, and managing the "Home for Enquiring and Converted Jews." Joseph also visited many towns in the north and west, such as Manchester, Bristol, Bath, Birmingham, and Leeds.

CHAPTER XVI.

THE CONTINENTAL STATIONS.

Revolutions of 1830—Poland—Work interrupted and restored—Nine missionaries at work—Results—Jews in Austria and Galicia—Mission established at Cracow—Dr. Gerlach—T. Hiscock—Bellson—Davenport—Holland—German stations—Berlin and McCaul—W. Ayerst—C. Becker—Frankfort-on-the-Main—Moritz—Missionaries at Breslau—Moritz, Neumann and Hellmuth—Petri, O'Neill and West at Hamburg—Other stations in Germany—French Jews after the Revolution—Oster at Marseilles—Jewish visitors from Morocco—Oster removes to Metz—J. A. Hausmeister—Switzerland repeatedly visited—Sweden also—Testimony of Professor Tholuck to progress of Jewish missions.

THE disturbed state of the Continent in the year 1830, with revolutions in Poland and France, and other hindrances, greatly affected the Society's work and prospects.

To deal primarily with Poland, as being the most important of the European stations. The first obstacle encountered was the placing of the mission, by an Imperial Edict, under the jurisdiction of the General Lutheran Consistory, where, in spite of the Committee's representations, it has since remained. The second event was the outbreak, on November 29th, of the Poles against the Russians, which necessarily interfered with the work, and even placed the lives of the missionaries in jeopardy. By the providence of God, all were mercifully spared; although Wendt received a bayonet wound at the capture of Lublin, to which place he had been appointed only the year before. During the siege of Warsaw by the Russians, the residence of the missionaries, being situated in that quarter of the city most exposed to attack, "rocked like a vessel at sea," but no damage was sustained. The Industrial Home, already mentioned on page 99, was struck by a cannon-ball; yet, even in this disastrous year, the work prospered, there being eleven baptisms at Warsaw, and four at Lublin. This latter city was occupied from

1829 till 1853, during which period forty-four baptisms were registered, many of the neophytes holding good positions.

The mission continued to prosper, and to find favour in high places. Prince Paskewitch, Governor of Warsaw, following the example set by the Grand Duke Constantine, took great interest in the work, and shewed it much sympathy. In 1833 a Jew was baptized even in his palace. Further encouragement was received in applications from Jewish schools for Bibles, the Society being thus acknowledged by the Jews as a dispensing agency of the Word of God. It is impossible to chronicle the numerous changes which took place in the *personnel* and disposition of the staff during the next few years. In 1832 the Society had no less than nine missionaries in Poland; namely, McCaul, Becker, Smith, Lange, Waschitscheck and Lawrence at Warsaw; and Wendt, Hoff, and Rosenfeldt at Lublin. In 1834 a new station was opened at Kielce, midway between Warsaw and Lublin, and Wendt and Rosenfeldt were sent there. Subsequently, Kutno was occupied for a short, and Kalisch for a longer, period. Whilst some of the above named missionaries were transferred to other stations, S. Deutsch, J. G. Zuckertort and J. C. H. West were added to the staff at Warsaw. Within twenty years, that is from 1821 to 1840, as many as 153 Jews were baptized by the Society's missionaries. Besides these, a great number had been baptized in the Churches of the country, after their attention had been directed to the Christian faith by books circulated by the missionaries, or by conversations with them, and some even after a course of instruction.

Another important result of the labours of the missionaries was to be found in the fact that, by their means, a knowledge of the most essential doctrines of Christianity was widely spread amongst the Jews of that country, which frequently manifested itself in a milder disposition toward Christianity; and, had it not been for important reasons, particularly the difficulty of obtaining temporal subsistence after baptism, which prevented many from embracing the Christian faith,

the number of baptisms would doubtless have been two or three times as large.

Austria, second in importance only to Poland, on account of its numerous Jewish population, was occupied in the early years of this decade. A brief historical retrospect will serve to indicate the character of this important mission field. The lot of the Jews in the Duchy of Austria was much the same during the Middle Ages as that of their co-religionists in Germany. In 1167 a council held in Vienna imposed heavy burdens upon them. In 1420, and again in 1464, they were threatened with plunder and massacre. Ferdinand I. (1553-64) at first tolerated their presence in Vienna, but subsequently expelled them. Similar experiences befell them during the next hundred years. In 1668 they were accused of firing the citadel, banished, and their synagogues turned into churches. It was not till the reigns of Maria Theresa and Joseph II. that the Jews recovered their former position. In 1783 Joseph granted them privileges under his famous Edict of Toleration. Gradually the Jews of Austria, Hungary, and Galicia obtained enfranchisement, the last disabilities being removed in 1867.

There are more Jews in Austria-Hungary than in any other European country, Russia alone excepted; namely, in Austria 1,143,305, and in Hungary, 1,000,000; altogether 2,143,305.*

From the end of the fourteenth century to 1772 Galicia formed part of the kingdom of Poland, but was then incorporated in the Austro-Hungarian Empire. This vast province, with its six million inhabitants, of whom as many as 700,000 are Jews, offers a very important and extensive field for missionary enterprise. In Cracow, Lemberg, and other large towns, the Jews actually form one-third of the population.

Cracow was for two centuries and a half (1320—1569) the capital of Poland, and contains 45,000 Jews. It has an ancient castle, and a magnificent cathedral containing the tombs of the most famous Polish kings. With the neighbouring

* *Die Judenfrage in Oesterreich.*

towns of Chrzanow and Kroeszowice, it formed a republic from 1815 to 1846, governed by a Senate. This territory was incorporated with the Austrian dominions in 1846. Lemberg has had a checkered history. Originally founded in 1259, and called Leopoldis, it was besieged by the Turks in 1524 and again in 1672, and sacked by Charles XII. of Sweden in 1705. It has a Jewish population of 40,000. Brody has 15,000 Jews, and is called the "Galician Jerusalem."

The untoward events in the early history of the Warsaw mission narrated on page 97 turned out for the furtherance of the Gospel. When McCaul and Becker left Warsaw in 1822, they not only visited Posen, but also Cracow. There they obtained permission to work amongst the Jews, who provided their lodgings for several days. On one occasion the missionaries distributed 271 New Testaments, tracts and cards, to probably as many Jews. This was most encouraging, but the visit was only a flying one.

It was not till 1833 that, by permission of its governing Senate, Cracow was occupied as a missionary station. The large number of Jews, then 20,000, consisting of Talmudists, Chassidim, and Reformed, most of whom were very poor, and huddled together in wretched and closely confined streets, offered a compact field for missionary effort. The Rev. A. Gerlach, D.D., was the first agent of the Society. He was assisted, and in 1838, succeeded by the Rev. T. Hiscock. Notwithstanding many difficulties, caused by the unsettled political state of the little Republic, and its subsequent occupation by Russia, Prussia, and Austria, as well as the active opposition of the Jews, a fair amount of work was done. The Scriptures were largely circulated and neighbouring towns visited. Within five years sixteen Jews were baptized; and in one year, 1840, the number of applications for the holy rite was very large.

We must now visit Holland again. In Chapter VI. we saw how, in 1830, Amsterdam was rendered vacant by the transference of the resident missionaries, Lange and Waschitscheck to Poland. Amsterdam was too important a mission centre

to be long neglected, and so in 1832 the Rev. R. Bellson, a convert, and Mr. W. Davenport were appointed to the vacant post. In the meantime, in 1831, the Rev. J. C. H. West had visited the country, and appears to have been highly favoured in obtaining access to many Jews, especially at Rotterdam, where great numbers heard the truth. At the commencement of their labours Bellson and Davenport reported very favourably of the readiness of the Dutch Jews, both to listen to the Gospel and to receive the Scriptures. In Amsterdam there was a great demand for Christian instruction, and the mission house was so besieged with Jews anxious to obtain the Scriptures, that the police had to interfere. After a time, however, though not before two Jews had been baptized, difficulties arose which led to the missionaries being again transferred, in 1835, to the larger field of Poland. The Jews of Brussels were visited in 1836 by the Rev. J. Stockfeld, of Cologne. During this visit he was ordained there.

Important work was carried on at the German stations during this Period.

In the winter of 1830-31 Dr. McCaul resided at Berlin for several months, and had much intercourse with Jews. Several hundred converts had already been received there into the Church by baptism; and the want of a missionary, whose special care it should be to watch over their spiritual welfare, was deeply felt. Moreover, Berlin, being the central point from which modern movements in Jewish reform proceeded, was marked out for a station, and a strong one, of the Society. The Committee selected the best man for the work, the Rev. W. Ayerst, who had previously been stationed at Danzig. He proceeded to Berlin in 1832, and in 1834 commenced, under the immediate sanction of H.M. the King of Prussia, to deliver lectures to the Jews, which aroused the greatest interest, and that amongst the highest circles. Berlin was said to have at that time upward of 700 Christian Jews. A service for Jews was held every Saturday; the *Old Paths* was translated into German by Ayerst, who, when he left Berlin in 1837, had been permitted to baptize forty-two adult Jews. During

the years 1830-7 as many as 326 Jewish baptisms were registered in the Consistory at Berlin. The Rev. C. Becker succeeded Ayerst in the last named year, and remained till 1840, during which time he baptized fourteen Jews.

The promising work at Frankfort-on-the-Main deserves to be mentioned next. As previously recorded, Marc was in charge from the earliest days of the Society's operations on the Continent, namely 1820. From 1829 to 1833 Frankfort was the centre also of J. C. Moritz's indefatigable labours, and C. Becker resided there for a few months in 1837. Ayerst was transferred from Berlin to Frankfort in 1838, on the completion of a visit to most of the Society's stations in Germany, Hungary and Prussian Poland, of which he supplied a most interesting and instructive report. Settled at Frankfort, Ayerst lost no time in carrying through the press, and circulating throughout Germany, an edition of 5,000 copies of the *Old Paths* in German, and eventually succeeded in establishing at Frankfort a dépôt for books and tracts. Having become intimately acquainted with current Jewish literature in Germany, he was well qualified to meet it with suitable Christian publications. He made several journeys in the country round Frankfort, and had easy access to the Jews. W. Davenport was sent to help him. In 1839 three Jewish baptisms took place. The mission, however, was all too soon deprived of Ayerst's presence; he being appointed Secretary of the Society in 1841.

One paragraph will suffice about the work at Breslau. The Revs. H. Lawrence and Dr. McCaul, S. Deutsch and the Rev. W. Ayerst resided there at different times from 1830 to 1834; whilst, from that year to 1859, Dr. S. Neumann, a Hebrew Christian, who had been led to the Saviour by J. C. Moritz, and was a Professor of the University, was the Society's agent there. He was more especially brought into contact with learned Jews and the students, over whom he exercised great influence. It was through him that a student named Isaac Hellmuth, afterward Bishop of Huron, had

his attention drawn to Christianity. From 1820 to 1845 no fewer than 676 Jews were baptized in Silesia. The permanent mission was established later.

A word must be said about Hamburg, where J. C. Moritz resided from 1834 to 1840, and C. G. Petri and O'Neill also for a time, the latter from 1826 to 1831; and the Rev. J. C. H. West was there from 1832 to 1838, when he was transferred to the more pressing work in Poland. These early labourers met with many difficulties from the fact that the Jews of Hamburg had their own police system, and were able to circumscribe effectually the missionary's scope, and to hinder his activity. A mission school, conducted by Moritz and West, was closed by rabbinical influence. Neither did the local authorities of the "free" town look with any degree of favour on evangelistic efforts. Moritz left in 1840.

Before we part from the German stations we may briefly mention that Dessau was occupied in 1833 by the Rev. C. Becker, and Magdeburg from 1834 to 1838. On his arrival at the latter place, he found ten Jewish converts there. Mr. C. Noesgen laboured at Halbertstadt from 1832 to 1841.

As regards the work in France during this decade the Rev. P. J. Oster, as already said, went to Strasburg in 1828. He found the French Jews much less accessible after the Revolution of 1830, feeling themselves free to oppose Christianity, as being nothing but folly and vanity. At Marseilles, which became Oster's station in 1834, he was from time to time visited by many Jews, and his attention was particularly turned to a certain class, who, at that time, were in the habit of coming to that city in considerable numbers from Morocco for purposes of commerce, and were glad of the opportunity of procuring copies of the Word of God. He reported in 1834 that he had sold all his stock of Hebrew Bibles to these Moroqueen Jews, and that if he had had twice or three times as many they would all have been purchased and taken to Africa.

In 1835 Oster removed to Metz, which, with its larger

Jewish population, seemed to offer a more promising sphere. This city had been visited by Dr. McCaul in 1828, when he found several Jews in possession of Scriptures and tracts, received originally from the Society, which came into their hands by circulation amongst the Jews themselves. In 1839 a new and important field of labour was opened to Oster among the French Jews, at the time when he began to complain of the want of opportunities of personal access to them. The discussions on religious subjects then prevailing among the Jews in France afforded a favourable opportunity for a Christian missionary to enter the controversy. The *Old Paths*, which Oster translated into French, and other tracts, proved very seasonable. After fourteen years' work at Metz and in other parts of France, he resigned his connexion with the Society in 1842, in order to take up parochial work at home.

In 1832 the Rev. J. A. Hausmeister, a Christian Jew, entered upon his long missionary residence at Strasburg, which ended only at his death in 1860. In 1838 he was joined by Mr. J. P. Goldberg, from Dresden, who assisted him in the instruction of enquirers, and also in missionary journeys. Hausmeister was a most devoted worker in the cause, as his interesting journals testify.

Switzerland being close at hand was not neglected. In 1830 Oster visited Geneva and also Basle, where a local "Jews' Friends' Society" was established. Moritz, when at Frankfort, repeatedly visited Switzerland. For example, in 1831, at Endingen, which with Langenau had 1,600 Jews, he preached in their synagogue and taught the children in their schools. In 1832 Hausmeister and Ewald visited Basle, where were four converts. Switzerland in succeeding years was frequently visited by missionaries from Germany; but lately the Society has done nothing directly for the Jews there, who now number 8,000 or more.

In 1833, and again in 1834, Moritz visited Sweden, as already stated, but apparently the time was not then ripe for the establishment of a mission in that country.

We cannot close this chapter better than by giving some words of Professor Tholuck's, written in 1837, describing the progress of Christianity amongst the Continental Jews.

It is an undoubted matter of fact, that more proselytes have been made during the last twenty years, than since the first ages of the Church. No one can deny it on the Continent, and no one, I am sure, will deny it. Not only in Germany, but also in Poland, there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where many conversions have taken place. In this capital I shall speak only of such individuals as I am acquainted with myself in the profession to which I belong. In the University of Breslau there are three professors who were formerly Israelites. A professor of philology, a professor of chemistry, and a professor of philosophy ! there is, besides, a clergyman, who professes the Gospel, and he was a Jew. In my present station at Halle, there are no less than five professors, formerly Jews ; one of medicine, one of mathematics, one of law, and two of philology.

I might show that some of the Jewish conversions have taken place amongst men of the highest literary attainment ; and, amongst others, I might mention Dr. Neander of Berlin, Dr. Branis of Breslau, and Dr. Stahl of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.*

* *Jewish Intelligence*, 1837, page 97.

CHAPTER XVII.

MISSIONS IN THE OTTOMAN EMPIRE—CONSTANTINOPLE AND SMYRNA.

Ottoman Empire—Sephardim—Constantinople—Salonica—A false Messiah—Religious movement amongst Jews of the Capital—Jacob Levi the first victim—Mission opened—Rev. S. Farman—"John Baptist"—School and medical work—Death of Farman—Schwartz—Mission suspended—Asiatic Turkey—The Seven Churches—Smyrna—Earlier history—Lewis and Wolff there—Lewis appointed—In bonds for the Gospel—"John Baptist" again—Deputation from the Church of Scotland.

ALTHOUGH the majority of Jews inhabit Christian countries, yet a considerable proportion are found in Mohammedan lands; and the Ottoman Empire, and principally the European portion of it, has long been the habitation of Sephardic Jews. They number, perhaps, three-fourths of the entire Jewish population of 282,277 in Turkey in Europe and Eastern Roumelia, and seven-eighths of the 60,000 Jews in Constantinople. In doctrine and practice they are strict Talmudists; in social position the extremes of wealth and poverty meet; and their language is Judæo-Spanish, a jargon composed of Spanish and Hebrew. They offer a most interesting field for missionary enterprise and evangelistic efforts, a field which has been worked by some of the most eminent missionaries in the Society's ranks. Spanish Jews are proverbially harder to reach than the Ashkenazic, or German Jews. Pride of origin, as well as of religion, makes them more fanatical, and almost unapproachable, even if they are, out of innate politeness, more outwardly courteous to the Christian missionary. This external bearing has not prevented them from thwarting his efforts by *cherem*, or from resorting to more overt acts of persecution, when such were deemed necessary to preserve their own religion from the dreaded inroads of Christianity. The instinct of

self-preservation, and the continuance for centuries of their ancestral faith in a narrow crystallized form, have even led them to oppose violently those of their own kindred and persuasion who have manifested a desire for enlightenment and progress.

The past history of this remnant of scattered Israel is romantic in vicissitudes. On the whole, the Jews have met with better treatment at the hands of Mohammedans than from Christians. The religions of Moses and of Mohammed have several features in common. Each is a strict monotheism, and Jews and Moslems are of Semitic stock, and united in their opposition to Christianity. This may account, in some measure, for the fellow-feeling often existing between them.

When the dominion of the Moors came to an end in Spain, and Christian intolerance had succeeded to Moslem indulgence, and, in 1492, had driven out from the Peninsula the descendants of Abraham, about 50,000 of them settled in the newly-founded Turkish Empire. Constantinople had fallen to its Ottoman conquerors in 1453, and thus a fresh asylum had been opened to the persecuted people. As a Jewish poet said: "Great Turkey, a wide and spreading sea, which our Lord opened with the wand of His mercy, as at the Exodus from Egypt, that the tide of thy present disaster, Jacob, as happened with the multitude of the Egyptians, should therein lose and exhaust itself."*

The reigning Sultan, Mohammed II., and his successors, not only looked with favour upon the various Jewish communities, Ashkenazic and Karaite, which had been settled in Greece for centuries, but also welcomed the immigration of the Sephardic exiles, granting them equal liberty with Greeks and Armenians.

Constantinople soon had a Jewish population of 30,000, with forty-four synagogues. The newly-arrived Spanish Jews very quickly acquired an ascendancy over their co-religionists.

Salonica, the ancient Thessalonica, became a thoroughly Jewish city, and a centre of Cabbalistic lore. It has been called by Usque "a mother of Judaism." It became, in fact,

* Samuel Usque, quoted by Graetz, *History of the Jews*, vol. iv. p. 428.

a "holy city," like Safed in Palestine. About 200 years ago Salonica was the centre of the upheaval caused by the false Messiah, Sabbatai Zevi, who was converted, with a large following, to Islam. These apostates were called "Dünmeh" by the Turks. Their descendants now call themselves "Maaminim" *i.e.* "believers." They are probably Jews at heart, and consequently distrusted by Mohammedans. A large number of Spanish Jews settled also at Adrianople, Nicopolis, and other towns in European Turkey, whilst many crossed the sea into the Asiatic portion of the Sultan's dominions.

Attention had been turned to the Jews of Constantinople as offering a promising sphere for the Society as early as 1826. In that year about 200 Jews, dissatisfied with the fetters of rabbinism, formed themselves into a society to throw them off altogether. That this movement owed its origin to reading the New Testament is probable from the fact that the rabbis used every effort to prevent it being circulated and read. Several Jews attended the ministry and instruction of Mr. Hartley and Mr. H. D. Leeves, two clergymen then resident in Constantinople, and professed their faith in the Lord Jesus Christ, and asked for baptism. This came to the knowledge of the rabbis, and a cruel persecution was at once commenced against them. The first victim, Jacob Levi, was seized, thrown into prison and bastinadoed.

The Society did not commence its mission work at Constantinople until 1835, when the Rev. S. Farman was stationed there. His work was difficult in the extreme. The circumstances of the field hedged him about. In his first report he said that there was "a great stir, and such an one as perhaps exists in no other city in the world" amongst the Jews. The heads of the community were in a state of perpetual ferment and alarm, owing to the defection of some of their number to Christianity. Baptisms were frequent. Farman got to know the converts through the assistance of John Cohen (called 'Baptist' and 'Evangelist'), of Smyrna. Shortly afterward the plague compelled Farman to retire to that city, where he set about a Judæo-Spanish translation of the Scriptures. On his return

to Constantinople, Farman took up his residence in the Galata quarter of the city, where he steadily pursued his labours. He circulated largely the Scriptures in Hebrew, and could easily have sold ten times the number of Pentateuchs and Psalters. Three Jews were baptized.

In 1840 a school was established, and a medical mission opened by Mr. A. Gerstmann, from Jerusalem, who remained in charge of the mission after Farman's resignation in 1841; but only for a short time, being suddenly summoned to his final rest in May of the next year. A promising work was thus cut short. The Rev. J. Nicolayson, calling at Constantinople on his way out to Jerusalem, and enquiring for the doctor, was met by the startling words, "He has just died!" The bereaved mission had to be suspended, notwithstanding fruitless endeavours to keep on the school, which had twenty-nine scholars. We may here add that the Rev. C. Schwartz, of Berlin University, who had been ordained by the Bishop of London, succeeded to the charge of the mission in 1842. He was aided by Philip, as translator, but Schwartz's stay was of very short duration, and the station was not reoccupied till 1851.

We now cross the sea to Asiatic Turkey, and visit the second city of the empire, Smyrna, the "Flower of the Levant," naturally a great missionary centre. Its commanding position on the shores of the Ægean Sea, its wealth, size, and importance, point it out as such. The large population of Sephardic Jews specially mark it as a mission field. There are, also, Jews in many neighbouring towns, as well as in the islands of Mitylene, Samos, Kos, Crete, Rhodes and Chios. "Next to the land consecrated by the footsteps of our blessed Lord Himself," says Canon Tristram, "there is no country in the world so full of associations precious to every Christian as Asia Minor." *

"Asia," in the New Testament, signified the Roman territory of Proconsular Asia, and comprised four distinct provinces—and these the most westerly—namely, Mysia,

* *The Seven Golden Candlesticks*, p. 1.

Caria, Lydia, and a great part of Phrygia. Within this region all the Seven Churches of Asia were situated. It is now known as Anatolia, or Anadoli (the "sun rising," or "East"), a name originally bestowed by the Byzantine Emperors.

Smyrna is the largest city of Anatolia, and, indeed, of Asia Minor, with a population of 200,000, consisting of 89,000 Mohammedans, 59,000 Orthodox Greeks, 25,000 Jews, 5,600 Armenians, and and 36,000 Europeans and others, of whom 25,000 are Greeks. It has a splendid and commodious harbour, and is the centre of the trade of the Levant, and a rendezvous of merchants from all parts of the world. Important as Smyrna was in Grecian and early Christian days, it is still more so in the present day ; it shares with Damascus the distinction of being one of the two ancient cities of the East which have not declined, but rather increased in importance. Smyrna has been destroyed many times by earthquake ; has been partially destroyed by fire ; was ravaged by plague in 1814, and by cholera in 1831 and 1848. It has four quarters, the European, the Turkish, the Jewish and the Armenian.

We cannot go into the most fascinating early history of Smyrna, an account of which will be found in *Sites and Scenes*,* by the author. It must suffice here to say that it belonged to the Greek Christian Empire for some hundreds of years. It afterward passed through many vicissitudes and encountered the fortunes of prolonged warfare, being frequently captured. In 1004 Tzachas, a Turkish rebel, took possession of the Ionian coast and islands, and made Smyrna the capital of his new kingdom. It was sacked by Tamerlane in 1402 ; and finally taken in 1424 by the Turks, who called it Ismir.

The Rev. W. B. Lewis visited Smyrna in 1825, and reported that it was a most desirable station for work amongst the Jews, who at that time numbered about 7,000, whilst many resided in the neighbouring towns, so that a wide sphere of missionary usefulness might be found there. The Jews were said to be sunk in ignorance and fanaticism. Two

* *Sites and Scenes*, vol. i. pp. 142, ff.

years later, in 1827, Joseph Wolff visited Smyrna, and during his stay addressed a characteristic letter to the Greek Government at Ægina, on behalf of his oppressed brethren. He preached the Gospel to the Jews, also distributing many Hebrew Testaments amongst them. He visited the Jewish synagogue, and, without any preamble, said, "I have come to proclaim to you redemption by the Lord Jesus Christ." He then expounded Isaiah liii. to a crowded congregation, and spoke of the future restoration and conversion of the Jews. On his way he had visited Cephalonia and Corfu, and in both islands he addressed the Jews; and in all places he stirred up much enthusiasm amongst the resident English and Europeans.

Lewis commenced work in Smyrna on December 4th, 1829. He sent home most interesting tidings of John Baptist, and twelve other Jews who had become Christians at Constantinople, and had been banished to Kaisarieh in Cappadocia. John was afterward partially engaged in mission work.

Lewis shewed unremitting attention to Jews suffering from cholera in 1832, and this gave him access to many families. He also attempted to establish a dispensary for the sick and wretched victims, which further increased his opportunities and brought him into contact with Jews from Trieste, Venice, Ancona, the Ionian Islands, Salonica, Egypt, and Syria, as well as from Smyrna. On August 19th he reaped the first-fruits of his self-denying labours in the baptism of two young Israelites. In January of the following year (1833), two Jews, natives of Trieste, were baptized; and on Good Friday, a Venetian Jew. Lewis thus received five Jews into the Church within a few months, whilst others had been under Christian instruction.

The Jews soon commenced their persecution of these enquirers. Lewis was seriously thinking of sending twelve of them to Patmos, or to Greece, out of harm's way, when his purpose was frustrated. The young men were in their own Jewish quarter, waiting for the moment of embarkation, when one of them, Solomon de Vidas, a lad of seventeen, was apprehended and taken before the chief rabbi. Referring to this Lewis said :

He bore testimony to the truth respecting the Messiah as well as he was able, and in such a firm manner, in the midst of a crowd of Jews, as to astonish every one. The old rabbi could make nothing of him, and he exclaimed in a rage, as Solomon was going on quoting texts from the Bible, "Let him be sent to the wicked one!" Off he was then dragged and put into the hands of the Turkish authorities. The horrible dungeon was, of course, immediately opened to receive him. The tortures common on such occasions were, without loss of time, prepared, and his feet and limbs were put into them. He was now threatened with the hot irons, in order to oblige him to declare the names of all the others who were in the habit of frequenting our house; but notwithstanding every threat and everything that was done to him, he still stood firm, and betrayed no one. He passed a dreadful night, and had been four and twenty hours in torture, when it was determined to have him regularly bastinadoed.

Lewis interfered, and got him removed to a prison attached to the Dutch Consulate, where he visited him. Compared with the place from whence he had been taken, Solomon must have felt himself to be in a palace. Lewis said:

Few can imagine what the miseries of a Turkish dungeon are, especially to a Jew thrown in for religion's sake. From the little Solomon was able at that moment to state, he must have suffered dreadfully, but indeed he seemed to be so exhausted and worn down, though so short a time amongst his cruel persecutors, that he could scarcely speak.

Lewis endeavoured to comfort and encourage him. He sent him a bed and brought him food and the New Testament. Eventually, through the influence of the Dutch Consul, he was released, and carried away in triumph. Lewis relinquished the work in 1838, having been appointed British Chaplain. John Cohen,* who had been assisting Lewis for some years, now took charge of the mission.

On August 1st, 1839, the members of the deputation appointed by the General Assembly of the Church of Scotland to visit Jews in different parts of the world, arrived at Smyrna, and have left on record a narrative of their experiences. †

* See page 173.

† *Narrative of a Mission of Enquiry to the Jews*, p. 442.

CHAPTER XVIII.

PERMANENT ESTABLISHMENT OF THE JERUSALEM MISSION.

Nicolayson makes further attempts to settle in Palestine—Farman and Calman—Troubles occasioned by Mehemet Ali—Appeal for a church—Funds and plans—More missionaries—Daily Hebrew service—Purchase of a site—Medical work—Plans for a hospital—First baptisms—Building operations commenced, suspended and renewed.

IN our last chapter on the Jerusalem Mission we saw how opposition forced the Rev. John Nicolayson to retire from his post in 1828, and that Joseph Wolff was able to visit the city shortly afterward, though with much difficulty. After three years' absence, Nicolayson made another attempt to settle in Palestine. Mr. S. Farman, who had been appointed his assistant, reached Beyrout on June 1st, 1831, and Nicolayson joined him on August 13th of that year. Having visited Safed and Tiberias, he was at Jerusalem for a few days in the autumn, but the cholera compelled him to leave the country again for Constantinople. In April 1832 we find him once more at Beyrout, with Farman and Calman, the latter of whom had lately joined the Society as a lay missionary. Nicolayson visited Jerusalem in January 1833, and again in April of the same year to make arrangements for a permanent settlement in that city, for which the time now appeared to be ripe, and he took up his residence there in the autumn.

The change in the political state of the country had opened up a way for the arrival of many devout Jews in the land of their forefathers. Very troublous times were experienced the next year. God's four sore judgments were upon the land—earthquake, war, pestilence, and famine. Then there were the dangers incident upon the short Egyptian occupation of Jerusalem by Mehemet Ali. Nicolayson held his ground, though consumed with anxiety during that fearful time, and was greatly helped in his labours by Calman. As yet there was no English place

of worship in the Holy City, and no place for preaching to Jews, but Nicolayson and his friends met at his house for Divine worship as each Sunday came round. He was frequently visited by several rabbis, and the names of Sachs, Schwartz, Lauria, Ayach, Yedidiah, Mordechai, and others frequently occur in his journals of that day.

The importance of making a decided effort for the Jews of Jerusalem led the Committee to issue in 1835 the following strong appeal on behalf of an English church in the Holy City:

It is well known that for ages various branches of the Christian Church have had their convents and their places of worship in Jerusalem. The Greek, the Roman Catholic, the Armenian, can each find brethren to receive him, and a house of prayer in which to worship. In Jerusalem also the Turk has his mosque, and the Jew his synagogue. The pure Christianity of the Reformation alone appears as a stranger. . . . The prejudice of the Jews is against Christianity as a system, as a form of worship; and the only way whereby this prejudice can be overcome generally is by exhibiting Christian worship in its purity. The Liturgy in Hebrew would tend to remove the other part of the prejudice, that Christianity is a Gentile system, and as such must be at once rejected.*

Funds were started for a "Hebrew Christian Church and Mission at Jerusalem," and the sum of £540 was collected in 1835. By December of 1836 the publication of the entire Liturgy in Hebrew had become an accomplished fact. Nicolayson had come home that year in order to confer with the Committee, and, as a result of this conference, the proposed plans for a church and other buildings were published in January 1837, and formed the main and absorbing topics of the speeches by Nicolayson and others at Exeter Hall in that year; and, indeed, for three years in succession, namely, 1836-7-8, resolutions to erect a church were carried at the Annual Meeting.

The President of the Society, Sir Thomas Baring, had already been requested to approach Lord Palmerston on the subject. He immediately ordered the British Consul-General in Egypt to apply to the Pasha of Egypt, in the name of His Britannic Majesty's Government, for permission to erect, and hold possession of, a church and mission premises at Jerusalem.

* *Jewish Intelligence*, 1835, p. 1.

Nicolayson had been admitted to Holy Orders by the Bishop of London in Lent, and was sent back to Palestine in June, with authority to purchase land for the church, mission house, and a burial-ground. It was found, however, impracticable to obtain at once the intended site; and so he acquired buildings suitable for a temporary church and his own residence.

It was felt that a well-established and well-directed mission at Jerusalem, with a church, Anglican Liturgy in Hebrew, Hebrew Christian congregation and the pastoral care of converts, would be the means of great good to Palestine itself, and of incalculable benefit to all missionary enterprise amongst the Jews of the East. The staff of missionaries was increased by the coming of G. W. Pieritz and A. Levi, and services were commenced in the temporary chapel, in Hebrew daily, and in English, German, and Arabic on Sunday. Shortly afterward Nicolayson completed the purchase of a piece of ground on Mount Zion, at a cost of £800.

The conversion of a rabbi about this time alarmed the Jews, who were now interdicted by ban from holding communication with the mission. This hindered progress for a while.

The arrival of Mr. A. Gerstmann with his medicine chest, and M. P. Bergheim as assistant, at Jerusalem, in the early days of 1839, gave a new impulse to missionary activity. A terrible revelation of poverty and sickness amongst Jerusalem Jews was the speedy result of their medical visits, and Nicolayson made up his mind that means must be devised to alleviate the appalling wretchedness which was encountered. "Our plan," he wrote to Dr. McCaul, "is to form something that may grow into an hospital." A sermon preached by the latter in the Society's Chapel, Palestine Place, as the result of this letter, produced £15 4s., which formed the nucleus of the Fund for Poor Sick Jews at Jerusalem.

The prospects of the mission steadily improved, and Nicolayson wrote:

Nothing was able to stand against the doctor, or rather, against the necessity and eagerness of the poor Jews for medical aid. Ever since his arrival Mr.

Pieritz (and Levi, too, by accompanying Mr. Gerstmann on his visits) has had his hands full again of direct missionary work with the Jews; and I am thankful to God that the appearance of things is very promising at present.

On the second Sunday after Easter, April 14th, Nicolayson had the privilege of baptizing an Israelite family named Rosenthal, probably the first Jewish family received into the Church at Jerusalem since early Christian times. Mrs. Rosenthal afterward became quite a missionary amongst Jewesses. This was followed, on Whitsun-Day, by the baptism of Paul Hyman Sternchuss, who later on entered the service of the Society.

According to the Rev. W. R. Fremantle, subsequently the revered Dean of Ripon, who visited Jerusalem at this time, there were about 12,000 Jews in Palestine, of whom 5,000 were in the Holy City. He spoke very highly of the labours of Nicolayson, and his four Hebrew Christian fellow-workers.

On February 10th, 1840, the church was commenced on the old foundation of a high wall built on the solid rock of Zion, and by the end of March the building was raised to the first story. Shortly afterward, the work was interrupted by the death of Mr. Hillier, the surveyor and architect, who had recently been sent from London to conduct the building operations: whilst hostilities between the European Powers and the Viceroy of Egypt compelled the British Consul, and almost all the mission staff, to quit Jerusalem on September 8th, Nicolayson and his family only remaining. Progress was now stopped for a time. A little later, Nicolayson came to London, but left again for Palestine on April 22nd, with Mr. J. W. Johns, the newly-appointed architect, a farewell service having been held in the Episcopal Jews' Chapel the preceding evening. Bergheim, the medical assistant, returned thither on August 31st, with the good tidings that Dr. E. Macgowan, who, in a spirit of devotion to the cause, was resigning a lucrative practice at Exeter, would shortly arrive to take charge of the hospital. The new church was to be called, "The Apostolic Anglican Church at Jerusalem."

CHAPTER XIX.

ARABIA VISITED BY DR. WOLFF.

Pioneer Work—Necessity and advantages—Arabia—Provinces and people—Jews of Yemen—Wolff's and Stern's descriptions—Introduction of Christianity—The Koran or the Sword—Jewish victims—Conquests of Islam—Wolff in Yemen—His preaching—Baptisms.

WE must now turn to the very interesting remnant of Israel inhabiting Arabia. Here, as elsewhere, Dr. Wolff, and later on Dr. Stern, did yeoman service. They went here, there, and everywhere, and in fact very few Jewish communities in the East were not visited by one or other, or both, of these distinguished missionaries of the Society.

It is absolutely necessary for a missionary society to have some one in its ranks able to act the part of explorer and pioneer to regions as yet beyond the scope of its operations. The Rev. A. A. Isaacs makes some very relevant and apposite remarks on this kind of work :

The inadequacy of the agency, through which an attempt is made to go into all the world and preach the Gospel to every creature, is a fact which no one can gainsay. The fields of labour which are continually presenting themselves to the attention of missionary committees, are not only numerous, but they occasionally offer new, or changed aspects, which demand new, or increased effort. These exigencies cannot be met with the very inadequate resources over which such Committees have control ; and they sometimes necessitate the relinquishment of one sphere of operation, in order that another may be occupied. Nor is it always possible to form definite conclusions on the wisdom of these changes, until the trial has been made. It is possible, that the new base of operation may not prove as advantageous and successful as there may have been reason to anticipate. To meet the necessities of these cases, missionary journeys are an almost invariable characteristic of missionary work. The many towns and villages which may be accessible are in this way reached, even when they cannot be occupied. The living voice of the messenger arrests and instructs if only for a time ; and the circulation of Bibles, books, and tracts, are the precious seed when the messenger has withdrawn, which in the hand of the Lord, is oft times fruitful in blessing.

Nor is this mode of operation without its distinctive advantages. Continued aggression on any one of the strongholds of Satan very generally leads to combined and organised effort to resist and undermine. Rabbinical intolerance gathers together its forces, and uses its influence to destroy the effects of the Gospel. But when the soldiers of Christ pass in rapid succession from one stronghold to another, the enemies of the truth are not always prepared for the assault. An interest in their message, and an anxiety to become better acquainted with revealed truth, very often are the results of these desultory operations, and before any prejudicial influence can be exercised, the agents pass on to another part of the field.

From every missionary station, arrangements are almost invariably made for these periodical campaigns. Old ground is revisited, and new ground is broken.*

A brief description of this ancient land and its peoples, is necessary. Arabia, called by the Turks Arabistan, and by the Arabs "The Island of the Arabs," forms the most westerly peninsula of Southern Asia, with an area of 1,172,000 square miles, length, 1,500 miles, and breadth, 800 miles. The division of Arabia into three provinces, viz., *Arabia Petræa* (the stony), *Arabia Felix* (the blest), and *Arabia Deserta* (the desert), dates from the time of the Greek geographers, Strabo and Ptolemy.

The chief ports are Jeddah and Hodeida, on the Red Sea. Islam is the religion of the country, which, with its holy cities of Mecca and Medina, is the very centre of Mohammedanism. The followers of Mohammed, who was born at Mecca in 571, conquered the whole territory, and Mohammedanism had displaced Judaism and Sabaism, the previous prevailing forms of worship, by the end of the sixth century. The Koran was written in Arabic (622-632). Arabia was conquered by the Turks (1518-39).

Yemen is the southern and most fertile part of Arabia Felix, bordering on the Red Sea from Jizan to the Straits of Bab-el-Mandeb, with an area of 77,000 square miles, and a population of about three-quarters of a million. According to E. Stanley Poole, in Smith's *Dictionary of the Bible*, Yemen embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying "the right hand" (and therefore "south" cf. St.

* *Biography of the Rev. H. A. Stern, D.D.*, p. 95.

Matthew xii. 42), is supposed to have given rise to the appellation *εὐδαίμων* (Felix), which the Greeks applied to a much more extensive region. Sana, or Sanaa, is the capital, about 88 miles north-east of Hodeida. The present population is from 40,000 to 50,000, of whom 20,000 are said to be Jews. The first mention of these in the Society's literature occurs in the *Journal of Dr. Wolff*, for 1825, who was then visiting Persia. He says :

The acquaintance of the Jews of Yemen must be of the highest importance to all the friends of Israel. They are the descendants of those Jews who were taken from Jerusalem by Nebuchadnezzar, and then settled themselves in Yemen. . . . No Jews whom I ever saw have such Abrahamic countenances, and manner of expressing themselves, as those few Jews of Yemen whom I saw at Bussorah and Bushire.

According to Dr. Stern, the time when the Jews first settled there is involved in uncertainty: their own tradition asserts, that, during the invasion of Palestine by Nebuchadnezzar they fled to Egypt, and subsequently wandered farther southward, till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of the climate, and the picturesqueness of the scenery, rapidly augmented the little colony by attracting fresh immigrants, who, on those distant plains and woody slopes, found that peace and quiet, which their own fated and distracted country no longer afforded. Inured to hardships, and nurtured in war, these foreign colonists, by a dexterous application of their prowess and valour, soon gained an ascendancy over the wild tribes by whom they were surrounded; and the exiles from Judæa in a very short time reigned, where at first they had only been tolerated. For nearly six hundred years the power and religion of the Hebrews predominated throughout Arabia: trade, under their sway, increased; agriculture flourished, and the flocks and herds multiplied on every tract of pasture-land.*

Christianity was introduced into Southern Arabia toward the close of the second century, and about a century later it

* Dr. Stern in *Journal of a Missionary Journey into Arabia Felix*, *Jewish Intelligence*, 1857, p. 146.

had made great progress. It flourished chiefly in the Yemen, where many churches were built, and also rapidly advanced to other portions of Arabia through the kingdom of Hîreh and the contiguous countries, Ghassân, and other parts. The persecutions of the Christians, and more particularly of those of Nejrân by the Tubba' Zu-n-Nuwâs, brought about the fall of the Himyarite dynasty by the invasion of the Christian ruler of Abyssinia. Judaism was propagated in Arabia probably during Biblical times, and became very prevalent in the Yemen, and in the Hijâz, especially at Kheybar and Medîna, where there are said to be still tribes of Jewish extraction. In the period immediately preceding the birth of Mohammed, another class had sprung up, who, disbelieving the idolatry of the greater number of their countrymen, and with leanings toward Judaism, looked to a revival of what they called 'the religion of Abraham.' The promulgation of the Mohammedan religion overthrew Paganism, and also almost wholly superseded the religions of the Bible in Arabia.*

The Jews of Arabia were the earliest victims. Dean Milman thus relates the wars against them :

The Jews were among the first of whom Mohammed endeavoured to make proselytes—the first opponents—and the first victims of the sanguinary teaching of the new Apostle. For centuries, a Jewish kingdom, unconnected either with the Jews of Palestine or Babylonia, had existed in that district of Arabia called, in comparison to the stony soil of one part and the sandy waste of the other, Arabia the Happy. . . . Though they had lost their royal state, the Jews were still numerous and powerful in the Arabian peninsula ; they formed separate tribes, and maintained the fierce independence of their Ishmaelitish brethren. Mohammed manifestly designed to unite all those tribes under his banner. While his creed declared implacable war against the worshippers of fire, it respected the doctrine of the Jews. . . . But the Jews stood aloof in sullen unbelief ; they disclaimed a Messiah, sprung from the loins of Hagar, the bondwoman. Nothing remained but to employ the stern proselytism of the sword ; the tone of Mohammed changed at once.†

Tribe after tribe was defeated ; their castle-fastnesses could not sustain the

* Smith's *Dictionary of the Bible*, sub verb. " Arabia."

† *History of the Jews*, Bk. xxii., p. 85 *et seq.*

assaults of the impetuous warriors who now went forth under the banner of Islam. *

The rapid spread of Mohammedanism under Mohammed himself, and his successors, Abu-beker, Omar, Othman, Ali, and succeeding Caliphs, was wonderful indeed. The conquest of Syria occupied but five years ; of Persia, twenty ; of Egypt, three, and of all North Africa, fifty. The ultimate dominion of Mohammedanism was extensive and widespread ; as Dean Milman eloquently says, its work had been

to reduce the followers of Zoroaster to a few scattered communities, to invade India, and tread under foot the ancient Brahminism, as well as the more widespread Buddhism, even beyond the Ganges ; to wrest her most ancient provinces from Christianity ; to subjugate by degrees the whole of the Eastern dominions, and Roman Africa from Egypt to the Straits of Gibraltar ; to assail Europe at its western extremity ; to possess the greater part of Spain, and even to advance to the banks of the Loire ; more than once to make the elder Rome tremble for her security, and finally to establish itself in triumph within the new Rome of Constantine.†

In 1836 Wolff paid a visit to the Jews of Yemen. He was told by More Joseph Alkaree, the chief rabbi of Sanaa, that they received all their books from the Jews of India ; and also that the Jews of Yemen did not return to Jerusalem after the captivity of Babylon : and when Ezra wrote a letter to the princes of the captivity residing at Tanaan, one day's journey from Uzal, *i.e.*, Sanaa, inviting them to return to Jerusalem, they replied,

Daniel predicts the murder of Messiah, and another destruction of Jerusalem and the Temple, and therefore we will not go up until He shall have scattered the power of the holy people, until the 2,900 days are over.

Wolff expounded to the Jews of Sanaa the fifty-third chapter of Isaiah ; and shewed them that the sufferings of Jesus Christ are described therein. He baptized the Jews Menahem, More David, and Yehya-Zaleh, together with their whole families, in the Jewish quarter, which was called Kahal Alyehood ; and he left them New Testaments. Polygamy exists among the Jews of Yemen. Wolff asked them how many wives

* *History of Latin Christianity*, Bk. iv., ch. i., p. 184.

† *Id.* Bk. iv. ch. i., 163.

they married in general? They replied, "Only two ; and even then there is a devil among them." This they said with the greatest simplicity. They had eighteen synagogues, and the name of the greatest was Keneese Beit Alusta. They desired Wolff to dine with them, but his health did not allow him to accept their hospitality. The name of another Jew whom he baptized was Joseph Nagash.*

We shall return to this interesting country in Chapter XXXI.

* *Travels and Adventures of Dr. Wolff*, vol. ii. pp. 301-3.

CHAPTER XX.

THE BARBARY STATES.

Ancient Kingdom of Barbary—Tripoli—Tunis—Algeria and Morocco—Pioneer work in Tripoli and Tunis by Nicolayson and Farman—Visit to Algiers—Ewald also goes there—Tunis Mission established by Ewald—Successful beginning—"In labours more abundant"—Missionary journeys—Great desire for the Bible—Visible effects of the work—Other agents—Mission suspended.

THE attention of the Committee had been drawn in the year 1828 to the very large number of Jews living in the Barbary States. Before describing the efforts consequently made on their behalf, it may be necessary to say that the ancient country of Barbary was co-extensive with that district of Africa bordering on the Mediterranean Sea, reaching from Egypt to the pillars of Hercules in the Atlantic Ocean, and lying between 25° E. and 10° W. It comprised the countries of Barca, Tripoli, Tunisia, Algeria and Morocco, and was 2,000 miles from east to west. The original inhabitants, or Berbers, from which the name of the country was derived, came from Arabia and other parts of Asia. Its position, indeed, gave great facilities to European as well as to Asiatic and African colonization, and consequently the population became of a very mixed character: Phœnicians, Arabs, Moors (from Mauritania about A.D. 1400), Turks, Jews, Italians, Spanish, Egyptians, Persians, etc.

The whole district was under the sway of Carthage for some hundreds of years, eventually falling to the Roman power. The Vandals, under Genseric, conquered it A.D. 439, and, after a short Roman re-conquest, it was finally seized in 697 by the Arabs, who call it Moghreb, *i.e.*, "the West," and the inhabitants Moghrebin. The Jews form a very considerable part of the population of these countries, numbering over 250,000, and are very widely known as Moghrebi, or Mugarbi, *i.e.*, "western" Jews.

Tripoli is the least fertile province of ancient Barbary, and including Barca, extends along the coast from Egypt to Tunisia, being bounded on the south by the Deserts of Libya and Sahara. It is under Turkish sovereignty, which is merely nominal in that part of the province bordering on the barren land. The total population is only about 1,200,000; with an average of hardly three persons to the square mile. There are about 10,000 Jews throughout the country.

Tunisia, the *Jezirat-el-Moghreb*, "Isle of the West" of the Arabs, and *Africa Propria* of the Romans, is the smallest of the old Barbary States, having an area of about 45,000 square miles, and lying between Tripoli on the east, and Algeria on the west. It is simply covered with remains of the old Roman occupation. The population amounts to two millions, mostly Arabs, and Berbers, or, as they are called in the regency, Kabyles, with 60,000 Jews, and 45,000 Europeans—French, Italians, Spanish and Maltese. Tunisia came under the sovereignty of Turkey in 1575, and was governed by an hereditary Bey. Since 1881 it has been a French Protectorate.

Algeria, the middle State of Barbary, comprising the provinces of Algiers, Oran, and Constantine, covers an area of 184,474 square miles. The country, originally inhabited by Berbers, came under the power of the Romans, Vandals and Arabs successively, like the other Barbary States. In the sixteenth century it was invaded from Spain, but the country belonged to the Turks from its conquest in 1516, by the corsair Barbarossa, until 1830, when it became a French colony. The Kabyles and Arabs withstood the French until 1847, when these warlike tribes were overcome. The total population of Algeria amounts to about four millions, of whom the Berbers (Kabyles) and Arabs form the greatest proportion; there are about 200,000 French, a considerable number of Italians, Spanish, Maltese, and 57,000 Jews.

The country of Morocco, answering to the ancient Mauritania, is from 200,000 to 220,000 square miles in extent, and stretches from the Mediterranean Sea and the Atlantic Ocean, on the north and west, to the Sahara desert on the

south, and Algeria on the east. The land bordering on the coast, called the Tell country, is the most fertile, although the Atlantic shore is flat and sandy. The population is about six millions. The Moors are the dominant race. They are descendants of those expelled from Spain in the fifteenth century, after the conquest of Granada by Ferdinand and Isabella, and inhabit the coast towns principally. There are also Arabs, Berbers (found in the south, or hill country, beyond the Atlas Mountains), Europeans, Negroes, and 150,000 Jews.

As Messrs. Nicolayson and Farman were at Malta, whither they had retreated when obliged to leave Palestine, they were deputed to visit the northern coast of Africa on a mission of enquiry. They set sail from Malta on November 10th, 1829, and arrived at Tripoli, the capital of the regency of the same name, on the 16th, bringing with them a large supply of Holy Scriptures and tracts. The Jews then numbered 6,000 in the province, and from 3,000 to 5,000 in the town of Tripoli, principally natives, speaking Arabic, with a good sprinkling of European Jewish settlers. They were much oppressed by the Turkish officials, and relegated to a separate quarter of the city of Tripoli. Nicolayson and his fellow-labourer visited their synagogues. The former having observed to an old rabbi that he would probably live and die in Tripoli, received for answer, "No, no! in Jerusalem, please God; in Jerusalem, in Terra Santa."

The missionaries visited the island of Gerba, then went on to Sfax, and Susa, and arrived at Tunis, the capital, on December 26th. There they found 30,000 Jews, comprised of three classes—native Arabic, Italian or Livornese from Leghorn, and Spanish, descendants of those expelled from Spain in 1492. After a stay of nearly three weeks, till January 15th, 1830, the deputation came to the conclusion that it was desirable to establish a mission station at Tunis, and that although Jewish fanaticism was extreme and obstacles great, there was reason to believe that missionary prospects were promising.

Nicolayson landed at Algiers on April 1st, 1831, with Hebrew, Arabic, French, Italian and Spanish Scriptures.

The Jews were numerous, numbering 4,000 families, and greatly elated at their sudden and complete emancipation by the French in the previous year. The Jews spoke every language current in the Mediterranean, but chiefly Arabic. From his enquiries, and the intercourse he was able to have with the Jews of Algiers, where he remained till May 21st, Nicolayson came to the conclusion that the time had come for a missionary effort amongst the Jews of both town and regency.

Accordingly, the Rev. F. C. Ewald was sent to Algiers, where he arrived on September 17th, 1832. His reception was not encouraging. The moment he landed he was told by the Custom House authorities, when they saw the Bibles which he had brought with him for distribution, "You have chosen the worst part of the world for your good intentions ; there is nothing to be done in that way here." His answer was, "This book, the Bible, has already done great things, and I trust the Lord will bless it also in this country."

Discouragement crossed Ewald at every turn. He said :

All those whom I met with, and to whom I stated the object of my mission, told me that there was nothing to be done here, because the people are too bad—that the Jews are the worst set of people that exist in the world—and that most of the Europeans who have come over are the outcasts of human society. I believe this to be true, but I think, because this is true, I am in my proper place : the Gospel of Christ is able to convert men, to convert even publicans to righteousness.

Ewald commenced to work amongst the Jews, speaking to them and selling his Hebrew Bibles. On one day he sold as many as nineteen copies for twenty-six francs, a large sum from poor Jews ; but they would not take the New Testament. He also hired a house, intending to have services there for Jews, when the French Governor-General sent him a letter forbidding him to preach. This was a great blow, virtually suspending missionary operations, and Ewald left Algiers for Malta. The French authorities subsequently forbade the Rev. P. J. Oster to settle in Algeria as the Society's missionary. The Committee had to submit to this decision and await a more convenient season.

The Society's mission at Tunis was established in 1834 by

Ewald. His first experience on landing before his entry into the city on June 30th, threw great light upon the way in which Jews were oppressed at that period. He said :

This afternoon, there came down to the Goletta from Tunis more than 300 Jews—males, females, and children, to accompany some of their relations, who are leaving this country to go to Jerusalem. I was informed that there were five who were leaving for the Holy City. At the Goletta they took leave ; the one party proceeded to Alexandria, and the other returned to Tunis. Here I saw a specimen of the cruel treatment the poor Jews meet with in this country. Some of those who accompanied their brethren to the Goletta sat down upon a bank, from which they could look to the ships where they embarked for Jerusalem ; but soon there came a Moor with a stick in his hand, and drove them away. An old Jew, with a white beard, spoke some words to the man which I could not hear, as I was standing too far off : on this the Moor got into a passion, and smote the poor Jew repeatedly in his face. I cannot express what I felt when seeing this—"O ! that the salvation of Israel would come out of Zion ; O ! that the Lord would bring back the captivity of His people ; then," and only then, "will Jacob rejoice, and Israel be glad !" Now poor Israel is oppressed everywhere more or less.*

Ewald's early journals are of extreme interest, and shewed, as he said, that "the Lord has opened a door for His Word in this dark and benighted country." Want of space forbids extracts, but the following summary of three months' labour speaks for itself :

I forward you my journal from June 22nd to September 30th, by which you will perceive that it seems the Lord will open a door of usefulness in this country. You will observe that our gracious Lord and God has afforded me an opportunity of preaching the Gospel of salvation to numbers of Jews, Mohammedans, and to some Christians. You will, I am sure, rejoice with me to learn that the Holy Scriptures have found their way into the houses of Jews, Mohammedans, and Roman Catholics.

The number of copies sold within the three months amounted to 392 ; 180 whole Bibles, in Hebrew, Arabic, Italian, Spanish, and French ; 33 New Testaments, in Hebrew, Arabic, Italian, and Greek ; 179 Psalms, in Hebrew, Arabic, and Greek. During the same time Ewald sold about 300 tracts, mostly Italian and Arabic, and gave away about 50 copies of the Holy Scriptures. The establishment of mission schools also engaged his attention. He soon afterward commenced a service on Sunday, and had much intercourse with Jews,

* *Monthly Intelligence*, 1834, p. 27.

including several rabbis, one of whom was excommunicated for visiting him. He used to go to the Jewish quarter with his pockets full of tracts, and his journals abound in most interesting incidents.

In July 1834 Ewald went to Malta for a short time, as he was suffering much from ophthalmia ; and on his way back to Tunis he visited Monastir and Susa, and at both places was able to proclaim the Gospel to numbers of Jews. He arrived at Tunis in September, and at once resumed his missionary work. He said :

I have, from morning till night, every possible opportunity for preaching the unsearchable riches of Christ Jesus our Lord to Jews and Mohammedans, sometimes in my own dwelling-place—at other times in their habitations, or shops, synagogues, or in the market-place. The effect is known only to Him who has promised that His word shall not return void, but shall accomplish that which He pleases. The desire to read and to possess the Word of God is daily increasing among the remnant of Israel in this country. Even the very poor save a few shillings in order to buy the pearl of great price. Others who are even too poor to follow their example, made an agreement to pay a few pence every week. Doors have been opened for the circulation of the Scriptures along the coast and in some places in the interior. *

In 1835 Ewald visited places along the northern coast of Africa—Soliman, Nabal, Hammamet, Susa, Monastir, Medea, El-Djem, Sfax, Gabes, Menzel, Shara, the Island of Gerba, and Tripoli, and he preached the Gospel to multitudes of Jews. Thousands of copies of the Bible were placed in their hands, and tens of thousands of tracts circulated. Most interesting records of this journey remain, to one of which we cannot refrain from referring. Ewald was preaching on the wild shores of Gabes, where the Jews had never so much as heard of Christ, when the general cry was, "Give me a Bible, give me a Bible ; here is the money for it !" so great was the demand that he had none left for other places, at which he said, the poor Jews cried out for the Word of God, like children perishing with hunger.

In 1836 Ewald came to England to receive ordination, leaving Mr. J. Richardson, an African traveller, in charge of Tunis ; but he was back again in the spring of 1837,

* *Monthly Intelligence*, 1835, p. 72.

and was welcomed by Jews and Mohammedans alike. He then wrote :

For years I have laboured in this dark place, have sown the seed often in tears, anxiously waiting for the heavenly dew to fructify it ; here and there I saw also the seed spring up ; I beheld blossoms, but the ripe fruit in the ear I was till now not privileged to see ; a new period of our mission seems, however, now to dawn upon us. We perceive that the work, begun in the name of the Lord, and in dependence upon His promises, has not been in vain. There are many, and particularly among the young Jews, who are convinced of the truth of Christianity, yet have not faith enough to confess it publicly.*

There could, however, be no doubt that a great work had been accomplished. On December 31st, 1838, Ewald wrote :

I have now been since 1832 on the coast of Africa. It has been my privilege to proclaim the Gospel of salvation to many thousands of the sons of Abraham during that period. To thousands I have been permitted to present the oracles of God, and tens of thousands of tracts have been put into circulation among the great mass of the Jewish population of this country. The effect produced by these various means of grace may be thus described :—The greater part of the Jews know now that Christianity is not a system of idolatry, but a revelation of God built upon the Scriptures ; that the precepts of the Gospel are very good and beneficial to mankind. They acknowledge, for the most part, that the only difference which exists between the Christians and the Jews is, that the former maintain the Messiah is come, and Jesus Christ is the Messiah, whilst the latter deny both, which may, however, fairly be decided by the Word of God. They perceive that true Christians are not the enemies of the Jews, but, on the contrary, their well-wishers, who provide them with the Scriptures, and pray for their real welfare. The greater part of them are now acquainted with the written Word of God, and we are able to appeal with more effect to the testimony of Scripture without being constantly told, “These passages do not occur in our Bibles, but are a fabrication of yours, in order to make us believe that Jesus is the Messiah.” Some have also a favourable opinion of Christianity ; a few are convinced of the truth of the same ; but as long as those obstacles mentioned in former letters remain, there is, humanly speaking, no possibility that any one will make a public confession of Christ Jesus. Some of the greatest admirers of the Talmud have been led seriously to consider, whether that book proceeded from God or from the imagination of man, and some others have boldly declared that the Talmud is contrary to the Word of God. These are some of the visible effects produced by the establishing of a mission on this coast ; and as yet nothing more. We can, therefore, look on our past labours only as preparatory.†

The field which the Barbary States offered was extensive, and the arduous work called for an increase of workers. Mr.

* *Jewish Intelligence*, 1837, p. 251.

† *Id.*, 1839, p. 84.

N. Davis, therefore, and subsequently Mr. H. London, a convert of many years' standing, were sent out to assist Ewald. Unfortunately, London was soon called away to his rest.

A learned Leghorn Jew named Kastenbaum, converted through Ewald's instrumentality, was baptized at Tunis; an event which caused no small stir amongst the Jews, who offered him, in vain, large sums of money to return to Judaism.

The very distressed state of the country at this time added to the difficulties and hindrances in the work. Speaking of them, Ewald said:

The line of separation between Jews and Christians is so broad and so plainly marked, that the enquirer after truth often finds it almost, if not altogether, impossible to obtain the most scanty subsistence, if he does not continue as heretofore to live as a Jew. If he shows any disposition to embrace Christianity, he is cut off and cast out to beggary and want.

Nineteen enquiring Israelites were all of them more or less exposed to suffering and distress on account of their conviction of the truth of Christianity.

It was most unfortunate that at this juncture, owing to repeated attacks of ophthalmia, Ewald was obliged to return home in 1841. During his residence of seven years in North Africa, a vast number of copies of the Holy Scriptures had been put into circulation amongst the Jews; and this was in itself a great missionary achievement.

CHAPTER XXI.

WOLFF'S VISITS TO JEWS IN CENTRAL ASIA.

Jewish Communities—Turkestan—Dr. Wolff at Sarakhs, Merv and Khiva—Jews of Balkh and Afghanistan—Wolff at Bokhara in 1832—Again in 1846—His strange welcome—Jews and the Ameer—His opinion of Wolff.

COMMUNITIES of Jews are to be found in the various countries of Central Asia, including Turkestan and Afghanistan, and their number may be approximately set down as 35,000. Moreover, some of the smaller races in Central Asia have been thought by some travellers to be remnants of the Ten Tribes, resembling somewhat, as they do, the Jews in physiognomy, religious customs, and certain traits of character. All this is uncertain, and, at the best, merely tradition or conjecture.

That intrepid missionary and traveller, Dr. Joseph Wolff, so often quoted in these pages, who, in the words of General Sir Charles Napier,* had "worked harder for religion, and gone through more dangers for it, with a brave heart, than any man living," said :

There cannot be the slightest doubt that the Jews in Khorassan, Bokhara, Samarcand, and Balkh, and also in Shahr-sabz ; as well as the descendants of Tchingis Khan, and the Nogay Tartars, and those called of the tribe of Naphtali, are all remnants of the Ten Tribes. This is not an hypothesis, but a relation of their own assertions. †

Wolff's travels in these distant, and formerly inaccessible, regions were undertaken after he had ceased to be a missionary of the Society ; indeed, as we have seen in Chapter XIV., it was his determination to make this journey, instead of coming home, which led him to sever his connexion with the Society.‡ He expressed himself grateful for the kindness and benefits he had received, and anxious, in his individual

* *Travels and Adventures of Dr. Wolff*, vol. ii., Preface, p. x.

† *Ibid.* p. 62.

‡ See page 155.

capacity, to render any service to the cause that might be in his power. His object now was to proclaim the Gospel to the Jews in Bokhara and all over Afghanistan and India; as also to look for traces of the Ten Tribes of Israel, and to acquaint himself with the history of the Jews in those regions. On his way he passed through Sarakhs, a frontier town of Persia and Turkestan, where he found 200 Jews, called *Moosaaee*, i.e., "followers of Moses." They dressed like Turcomans and lived in tents. He stayed with them several weeks preaching the Gospel.

At Merv, once the seat of the Seljuk Tatar dynasty, formerly belonging to Turkestan but now in Russian territory, with a population of 10,000, Wolff stayed in the tent of a Jew, and made acquaintance with one Abd-Arrahman, who had the title of "King of Righteousness."* Wolff found many Jews who had turned Moslems, and preached to all alike. He then proceeded to Khiva, the capital of the province of that name, with a population of 12,000. The Jews of Merv and Bokhara told him that the inhabitants of Khiva were chiefly descendants of Hittites, Hivites, and Jebusites, whose ancestors were expelled from Canaan by Joshua. The Jews called them Philistines.† Wolff next went to Balkh, one of the oldest cities in the world, and formerly of immense size. Its ruins extended to a circuit of twenty miles. Wolff thought it must have been a mighty and most extensive town,

like Rome itself; for one goes, often for a whole day, through a desert filled with ruinous houses, and then one comes again to one of the gates of Balkh; by which one sees what were the dimensions of the city.‡

It is famous as the supposed birthplace of Zoroaster, and the capital of the Greek kingdom of Bactria, founded by the successors of Alexander the Great. It is still called the "Mother of Cities," but its present population is only about 6,000. Wolff found the Jewish quarter the best in the town, like a city of its own, and the Jews, who numbered 500, kindhearted and hospitable to strangers. They looked upon

* *Travels and Adventures*, vol i. 528.

† *Id.*, vol. ii. pp. 121, 152.

‡ *Ibid.* p. 32.

him as a "Hadjee," because he had been to Jerusalem. "They permitted me," said Wolff, "to read the Law of Moses in their synagogue, and to preach Christ to them."

At Dooab the people naturally took offence at his being called "Hadjee," a distinction for Mohammedans only. They even threatened, "We will sew you up in a dead donkey, burn you alive, and make sausages of you" unless he repeated their creed.

Wolff, as also Sir Alexander Barnes, Sir W. Jones, Carey, and Marshman, believed the Afghans to be of Jewish descent, an opinion held by many in the present day. Wolff speaks of the *Baruch-Zeeye*, that is, "the sons of Baruch," as betraying their Jewish descent by this name, and says that the Afghans are of the tribe of Benjamin, and not of the Ten Tribes, who, according to the Arab tradition, migrated to Afghanistan, when they were driven out of Kheybar, in Arabia, by Mohammed. Wolff stayed at Cabul for some weeks in April and May 1832, and discussed the merits of Christianity with the Jews there. They quoted to him the saying of Maimonides, that our Lord was the cause why Israel perished by the sword ; to which Wolff made reply :

Yes, yes ; my nation was scattered, on account of having crucified the Lord of Glory ; for they had shed the blood of the Just One. Maimonides was right that Jesus Christ (God blessed for ever !) was the cause that Israel perished by the sword.

Twice was Wolff in Bokhara—in 1832, and again in 1846. On his first visit he was dressed like a Turcoman. Having stated his object to the Prime Minister, the latter obtained for him an audience with the Ameer, when he was denounced by Jews as a Russian spy. By his wonderful adroitness Wolff overcame all opposition, and received the royal permission to go wherever he liked among the Jews, but he was forbidden to talk about religion with the Mussulmans. He now took up his abode with a Jew, and was visited by some of his nation. They asserted that their forefathers had been carried away by the kings of Assyria, and brought to Halah (*i.e.* Balkh), Habor (*i.e.* Samarcand), Hara (*i.e.* Bokhara), and the river Gozan (*i.e.* the Oxus). They numbered from

10,000 to 15,000, and were distinguished from the other inhabitants by their dress, physiognomy, trades and pursuits. They were like an island in the midst of the surrounding ocean of a large mixed population of 180,000, composed of Tatshiks, Nogays (supposed by the Jews to be descendants of Cain), and Tartars (whom the Jews believed to be also of Jewish descent), Afghans, Marwee, and Osbecks. The city was surrounded by a wall, fifteen miles in circumference with eleven gates, and contained 360 mosques, 100 Mohammedan Colleges, all of the Sunni sect, many caravanserais, baths, bazaars, and an old palace called "The Ark," built 1,000 years ago. The Jews wore a small cap, and a girdle round the waist; they were dyers, silk traders, charm-writers, and medicine men.

Wolff was informed that there was a colony of Polish Jews in Eastern Turkestan. Jews from Samarcand and Khokand came to see him. He heard that 300 Jews had turned Moslems.* He spent three months in Bokhara conversing with Jews, especially of the learned class, and had the satisfaction of baptizing as many as twenty. These men had all remained faithful when he visited Bokhara again.

This second visit, to anticipate a few years, was made with the purpose of ascertaining the fate of Stoddart and Conolly, two Englishmen who, as it transpired, had been murdered. Wolff's arrival in the city was witnessed by 20,000 people, who shouted, "Welcome!" and his costume, consisting of gown, doctor's hood, and a shovel hat, excited no small amount of astonishment. Not only was Wolff dressed in full canonicals, but he also held the Bible open in his hand. "I felt," he said, "my power was in the Book, and that its might would sustain me." The collection of such a vast crowd was also a protection, since if he were doomed to death, it would be widely known.

Wolff, describing the event, says :

It was a most astonishing sight; people from the roofs of the houses, the Nogay Tartars of Russia, the Cossacks and Girghese from the deserts, the Tartar from

* *Researches and Missionary Labours*, p. 198.

Yarkand or Chinese Tartary, the merchant of Cashmeer, the Grandees of the King on horseback, the Afghans, the numerous water-carriers, stopped still and looked at me ; Jews with their little caps, the distinguishing badge of the Jews of Bokhara, the inhabitants of Khokand, politely smiling at me ; and the mullahs from Chekarpoor and Sindé looking at me and saying, " Inglese Saib " ; veiled women screaming to each other, " Englees Eljee " (English Ambassador) ; others coming by them and saying, " He is not an Eljee, but the Grand Derveesh." *

The Jews of Bokhara had a very old synagogue, and during Wolff's stay the Ameer gave them permission to repair it.

The Jews also possessed an ancient MS. of the Book of Daniel. The Ameer shewed a predilection for the Jewish religion, and frequently attended the celebrations of the Feast of Tabernacles.†

The Ameer asked if Wolff could raise the dead, and if he knew when the day of resurrection would take place. The Ameer declared that Wolff was the most singular being he had ever seen. He was not like an Englishman, or a Jew, or a Russian!‡ And he was probably right. His very singularity saved him from the fate of Stoddart and Conolly.

* *Narrative of a Mission to Bokhara*, vol. i. p. 313.

† *Id.* vol. ii. p. 2.

‡ *Ibid.* p. 27.

Fifth Period,

1841—1849.

UNDER EPISCOPAL PATRONAGE.

God hath set some in the church, first apostles.

I COR. XII. 28.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

ACTS XX. 28.

FIFTH PERIOD, 1841-1849.

UNDER EPISCOPAL PATRONAGE.

CHAPTER XXII.

EPISCOPAL PATRONAGE AND THE JERUSALEM BISHOPRIC.

Necessity for Episcopal Patronage—Patron and Vice-Patrons—History of the Jerusalem Bishopric movement—Frederick William IV.—Chevalier Bunsen—The Society leads the way—Trustees—Selection of a Bishop—Michael S. Alexander—His previous career as rabbi—Baptism and Ordination—Consecration—His farewell sermon and departure—Deputation to King of Prussia—W. E. Gladstone—Death of the Patron and the President—Archbishop of Canterbury, the new Patron—Lord Ashley President—Annual Sermons—By the Patron, Bishop Blomfield and Bishop Wilberforce—Other preachers—Annual meetings and speakers—Vice-Patrons—Vice-Presidents—Committee—Trustees—Secretariat—Establishment of other Jewish Missionary Societies.

THE year 1841, Mr. Stock tells us, was an epoch in the history of the State, the Church and the Church Missionary Society, and he gives facts to support this statement.* This year, which commences our present Period, was a most important one also in the history of our Society, from the fact that its constitution was to a considerable extent modified by a vast accession of Episcopal patronage. Hitherto, for some reason, the Bishops were not among the patrons of the Society. That this was detrimental to its best interests we can well believe. We, even in this day, appreciate the extreme difficulty which the Society has in making its way in a diocese the Bishop of which is not in official connexion with it, and the great need of securing his patronage. In days gone by, when no territorial bishops were amongst the ranks of Vice-Patrons, the difficulty must have been vastly greater. We know that some of our friends do not

* *History of the C.M.S.*, vol. i. pp. 367 ff.

see the Society's need of Episcopal patronage, especially when the particular bishop happens to be an advanced Churchman, but rather deprecate it. That this is a short-sighted policy we are convinced. It ought, for the sake of extending the Society's *clientèle*, to be the policy to obtain as Vice-Patron every Bishop who is willing to become such. The Society thought so in 1841, and resolved to secure "the other Bishops" *i.e.*, all the Bishops, in addition to the then Patron, the Bishop of Ripon, who was the sole Episcopal supporter. This is evident from the fact, that on August 21st of that year, a special General Meeting of the Society was held in Exeter Hall, Sir Thomas Baring presiding, to adopt measures with a view "to securing to the Society the sanction and patronage of the Archbishops and Bishops of the United Church of England and Ireland," when the following resolutions were unanimously adopted :

Moved by the Right Hon. Lord Ashley, M.P.; seconded by Rev. W. Marsh, D.D., incumbent of St. Mary's, Leamington :—

"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any Colonial Bishop, or any Bishop of the United Church of England and Ireland, in foreign parts, and the Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereon shall be final.

Moved by the Right Hon. Sir G. H. Rose, M.P.; seconded by Rev. E. Bickersteth, rector of Watton :—

"That the Rule which is now Rule XII. of the Society shall stand as follows :—

"The office of sole Patron shall be reserved for his Grace the Primate of All England, if he shall accept it ; but if his Grace shall not accept the same, the Committee shall nominate a Patron or Patrons, as well as the Vice-Patrons."

Moved by J. Trotter, Esq.; seconded by the Rev. A. McCaul, D.D. :—

"That the most cordial thanks of this Meeting be offered to the Lord Bishop of Ripon, for the zeal and kindness with which he has hitherto filled the office of Patron, and for the readiness with which his Lordship has consented now to accept the office of Vice-Patron."

Moved by the Hon. William Cowper, M.P.; seconded by the Hon. and Rev. Henry Montagu Villiers, rector of St. George's, Bloomsbury :—

"That the Archbishop of York, the Bishop of London, and the other Bishops, be applied to, to accept the office of Vice-Patrons of the Society."

The Archbishop (Dr. Howley) replied on the 23rd of the same month, accepting the office of Patron; and we may say, in anticipation, that since then, all subsequent Archbishops have filled the office, namely, Dr. Sumner (1848), Dr. Longley (1862), Dr. Tait (1869), Dr. Benson (1883), Dr. Temple (1897), and Dr. Davidson (1903). Most of the Bishops also agreed to become Vice-Patrons; and at the Annual Meeting (1842) the following were formally elected: the Archbishop of York (Harcourt), the Bishops of London (Blomfield), Durham (Maltby), Winchester (Charles R. Sumner), Bath and Wells (Law), Lincoln (Kaye), Worcester (Pepys), Llandaff (Copleston), Chester (John Bird Sumner), Oxford (Bagot), Gloucester and Bristol (Monk), Ely (Allen), Exeter (Phillpotts), Ripon (Longley), Salisbury (Denison), Hereford (Musgrave), Peterborough (Davys), Lichfield (Bowstead), St. Davids (Thirlwall), Sodor and Man (Short), and Jerusalem (Alexander). At the same time his Excellency Chevalier Bunsen, the Earl of Chichester, and Lord Claud Hamilton, M.P., also were appointed Vice-Patrons. "I cannot but see in that patronage a blessing, not merely to our Society, but a rich blessing to our Bishops themselves, and a rich blessing to our whole Church," said Edward Bickersteth, in moving a resolution of thanks for the same.

Shortly afterward, the Archbishop of Armagh (Lord John George Beresford) became Patron of the Irish Auxiliary, and the Archbishop of Dublin (Whately), and the Bishops of Meath (Stopford), Clogher (J. G. Beresford), Killaloe (Tonson), Cork (Kyle), Derry (Ponsonby), and Kilmore (Leslie), became Vice-Patrons.

This "so long desired event," as the obtaining of Episcopal patronage was called in the Annual Report for 1842, resulted from another of equal importance and consequences, namely, the creation of the Anglican Bishopric in Jerusalem. This act, which caused great commotion in the religious world, came about in the following way.

In 1841 King Frederic William IV., of Prussia, desired to ameliorate the condition of Protestants in the Holy Land, and to secure for them equal privileges with the Greek, Latin, and other Churches, and, taking advantage of the re-establishment

of the Turkish Suzerainty by the aid of Christian Europe, proposed to Her Majesty's Government, through Chevalier Bunsen, a united effort to place a Bishop as the Protestant representative in the Holy City. This offer was cordially accepted. Owing chiefly to the exertions of Lord Ashley, (afterward Earl of Shaftesbury), Lord Palmerston, then Foreign Secretary, who advanced the plan, the Archbishop of Canterbury (Dr. Howley), and the Bishop of London (Dr. Blomfield), who, we are told, exhibited throughout the full fervour of Evangelical light, spiritual courage and Christian patriotism, Parliament passed a Bill to found and endow a Bishopric, which received the Royal assent on October 5th.

The King of Prussia, learning that the Society was building a church at Jerusalem desired to associate his scheme with the same, and offered half the endowment—£15,000—of the Bishopric. As a matter of fact, the capital sum was never paid, but the yearly interest was regularly forthcoming until 1886, when the Germans withdrew from the arrangement.

The Society in 1841 voted £3,000 toward the English portion of the endowment, and opened a fund for receipt of donations, Lord Ashley, Sir George Rose, Sir Thomas Baring, Sir Robert H. Inglis, Sir Thomas Dyke Acland, and Mr. John Labouchere being appointed trustees of it; whilst the Archbishops of Canterbury and York, and the Bishop of London were selected by the King of Prussia as trustees, and also charged with the "direction" of the whole of the Jerusalem Bishopric Endowment Fund.

The Anglican Bishop was to be nominated alternately by the Crowns of England and Prussia, and, as a matter of fact, the former appointed twice, Bishops Alexander and Barclay, both missionaries of the Society, and the latter once, Bishop Gobat.

The authorized "Statement of Proceedings relating to the Establishment of the Bishopric," contained this direction:

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be according to the laws, canons, and customs of the Church of England; the Bishop

having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the Orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

Having founded the See the next step was to secure the man to fill it. By desire of the King of Prussia, and with the hearty concurrence of the heads of the Church, the bishopric was offered to Dr. McCaul "the worthiest, perhaps, of the Gentiles for that high honour." He, however, very quickly declared that the Episcopate of St. James ought to be held by a descendant of Abraham. Consequently, the most conspicuous Hebrew Christian in England was selected, Michael Solomon Alexander, of whose work in London we have already spoken on page 158.

This is a fitting opportunity to give some particulars of the man himself. He was born of Jewish parents in Schönlanke, a small town in the grand duchy of Posen, in 1799, and trained in the strictest principles of rabbinical Judaism. At the age of sixteen he became a teacher of the Talmud and the German language. In 1820, when in his twenty-first year, he came to England to engage in a similar pursuit, and also to perform the duties of a *shochet*. At that time he had not the slightest acquaintance with Christianity, and did not even know of the existence of the New Testament. His knowledge of the Lord Jesus was limited to strong impressions of prejudice against that Holy Name. Disappointed of a situation in London, he settled down as a tutor at Colchester. There the sight of a handbill of the Society, notifying its local meeting, aroused his curiosity, and he obtained and read the New Testament, which W. Marsh, then vicar of St. Peter's in that town, had previously recommended him to read. Shortly afterward, he accepted the post of rabbi at Norwich, and subsequently at Plymouth, and in 1821 married Miss Levy of

that town. He there, in the providence of God, became acquainted with the Rev. B. B. Golding, curate of Stonehouse, to whom he gave lessons in Hebrew, and from the conversations which ensued from time to time, Alexander, after much inward conflict, almost came to the conviction of the truth of Christianity. The struggle was now most heart-rending. He used to steal silently down to Stonehouse Church on Sunday evenings, and, under the shadow of its walls, would stand riveted to the spot, while he listened to the songs of Christian praise, in which he dared not as yet take part. His congregation, however, soon got to hear of his leanings to Christianity, and he was suspended from his duties as rabbi. He now regularly attended Mr. Golding's ministry, and was baptized, on June 22nd, 1825, in St. Andrew's Church, Plymouth, by the vicar the Rev. John Hatchard, in the presence of 1,000 people. His wife, who had been a secret enquirer unknown to her husband, was baptized six months later in Exeter. Owing to Alexander's position his conversion aroused much interest, and proved of great encouragement to all workers in the cause. He was ordained deacon in Dublin in 1827, by Archbishop Magee, at a time when the ordination of a Hebrew Christian was of very rare occurrence indeed, and appointed to a small charge in that city. In December of that year he was ordained priest by the Bishop of Kildare. He served the Society as missionary to the Jews, in Danzig, from 1827 to 1830, and in London from 1830 to 1841, as we have already seen. In 1840 Alexander's name appeared at the head of some sixty names of leading converts from Judaism, who subscribed to a formal "protest of Christian Jews in England" against the Blood Accusation, or charge against the Jews of using Christian blood in their passover rites. This was a remarkable document, emanating as it did from so many who were by nationality Jews, and who had lived to maturity in the faith and practice of modern Judaism. He held the post of Professor of Hebrew and Rabbinical Literature in King's College, London. He was thus well prepared for the high position to which he was now advanced.

Just after the selection of Alexander, Chevalier Bunsen

gave a dinner in his honour at the "Star and Garter" at Richmond, in reference to which Lord Ashley wrote in his diary :

Gladstone stripped himself of a part of his Puseyite garments, spoke like a pious man, rejoiced in the Bishopric of Jerusalem, and proposed the health of Alexander. This is delightful ; for he is a good man, and a clever man, and an industrious man.*

Alexander was consecrated first Bishop of the new See on Sunday, November 11th, 1841, in Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London (Blomfield) Rochester (Murray) and New Zealand (Selwyn). A distinguished company was present, including his Excellency Chevalier Bunsen, as representing the King of Prussia ; Sir Stratford Canning, Her Majesty's Ambassador Extraordinary to the Porte ; Baron Schleinitz, Prussian Chargé d'Affaires ; the Prussian Consul-General Hebelers ; Lord Ashley ; the Right Hon. W. E. Gladstone ; the Right Hon. Dr. Nicholl ; Sir Robert H. Inglis ; Sir Claudius Hunter ; and the Rev. Dr. Abeken, chaplain to the King of Prussia. It was a solemn service. Dr. McCaul preached the sermon from Isaiah lii. 7. The reading by Bishop Selwyn of the passage, " Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there," etc. (Acts xx. 22-24), moved the Bishop of London to tears.†

The next morning the Holy Communion was celebrated in the Episcopal Jews' Chapel by the new Bishop, who preached his last sermon there in the evening from the same appropriate, and, as events proved, prophetically pathetic words. On the 13th a farewell meeting was held in Palestine Place, and an address presented to the Bishop, who with Mrs. Alexander, the Rev. G. Williams, his private chaplain, afterward well known as the author of the book *The Holy City*, the Rev. F. C. and Mrs. Ewald, and Dr. E. Macgowan, sailed from Portsmouth, on December 7th. H.M. Steam Frigate "Devastation" was kindly granted for the voyage

* *Life of Lord Shaftesbury*, vol. i. p. 377.

† *Memoir of E. Bickersteth*, vol. ii. p. 183.

by the Government. We must pursue the further career of the Bishop in a subsequent chapter.

A great event of the year 1842 was the visit of the King of Prussia to England, and his gracious reception of a deputation from the Society, consisting of the President, Sir Thomas Baring, Lords Bexley and Ashley, Sir R. H. Inglis, Sir W. Farquhar, the Hon. W. F. Cooper, the Hon. W. Ashley, the Hon. A. Kinnaird, Archdeacon Wilberforce (afterward Bishop of Oxford and of Winchester) and others, who thanked his Majesty for the part he had taken in the establishment of the Bishopric. The King, in reply, said that he looked upon the Society as prominently instrumental in the execution of the plan, and graciously became a Life Member by giving a donation of £125, and an annual subscription of £25, which was continued by His Majesty and his successors till the year 1895.

We may mention that Mr. Gladstone was an annual subscriber to the Society from 1837 to 1841.

The Society suffered a twofold loss in 1848 by the death of both the Patron and the President. The venerable Patron, Dr. Howley, Archbishop of Canterbury, had rendered much service to the Society, in whose work he shewed great interest, and had taken an active part in the establishment of the Bishopric. Archbishop Sumner succeeded him as Patron.

Sir Thomas Baring had occupied the position of President for thirty-three years, during which he watched over the affairs of the Society with earnest attention and affectionate care; helping it in adversity and rejoicing in its prosperity. He was permitted to see it overcome all its early difficulties, enlarge its labours, and eventually take a leading position amongst the Church Societies. He was succeeded by Lord Ashley, Vice-Patron, who also had been a warm friend of the Society for many years.

As might have been expected from the very extensive Episcopal patronage bestowed upon the Society in 1841, several Bishops—six in all—were called upon to preach the Annual Sermon during our Period of nine years. For



SIR THOMAS BARING, Bart.,
President, 1815—1848.

example, the Bishop of Durham (Longley) preached in 1841, in which year he ceased to be Patron; London (Blomfield) in 1843; Winchester (C. R. Sumner) in 1844; Chester (J. B. Sumner) in 1845; and Oxford (Samuel Wilberforce) in 1848.

The sermon of the late Patron, Bishop Longley, who had become Bishop of Durham in 1841, on Romans xi. 12, was a model of brevity, for those days at all events, and is notable for his prophetic interpretation of that passage. He said, speaking of the "fulness" of the Jews:

By this term is to be understood the restoration of the Jewish nation to their ancient privileges, by their admission into the Christian Church.

In fact, up to about this time most of the advocates of the Society believed in the gradual conversion of the Jews and their complete incorporation into the Church, just as the gradual conversion of the whole world to Christ was the popular belief. The rise of "Plymouth Brethrenism," with its "Futurist" views of unfulfilled prophecy, and the publication of E. B. Elliott's *Horæ Apocalypticæ*, advocating "Presentist" views, gradually introduced into Evangelical circles the idea of the "Pre-Millennarian Advent," as it is called, common to both schools of interpretation, but opposed to the general Church teaching of that day—and probably of this day also—a teaching grounded on the Prayer Book interpretation of Holy Scripture. These new views were resisted by Edward Bickersteth, for a time, and by Scott, Simeon, Bishop Waldegrave and others, as crude speculations injuring the missionary cause.* Again, it was held, in the early part of last century, that the Jews would return to Palestine as a converted nation; but later, when "Pre-Millennarian" views began to spread, that they would return in an unconverted state; and now, once again, the opinion seems to be gaining ground that the Jews will not be settled in Palestine except as a Christian nation. We ought to repeat, however, that the Society, as such, has never held any particular or special prophetic views, its platform being solely a missionary one.†

* See Balleine, *History of the Evangelical Party*, p. 208.

† See also pages 35 and 71.

The sermon of the Bishop of London (Blomfield) contained, as might have been expected, a reference to recent events :

I entirely concur with an earnest and eloquent member and ornament of our Society, * in the opinion, that the establishment of a Hebrew Bishop at Jerusalem is more important, and more efficient for promoting Christianity amongst the Jews than all other means employed, not only by the Society, but by all the Gentile Churches since the dispersion.

Of the other Episcopal sermons, Wilberforce's is certainly the most eloquent and striking, as one would expect.

The other four preachers in this Period were the Rev. Chancellor Raikes, in 1842, whose sermon contains the barest mention of the event of the day ; Hugh McNeile, in 1846 ; William Dalton, in 1847 ; and Canon the Hon. Montagu Villiers, subsequently Bishop of Carlisle and of Durham, in 1849. The sermons from 1841 to 1845 were preached in the Society's Chapel, and from 1846 to 1849 in Christ Church, Newgate Street.

At the Annual Meetings within this Period, Sir Thomas Baring presided five times ; and Lord Ashley four times, twice as Vice-Patron, and twice as President. The speakers were ; W. R. Fremantle, Rector of Claydon, afterward Dean of Ripon, (eight times) ; E. Bickersteth, Hugh Stowell, and Marsh (seven times) ; T. S. Grimshawe (six times) ; the Bishop of Durham (Longley), the Hon. W. R. Cowper, Sir G. Rose, Haldane Stewart, and W. W. Pym (three times) ; the Bishop of Chester (J. B. Sumner), Sir R. Inglis, John Labouchere, C. J. Goodhart, and H. McNeile (twice) ; and the following once each, the Bishop of Oxford (Wilberforce) the Bishop of Winchester (C. R. Sumner), the Marquis of Cholmondeley, Lord Glenelg, Lord Claud Hamilton, M.P., the Dean of Salisbury, Canon the Hon. Montagu Villiers, Sir Claudius Hunter, Sir Matthew Blakiston, Sir Digby Mackworth, the Revs. T. R. Birks, J. W. Cunningham, Alexander Dallas, Dr. Nolan, Tilson Marsh, Dr. Stephen Tyng of Philadelphia, and Dr. Wolff. The missionary speakers were but few and far between, McCaul (three times), Ewald, Hausmeister and B. W. Wright.

* The Bishop was referring to Dr. McCaul.

In 1843, the Bishop of Chichester (Gilbert), the Bishop of Calcutta (Wilson), and the Marquis of Westminster became Vice-Patrons, Bishop Wilson being the first Indian or Colonial Bishop to be appointed; the Bishop of Lichfield (Lonsdale) in 1844; the Bishops of Ely (Turton), Oxford (Wilberforce), and Jerusalem (Gobat), in 1846; Sodor and Man (Eden) and Lord Glenelg in 1847; the Bishop of Manchester (Prince Lee) in 1848: the Marquis of Blandford, M.P., and Lord Henry Cholmondeley in 1849. Three new Vice-Presidents were elected in 1841, the Hon. William Cowper, M.P., the Hon. Arthur Kinnaid and Sir Walter R. Farquhar; Major-General Touzel in 1845; and Sir Brook Bridges in 1847. The Revs. T. S. Grimshawe and H. J. Hare were added to the Honorary Life Governors in 1842.

Amongst the new members of Committee elected during the Period were: R. C. L. Bevan, Captain Trotter, Hon. W. Ashley, Sir Harry Verney, Bart., James Finn, F. S. W. Sheppard, J. Payne, Lord H. Cholmondeley, Captain (afterward Admiral) Vernon Harcourt, C. Arbuthnot, A. Beattie, and J. M. Strachan. The more prominent clergy attending for the first time were the Hon. Montagu Villiers, J. Carver, J. Charlesworth, J. Cohen, R. W. Dibdin, W. R. Fremantle, and W. M. Mungeam. The ranks of the Trustees were recruited by Lord Ashley, Sir Walter Farquhar, Bart., and the Rev. T. S. Grimshawe. R. B. Todd, M.D., became Honorary Physician in 1845.

A few words must be given to the Secretariat in this Period. In 1841 the Rev. W. Ayerst, who had been a missionary of the Society for 24 years, was appointed Foreign Secretary, in place of the Rev. J. B. Cartwright, who retained the chaplaincy only. In 1845 the Rev. A. H. Stogdon was appointed as Home Secretary in place of Rev. J. J. Reynolds. In 1847 Mr. J. C. Holm was appointed his assistant. In 1849 Captain Henry L. Layard was appointed Lay Secretary. Just after this, in 1850, the distinction of "Home," "Foreign," and "Lay" disappeared, and both Ayerst and Layard were called merely "Secretaries." In 1843 the Rev. C. J. Quartley, who held the post for a short time only, and the Rev. A. Taylor, were appointed

“Visitors of Associations”; but in 1845 the Society adopted the system of clerical Association Secretaries. Three were appointed, J. J. Reynolds to the northern district, A. Thomas, formerly Secretary of the Dublin Auxiliary, to the south-western district, whilst A. H. Stogdon looked after the eastern district. In 1846 the Revs. W. Seaton and Henry Jarvis succeeded to the midland and south-western districts respectively.

Several other British missionary Societies to the Jews were founded about this time.* The Church of Scotland Jewish Mission, in 1840; the Free Church of Scotland Mission, in 1841; the Presbyterian Church in Ireland Mission, in 1841; and the British Society for the propagation of the Gospel among the Jews, in 1842.

CHAPTER XXIII.

THE METROPOLIS, PROVINCES AND SPECIAL FUNDS.

Hebrew Christian Community—Services—German lecture—Additional missionaries—Hebrew College under McCaul and his successors—Jubilee of the C.M.S.—Baptisms—Rev. J. B. Cartwright—Results—Palmy days of the Mission—Provinces—Efforts on behalf of Jewesses—Mrs. Hiscock—Fund for Widows and Disabled Missionaries—Temporal Relief—Rule iv.—Special Funds.

TURNING to the work in the Metropolis at the beginning of the Period under review, we find a number of encouraging facts; as many as 130 Hebrew Christians, including the school-children, attended at the Society's Chapel. For many years from twelve to twenty Israelites had been annually presented to the Bishop of London for Confirmation, and there were twenty-six being prepared for that ordinance in 1841. The Sunday Hebrew service was taken regularly by McCaul and Alexander, under circumstances of great encouragement. The daily service was held in Hebrew in the morning, and in English in the evening. In order to meet the wants of a large influx of foreign Jews, "many of whom came over to England for the express purpose of investigating Christianity," in 1843, a German lecture was commenced every Friday evening in the chapel. This was now the recognized Church of England centre of the Society's missionary operations in London, and also of the pastoral care of the Hebrew Christian community. Bible classes and Confirmation classes were held for converts, and the Holy Communion was celebrated twice a month, at eight o'clock in the morning and at midday. Several tract distributors, principally converts, were set to work to visit the Jews and to direct them to the Gospel; amongst them J. H. Pieritz, D. Alvarez, T. Davis, and M. Van Emelen—all Israelites. The Rev. T. Fancourt and A. Kuttner were added to the missionary staff at this time, and S. Hoga appointed translator.

The Hebrew College had been opened in Palestine Place in 1840, for the training of missionaries, and placed in charge of Dr. McCaul whose experience and special qualifications rendered him an ideal Principal. He held the post till 1850, when he was appointed to the rectory of St. James', Duke's Place, Doctors' Commons. It may here be stated that the Rev. J. B. Cartwright was Principal from 1850 to 1856, and the Rev. D. T. Halsted from 1857 to 1860. The institution turned out a large number of missionaries who left their mark upon the Society. Amongst them we may mention the well-known names of H. Poper, Moses Margoliouth, A. I. Behrens, F. G. Kleinhenn, J. O. Lord, H. Winbolt, H. A. Stern, Murray Vicars, H. C. Reichardt, J. H. Brühl, E. A. Page, E. M. Schlochow, W. Fenner, N. Nürnberg, C. S. Newman, J. M. Eppstein, G. H. Händler, and C. Urbschat.

It is interesting to note that a celebration of the Jubilee of the Church Missionary Society (1849) took place in the Episcopal Jews' Chapel. To quote from the Annual Report of that year :

Great interest was excited both amongst the Jewish and Gentile Christian members of the congregation ; and at the celebration of the Holy Communion, twenty clergymen assembled round the Table of the Lord, together with a considerable number of the usual communicants, both Jew and Gentile. Thus Hebrew Christians have openly begun once more to rejoice in the conversion of the Heathen, and it cannot but be hoped that the encouragement amongst them, of an interest in this work, may prove highly useful, under the Divine blessing, to their own comfort, instruction, and growth in grace.

To state briefly the direct results of this Period ; there were twenty-three baptisms of adults and children in 1843, thirty-six in 1844, thirty-seven in 1845, twenty-two in 1846, seventeen in 1847, twenty-five in 1848, and twenty in 1849—making a total of 542 Israelites received into the Church of Christ in the Society's Chapel since its opening. In one year, 1848, as many as fifty-five Hebrew Christians were confirmed. Cartwright, who had the pastoral charge of the converts, was able in 1847 to enumerate as many as 350 personally known to him.

To use the words of the Annual Report in the last year of our Period :

The average number of regular communicants of the Hebrew nation is from fifty to sixty; but those numbers might be doubled if we take into account occasional visitors, and those that have passed away to other neighbourhoods during the past year. On the whole, it may be said that in the Episcopal Jews' Chapel, the Society possesses in its London Mission, that which it is seeking to establish in all its principal stations—a Jewish Mission Church. In this house of prayer, it may be safely said, providential circumstances have gathered together the largest number of Israelites that have ever assembled together for prayer and praise to the Redeemer, since the decay of the early Hebrew Christian Church.

Indeed, the twenty years ending in 1850 may be considered the palmy days in the entire history of the London mission, which then reached its highest level. The work of those years has never been surpassed.

There is little to be said about the work in the Provinces during this Period. J. H. Pieritz was stationed in 1844 at Bristol, where he found a somewhat restricted sphere amongst the eighty resident Jewish families, and consequently spent much time in visiting the Jews in Bath, Cheltenham, Swansea, Exeter, Plymouth, Portsmouth, Southampton, Birmingham, Dublin, and other places.

Another important branch of the work was commenced during this Period, namely, work amongst Jewesses, who were deplorably neglected by their own people. Judaism, especially rabbinism, tended to their degradation and contempt. Allowed to attend synagogue worship as sightseers only, and that in a far-away and screened gallery, they had no part or lot in the worship of the Almighty. Many Polish Jews used to think that a woman has no soul, and a Jew even now thanks God that he has not been made an idiot, a Gentile, or a woman! Is it any wonder that the ordinary state of things was reversed, and that the women were less religious than the men, or that prejudice and ignorance prevailed amongst them? It was no uncommon thing, in the experience of missionaries, to find the wife, daughters, and female relatives violently opposed to an enquiring Jew who had been influenced by Christianity. In 1847 the Society sought out the Jewesses of London. Mrs. Hiscock, the widow of the Rev. T. Hiscock, formerly missionary at Frankfort-on-the-Main, was entrusted with this special work,

and a house in Palestine Place was opened for their reception. Her labours went on for five years with a fair amount of success, but were given up in 1852.

The deaths, in 1842, for the first time in its history, of some of the Society's missionaries, J. D. Marc of Offenbach, Davenport of Frankfort, and Gerstmann of Constantinople, leaving widows and children, made it necessary to commence a "Fund for Widows," to which was afterward added "Disabled Missionaries."

The question of the advisability, or otherwise, of helping Jewish enquirers and converts with monetary or equivalent assistance, has always been a "vexed" one, and cannot even now be regarded as definitively settled. When the Society was first formed, the temporal benefit of Jews was as much an object as their spiritual; but as early as 1819 the first of the then "Rules and Regulations" was altered, and the Society's sole object was declared to be purely spiritual. For many years subsequent to that period the temporal relief of Jews was not acknowledged as part of the duty of the Society. In 1844, however, when the question once more came to the front, and even threatened to be a rock on which the Society might split, a kind of compromise was effected. The Society then passed the following resolution, which still forms its Fourth Rule:

Hereafter it shall not be the object of the Society to grant temporal aid to adult Jews out of its General Fund: a separate fund, however, may be opened for that purpose, in which case moneys subscribed for such temporal relief shall be appropriated by a Special Committee, appointed by and out of the General Committee;—Provided always, that nothing in this law shall be considered as a hindrance to the prosecution of the following objects—The Hospital and School of Industry at Jerusalem.

"A Temporal Relief Fund for Baptized and Enquiring Jews" was accordingly started, the average annual income of which has been about £200. This is in addition to the Abrahamic Society, originally connected with the Episcopal Jews' Chapel, which renders quiet and unobtrusive help to many a poor and deserving son and daughter of Abraham.

The whole subject of Temporal Relief is beset with difficulties. Whilst, on the one hand, it is absolutely necessary to

abstain from anything which has even the appearance of bribery—and the Jews are not backward in levelling such a charge—on the other hand, the poor of Christ's flock, be they Jews or Gentiles, need the loving care and help of those who are blessed with this world's goods. Some means must be found of assisting them. It is here that the Temporal Relief Fund, and such charitable establishments as the Operative Jewish Converts' Institution and the Wanderers' Home, meet a very real need.

CHAPTER XXIV.

THE EUROPEAN MISSIONS.

Holland Mission re-opened—Rev. C. W. H. Pauli—Zion's Chapel—Netherlands' Auxiliary—Saul at Brussels—Poland Mission—Rabbi Schwartzberg—A rich and boundless field—Warsaw and other stations—Posen—Sowing the seed—Mission Schools—Changes in staff—Hiscock, C. J. Behrens and Hoff at Cracow—Pauli at Berlin—Rev. R. Bellson and others—McCaul's visit—Many Jewish Christians—Rev. B. W. Wright—Revolutions of 1848—Dr. Biesenthal—His *Early Ages of the Christian Church*—Frankfort-on-the-Main—Rev. J. Stockfeld in Lower Rhine district—Baltic Provinces—Bergfeldt and the Scriptures—Roumania—Early days of the Mission—Pieritz—Mayers and Sander—Spanish Peninsula—Salonica.

WE now cross the North Sea in order to ascertain what was going on, during the years under review, at the European Stations. Naturally, events at home and in the East overshadowed all other operations of the Society ; but still, good solid work was being done elsewhere.

We saw in Chapter XVI. that the missionaries working in Holland during the first decade of last century had to leave the country in 1835, owing to difficulties with the authorities. Nine years later, in 1844, the way was opened for the re-establishment of the mission, and the Rev. C. W. H. Pauli, one of the most eminent of the Society's Hebrew Christian missionary staff, was entrusted with its charge. He had previously done excellent work at Berlin, where, within the space of two and a half years, he had led as many as forty-one Jews to the baptismal font. He thus went to his new station with a good record, which he more than maintained there. He threw his whole ardour and zeal into the fight with Jewish ignorance and darkness, preaching the Gospel throughout the length and breadth of the land. There were then 35,000 Jews in Amsterdam, all in rabbinical bondage, especially the Polish and German sections of the

community. Pauli's work soon made itself felt. The rabbis did all they could to thwart his efforts and retard the progress of the Gospel, sometimes resorting to violent proceedings for the purpose of preventing intercourse between Jews and the missionary, but without success. Within two years as many as thirty Jews joined the Christian Church, and the work was placed on a satisfactory basis, and in a flourishing condition.

Permission was next sought and obtained from the King of Holland for the erection of a mission church, and the new place of worship for converts, enquirers, and Jews was opened on May 30th, 1847, under the name of "Zions Kapelle," the present chapel of the mission. It is a commodious building, capable of seating upward of three hundred and fifty persons. The services in this church were, from the outset, attended by good numbers, some Jews always being present. The liturgy used is the version of the S.P.C.K., which was prepared for the Dutch members of the Anglican Church in South Africa. A Netherlands' Auxiliary for providing for the wants of converts and enquirers was founded at this time, and exists to the present day. A deputation visiting Amsterdam two years later, namely, in 1849, reported that in no station had they found the work on such an efficient and desirable footing. By this time fifty-five Israelites had been baptized. Mr. A. Saul was missionary at Brussels in 1842-3.

Turning to Poland we find that eight missionaries were residing in Warsaw at the beginning of this Period. In 1842 the Rev. R. Smith, who was also British Chaplain, retired. The first event to notice within this Period is the death on June 30th, 1842, in his eightieth year, of Rabbi Abraham Jacob Schwartzenberg, who was brought to Christ through reading a New Testament given him by the Rev. F. W. Becker in 1828. He was baptized by Dr. McCaul on November 9th, 1828, when he was sixty-four years of age, receiving, in addition to his former name of Abraham, that of Jacob, which he chose from Micah vii. 20, saying, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn

unto our fathers from the days of old." He expressed a wish to retain his beard and Jewish costume, in order to prove to his brethren that no mere worldly motive had induced him to renounce Rabbinism. He said :

The Jews often think that persons are baptized in order to escape reproach, or to live in Christian quarters of the city, or to walk in the "Saxon Garden" (from which Polish Jews were then excluded), but I will show them that none of these things move me. I am a Jew still—formerly I was an unbelieving Jew, but now I am a believing Jew, and, whatever inconvenience or reproach may result, I wish to bear it with my brethren.

This confession caused great discontent to his rabbinic countrymen, who had him summoned before the police to account for his Judaizing habits. His observation, on that occasion, that Christ did not command us to baptize the clothes but the heart, satisfied the magistrate; and he was afterward left in undisturbed possession of his costume. Another proof of his disinterestedness appeared in the giving over to his son, who had suffered on account of his father's baptism, the little property that he had, himself trusting to the good providence of God and the labour of his hands. His expectation of the near approach of death was not realized, as he lived for nearly fourteen years after his baptism to shew, by his life and conversation, the sincerity and power of his faith. He was a man of strong common sense; but humility, zeal, piety, kindness, and gratitude, were the striking features of his character, and these endeared him to all who knew him. He was a man of prayer, and fond of reading the Word of God. Before his baptism, even before he had received any instruction, he had made himself thoroughly well versed in the contents of the New Testament. He was so well acquainted with the argument of the Epistle to the Romans, and with St. Paul's Epistles generally, that he astonished those who examined him when he applied for baptism. To the last he was deeply interested in the conversion of his brethren; and, though often pelted with stones and mud, he continued to visit the Jewish quarters of the city, and to proclaim Christ crucified. He died, as he had lived, in unwavering faith in the Redeemer.

Dr. McCaul, who had been stationed in London since 1833,

was deputed by the Committee to visit the scene of his former labours in 1844. He was treated with the utmost courtesy by the authorities and made the following report of the work :

Poland still continues the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews toward Christianity. Those who still reject it understand better its doctrines and its precepts ; and are especially much more kind toward their brethren, whose conscientious convictions have led them to confess Christ. The missionary journeys this last summer were particularly successful. In every place crowds of Jews assembled in the missionary's lodgings to hear and dispute ; and thousands of books and tracts were circulated. In Warsaw itself, the missionaries are never without visits from Jews, and several are always under instruction. . . . There are many converts in Warsaw and other parts of Poland, who walk worthy of their profession, and now fill respectable stations in society.*

McCaul's words found verification the very next year, 1845, when no less than thirty Jewish baptisms were recorded in the mission ; and six other of its enquirers were baptized in the Roman Catholic Church. The Operative Institution at Warsaw continued its good work, and, on an average, there were twenty enquirers each year, learning the trades of printing and bookbinding.

In 1847 there were four stations in the country, Warsaw, Lublin, Zgierz and Suwalki ; and T. W. Goldinger, a Lithuanian convert, F. G. Kleinhenn, and the Rev. A. I. Behrens, were added to the staff. The missionaries went forth in every direction, circulating the Old and New Testaments and distributing tracts and books. In this manner a great extent of the kingdom of Poland was traversed each year, and the sound of the Gospel penetrated into almost every nook and corner of the land. Most of the proselytes who embraced the Christian faith went forth as living witnesses of the success of these efforts. These were perhaps the smallest results of the activity of the mission in Poland. Thousands and tens of thousands heard of the way of salvation. A wide-spread spirit of enquiry was abroad in the Jewish world, instigated in a very large measure by the circulation of the *Old Paths*.

* *Thirty-seventh Report* (1845), p. 57.

A dying Jew, when requested by his friends to say something that they might treasure in their memories, spoke the following striking words :

Now, my beloved, listen to me. I die certain of two things, but uncertain of one, I am certain that I die a Jew ! I am certain that my grandchildren will die Christians ; but I am uncertain whether my sons will die as Jews or Christians.*

The work was interrupted in 1846 by the second Polish Revolution, and in 1848 by a severe outbreak of cholera.

We must now cross over into Prussian Poland, which we have not visited since 1830, and where in Chapter XII. we left Wermelskirch, Hartmann, and Graf at work at Posen. In 1834 the last two were transferred to Fraustadt ; where they remained till 1843, when Graf returned to Posen, and Hartmann proceeded to Frankfort-on-the-Oder, where he remained till 1849. Wermelskirch withdrew from the service of the Society in 1835. His place at Posen was filled in 1838 by R. Bellson, and in 1844 by Graf, who was joined by C. J. Behrens in 1847, and by E. Blum in 1848, both Christian Jews.

It will thus be seen that Posen was considered a very important station, and such it was for an extensive sowing of the seed. The work naturally divided itself into two branches, evangelistic and aggressive, and educational. By the year 1850, when the mission had been established 25 years, but few baptisms had been recorded. We find that Bellson baptized only one Jew ; Graf, three ; and Hartmann, seven ; although 42 baptisms of Jewish converts known to Graf had taken place at Posen and eight other towns in the district. The harvest of the Posen mission was reaped elsewhere, few Jews daring to make an open profession of Christianity in the duchy, on account of the persecution which would certainly come upon them. In fact, the great majority of Jews baptized in Europe, during the first half of the century, came from Posen and Russian

* *Thirty-ninth Report* (1847), p. 60.

Poland, where they were, in the first instance, awakened to the truth by the Society's missionaries. Graf, Hartmann, and others, annually visited the towns in the duchy, and addressed large numbers of Jews, who became more accessible, though in a different way. The experience of the missionaries was that Jews more and more readily attended Christian churches, but became less ready to visit the missionary at his residence or lodgings.

The establishment of a mission school in the city of Posen by J. G. Wermelskirch, in 1827, eventually led to remarkable results. This particular school was a success from the very beginning. It had more children than that of the Jewish teachers paid by Government, and enjoyed more of the love and confidence of the Jews in general than that did. And it was but the first of a number of mission schools subsequently opened at the following places:—Margowin (1828), Storchnest (1829), Inowraclaw (1830), Rogasen (1833), Kempen (1834), a second at Kempen (1844), Bomst (1849), and, to finish the list, Obornick (1850), Exin and Gnesen (1854), Sandberg (1854), Adelnau (1855), Lekno (1858), Wronke, and Kosmin (1861), and Lulmirzyce (1863). In these schools about six hundred children were instructed annually for forty years. In spite of the opposition of the rabbis, this branch of the Society's work prospered. The Jews did not object to their children reading the Old Testament without rabbinical commentary, or even to a thoroughly Christian exposition of the Messianic prophecies: but, when the New Testament was introduced, the numbers declined, and the schools were gradually given up, the last one being surrendered in 1874. Thousands of children had been educated in them; from 1828 to 1849 as many as 2,520 had passed through them; and we may infer that at least an equal number were admitted during the subsequent 25 years. These schools were, doubtless, a great blessing; they exercised a widespread influence in favour of Christianity, even if they did not accomplish a direct missionary work.

It is impossible to chronicle every change which took place in the disposition and *personnel* of the mission

staff. In 1849 E. Blum was stationed at Lissa, which had a Jewish population of 5,000, and J. Skolkowski at Gnesen.

Let us pass to Austrian Poland. We saw in Chapter XVI. that the Rev. T. Hiscock was actively engaged at Cracow. In 1840 he was joined by C. J. Behrens, formerly a lay-reader in the synagogue. Hiscock retired to Frankfort-on-the-Main owing to his health, and was succeeded in 1841 by the Rev. L. Hoff. The widow of Dr. Gerlach was employed as a teacher in the small school. The public services were well attended, and several Jews joined the missionaries' family prayers in the mission house. All this was carried on till 1846, when the incorporation of the Republic within the Austrian dominions put a stop to missionary effort. Hoff proceeded to Ratibor, in Silesia, in 1847, and Behrens was sent to Posen. Hoff returned to Cracow in 1848. The work revived, and the next year he was able to distribute, at Cracow and elsewhere, as many as 1,238 copies of the Scriptures, whole or in parts. In 1849 Hoff was again ordered to quit Cracow, but, on appealing to Vienna, he was allowed to remain.

Berlin was occupied by the Rev. C. W. H. Pauli from 1841 to 1844. He found 1,000 Christian Jews there, and was instrumental in adding forty-one to their number, during his short residence of two years and a half. The Rev. R. Bellson succeeded Pauli in 1844, and during his first year baptized twenty Jews. Dr. McCaul visited Berlin at this juncture, and reported that the field of labour was immense, and of peculiar interest, and that students, schoolmasters and Jewesses, crowded round Bellson, and attended his services. Indeed, about this time, Reform Jews were not slow to avail themselves of Christian privileges, and over 1,000 of their children were attending nine different Christian schools, whilst the attendance at Jewish schools amounted only to 355. It was estimated that 2,000 Jews had actually joined the Church, an estimate increased to 2,500 a few years later.

Subsequently the Rev. B. W. Wright was sent out to assist Bellson, and to take full advantage of the friendly disposition of the Jews in favour of Christianity. A new, commodious, and convenient mission church was opened in 1846, and the number of enquirers and candidates for baptism increased. The Gospel was also regularly preached to the Jews in the towns and villages surrounding Berlin; Frankfort, Leipzig, and Brunswick being repeatedly visited. A periodical, entitled *Records of Israel's State and Prospects*, was issued by Bellson, for the purpose of arousing interest in Missions to Jews.

The revolutions which agitated Europe in 1848 necessarily interfered with mission work, and their tendency was to lead the Jews further and further away from God. The services of the learned Dr. Biesenthal, and of A. Ludewig, were placed at the disposal of the Society in 1849. The great literary attainments of the former were turned to good account; he prepared a history of the *Early Ages of the Christian Church*, intended for the special use of Jews, and also commentaries in Hebrew on the Gospels and the Epistles to the Romans and the Hebrews, which proved of immense value.

Turning to Frankfort-on-the-Main, where we left, in Chapter XVI., Davenport at work, it must suffice to say that he conducted the agency until his death in 1842, when the Rev. J. E. Hiscock, who had travelled with him in Germany during the previous autumn, succeeded to the charge. Owing to ill-health, however, he held it for a short time only, dying in 1844. H. Poper, subsequently the Rev. Dr. Poper, who had been assisting him, took up the task.

A word must be said about the work in the district of the lower Rhine. Since 1839 the Rev. J. Stockfeld had been stationed at Kreuznach, where he remained for thirty years, until his retirement in 1868. Throughout his long service of forty-three years, he visited many thousand Jews in his large district, where his great achievement was a very extended circulation of the Scriptures. For example, during the years

1836-48, he distributed in the district over 20,000 copies, or portions of the same, and 15,000 *Old Paths* and tracts. He was instrumental in arousing in Christian circles a wide-spread interest in Jewish Missions ; and, in 1843, founded at Cologne the *West German Union for Israel*, which continues its good work to the present day.

A word about the Baltic provinces. The Rev. J. G. Bergfeldt, who was stationed at Königsberg in 1827, continued his wonderful work of distribution of the Scriptures, and during the last five years of his ministry, from 1839 to 1843, when he died, more than 7,000 copies, or portions, were put into circulation, realizing upward of £500. The bulk of these silent messengers found their way into Russia, into parts inaccessible to the Christian missionary. Bergfeldt's successor, the Rev. C. Noesgen, continued this important branch of the work, and bore testimony to the advantages and results, of which he received many proofs, of thus being able to reach the Russian Jews. The Rev. E. M. Tartakover assisted Noesgen in 1843, and was then removed to Danzig, where, in July 1844 the Rev. H. Lawrence had commenced his long term of labour. Noesgen remained at Königsberg till 1850, when he also was transferred to Danzig.

A most important mission field was opened during this Period, in the Principality, as it then was, of Roumania, where, whilst many of the Jews are Sephardim, or Spanish, there is also a large number of German Jews in the country, speaking the Judæo-German jargon. Nowhere are the Jews more diligent and industrious, and nowhere do they exercise a greater influence upon the business transactions of the country in which they live. They are, as in other countries, bankers, shopkeepers, peddlers and artisans ; and although many are exceedingly poor, others are wealthy and prosperous. Unhappily, a great proportion of them are in a deplorable religious condition. Infidelity is rife, and many who still profess adherence to the faith of their fathers are indifferent and careless. But, notwithstanding this, there has always

been a fairly large section of the Jewish community composed of earnest-minded, thoughtful men, impressed with a deep sense of the importance of religious truth, and devoting their time and energies to the study of their religion. Here, as in neighbouring lands, the descendants of Jacob have had to suffer many things at the hands of their Gentile neighbours. The Kingdom, as it now is, of Roumania, comprises the old Turkish provinces of Moldavia and Wallachia, and contains no less than 200,000 Jews, and is thus one of the most important mission fields of Eastern Europe. In Roumania the name for a Jew is "Zid," meaning a "blot" or "stain."

Bucharest, the capital, has 40,000 Jews, and was first occupied in 1841, when G. W. Pieritz spent a few months there. In 1846 Joseph Mayers and C. S. Sander took up their permanent residence in the city. At first they were cordially welcomed by the Jews; but when their purpose was clearly manifested, the "offence of the Cross" prevailed, and Jewish opposition declared itself. Enquirers were threatened with imprisonment or banishment by the *Epitrope*, the Jewish police functionaries, who possessed plenipotentiary powers over all Jews. These threats, however, were almost a dead letter, most of the anxious enquirers continuing their visits to the missionaries. Their number was considerable and seven of them had grace and courage to proceed to baptism within two years. A school was established in 1848, and by the next year had an attendance of twenty scholars. The missionaries visited other places in Turkey, such as Jassy, Galatz, and Braila, and found the Jews willing to listen to the doctrines of Christ, and anxious for Christian books. In 1848 cholera and the Revolution hindered missionary operations for a time. By 1850 eleven Jews had been instructed by Joseph Mayers and baptized, and he then computed the number of Christian Jews in Wallachia at between eighty and ninety. He was ordained at Christmas of that year, and S. Mayers and P. Davis were appointed to assist him at Bucharest.

The Jews of the Spanish Peninsula do not come much

into our history, but when Dr. Ewald visited the Jews of Lisbon in 1841, he found that, in addition to those who attended the synagogue in that city, there were many crypto-Jews, who, while outwardly conforming to the Roman Catholic worship, secretly kept the Jewish feasts. In 1843 A. Levi resided for some time at Gibraltar, and subsequently at Cadiz, whilst waiting for an opportunity to cross over into Morocco. This he did in 1844, but the outbreak of war between France and Morocco compelled his retreat to Gibraltar the same year.

Our last reference in this chapter must be to the Jews of Salonica in Turkey, which, with its 35,000 Jews, in addition to its many thousands of Dünmeh, or Mohammedan Jews,* was second only to Constantinople in importance as a mission centre, and was occupied in 1847 by J. O. Lord, who was joined, in the following year, by J. B. Goldberg. At the commencement of their labours the missionaries found ready access to the Jews, even among the richest and most learned families. Soon after, however, it was found that the Jews did not call in such numbers as before, nor were they so willing to receive visits. This proved to have been caused by a *cherem* covertly promulgated by the chief rabbi. It was evident that the rabbis had taken the alarm, and dreaded the effects of missionary efforts. Nor was this the only precaution taken by them. An association was formed, which met once or twice a week, for the purpose of reading the Bible, and endeavouring to confute or explain away the passages brought forward in favour of Christianity. A work was also published against the New Testament.

That Judaism cannot give its followers serenity, peace, and comfort in the hour of death, was strikingly exemplified at this station on the approach of the cholera in 1848. The spread of this pestilence caused an extraordinary degree of fear and excitement among the Jews, their state of terror is described to have been truly distressing to witness.

* See page 173.

During the month of November of that year, the missionaries made a journey through Albania, Thessaly, and Macedonia, visiting those towns in which Jews reside. The reception they met with was very satisfactory, and they had especially the privilege of distributing many copies of Scriptures, and other books. They had many interesting conversations with all classes, both rich and poor, ignorant as well as learned. From the hour they left home, about ten o'clock, till after sunset, they neither ate nor drank, but either spoke, or listened to what the Jews had to say. At Janina, on the Jewish Sabbath, the Jews flocked to the lodgings of the missionaries in such numbers, that they filled two rooms, Lord speaking in one, and Goldberg in the other. At a village called Mavra, where a fair was being held, the eagerness of the people for copies of the Bible and tracts, was so great, that they could not meet the demand for them.

The friendly intercourse which the missionaries were permitted to establish with the Jews at Salonica was most encouraging. Through their instrumentality as many as 3,000 copies of the sacred volume were put into the hands of the Jews in less than three years; some of which were carried, either by the missionaries themselves, or by other means, far into the country. Several instances were known where people actually learnt to read at the age of 40 or 50, that they might be able to use the Bible for themselves.

In the course of the summer of 1849 the missionaries visited ten or twelve towns, containing, upon a general average, about a hundred Jewish families each; most of whom had apparently never been visited by any missionary. In nearly all these places they were well received; with one or two exceptions, all the Jews were civil, and gladly bought the books offered to them at a low price. The missionaries also had interesting conversations with some of the Dünmeh, and found many traces of their national hopes among them.

CHAPTER XXV.

FIRST FEW YEARS OF THE BISHOPRIC IN JERUSALEM AND CONSECRATION OF CHRIST CHURCH.

Previous difficulties and hindrances—Consummation beyond expectation—Letter Commendatory to Greek Patriarch—Entry of the Bishop into the City—His first services—Revival in the work—Hebrew Christian staff—Building of Church and Hospital—Three Jerusalem rabbis—Hebrew College—House of Industry—Miss Cook's Munificence—Enquirers' Home—Influx of Jews—Lyons family—Bible Depôt—Opening of Hospital—Death of Bishop Alexander—Funeral services—A grand Testimony—Bishop Gobat succeeds—Diocesan Schools—Society's Schools projected—Consecration of Christ Church—Description of Services.

IN Chapter XXII. we left the newly consecrated Bishop starting for Jerusalem. To the Committee his departure was fraught with the highest hopes for the benefit of the Society's work in Jerusalem, of which he was constituted the head. They had long desired to improve the missionary establishments there, and to secure for the missionaries, and those who might become Christians by their means, the countenance and support of the local Powers. Hitherto the Ottoman Government had stood in their way, and defeated every scheme that ingenuity could devise. The existence of the mission was tolerated, but not officially recognized. The Turkish authorities would deal with none but responsible heads ; and thus, while Armenians, Greeks, and Latins presented, in their Patriarchs and Bishops, federal representatives of the several communions, Protestants alone remained without recognition. The evils of this state of things were great in many ways, but especially in this, that a Jew, when converted to the faith of the Anglican Church, was not thereby enrolled among the members of an acknowledged community. He quitted the shade of the synagogue, which, scanty as it was, offered him at least the protection of a name, to join himself to a body enjoying, in no part of the Turkish empire,

a legal existence, and neither seen nor known beyond the precincts of a single district.

Therefore much was expected from the establishment of the Bishopric. To use the grateful language of the Committee: *

A consummation such as this was far beyond our most sanguine hopes, and almost beyond the contemplation of our prayers; truly may we say, in the pious language of our Liturgy, that "God, who is always more ready to hear than we to pray, and is wont to give more than either we desire or deserve," has exceeded all that we could ask or think. We saw a Hebrew of the Hebrews, after centuries of contempt, degradation, and suffering, raised from the mire in which we Gentiles had trampled his nation, and elevated to the highest office in the Christian Church,—consecrated to those services which, during seventeen hundred years, had never been listened to form Jewish lips,—destined, in God's mercy, to carry back the message of peace to the source from which it had originally flowed, and on the very scene of the life and passion of our dearest Lord, to present the more conspicuously by his eminent station, the first-fruits of an humbled, penitent, and returning people.

That there might be no mistake about the Bishop's *status* and work, a Letter Commendatory from the Archbishop of Canterbury was written to the Eastern authorities. The following is a translation of the Greek original:

"To the Right Reverend our Brothers in Christ, the Prelates and Bishops of the Ancient and Apostolic Churches in Syria and the Countries adjacent, greeting in the Lord:—

"We, William, by Divine Providence, Archbishop of Canterbury, Primate of All England and Metropolitan, most earnestly commend to your brotherly love the Right Reverend Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland, according to the ordinances of our Holy and Apostolic Church, and having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem, with authority to exercise spiritual jurisdiction over the clergy and congregations of our Church, which are now, or which hereafter may be, established in the countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop our brother not to intermeddle in any way with the jurisdiction of the prelates or other ecclesiastical dignitaries bearing rule in the Churches of the East; but to show them due reverence and honour; and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reason to believe that our brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a brother, and to assist him, as opportunity may offer, with your good offices.

* *Thirty-fourth Report* (1842), p. 39.

"We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to the divisions which have brought the most grievous calamities on the Church of Christ.

"In this hope, and with sentiments of the highest respect for your Holinesses, we have affixed our Archiepiscopal seal to this letter, written with our own hand at our Palace of Lambeth, on the 23rd day of November, in the year of our Lord 1841."

The Episcopal party arrived off Beyrout on January 14th, 1842; and reached Jerusalem on January 21st. The Bishop has left on record a description of his entry into the city:

On Friday evening we arrived in the city of our forefathers under circumstances of peculiar respect and honour. . . . We formed quite a large body,—the Consul-General, Colonel Rose, with seven or eight of his escort; Captain Gordon, and six or seven of the officers of the "Devastation"; Mr. Nicolayson and Mr. Bergheim, who met us at Jaffa, and accompanied us; Mr. Johns and the American missionaries, with escorts, who came to meet us about three miles from Jerusalem; and, at last, the chief officers sent by the Pasha, who had himself come to meet us in the afternoon, but was obliged to return, as night came on, and it was damp (we arrived about six o'clock), and a troop of soldiers, headed by Arab music, which is something like the beating of a tin kettle. Thus we entered through the Jaffa gate, under the firing of salutes, &c., into Jerusalem, and were conducted to Mr. Nicolayson's house, where we were most kindly and hospitably received, and all felt overwhelmed with gratitude and adoration. . . . We had service in the temporary chapel on Sunday last. I preached my first sermon from Isaiah lx. 15; Mr. Williams preached in the afternoon, and Mr. Nicolayson conducted a German service in the evening. We had a very good congregation, all our friends, the Consul-General, Captain Gordon, and the officers, being present. Our feelings on the occasion can be better imagined than expressed, as you may easily suppose. We also had the Sacrament, and it will be pleasing to the ladies of Reading to know, that the handsome communion-service which they presented to the church was made use of for the first time by the Bishop of Jerusalem.

The Times contained a full account of the entry of the Bishop, and concluded with these words:

The mission is sure of the firm support of the British Government and the British Ambassador at the Porte. As regards Syria, the Consul-General has lent all the force of his official authority, personal influence, and popularity, to set the undertaking afloat, while the mild and benevolent character of the Bishop, and the sound practical sense and valuable local experience of his coadjutor, Mr. Nicolayson, are sure guarantees that caution, charity, and conciliation will preside at all their efforts.

In conformity with instructions received from Constantinople, proclamation was made in the mosques, that "he who touches the Anglican Bishop will be regarded as touching the apple of the Pasha's eye."

The first letter received from the Bishop, dated February 2nd, 1842, shewed a revival in the work ; indeed the years of his Episcopate were "years of plenty." Speaking of the daily services in the temporary chapel of the mission, the Bishop said, "I feel it peculiarly delightful thus daily to worship on Mount Zion." Jews shewed themselves interested in, and often watched the progress of, the new buildings, and the Bishop had conversations with them.

In a second letter, of March 9th, the Bishop wrote :

Our mission is beginning to be very interesting, and, I trust, efficient. There never have been such large congregations of Protestants as have been assembled since my arrival here. On Sunday last our chapel was literally crowded, and never did I wish more that our church was built. I have laid the first foundation-stone on the 28th ult.

The Bishop held his first Ordination on March 17th, the candidate being John Mühleisen, C.M.S. Missionary for Abyssinia, and baptized a Jewish family on Whitsun-Day. On October 9th, he held his first Confirmation, when eight Hebrew Christians were presented ; the next week he married two converts, and, on October 30th, ordained E. M. Tartakover, the first Hebrew Christian ordained at Jerusalem since Apostolic days. There were now a bishop, a priest, and a deacon, all "Hebrews of the Hebrews," ministering on Mount Zion ; and, within a few months, every ordinance of the church had been performed in the chapel. A larger building, capable of seating 150 persons, was subsequently used in place of the previous "upper chamber." Eight Jews were baptized during the year 1842.

The alterations to the hospital premises were approaching completion, and the building of the church was prosecuted with great vigour during 1842 ; the foundations, the depth of which in many places exceeded forty feet, were completed, 30,000 cubic feet of masonry having been laid under ground in three months alone ; and the walls were carried up to the height of several feet. But, unhappily, the relations

between Mr. Johns and the Committee became strained. He ceased to be the Society's architect in 1842; and the Committee were compelled to protest in the *Jewish Intelligence* of June 1844, against the publication of an elaborate proposal which he put forth as the *Anglican Cathedral Church of St. James*. Mr. Johns explained that none of these plans were copies of the drawings he had agreed to deliver to the Committee. The King of Prussia, who at this time took deep interest in Jerusalem, conferred through his Minister with Lord Shaftesbury and the Committee, and His Majesty's wishes were adopted as far as practicable. The designs of Mr. M. Habershon, who had proceeded to Jerusalem to examine the existing foundations, were finally approved, and Mr. R. B. Critchlow superintended the work under his direction. Such an enterprise could not escape the political influence of the land. The further progress of the church was arrested by order of the Pasha in the spring of 1843, whereupon Nicolayson repaired to Constantinople, and was supported in his efforts to get the order rescinded by H.B.M. Ambassador, and also by the representative of H.M. the King of Prussia. Negotiations proving unavailing, a memorial, signed by the Archbishop of Canterbury, the Bishop of London, and other prelates, 1,400 clergy and 15,000 laity, was presented to Lord Aberdeen by Lord Ashley on March 18th, 1845. In September of the same year the firman to build was obtained from Constantinople, and the munificent gift of £2,600 from Miss Jane Cook, a staunch friend of the Society at Cheltenham, enabled the building to be completed.

Much commotion was caused at this time at Jerusalem by the fact that three rabbis, Abraham, Benjamin, and Eliezer, had placed themselves under Christian instruction. Mr. Ewald wrote home :

A deputation from the Jews of Tiberias arrived here, to enquire whether the report they had heard was true, viz., that fourteen rabbis of Jerusalem had embraced Christianity. The Jews of this place are very much exasperated on that account, and do all in their power to avoid coming in contact with us, and have removed all the books which they had previously received through the mission, in order that they might not be suspected.

Shortly afterward, two of the rabbis, Eliezer and Benjamin,

known henceforth as Christian Lazarus Lauria and John Benjamin Goldberg, were baptized with two other enquirers, Isaac Paul Hirsch and Simon Peter Fränkel. Mr Nicolayson, referring to the event, said :

It is not a small thing, that the apparently impenetrable phalanx of Rabbism at Jerusalem has thus actually been broken into ; and two Jerusalem rabbis been incorporated into the restored Hebrew Christian Church on Mount Zion. How sore the Jews felt on this occasion you can easily conceive. They were, in fact, after all, taken by surprise, and felt sadly disappointed in having to yield up at last any lingering hope they might have had of their return.

Of the third rabbi, Abraham, Mr. Ewald said :

There was, indeed, something which marred my joy on that occasion, which was the absence of Rabbi Abraham. For years had he been the faithful companion of Rabbi Eliezer and Rabbi Benjamin ; he had the same convictions, but he could not leave his wife ; the struggles between natural affection and spiritual blessings were too hard for him, and he returned.

Subsequently Ewald wrote, that love for his wife more than the truth did not serve the rabbi, for she refused to live with him any longer, stating that she was sure he was still a Christian, and she requested to be divorced. Rabbi Abraham would hear nothing of a divorce ; finally, however, he was compelled to give in.

The Committee had for some time contemplated the establishment at Jerusalem of an institution for training Hebrew Christian missionaries. It was opened by the Bishop on May 19th, 1843, with four students, amongst them Goldberg, Lauria, and Hirsch. The Rev. G. Williams, and the Rev. W. D. Veitch, successively acted as head of the college, with E. S. Calman as managing superintendent. The college was discontinued in 1846 through lack of funds. Veitch resigned, and Calman was transferred to the hospital staff.

Another most useful and successful institution for training converts in carpentry and joinery, and furnishing articles required for the mission, was inaugurated in 1843. It was re-opened and placed on its present footing on December 21st, 1848, under the superintendence of P. I. Hershon, formerly in the Jerusalem College. It now became a Home, as well as a workshop, in which the converts and enquirers were housed, maintained, and instructed in Christianity, during the time they were learning a trade.

Miss Jane Cook generously supplied a fund of £10,000, the interest of which was set apart toward the up-keep of the institution ; she also gave £700 for the purchase of new premises.

The work of the inmates has become well-known of recent years by the beautiful olive wood articles, which have found such a ready sale at home. The trades of printing and bookbinding are now taught as well as carpentry and joinery.

An Enquirers' Home also was found useful in providing new enquirers with lodging and food, whilst undergoing observation and instruction previous to their admission into the House of Industry for permanent training.

The Jewish population increased much at this period, and in the latter part of 1843 as many as 150 Jews arrived in one party from Algeria. The large number of African, or Mugarbi Jews now demanded the formation of a separate congregation in Jerusalem. Another overwhelming influx was reported a few months later, the Jewish quarter not being large enough to contain them.

These facts are the more interesting because a Mugarbi Jew, by name Rabbi Judah Levi (Lyons), who had previously met Ewald in Africa, at this time became a Christian, and was baptized with his two children in the Easter of 1844, his wife remaining a Jewess. The troubles, caused by the Jews taking his children away from him, were heart-breaking. One of his sons, Joshua, was afterward a dispenser for many years in the Society's service.

A Bible depôt was opened in the early part of 1844, and the Holy Scriptures circulated in Hebrew, Arabic, Greek, Italian, French, German, and Spanish ; also the Liturgy, *Old Paths*, and the *Pilgrim's Progress* in Hebrew. This occasioned a great stir and no small alarm, and an excommunication was pronounced by the rabbis against every Jew who should enter the premises, but it proved a *brutum fulmen*. That noble benefactress, Miss Jane Cook, having found the money for the employment of a Scripture Reader amongst the Jews, Judah Lyons, the above mentioned convert, was chosen for the post.

We must now return to the Society's medical work. The house which had been secured on a long lease, having been altered and adapted, was, after many delays and difficulties, opened as a Hospital for Poor Sick Jews on December 12th, 1844, with Dr. Macgowan as chief medical missionary and Dr. Nichol as assistant. The Society's beneficent relieving of the sick had already become well known, for the dispensary had been open three years, and had been numerously resorted to by Jews of all classes, who manifested a great desire to be admitted as patients in the hospital. The first who entered was a Bagdad Jewess, the second a German Jew. One of the early patients died under treatment, and this caused a difficulty about burial, which, however, did not lead to anything at that time. On January 21st, 1845, a Greek Jew died, whereupon the chief rabbi refused to bury the body unless a promise was given to dismiss all the patients, and never again to receive any Hebrew. The body, therefore, was interred in the British burial ground. A Jewish anathema was proclaimed on January 22nd, and in twenty-four hours all the eight patients had left as well as the Jewish servants.

The Bishop traced the proceedings of the rabbis to the recent re-publication of the *Chizzuk Emunah*, as a counterpoise against the growing influence of the mission. This inspired them with hatred and intolerance, but the panic caused by their opposition was of short duration. Within a fortnight four Jewish patients had been admitted into the hospital and others soon followed. A second anathema, on March 1st, produced a very slight effect; and the truth of Dr. Macgowan's forecast that the opposition was only an effort of bigotry which would soon exhaust itself, and in the end turn out to the advantage of the Gospel, was very soon apparent. Fifty years later history was to repeat itself in an organised attempt to cripple the Society's work in its new hospital.* A traveller in Jerusalem, in the year 1845, the Rev. Dr. Aiton, speaking of the Society's institutions, said :

Both in the Hospital and in the House of Industry plenty of New Testaments

* Vide page 549.

in the Hebrew tongue are laid on the tables. But while every facility is given to the reading of the Gospels, there is nothing like compulsion, or any indications that the conversion of the inmates is the sole but disguised object of these institutions. On the contrary, everything is done, so far as the funds will admit of it, for the benefit of the whole body of the Jews in Palestine.*

A great blow fell upon the Society in the autumn of 1845 by the sudden death, on November 26th, of Bishop Alexander, after the short episcopate of four years. The sad event occurred in the desert at Ras-el-Wady, on his way to visit Egypt, which forms a part of the diocese of Jerusalem. A pathetic interest attaches to the Bishop's last annual letter, written before he started for Cairo, in which, speaking of his arrangements, he alluded to the "uncertainty of everything." In this letter the Bishop joyfully announced that the firman had been granted for the erection of the church, and spoke of progress in the work.

Mrs. Alexander thus described those last days in the desert :

On setting out through the desert, each day my beloved husband and myself rode our own horses ; we generally were in advance of the caravan, and we used regularly to chant some of our Hebrew chants, and sang the following hymns : "Children of the heavenly King ;" "Long has the harp of Judah hung" ; Psalm cxi. ; "Glorious things of thee are spoken ;" all out of our own hymn-book ; and never did his warm and tender heart overflow so fully, as when he spoke of Israel's future restoration. When I spoke to him about his duties in England, he answered, "I hope, if invited, to preach my first sermon in England at the Episcopal Jews' Chapel ;" and on my asking what subject he would take, he replied, "I shall resume the subject I adopted when I last left that dear congregation ;" namely, that none of these trials had moved him. (Acts xx. 24—28).

Mrs. Lieder, one of the party, wrote :

The immediate cause of death was the rupture of one of the largest bloodvessels near the heart ; but the whole of the lungs, liver, and heart, were found in an exceedingly diseased state, and had been so for a length of time ; the accelerating cause, doubtless, was great and continued anxiety—such as the Bishopric of Jerusalem and its cares can best account for. I hear it said on this occasion that had his lordship not come into the East, he might possibly have lived to a good old age ; but the mitre of Jerusalem, like the wreath of our blessed Lord, has been to him a crown of thorns.

* *The Lands of the Messiah, &c.*, p. 319.



BISHOP ALEXANDER.

The last act of the Bishop was one of prayer, before he retired to sleep to wake in another world.

The body was taken first to Cairo, where Mr. Veitch preached the funeral sermon from the most appropriate text that could have been chosen—"So Moses the servant of the Lord died there in the land of Moab" (Deut. xxxiv. 5).

On December 6th a numerous and mournful caravan set out from Cairo, recalling the sad procession which returned to the Promised Land to bury Jacob. The *cortège* arrived at Jerusalem on the 20th of the same month, at seven o'clock in the evening, and proceeded at once to the English cemetery, where, by torchlight, the remains of the beloved and venerated prelate were deposited in their last resting place, the Rev. J. Nicolayson reading the service. Funeral sermons were preached by him in Jerusalem the next day, and by the Rev. J. B. Cartwright* in the Episcopal Jews' Chapel, London, on December 28th.

A letter of condolence to Mrs. Alexander, signed by thirty-one Jewish converts at Jerusalem, formed a most eloquent testimony to the blessing which had followed the successful labours of the Bishop, who was looked upon as the head of the Society's mission and missionaries. The signatories said :

Next to yourself and your dear family, we consider ourselves the chief mourners ; for we feel both collectively and individually that we have lost not only a true Father in Christ, but also a loving brother and a most kind friend. The suavity and benignity of his manner, which so greatly endeared him to all, and which gained him the highest and most entire filial confidence of every one of us, tends much to increase the keen sense we feel of our loss. The affectionate love he bore to Israel, which peculiarly characterized him, could not fail to render him beloved by every one who had the privilege of being acquainted with him : while his exalted piety, and most exemplary life and conversation, inspired the highest reverential esteem. He was a burning and a shining light ; and when he was raised to the highest dignity in the Church, he conferred the most conspicuous honour on our whole nation, but especially on the little band of Jewish believers. With him captive Judah's brightest earthly star has set, and the top stone has been taken away from the rising Hebrew Church.†

We do not think that any words more expressive of the

* *Two Sermons* (London : Wertheim, 1846).

† *Jewish Intelligence*, 1846, p. 128.

sterling quality of the Bishop's character could have been penned than these. And yet we should like to supplement them.

Many friends testified their love and esteem for the Bishop by raising a most gratifying testimonial to his memory, amounting to over £3,000, which was handed to his widow and family. It is interesting to glance at the list of contributors after this lapse of time, for it reveals the fact that the Bishop was highly esteemed by rich and poor alike. Amongst them we notice the names of the Dowager Queen Adelaide, the Archbishops of Canterbury and Armagh, and the Bishops of London, Winchester, Ripon, Lichfield, Lincoln, Peterborough, Llandaff, Sodor and Man, and Madras. The Primate of All England spoke of Alexander having conducted the affairs of his Church with so much discretion and prudence as to give no cause of complaint to the heads of other communions residing in the same city, and to win their respect and esteem by his piety and beneficence, and by his persevering yet temperate zeal in prosecuting the objects of his mission.

He lived and worked in constant dependence upon the Holy Spirit whose power he conspicuously honoured. It was his invariable practice to impress upon those whom he was about to teach the impossibility of their understanding divine things without His aid. This was as noticeable in his earlier years as missionary, as in his later ones as Bishop. His conciliatory manner in dealing with Jews, his love for his brethren, his calmness amidst opposition, did much to appease the excited assemblies at the Conferences in Aldermanbury (see page 159), and the violent attitude of the mob when he revisited his Jewish relatives at Schönlanke. He was bold and fearless in the delivery of his message, faithful in everything, anxious above all things to bear testimony to the name and glory of his Master, and to make full proof of his ministry, whether as missionary or Bishop.

His friends, and those who worked under him at Jerusalem, loved him for his kind nature, for he had an ear, heart, and purse open to all, and for his simple-hearted piety. He was an Israelite indeed in whom there was no guile. He had a ripeness of Christian experience, and unaffected earnestness

of purpose. His was a strikingly interesting personality, rendered doubly so in that he was a Hebrew of the Hebrews, and in his Episcopal dignity a link with the primitive Hebrew Christian Church in the mother city of Christendom.

It was announced in April 1846 that the King of Prussia, who, by arrangement, had the next presentation, had appointed the Rev. Samuel Gobat, Vice-Principal of the Protestant College of Malta, and formerly missionary in Syria, Egypt and Abyssinia (which formed a portion of the diocese of Jerusalem) to the vacant bishopric. The Bishop-elect was born in Switzerland in 1799, had received five years' missionary training at Basle, Paris and London (1820-5), and had encountered perils and difficulties of Eastern life, and was thus well fitted for the position. He was consecrated at Lambeth on July 5th by the Archbishop of Canterbury, assisted by the Bishops of London, Lichfield and Calcutta, and, like his predecessor, he preached his farewell sermon in the Episcopal Jews' Chapel the same evening. Travelling in a ship placed at his disposal by the Government, he arrived in Jerusalem on December 30th, welcomed by friends and spectators, amongst whom were Jews and Abyssinians, who were greatly pleased at his speaking their language. All immediately repaired to the mission chapel, where the *Te Deum* and the *Litany* were recited, and an address presented to the Bishop, who thus felicitously entered upon his long Episcopate of 33 years. One of his first functions was to baptize five Jews on the following Good Friday (1847), and he held a Confirmation on May 23rd.

Diocesan schools, established by Bishop Gobat, were opened on November 10th, with 10 or 12 boys and girls, the number increasing to 18 during 1848. Of these, nine were children of Jewish proselytes, four of Christian parents, and five of Jewish. In his annual letter for 1850 the Bishop spoke of the children being almost all of Jewish origin. The Society contributed £120 per annum toward these schools for many years. They now belong to the Church Missionary Society and have doubtless been a great blessing to the country. They were formed before the Society's schools came into existence, and were not designed exclusively, or even mainly,

for Jewish children, but were attended also by the children of native Christians, Abyssinians, Germans, and others.

The Bishop in his same annual letter spoke of a spirit of enquiry amongst the Jews, and said that many were half convinced that Jesus is the Christ, whilst many secretly read the New Testament. He recorded that 31 Jews and 26 Jewish children had been baptized at Jerusalem between 1839 and 1847. Plans were being developed for the establishment of mission schools at Jerusalem, of which more in a subsequent Period, and a Jewish Converts' Relief Fund was started, to which Miss Jane Cook gave the munificent sum of £4,000. In 1851 she also gave a donation of £2,000, to be invested for the benefit of the hospital.

The general work of the mission now pursued a steady, uneventful course.

On January 21st, 1849, the anniversary of the entrance of the first Anglican Bishop into Jerusalem, the church was duly consecrated under the name of Christ Church, being thus dedicated to the Messiah, whom to proclaim to the Jews is the supreme object of the mission. The church, visible from almost every part of Jerusalem, is like a beacon on a hill. Two Jews were baptized on the same day, and nine during that year.

We may conclude this chapter by saying that for many years the pastor of the German Reformed Church was permitted, by an arrangement sanctioned by the Archbishop of Canterbury, to hold regular Sunday services in Christ Church, but these were discontinued some years ago, when the Germans fitted up a chapel of their own among the ruins of the ancient hospital of St. John, which had been ceded by the Sultan to the late Emperor Frederick, when, as Crown Prince of Prussia, he visited the Holy City in the year 1869. All readers of the Society's publications are familiar with the appearance of Christ Church. Its form is that of a Latin cross, the transept forming a kind of bay on each

* See *Jewish Intelligence*, 1849, p. 98, for "Petition for Consecration," and "Deed of Consecration."

side. Besides the pulpit and reading desk, there is a special seat for the Bishop of the diocese, which he is accustomed to occupy when present and not taking part in the service. There is sitting accommodation for about three hundred persons. As the number of the Hebrew Christian community, of children in the mission boarding schools, and of young men in the Enquirers' Home and House of Industry, is considerable, the church is usually well filled on Sundays, whilst on special occasions, and when many strangers are present, it is sometimes difficult to find seats for all.

The public services are conducted in English, German, Spanish, and Hebrew, so as to meet the wants of enquirers and converts from both the Ashkenazic and Sephardic classes of Jews. When the church was founded, it was hoped that Jews would be attracted to it by the Hebrew language being used for the prayers and lessons; and this has to some extent been the case. But the power of the rabbis has always been too great for those dwelling in Jerusalem to frequent the church without drawing upon themselves persecution and excommunication; and most of the Jews who now attend are either strangers, or enquirers who have already attached themselves to the mission. Some of the most esteemed missionaries of the Society have received Holy Orders within its walls. It is not only to Jews, Jewish converts, and English residents in Jerusalem that this church is a means of blessing. Hundreds of the travellers who visit Palestine every year find spiritual refreshment in its services, and many of them have warmly expressed their appreciation of these advantages. The judicious manner in which Divine worship is conducted, remote from anything approaching to ritualism on the one hand or laxity of ceremonial on the other, has won widespread approval.

CHAPTER XXVI.

OTHER STATIONS IN THE HOLY LAND.

Jaffa—Depôt opened—Dr. Kiel as medical missionary—Hebron an outpost of Jerusalem Mission—Visits of Bishop Alexander, Ewald and Veitch—Kerns attempts to occupy it—Visited by Lord and Tymim from Safed—Work in Galilee—Tiberias—Safed—Sternchuss and A. J. Behrens appointed—Mission House purchased—Dr. Kiel as medical missionary—Jewish hostility—Work interrupted—Recommended by Lord—Fanaticism—J. Cohen—Encouraging work—Wide distribution of literature—Ewald visits Safed.

WE must now give an account of the rest of the Society's work in Palestine during our Period, at three different centres, Jaffa, Hebron and Safed. This was not as yet extensive, owing to the great demands which the Jerusalem mission made upon the resources, both human and material, of the Society: but, such as it was, it must be chronicled.

Jaffa has naturally ever been an important centre for work owing to its situation on the Mediterranean as the landing place for Jews coming from the west, although, of course, the opening of the railway in 1892 increased both its population and importance. It had been visited by Wolff in 1824, and now by Ewald in 1842, 1843, and 1844. In the last-mentioned year a book depôt was opened for the sale of the Holy Scriptures in Hebrew, Arabic, Greek, German, Spanish and other languages. Bishop Alexander, writing home in October 1845, thus referred to the Society's work here:

A converted Israelite is stationed at Jaffa, in charge of a depôt of Bibles and tracts, and has numerous opportunities of usefulness among the many Jews who land there on their way to Jerusalem, or are leaving the land of their forefathers. ...A physician, himself a converted Israelite, has also lately been established there, whose labours are chiefly confined to the Jews. *

* *Jewish Intelligence*, 1846, p. 4.

Dr. Kiel, previously stationed at Safed, was the medical missionary referred to in the Bishop's letter. After the medical mission was withdrawn, the Society still carried on its work until 1859, by means of a depositary and Scripture reader, C. W. Hanauer, the father of the Society's missionary, the Rev. J. E. Hanauer.

Hebron, being one of the four holy cities of the Jews in Palestine, is of much importance, from both a Jewish and a missionary point of view. The Jews there used to be intensely fanatical, and their spiritual bondage and thralldom complete. This was when they all resided in the Jewish quarter, and before they found their way outside the old city, and Hebron began to feel the effects of civilization and progress. Regarded as an outpost of the Jerusalem mission, frequent and periodical visits were made to it. In 1843 Bishop Alexander and the Rev. F. C. Ewald preached in the German synagogue, and were much impressed by the manner in which they were received by the Spanish and German sects. The Bishop, accompanied by the Rev. W. D. Veitch, visited Hebron again in 1844. In consequence of the Episcopal and missionary opinion of the suitability of Hebron to be a permanent station of the Society, the Rev. Dr. Kerns was appointed to labour there, but was unable to procure permission from the Governor to hire a house. In the course of the next year, 1845, J. O. Lord, accompanied by A. Tymmim, both of whom were stationed at Safed, paid a visit to Hebron. The latter, on entering the town, was recognized by Jews who had known him in Hungary, where he had held the office of rabbi; the missionaries were introduced by them into the Jewish quarter, and were generally well received. Considerable numbers were addressed in the synagogue; some listened very attentively, while others took offence. Many called on the missionaries at their lodgings. Nothing more than visits could be paid to the place, but these went on for many years, until 1890 when, as we shall see later, a permanent mission was established. We may here mention that Nicolayson, Ewald, Moses Margoliouth, Sinyanki, Dr. Macgowan, Hefter, Barclay, Crawford, Bailey, Dr. Chaplin, Kelk, Dr. Wheeler, and others went there

repeatedly during the intervening years, and always with encouraging experiences.

We must now ascend to Galilee, which had been the scene of the Society's labours since its early days. Although Tiberias was never one of its mission stations, it had been frequently visited by our missionaries from Jerusalem and Safed from 1831 onward. It has often been narrated in the Society's publications how they encamped in the town, and had their tents besieged by Jews, eager to have their bodily ailments attended to, and willing to listen to the proclamation of the Gospel, and not without result.

More important is Safed, which is five hours distant from Tiberias. Being difficult of access from its lofty situation, and lying, as it does, out of the ordinary route of travellers, the Jews were less liable to external influences, and so were able to carry out rabbinical observances to the letter. They were thus most exclusive, self-righteous, bigoted and fanatical, belonging to the "straitest sect" of the Pharisees. Some of them told a former missionary of the Society that, if he succeeded in making a convert, he must dig a grave for him, as he would never be able to keep him alive there. In early Christian times Safed was celebrated as a seat of Jewish learning, and up to the 17th century flourishing schools existed there. Before the disastrous earthquake in 1837, which destroyed every house, Safed had 7,000 resident Jews, but afterward the number was greatly reduced.

The Society's missionaries stationed at Jerusalem had frequently visited Safed since the year 1825, when the Rev. W. B. Lewis and Dr. G. E. Dalton were there; but, in 1843 the Committee decided to occupy this important Jewish centre, and P. H. Sternchuss and A. J. Behrens, who had been trained in the Society's College, were appointed the first missionaries. They arrived there on June 2nd, under the guidance of Nicolayson, who undertook to start these young men in their difficult and dangerous work. A mission house had already been purchased. Of this they took possession, not without considerable opposition, on the 17th

of the same month. That very evening they commenced a daily Hebrew service, thus at once giving it the character of a real mission house. The Jews, who had tried to prevent the missionaries settling at Safed, resorted to persecution and, what is now termed, "boycotting." After a time they repented of their former animosity, and the missionaries were able to report a spirit of enquiry, and encouraging prospects. Sternchuss and Behrens were ordained deacons in Jerusalem, on Trinity Sunday, 1844. The former was shortly afterward transferred to the Bagdad mission.

Dr. Kiel, a Christian Jew, who, with wife and daughter, had been baptized at Jerusalem, at Christmas 1843, was appointed medical missionary about this time. The Jews found his medical services acceptable, and many of them on that account prayed for the long life of the Society. During the months of November and December 1844 sixty-nine Jews availed themselves of the doctor's skill, and much excitement was aroused when two openly declared their belief in Jesus as the Messiah. To Jewish hostility a new danger was soon added by the unsettled state of the country, and the position of Behrens and Kiel became more and more perilous. The former was repeatedly threatened, and the Governor refused to guarantee his safety for the future. He therefore thought it necessary to leave Safed. Dr. Kiel and his family likewise had to withdraw.

Considering the importance of Safed as a missionary station, and there being reason to hope that an Englishman would be able to count upon a larger share of protection from the local authorities, J. O. Lord, having completed his studies at the Hebrew College, was appointed to the Holy Land, and directed to pay a visit to Safed. He arrived there, accompanied by A. Tymnim, on February 26th, 1845. Their difficulties were many and they had to lament the unbelief and hardness of heart which led the Jews to blaspheme and hate the truth, and even to desire to take the lives of those who told them of it, rather than hear it preached. Nevertheless, large numbers of Bibles, New Testaments, and Prayer Books were circulated. One Jew, an

enquirer, would have been baptized if three or four others had consented to come out with him ; but he feared that the Jews would kill him if he came out alone. The following instance of fanaticism was related by Lord :

A poor old man came the other day and begged very hard for a Bible. Whilst he was in the house he took up a New Testament, and I was very much pleased to see him read the prophecies and parables of our blessed Saviour, as contained in St. Matthew xxiv. and xxv. He afterward asked me to give it to him. When I consented, he read the remainder of the history of the trials, sufferings, death, and resurrection of Jesus Christ, and seemed much interested. The next day our old enquirer came bringing the Testament I had given to him, with one or two of the Epistles of St. Paul torn out. He said that some of the Jews had entered his room while he was asleep, and, finding the Testament, had torn it up, and were burning it, when he expostulated with them, and saved the fragments. *

Ill-health compelled Lord to leave his station in 1846 ; and accordingly Mr. J. Cohen of Jerusalem was sent to take his place. He was received favourably by the Jews, who were anxious to hear his message. Fifty copies of the New Testament were circulated during the first quarter of 1847 ; and two enquirers were under instruction. Opposition, however, subsequently sprang up in the form of an anathema against every one who came in contact with the missionary, and the country once again fell into a disturbed state. Ample encouragement, however, shortly afterward followed. Cohen's rooms were full of Jews enquiring for New Testaments and Bibles, parts of the Scriptures, Psalms, the Liturgy, *Old Paths*, and tracts, as if they were their own rabbinical books. Many came from distant villages, in order to obtain a copy of the Scriptures. Cohen had a great many very interesting conversations both with Jews and Christians. The open declaration, even of some of the very bigoted Jews, in favour of Christianity, was very remarkable ; also the actual Christian confession of an enquirer, on his death-bed, in the presence of his parents, friends, relations, and many other Israelites. It was said that there was scarcely a Jewish house in Safed, or its vicinity,

* *Jewish Intelligence*, 1846, p. 223.

where a copy of the New Testament was not to be found, kept either in a cupboard or under the pillow of the bed, where it could readily be secreted.

Ewald visited Safed in April 1849, staying in one of the two vacant mission houses, the second of which had been purchased in 1846.

CHAPTER XXVII.

ASIATIC AND AFRICAN MISSIONS.

Smyrna—John Cohen, Markheim and Solbe—Progress—Fire and pestilence—Syria—Damascus—"Blood Accusation"—Visited by missionaries—Tartakover and Winbolt at Beyrout—Dr. Kerns at Aleppo—Chaldæa—Murray Vicars and Stern at Bagdad—Excommunication—Wide-spread results of the work—Persia occupied for a time—Egypt—Lauria and Goldberg—Cholera ravages—Bishop Gobat visits Cairo—Levi at Mogador, Tangier and Oran.

WE must now ascertain what the Society was doing within this Period at its other Asiatic, and its African stations. We left John Cohen, "John the Evangelist," as he was called, in charge of the work in Smyrna in 1840. Besides his other duties, most faithfully discharged, he carried into effect the publication of the Judæo-Spanish translation of the Bible and of the Liturgy. His work, notwithstanding opposition and persecution, was very successful. A disastrous fire in July 1841, which almost entirely destroyed the Jewish quarter, gave him many opportunities to administer to the needs of the Jews, and to tell them of Him who is the only refuge in the time of trouble. The arrival, on August 2nd of that year, of H. A. Markheim, who had been appointed to assist him, was most timely. The mission services were well attended, many Bibles were distributed to Jews who had lost their property in the fire, and a Bible class commenced. One day sixty-five Jews were present at a prayer meeting, and Cohen was obliged to place a man at the door to prevent unbelieving Jews from coming in whose desire was to report the enquirers to the rabbis. The Gospel was daily proclaimed to a great number of people.

The success indeed was so marked during 1841 and 1842, that the Committee determined to strengthen further Cohen's hands, and at the same time place the mission on a more efficient footing. The Rev. G. Solbe, who had been trained in

the Society's College, and ordained by the Bishop of Hereford, was sent out to Smyrna, arriving there in June 1843. He stated that nearly all the Jews with whom he conversed seemed favourable to Christianity, that many were ready to renounce Judaism if circumstances permitted, and that Smyrna appeared to be a most extensive field for usefulness. A service in the Italian language, which many Jews spoke, was instituted. A school was opened in May 1844. Cohen now resigned his missionary work, continuing his services as translator. In 1845 some enquirers, who declared their intention of becoming Christians, were imprisoned at the instigation of the Jewish rabbis, but were liberated through the action of the British Consul. Solbe was assisted from 1844 to 1848 by L. Hirschfeld, a student from the Society's College.

The labours of the missionaries were interrupted by another fire on July 3rd, 1845, which destroyed nearly half the town, and also the Society's mission house, with a large quantity of Hebrew Scriptures, tracts, and a great portion of the new Judæo-Spanish Liturgy. In 1846 the Jewish population had reached 15,000, and the missionaries reported full and free intercourse with Jews of all classes. The school had been steadily going on, and the services sustained, except during the few weeks after the fire. Many Jews expressed their conviction of the truth of Christianity, and earnestly desired to embrace it; but only one dared to come forward, and he was baptized on June 11th, 1847.

Hard times were now at hand, and further trials for the mission. The poverty and distress of the Jews, always great at Smyrna, were aggravated during the winter of 1847-8, only to be followed by the terrible ravages of cholera in the following summer, increasing the misery and wretchedness a hundred-fold. The pestilence raged with great virulence in the Jewish quarter. "Many of my Jewish acquaintances," wrote Solbe, "to whom I preached the glorious Gospel of Christ, have been swept away." The appearance of this once populous and commercial place was now wretched and gloomy in the extreme. The devoted missionary who stuck to his post was spared from danger of the pestilence, as he had been

through the fire. He said:—"I have not the heart to leave my poor Jews in the very midst of anguish, distress, and disease, no, not even for a week." These trying times produced their effect on his health ; he broke down completely and had to leave his station. The expectation that he would be able to return to the scene of his faithful labours was not realized, and he had therefore reluctantly to resign his connexion with the Society. The Scripture dépôt, however, was kept open, in charge of "John the Evangelist."

Amongst the Jewish communities in Syria, the claims of Damascus on Jewish missionary effort were recognized early in the history of the Society. Thus, in the very year in which the Jerusalem mission was founded, namely 1823, the first missionary visit was made to Damascus by Joseph Wolff.*

The revival of the "Blood Accusation" against the Jews of Damascus and Rhodes in 1840, and the persecutions which followed, aroused an extraordinary interest throughout the world. The story of the alleged murder, by Jews, of Father Thomas, a Capuchin monk of Damascus, and the imprisonment of leading members of the community, was related by Sir Robert Peel in the House of Commons on June 27th, and an article in *The Times* of June 25th, 1840, bears witness to the strong English feeling aroused.

The Society's missionaries in Jerusalem were appealed to by the Jews themselves, and, as a result, G. W. Pieritz was sent to Damascus to intercede with the consuls on behalf of the persecuted Jews ; and he made a full report of the circumstances.† During his four months' residence at Damascus he was in constant communication with Jews of all classes, and found many opportunities to set before them the consolations and hopes of the Gospel.

On September 4th Mehemet Ali, Viceroy of Egypt,

* See page 106.

† *Jewish Intelligence*, 1840, p. 209. No less than 50 pages of the August number were devoted to this subject, which was a frequently recurring topic throughout the year.

ordered the unconditional release of the Jews charged with the murder of Father Thomas, and on the 6th they were set at liberty. Permission to return was given to all Jews who had fled, and a declaration issued that they should have the same protection as all other subjects.

Passing over other visits made by missionaries from Jerusalem, and by Bishop Alexander, we come to the year 1847, when the Rev. H. Winbolt, visiting Damascus from Beyrout, found a great desire on the part of Jews for the Holy Scriptures. But we must give his own expressive words :

Five hundred Jews in a lost and helpless state, all eager for instruction, all earnestly desiring Bibles. I had but few with me, I think I could have distributed 1,000 instead of the 100 which I took. The learned and the unlearned came for Bibles. Fathers and mothers begging for Bibles for their children, apparently scraping the last piastre from their pockets to buy them. Old men and young boys, and even children, all crowding and entreating for Bibles, Pentateuchs, and Psalms, some of all which I had with me. And what was more extraordinary, there was such a demand for New Testaments, that suspicious of some wrong motives, I put a small price upon them, which was readily paid ; and I distributed all but one, which I kept to read prayers from, and this one was continually asked for, but I refused to give it until I left ; but whilst I was engaged in conversation a Jew actually stole it.*

Beyrout, frequently visited by the Society's missionaries from 1827 onward, was occupied as a station in 1842, Mr. E. M. Tartakover taking up his residence there on August 12th. He was succeeded, in 1843, by Winbolt, who remained till 1849. Besides the number of resident Jews, a great many were constantly arriving from Aleppo, Antioch, Sidon, Tripoli, and Damascus. The greater part of these called on Winbolt, giving him an opportunity for conversations with them. Especially on Saturday evenings he was frequently visited by Jews, who often stayed to evening service. The establishment of the mission, albeit for so short a time, gave the Jews true views of Christianity, of which they hitherto knew but little, except as they saw it in the Roman and Greek Churches. Beside the services on Sunday, with prayers in Hebrew in the afternoon, Winbolt held a daily Hebrew service at 7 a.m., and an English service in the afternoon, except on

* *Fortieth Report* (1848), p. 41.

Saturday, when it was in Hebrew. The Jews expressed themselves delighted with the Hebrew prayers, with the one exception of their being offered up in the name of a crucified Messiah. Winbolt's visits to the Jewish quarter and the synagogue were of frequent occurrence. In 1847 the "Blood Accusation" was raised against the Jews of Beyrout. Nine were imprisoned, but set at liberty, no proof of the charge being forthcoming. Winbolt visited Sidon in 1849. The many interesting published reports of his work during these few short years made it a matter of deep regret that ill-health compelled him to resign a work upon which rested so many tokens of the Divine blessing. He left Beyrout for England, in September 1849, and was taken to his rest on February 16th in the following spring.

The importance of Aleppo as a Jewish centre led to its selection as a mission station in 1845. A mission to the Jews being quite a new thing there, the Christian population were much surprised, for the idea of trying to convert the Jews had never occurred to them. The Rev. Dr. Kerns arrived there in June, and on July 20th held Divine service for the first time. No regular English service had been conducted in Aleppo since the time of Maundrell in 1697. Kerns was making his way in conversations with the Jews, as many as thirty and forty visiting him in one day, when a *cherem* was issued, which interrupted nearly all intercourse, although three Jews professed to be convinced that Jesus was the Messiah. Seven others were secretly reading the New Testament. Kerns had stayed at Aleppo for twelve months, when the illness of his wife compelled him to leave. He held a final and secret meeting with the enquirers, nine Jews and three Jewesses, and left trusting that the many opportunities which he had found of preaching the Gospel with the distribution of literature, and instruction of enquirers, might bear fruit hereafter.

Aleppo was visited from Jerusalem in October 1849, just after a Mohammedan outbreak against Christians. Four heads of Jewish families declared their full conviction of the truth of Christianity, and their wish to have the mission re-established

there. Stern passed through Aleppo in 1850, on his way to Bagdad. He visited the large and famous synagogue, and called upon the chief rabbi, who said to him, "You will find it difficult to convert the Jews."

Dr. Wolff had visited Chaldæa in earlier days, but it was not till 1844 that what was hoped would be a permanent work was set on foot in that country. It was a momentous step, seeing that the difficulties in the way were enormous; namely, the great distance of the station from home, the consequent cost of the undertaking, the inaccessibility of the region, and the unhealthiness of the climate. Murray Vicars, and Henry Aaron Stern were directed to proceed to Jerusalem *en route*, in order to be ordained there, which ceremony was performed by Bishop Alexander on July 14th. Vicars, referring to it, said, "I trust we were both endued with the spirit of zeal, humility and love for the cause in which we have embarked;" an aspiration which, we know, was abundantly fulfilled, both in the case of the short missionary career of the one, and the long and abundant labours of the other. Vicars and his wife, who was a Christian Jewess, left Jerusalem on September 2nd, and were joined at Beyrout by Stern and the Rev. P. H. Sternchuss. Leaving Damascus on September 17th, the missionary party proceeded to cross the great desert with a caravan of 450 camels—a formidable task in those days—and arrived at Bagdad on October 19th. During their journey the missionaries discovered, and had religious intercourse with a community of Karaite Jews at Heed, or Hit, the ancient Is, on the banks of the Euphrates.

The Jewish population of Bagdad then consisted of about 16,000 souls. The whole trade of the town was in their hands, and they were supposed to be the most wealthy class of the community. They manifested the greatest anxiety to obtain the books published by the Society. Day after day the house of the missionaries was filled to overflowing with Jews of all ages, ranks, and stations. And more than that, the streets near were crowded all day by numbers of Jews. Stern was constantly stopped, as he walked along the streets, by Jews

enquiring for books. The bazaars, khans, and the Beth Hamidrash, were visited, and supplied frequent opportunities for proclaiming the Gospel.

The eagerness manifested by the Jews to enter into discussions on the subject of Christianity, and more especially the application of two enquirers for regular instruction, stirred up active opposition on the part of the rabbis, and an excommunication was issued against all who should have intercourse with the missionaries. This had the intended effect. For six or seven months no Jew was seen in the mission house. Then gradually some ventured to come by stealth; and, latterly, from twelve to twenty again visited the missionaries on Saturdays, several of whom were of the most respectable Jewish families in Bagdad. The Jewish authorities, however, did not relax their vigilance, but threatened to repeat the anathema.

In the winter of 1844 Sternchuss and Stern made a journey to certain places on the banks of the Euphrates, going to Hillah, where they visited the synagogue and Jewish schools; the Tomb of Ezekiel, greatly venerated by the Jews; Meshed-Ali, a Moslem town with a few Jews; Cufa; the tower of Belus (Babel) or Birs Nimroud; and the ruins of Babylon. The same two missionaries subsequently, in 1845, occupied the time during which missionary operations in Bagdad were suspended, in consequence of the *cherem* mentioned above, in making a missionary journey into the interior of Persia. Their journals contain many interesting particulars of their intercourse with the Jews of Kermanshah and Hamadan.

On November 21st the missionaries embarked on the Tigris for the purpose of undertaking a second journey in Persia. They visited Bussorah, Bushire, Shiraz, and several other places where Jews resided. Both in synagogues, and schools, and also at their lodgings, they proclaimed the unsearchable riches of Christ to considerable numbers of their Jewish brethren. In 1846 Vicars and Sternchuss again visited Hillah and Ezekiel's Tomb.

The deadly scourge of cholera prevailed in Bagdad to an alarming extent in 1846, and in a very few weeks several thousands were suddenly taken off by it. Vicars suffered

very seriously from fever at the time, and was compelled to remove into the country, but Sternchuss and Stern were able to remain at their posts, although, for a season, their missionary work was suspended in consequence of the prevalence of the scourge. The Jews thought the visitation was owing to the fact that many of their brethren had imbibed the doctrines of Christianity. The missionaries remarked :

Things have changed very materially : formerly, in the reign of Charles IV., when the plague was raging in Europe with unexampled violence (A.D. 1347, and the following year), Christians thought that the Jews had caused that calamity, in consequence of which they became subject to a horrible persecution ; but now, the Jews here believe, that the Christian missionaries, or rather the doctrines they teach, have caused their present chastisement. In more remote times, such a charge would have been attended with danger, but at present it brings only ridicule and scorn upon its authors.*

The opposition manifested by the Jews was very violent. They pronounced in the synagogue a curse against the Society's missionaries, and those Jews who should go among them. Notwithstanding, the missionaries met with many to whom they were enabled to declare the love of the Redeemer, and several received regular instruction.

After a temporary retreat to Persia in 1847, which was thought advisable in consequence of the hindrances already mentioned, the missionaries returned again to Bagdad. They had been the means of preaching the Gospel to many hundreds of Jews, both in Chaldæa and Persia, and of extensively circulating the Scriptures in the Hebrew, Syriac, Arabic, Persian, Turkish, and Armenian languages. This was a great achievement in a region hitherto noted for intolerance, bigotry, poverty, fanaticism, and superstition. On the arrival from home of fresh supplies of books, the lodgings of the missionaries were crowded for days together, from morning till evening, with eager applicants for the sacred treasure. The missionaries were now well known to many of the Jews in the surrounding countries, from the journeys which they undertook from time to time. They sent the Scriptures to the wilds of Kurdistan, and to the deserts of Khorasan and Turkistan. They were

* *Jewish Intelligence*, 1847, p. 228.

permitted to admit two Israelites, one from Bagdad, and the other from Bushire, into the Church of Christ by baptism. Others received instruction for a longer or shorter period.

Among the extensive journeys undertaken was one by Stern to Mosul, and Kurdistan, where he was enabled to preach the Gospel to attentive hearers in many places never before visited by a missionary. At some of the most remote places, he was agreeably surprised to find his unbelieving brethren already in possession of the New Testament and the *Old Paths*, and learned, on enquiry, that they had been scattered by the Jews themselves, far beyond the sphere of the labours of the missionaries.

Thus the work was carried on to the end of this Period, and the services at Bagdad kept up, as well as the instruction of enquirers. A room belonging to the mission was fitted up for Divine worship, and usually from twelve to fifteen Jews attended the daily morning service, at dawn of day; the instruction of enquirers taking place immediately afterward. An English service was held on Sunday morning, and a Hebrew service in the afternoon during winter. Here we must leave this interesting and encouraging work for the present.

We must now say a few words about Persia, where Joseph Wolff had visited various Jewish communities in 1825; and we have alluded to the journeys of Stern and his fellow-workers in 1845 and 1846. When they had to leave Bagdad for a time they retired into Persia, taking up their residence at Isfahan in 1847. They also visited Bushire, Borasjun, Shiraz, Persepolis, Tehran and Kashan. Stern's narrative of their missionary labours is most interesting reading. The willingness of the Jews at Isfahan to listen to their words induced them to recommend it to the Committee as a permanent station. This advice was adopted, and a few months again saw the missionaries at Isfahan. They endeavoured for nearly a year to maintain their position there, but circumstances were against them and they were compelled to leave.

We have already recorded Wolff's visits to the Jews of Egypt in the third decade of the century: and it was subsequently visited by missionaries from Jerusalem, one of whom at least, Mr. S. Farman, in 1831 concluded that it would form a promising mission field, but it was not till 1847 that Cairo, with its 5,000 Jews, received Messrs. C. L. Lauria and J. B. Goldberg as the Society's workers. The Jews were divided into two bodies, natives and Europeans, the former greatly preponderating, and very ignorant. The mission soon made itself felt. There was a great demand for Bibles and *Old Paths*. A *cherem* was proclaimed in all the synagogues, prohibiting the Jews from reading that publication; but it availed nothing, except to make the work still better known. The author became so celebrated, that the Jews compared their great rabbis to him, and used to say that this or that rabbi was, or was not, more learned than Dr. McCaul. When the missionaries visited them in their houses they were kindly received. Many flocked around them to hear the Gospel, and several made applications for baptism. Unfortunately Goldberg had to leave Cairo as the heat injured his eyesight, and he was stationed at Salonica.

This promising work was also greatly interfered with by a terrible outbreak of cholera in the summer and autumn of 1848, which carried off 9,000 persons in Cairo alone, and 200,000 in Egypt generally.* Amongst the victims was Mrs. Lauria. Her death was a great loss to the mission, for, since her baptism in 1846, three years after that of her husband, she had been a true helpmeet to him, and of great assistance in his missionary labours. The kindness and respect shewn to him by Jews in his bereavement were very striking. Many came to comfort him, and to offer their assistance. Seven of them, dressed in black, attended the funeral. They allowed no Arab to touch the coffin, but carried it themselves, with the greatest respect and solemnity, out of the narrow

* In *Modern Egyptians* (i. 26), Lane speaks of a still more disastrous visitation of the plague in 1835, which carried off one-third of its 240,000 inhabitants.

street where Lauria lived, to the main thoroughfare where the carriage stood. They then went on to the cemetery, which is near Old Cairo.

The work thus sadly interrupted was soon prosecuted again with renewed energy and vigour. Lauria was able to preach to great numbers of Jews, both at his and their houses. On their Sabbath he was almost always fully occupied, from morning until sometimes late in the evening. Several Jews expressed a desire to become Christians, but foreseeing the overwhelming struggles they would meet with, and the abject and utter destitution to which they must be reduced, they shrank back and suppressed their convictions. The chief rabbi, alarmed at the progress of Christianity, procured controversial books from Jerusalem to counteract the new doctrines. Lauria made a missionary journey to Alexandria, Rosetta, Damietta, and other places in the Delta, where Jews resided. At Alexandria he found the Jews most accessible, not residing in any particular quarter of the city, but mixing with Christians. They did not bear such hatred against Christianity as did their Hebrew brethren at Cairo. He had conversations with them and their rabbis, distributing literature amongst them.

In October 1849 Bishop Gobat visited Cairo, and, with his ardent missionary spirit evinced a very lively interest in and satisfaction with the Society's work there. Lauria took him to the houses of Jews. In accordance with the Bishop's recommendation, Lauria was shortly afterward ordained at Jerusalem, visiting the Jews of Alexandria and Damietta on his way, and Mr. J. Skolkowski was appointed to assist him in his work; but the latter did not remain long, being transferred to Lublin.

Turning to the Barbary States, we find but little work accomplished within the Period of which we are treating.

Morocco was occupied in 1844, when Mr. A. Levi, afterward known as the Rev. A. Levie, was stationed at Mogador, in June of that year. He had previously, in 1843, visited Tangier, and then made Cadiz his centre. At Mogador he

found the Jews willing to converse with him, and to receive and read the New Testament. They were also pleased with the Hebrew translation of our Liturgy. Levi met with great encouragement at the outset of his labours. A spirit of enquiry was rapidly spreading, when an unexpected and serious check was given by the outbreak of war between France and Morocco. In the bombardment of Mogador by the French, on August 15th and 16th, 1844, the greater part of the town was wrecked, and the Jews were great sufferers. Some were plundered and massacred, and 4,000 were scattered throughout the country without home or any belongings. The Gospel had been preached to them in the last hour, as it were; let us hope not in vain. Levi had to retire to Gibraltar.

Intent upon the occupation of the country, the Committee sent Levi to Tangier in November of the same year. His reception by Jews recalled and equalled his experience in Mogador. He said :

The Jews receive me most kindly in their houses, and wherever I meet them. They listen, apparently, with great interest to the glad tidings of the Gospel. They do not show themselves averse to the reading of the Hebrew New Testament. I have given away two out of three, which I found among the books, I had been able to preserve, when I removed from Mogador; they were received most gladly. The Jews here do not live in a separate quarter like those at Mogador, and indeed all other places in the empire, but are intermixed with the other inhabitants. I therefore have not here such crowds of Jews at one time listening to "the truth as it is in Jesus," as I used to have at Mogador; but then it must also be borne in mind, that the number of Jews here is not above half that of the Jews at Mogador. The Gospel is now, however, preached to them; and may the Lord grant that it may be unto them the savour of life unto life.*

Levi visited Larache, Tetuan, and other places. Crowds of Jews listened to his message with eagerness.

Speaking of his work at Larache, Levi thus wrote :

All was quite new to them, and they were amazed at what they heard. I took a New Testament out of my pocket, and said, "This is the book that speaks of Jesus of Nazareth, who came at the time foretold by the prophets, and fulfilled all they said respecting the Messiah, in whom, if you believe, you will all be justified by His righteousness."

* *Jewish Intelligence*, 1848, p. 58.

All their eyes were turned towards the book, and one of them came forward and requested me to allow him to read a little in it. I said to him, "Take it, it is yours ; read it, and may God bless it to your soul !" He stretched out both hands, and seizing the book together with my hand, he kissed them both. Several Jews immediately surrounded him, in order to get a glimpse of the New Testament. I then took the others out of my pocket, on which several immediately made a rush for them ; and they each kissed my hand and the book before they opened it. The three following days my room was literally crowded with Jews from morning till evening ; and several said to me, "What shall we do ? tell us how we are to act in order to receive instruction from you, and be safe from the violence of the Jews and Moors." I cannot describe to you the regret they manifested at my inability to help them, or to stay any longer with them.

Levi removed to Oran, in Algiers, in 1845. He reported that great numbers of Jews were willing to enter into religious discussions in the most friendly manner, and diligently read the books which he gave them. The chief rabbi put an end to this state of things by ordering the Jews to bring him all the missionary publications, and burning those which he received. The work at Oran was discontinued till 1850.

Sixth Period,

1850—1859.

ENDING WITH THE JUBILEE.

SIXTH PERIOD, 1850-1859.

ENDING WITH THE JUBILEE.

CHAPTER XXVIII.

THE SOCIETY'S HOME AFFAIRS.

An important Period—Many new stations—Income increasing—Da Costa's *Israel and the Gentiles* and Stern's *Wanderings in the East*—Patronage—Trustees—Committee—Secretariat—Annual Sermons and Meetings—The President—Three notable speeches, by Henry Venn, Stern, and Dr. Fry of Hobart Town—Revival of the Annual Breakfast—Death of Grimshawe—New Honorary Life Governors—Death of E. Bickersteth—Story about him and Simeon—Miss Jane Cook and her benefactions—Death of Lord Bexley, J. S. C. F. Frey, W. Pym, Haldane Stewart, Sir Robert Inglis, Sir George Rose, W. Grane, Thomas Fancourt, Miss Sarah Hooper, Miss C. Cooper, Dr. Neander and others—Society's present House, 16, Lincoln's Inn Fields—Missionaries sent out during the Period.

THE Period culminating in the Jubilee was one of much importance, and the changes in the *personnel* of the Society were numerous.

Five new stations were occupied—at Manchester, Oran, Jassy, Adrianople and in Hungary, and twelve fresh missionaries were engaged in the very first year of the decade. This was no doubt due to the fact that at no period in the history of the Society had the funds been in so prosperous a condition, the receipts for the year ending March 31st, 1850, having been upward of £3,000 more than the largest income in any previous year, owing in great measure to large gifts from Miss Jane Cook.

Seven other stations—at Tangier, Fraustadt, Tunis, Paris, Colmar, Constantinople and Nuremberg—were occupied

The preachers during the Period were :—Archdeacon Wigram, W. R. Fremantle, T. R. Birks, C. J. Goodhart, J. C. Miller, W. Cadman, Robert Bickersteth (afterward Bishop of Ripon), A. M. Myers, G. Fisk, H. A. Stern, J. C. Ryle, J. Cohen and W. W. Champneys (both of whom were rectors of Whitechapel), and Dr. Ewald. The sermons were preached in Christ Church, Newgate Street, in 1850 and 1851; in the Episcopal Jews' Chapel in 1852 and 1853; in Holy Trinity, Marylebone, in 1854; and in Holy Trinity, Holborn—in which parish the Society's House is situated—in 1855. In each of the next four years (1856—9), there were two annual sermons, one regularly in the Episcopal Chapel, and the others in St. Dunstan's, Fleet Street (1856), All Souls', Langham Place (1857), and the Parish Church of Marylebone (1858 and 1859).

There was a very interesting selection of speakers at the Annual Meetings during the Period, the most prominent of whom were: Bishop Tait of London, Bishop Montagu Villiers of Carlisle (three times), Bishop Perry of Melbourne, Bishop Singer of Meath, Bishop Daly of Cashel (twice), Bishop Vidal of Sierra Leone, and Bishop McIlvaine of Ohio. Amongst the laymen, the Marquis of Blandford, the Earl of Mayo, Lord Claud Hamilton, M.P., Sir Robert Inglis (three times), J. P. Plumptre, M.P., Admiral Harcourt, James Strachan, Joseph Payne, Robert Trotter, the last four of whom were members of the Committee. Amongst the beneficed clergy the chief speakers were: E. H. Bickersteth (afterward Bishop of Exeter), W. Cadman (twice), James Cohen (twice), George Fisk, W. R. Fremantle (five times), Edward Garbett, Edward Hoare, Drs. McCaul and Marsh (three times)—Dr. Marsh's last appearance on the Society's platform was in 1858, when he was eighty-three years of age—J. C. Miller (twice), Daniel Moore, A. M. Myers, Hugh McNeile (three times), Thomas Nolan, W. W. Pym, J. W. Reeve, J. C. Ryle, Haldane Stewart, Hugh Stowell (five times), E. Tottenham, Henry Venn, and Daniel Wilson. Three distinguished foreigners appear in the list, the Revs. Dr. C. G. Barth, of Stuttgart, Dr. Tyng, of New York, and

Dr. Fry, of Hobart Town; and the following missionaries of the Society: W. Ayerst, F. W. Becker, Dr. Ewald (four times), J. C. Reichardt, and H. A. Stern.

The President took the chair each year, in 1850 as Lord Ashley, and subsequently as seventh Earl of Shaftesbury. At most of the meetings within the Period the collection amounted to over £100. Three speeches deserve special mention, Henry Venn's in 1854, Stern's in 1857, and Dr. Fry's in 1859.

The presence and advocacy of Henry Venn, the Honorary Secretary of the Church Missionary Society, was significant of the close accord which existed between that Society and our own in upholding Bishop Gobat under the charge of proselytism amongst Oriental Churches in Jerusalem, although, of course, the charge directly concerned the C.M.S. only and not our own Society. The Rev. George Fisk, whose personal acquaintance with the Bishop and his work entitled him to speak with authority, moved a resolution offering congratulations to the surviving founders and promoters of the Jerusalem Bishopric on the blessing vouchsafed to that foundation; and to the devoted Bishop, the expression of sincere sympathy in reference to the important work in progress among the Oriental Churches in the Holy Land. Henry Venn had been specially requested by Lord Shaftesbury to support the resolution, which he gladly did, rejoicing with the meeting at the rebuke which had been nobly given to the Bishop's traducers, not only by the united voices of the Archbishops of Canterbury, York, Armagh and Dublin*, but also by the proceedings at the C.M.S. and our own meetings. Venn spoke with gratitude of the "holy and cordial fraternity" between the two Societies, in a matter really peculiar to the C.M.S., for, of course, our Society was not involved in the matter, and he graciously "yielded precedence" to us in the work of propaganda of the Gospel in Jerusalem.

* The Declaration of the Archbishops in Defence of Gobat is given in the *Memoirs of Bishop Gobat*, chap. iii., and quoted in Stock's *History of the C.M.S.*, ii. 146, where the Bishop's position is treated at some length with the well-known acumen of the author.

Stern, who had for fourteen years been labouring in what he called the "untried and unprepared" field of Persia and Arabia, spoke in his enthusiastic address of the work accomplished in the latter country, from which he had just returned. The experiences which he narrated will be found in Chapter XXXI. Suffice it here to say, that he carried the meeting with him by his eloquence and earnestness. He spoke also of his visit to the Crimea in the company of the Rev. Dr. and Lady Alicia Blackwood, the latter of whom still survives in a ripe old age.

Dr. Fry's speech, in 1859, is interesting as shewing what friends in Australia were doing for the Society and the cause nearly fifty years ago. They, even then, in those days of sparse population, sent in the previous year nearly £300, besides providing for the support of a missionary in the colony.

A very interesting feature of the Anniversary of 1850 was the revival of the Breakfast, preceding the Annual Meeting. It was held on May 3rd of that year in Exeter Hall, at half-past eight, J. Haldane Stewart presiding over a large number of clergy, and an address was given by Dr. Marsh on the aged Simeon's words in St. Luke ii. 28, 29, with a special reference to "beloved Bickersteth and beloved Grimshawe," whose work for the Society was further alluded to at the meeting. This gathering was so successful that the Committee decided to make it an annual institution.

Many old and true friends of the Society were called home during this period. The Rev. T. S. Grimshawe vicar of Biddenham, passed away on February 17th, 1850. He had taken an active share in the proceedings of the Society from its earliest days, and was the companion in labour of Lewis Way, Legh Richmond, and Simeon. He was indefatigable in his exertions, and used every opportunity to forward the cause. Although he never preached the Sermon, he spoke at eleven Annual Meetings. By his death the number of Honorary Life Governors of the Society was reduced to two, who, in 1850, were reinforced by Canon Montagu Villiers, Dr. McNeile, Hugh Stowell, J. Haldane Stewart, W. R. Fremantle, W. W. Pym, A. R. C.

Dallas, and J. Hill, Fellow of St. Edmund Hall, Oxford. No further names were added during this decade.

On the 28th of the same month the Rev. Edward Bickersteth, rector of Watton, died at the comparatively early age of sixty-three. Formerly Secretary of the Church Missionary Society, his attention was naturally chiefly directed to the needs of the heathen world, but, during the later years of his life especially, he took a very great interest in the Jewish cause. A story is told of him and Charles Simeon to this effect: They were once present at a meeting held in support of the Society. Simeon was the speaker, and, in closing his speech, he said that they had met together that day for the furtherance of *the most important object in the world, viz., the conversion of the Jews*. When Simeon sat down, Bickersteth wrote on a slip of paper—*eight million Jews, eight hundred million heathens, which of these is the most important?* This paper he handed to Simeon, who at once turned it over and wrote on the other side: *Yes, but if the eight million Jews are to be as 'life from the dead' to the eight hundred million heathens, what then?* This done, he returned the slip of paper to Bickersteth. The latter spoke for the Society at eighteen Anniversary Meetings, and preached the Annual Sermon in 1834. His son-in-law, Professor T. R. Birks, said of him at the Jubilee Meeting in 1859:

As his spiritual knowledge expanded, and his experience deepened, he began to attach himself to this Society with equal interest, nay, I might almost say, if there were any difference, with even deeper interest than to that Society which had still the warmest affections of his heart, and to which his first labours had been given.

His ardent piety and fervent love for souls emphasized all Bickersteth said and did in the cause of Missions generally.

"There you saw a man," said Daniel Wilson, at the Society's Annual Meeting of 1850, "who never lost a moment, diligent and active, laborious, prepared for any work in the service of his Lord and Master, a man who enjoyed unbounded popularity; and yet simple as a child, prayerful, humble, and in all things dependent on his Divine Master."

The following year, 1851, saw the death on February 11th

of Miss Jane Cook of Cheltenham, who is distinguished, above all others in the history of the Society, by her good deeds to the house of Israel and munificence to the Society, which was indebted to her for grants to the following objects in Palestine :

Stipend of minister of Christ Church,		per ann.	
Jerusalem	£8,500 now producing about	£255	
Repairs of the fabric.....	1,000 " "	30	
Circulation of Hebrew Scriptures	2,000 " "	60	
House of Industry, Jerusalem	10,000 " "	300	
Establishment in business of inmates of do.	200 " "	6	
Salary of apothecary to Hospital.....	2,000 " "	60	
Enquiring Jews, and infirm or aged converts	4,000 " "	120	
£27,700		£831	

In addition to the above, Miss Cook at different times gave the Society £7,177 12s. 3d., some of which donations have already been mentioned, and she bequeathed to the Society all her funded property, about £25,000, on the understanding that it should be applied solely for the purposes of a Reserve Fund, the interest alone being applicable to the general objects of the Society. This at present amounts to about £700 per annum.

Altogether the Society received from this munificent patroness about £60,000.

Wherever the story of the Society is told, this will surely be spoken of "for a memorial of her."

Lord Bexley, a Vice-Patron, died on February 8th, 1851. He took great interest in the affairs of the Society, and spoke at five of its Annual Meetings. As the Hon. Nicholas Vansittart, Chancellor of the Exchequer, he was the first Cabinet Minister to enrol his name on the patronage list. He had been President of the Bible Society for sixteen years at the time of his death.

The death in the same year of the Rev. J. S. C. F. Frey recalled the name of one who, whatever his faults, had actively laboured for his brethren, and been the actual founder of the undenominational Society in 1809. He spent the last thirty years of his life in America as a preacher and teacher of Hebrew. More than once he said before his death, "My Jewish brethren have often said that I was a hypocrite, and

that I should never die a Christian ; I wish them to know that they were mistaken."

In 1852 the Society lost the hearty services of the Rev. W. W. Pym, rector of Willian, Herts. He preached the Sermon in 1838, and spoke at six Annual Meetings. Of him it was said :

The Jews' Society was his favourite Society ; he was never weary of working for the Jew—it was ever his delight—and deep his love for the children of Israel, as many could testify. He was called, "The Jews' Man." "I would I could work more for them" was ever on his lips.

Of the Rev. James Haldane Stewart of Limpsfield, who died in 1854, it may be said, that having loved the cause of Israel, he loved it unto the end. He preached the Annual Sermon in 1831, and spoke eleven times at its Annual Meetings. He was an indefatigable worker for the Society, and one of its few Honorary Life Governors.

In 1855 the Society lost two of its oldest and staunchest friends. Sir Robert Inglis died on May 5th, after an uninterrupted connexion with it of forty years. His name appears in the records as a member of the Committee as far back as 1815-16 ; and in 1819 as Treasurer, an office which he retained until the year 1831, when he was elected a Vice-President. He spoke at five Annual Meetings, and to the close of his life continued to take a lively interest in the Society and its objects.

The name of the Right Hon. Sir George Rose first appears in the records of the Society in the year 1818 as a Vice-President, while British Minister at Berlin. Having been interested in the Society's work by Lewis Way, during the visit of the latter, he made his house at Berlin a depository for its various publications, and forwarded them to different parts of the Continent. He corresponded with the agents and friends of the Jewish cause, received visits from Jews, and conversed with them earnestly and ably on the great fundamental truths of Christianity. He also rendered most essential service by the selection of missionary candidates, of whom at that time comparatively few were found in England. A missionary seminary existed at Berlin, under the

care of the venerable Jænické.* From that institution, after personal examination carefully made by himself, Sir George chose those who were to proceed to London. The Society was thus enabled to secure the services of Becker, West, Hoff, Wermelskirch, Reichardt, Nicolayson and Bergfeldt.

Sir George Rose also employed the influence of his high station to interest the King of Prussia, and various members of the royal family and court, on behalf of God's ancient people. The result was the formation of the Berlin Society for the promotion of Christianity amongst the Jews, under the immediate patronage of the King, with General von Witzleben, the King's chief Aide-de-camp, as its President. The first address which that Society issued was drawn up by Sir George Rose. Sir George began to attend the meetings of the Committee in London on April 23rd, 1823, and from that date, to within a few years of his death, on June 17th, 1855, he continued to take an active part in the management of the Society, and, by every means in his power, to promote its interests and efficiency. To the end he shewed himself a true and untiring friend to Israel. At his death he bequeathed the sum of £1,000 to the General Fund of the Society, and £300 to the Operative Jewish Converts' Institution. During his life he contributed largely to most of the varied objects of the Society, both of a temporal and spiritual nature.

In 1857 died Mr. W. Grane, who for nearly thirty years had been a member of the Committee, and the Rev. Thomas Fancourt, who had been an assistant minister to the Episcopal Jews' Chapel, Palestine Place, from 1822 to 1830. After a brief separation, at the earnest desire of the Chaplain and the congregation he resumed his duties, for which he was content to receive the remuneration of a half-yearly collection. He desisted, owing to infirmity, only five years before his death at the advanced age of eighty-six. He was thus connected with the Society for nearly thirty-five years, ministering to the congregation, instructing the schools, visiting the sick and poor, and winning the esteem of all.

* See page 76.

In the following year died Miss Sarah Hooper, whose work amongst Jewesses in London will be noticed in the next chapter; and, in the beginning of 1859, Mr. Richard Sandford, house-surgeon at the Jerusalem hospital, and Miss C. Cooper, whose Institution in Jerusalem is mentioned overleaf.

Several missionaries and former missionaries died during this Period—in 1852 the Rev. R. Smith, formerly missionary at Warsaw; in 1854 the Rev. L. J. C. Hoff, missionary at Cracow; in 1855 Mrs. Hiscock, of London; and in 1856 the Rev. John Nicolayson, of Jerusalem.

We must include in the obituary of this Period the name of a very eminent Hebrew Christian historian and theologian, who passed away in 1851, namely, Dr. Neander, Professor of Theology at Berlin University. He had had a very distinguished career of thirty-eight years, during which he exerted a wide-spread influence throughout Germany.*

The headquarters of the Society were transferred in 1852 to their present pleasant situation at No. 16, Lincoln's Inn Fields. This, it may be remarked, is about the largest square in London, being of the same area as the base of the Great Pyramid. Before this date the Society's offices were situated in the Jews' Chapel, Spitalfields, from 1809 to 1818; at 10, Wardrobe Place, Doctors' Commons, from 1818 to 1832; in 16, Exeter Hall, Strand, from 1832 to 1843; and at 3, Chatham Place, Blackfriars, from 1843 to 1852.

The present house is a commodious building, well adapted for the headquarters of the Society. It was built by Lord Eardley, who was of Jewish descent. The last occupant before the Society was the eminent surgeon, J. P. Vincent. When the house was to be sold, Mrs. Vincent went into every room and prayed that it might pass into the hands of godly people. The prayer was answered by its being purchased by the Society, from Miss Jane Cook's Fund. A meeting was held on June 23rd for the dedication of the new premises. Montagu Villiers presided, and Dr. Marsh, Bishop Gobat,

* The reader is referred to the author's *Biographies of Eminent Hebrew Christians*, No. I., for particulars of this illustrious son of Abraham.

Haldane Stewart and others took part in the proceedings. How much earnest prayer has since ascended from within its walls! Here the various Committee and other meetings take place, and here are the secretarial, statistical, and financial offices, and also the Society's Library and Museum. At the rear is a special department for the issue of reports, magazines, books and missionary publications, and for the sale of olive wood articles made in the House of Industry, Jerusalem, and eastern curiosities in general.

In 1850 some very valuable instructions to missionaries were prepared and adopted by the Committee.

Numerous missionaries were sent to foreign stations during this Period, in the following order: the Rev. A. I. Behrens to Jassy, R. Langenfeldt (on a mission of enquiry) to Hungary, J. H. Brühl to Bagdad, S. Mayers to Adrianople, P. Davis to Bucharest, V. Stockstiel to Cracow, the Revs. J. C. Reichardt, Henry Crawford and F. R. Hodges to Jerusalem, the Rev. P. H. Sternchuss to Smyrna, H. A. Markheim to Paris, F. G. Kleinhenn and A. Iliewitz to Bucharest, J. M. Eppstein to Bagdad, W. Fenner to Posen, C. S. Newman to Constantinople, G. N. Nürnberg to Bucharest, the Rev. James Gosset Tanner to Cairo, the Rev. Joseph Barclay (afterward Bishop) to Jerusalem; the Misses F. James, E. Heasell, and A. Buckmaster, as helpers in Miss Cooper's Institution; S. H. Bronkhorst to Constantinople, and Dr. Hermann Adelberg to Nuremberg. Special meetings were frequently held for the dismissal of missionaries, on which occasions the Revs. W. Cadman, J. Cohen, W. R. Fremantle, C. J. Goodhart, E. Auriol, and others lovingly addressed those going out to foreign stations.

CHAPTER XXIX.

THE WESTERN MISSION FIELD.

London — Dr. Ewald's appointment — "Wanderers' Home" — Converts — Cartwright and missionaries — Miss Sarah Hooper — Parochial Missions — Hirsch at Liverpool — Lazarus, Hershon and Nürnberg at Manchester — Sternchuss, Hodges and Kleinhenn at Bristol and in the West of England — Amsterdam — Many Hebrew Christians — Sir Moses Salvador — Russian Poland Mission — Crimean War and suspension of the work — Ineffectual efforts to re-open — Otremba at Cracow — Death of E. Blum — Graf at Posen.

FOR the sake of brevity, the History of the Society's missions during this decade will be compressed into four chapters, two entitled "The Western Mission Field," dealing with England and the Continent, the third, "The Eastern Mission Field," dealing with the Asiatic stations, and the fourth, "The Southern Shores of the Mediterranean," describing African stations. This division is not altogether accurate. For example, Constantinople, which is decidedly an Oriental station, is included in the first division, and Egypt, which is also in the East, is included in the Mediterranean group. However, the arrangement is near enough for all practical purposes.

In this chapter we deal first with the Home Missions, commencing with London, where there are very few new incidents of importance to record, the work being conducted on the same lines as in the preceding Period.

Palestine Place continued to be the centre of operations, with outlying posts, such as a hall in New Street, or in Leadenhall Street, or elsewhere. The name of Dr. Ewald is intimately associated with this Period. When he was compelled, in 1851, to leave the East, owing to ill-health, he was transferred to London as head of the mission. His reports of this time are intensely interesting; he was in labours most abundant, both for the Society and the "Wanderers' Home"

which he founded in 1853. This institution met a much felt temporal want, the Society being exclusively engaged in spiritual work. As the number of enquirers increased, and a good many openly confessed the Lord Jesus in baptism, they lost their position among their own people, and consequently their employment and means of livelihood, and something had to be done to aid them. The "Abrahamic Society" helped some, especially the infirm, but what was to be done for young enquirers? The "Operative Jewish Converts' Institution" was true to its excellent name, but enquirers had to be instructed and tested before they could be received there. So, in order to offer them at once a helping hand, by giving them the necessary religious instruction, and to test their sincerity and character, the "Wanderers' Home" was opened.* Within five years 303 Jews and Jewesses had received its benefits, and 150 of them were baptized; 76 entered the "Operative Jewish Converts' Institution," and six went to the Society's College. The Home was closed in 1858, owing to lack of financial support, but was re-opened in 1860.

This was a very fruitful Period, and in 1858 Dr. Ewald thus wrote of the changes that had taken place amongst the Jews to whom the missionary had access :

If you go into their houses, you find on their table the Bible, the Old and New Testament, just as you see it on the table of Christians, and I have seen the authorized version of the Bible not only in private houses, but in the synagogue. When you converse with intelligent Jews, you soon observe that they have read the New Testament and other Christian books, and that they know what the fundamental doctrines of Christianity are. Then, much of the animosity toward converts has been gradually removed, by the number of Jews who have embraced Christianity. You cannot meet with many Jewish families who do not count among their relatives some converts. I have myself heard Jews defending their friends, not for having embraced Christianity, but from the alleged imputation of having embraced it through impure motives. The more Christianity gains ground in the Jewish community, the more will friendly feelings arise toward those of their number who conscientiously look upon the Lord Jesus as the Christ. Amongst fifty thousand Jews in England we reckon three thousand converts. In London alone there are eleven ministers of the Lord

* *The Jewish Intelligence*, 1859, p. 265, contains Ewald's own account of the design of the institution.

Jesus Christ who are converted Jews, preaching the Word of Life to perishing sinners, whose ministry the Lord owns by granting them many souls for their hire. These thousands of converts are as salt in the earth, and through their instrumentality a work is carried on silently and quietly in this country. They have all acquaintances and friends to whom they speak occasionally of the Lord Jesus; and thus true religion is spread among the Jews.

The Rev. J. B. Cartwright was happily still in the chaplaincy in Palestine Place. "The increasing number," he said, "of Israelites baptized in the Christian faith, in various parts of the world, is one of the most encouraging features of our time." During this decade (1850—9) there were 299 Jewish baptisms in the Society's church.

The Rev J. C. Reichardt, Messrs. E. Margoliouth, W. Whitehead, W. Calman, W. Mason, and N. Nürnberg were working in the London mission during this Period. Cartwright was the Principal of the Missionary College till 1856. He was succeeded, in 1857, by the Rev. T. D. Halsted, who held the post till 1859, when the College was suspended.

Amongst voluntary and faithful workers in the cause, the name of Miss Sarah Hooper will ever be remembered. Though not connected with the Society, she for many years did a good work amongst the Jewesses of London until her death in January 1858. A member of Dr. Marsh's congregation at Reading, as a girl, she took much interest in the Jews. When she removed to London, and became a parishioner of Dr. McCaul, she devoted her time and money to their service. Jewesses assembled at her house in large numbers (the average weekly attendance reaching 168), whom she helped both in body and soul, supplying tickets for bread and coals to them at half-price. In one year Jewesses paid £153 18s. as their share.

A new departure was made in the London work during 1851, a Hebrew Christian missionary, S. P. Rosenfeldt, being told off to work on parochial lines in Whitechapel, under the rector, the Rev. W. W. Champneys, afterward vicar of St. Pancras and Dean of Lichfield. He continued in the post throughout this Period. This was the germ of the Society's parochial missions, by which either an annual grant of money, or the services of a missionary, are given to

incumbents of parishes in London and elsewhere. Since that time this plan has been greatly developed, and has very much to recommend it in London, and other English towns with large Jewish populations. The missionary curate obtains access to the Jews, inasmuch as he approaches them as a clergyman of the Established Church, and not as the agent of a so-called "Conversionist Society," who is commonly looked upon with some suspicion. The same may be said of lay-workers, male or female. Parochial work is likely to be more solid and satisfactory. It is done in a clearly defined area, and can be followed up at will ; it is under the immediate supervision of the incumbent of the parish, and it can call to its aid existing and often manifold useful organisations. The mission hall, the class, the school, the mothers' meeting, the guild can all be utilized.

In 1857 a sum of money, producing £5 a year, was placed in the hands of the Bishop of London as an endowment for a sermon to be preached yearly in one of the London churches on the subject of the Jews. This sermon is still preached annually.

Turning to the Provinces, we have to record that Mr. J. G. Lazarus was transferred from Liverpool to Manchester in 1850, having witnessed fifty-six Jewish baptisms within nine years. In the same year the Rev. J. Baylee, D.D. took temporary charge of the mission. From 1852 the Rev. David Jacob Hirsch, a Jewish convert and minister of the German Church, who had been ordained by the Bishop of Chester, received from the Society an annual grant for his assistance in its Jewish mission at Liverpool. He did a good work, and was instrumental in leading many Jews to a knowledge of our Lord Jesus Christ. He held services for them in German and in Hebrew, and instructed a large number of enquirers during this and the following decade.

The occupation of Manchester as a centre dates from the year 1850, although it had before that been repeatedly visited by the Society's missionaries. Lazarus was the first resident missionary. Notwithstanding weak health,

he seems to have made good use of his opportunities. He was succeeded in 1854 by Mr. P. I. Hershon, who had received his education in the Jerusalem College, and had been superintendent of the Jerusalem House of Industry for some time. He held the post for two years, resigning it to take charge of the Palestine Model Farm for Jewish converts. In 1857-8, and again from 1860 to 1862, the Rev. N. Nürnberg had charge of the work.

We must just mention one other station in England, namely Bristol, where Mr. P. Sternchuss took up the work in 1850 for a short time, being succeeded in 1854 by Mr. F. G. Kleinhenn, who was followed in 1856 by Mr. E. R. Hodges. Many towns in the South were visited from Bristol during this Period.

An interesting circumstance was the visit to Plymouth in 1854 of Mr. H. C. Reichardt, who for five weeks gave spiritual instruction to the Russian-Jewish prisoners of war in the Mill Bay Prison. The next year Kleinhenn visited them more than once, and found them very desirous to have Old and New Testaments, and to converse with him.

Crossing over to Holland, where, in Chapter XXIV. we left Mr. Pauli at work in Amsterdam, we find him with more enquirers under instruction in 1850 than in any previous year. The baptism of a young catechumen was forcibly prevented by his abduction by the Jews on the way to church.

The death in February 1851 of one of the oldest Gentile members of the congregation shewed the kindly feeling which existed among its members. All the converts determined to follow the corpse to the Protestant burying-ground, which was situated in the Jewish quarter, and thus to profess by their presence the blessed name of Him who had delivered them from the power of death and the grave. This occasioned intense excitement among the Jews, who assembled in enraged crowds around the small band of Hebrew believers, whom the utmost exertions of the police could scarce rescue from their furious attack. Through God's goodness none received injury; and Pauli, against

whom the anger of the Jewish multitude was chiefly directed, was also mercifully delivered from this extremely critical situation. The presence, on such a solemn occasion, of a body of Hebrew Christians in the midst of the Jewish quarter, was, no doubt a manifestation of faith in Christ, such as never before had been made in that locality.

A very great stir was also created in 1852, by the profession of Christianity by a wealthy and influential Jew, Sir Moses Salvador, who was of an ancient and powerful Portuguese Jewish family. One of his ancestors built Salvador House, near the Royal Exchange, London. The senior branch of the family settled in Amsterdam, when the Jews were expelled from Spain, and brought with it immense wealth. Sir Moses Salvador was led, by the providence of God, through most extraordinary ways to Christ. These terminated in the conviction and public profession that Jesus is the Son of God, the true Messiah. Two years before his baptism he said to Pauli, "The time will come, when you will hear that I am working with you for the spiritual deliverance of our brethren." That time had arrived, and he began to deliver in Amsterdam every Thursday evening, in public, a most interesting course of lectures on Christianity, which were attended by some of the most influential and respectable Jews. This event caused no common agitation, and at the same time no small perplexity to the rabbis, especially of the Portuguese synagogue.

Pauli continued his untiring labours both at Amsterdam and in the provinces, there being few towns not visited by him or his assistant almost every year. The translation of Dr. McCaul's *Old Paths* into Dutch was of immense service to the mission, by the blows which it dealt to Talmudism. The Old Testament in Dutch, placed in parallel columns with the Hebrew text by the Rev. J. C. Reichardt, was likewise a great help.

The work in Russian Poland was brought to a premature termination by the Crimean war. It was hardly to be expected that the presence of an English mission would be

tolerated in Russia at that crisis. In May 1854 the missionaries were placed under various restrictions, and, on December 28th of the same year they received notice to leave the country within three weeks. It was a sudden uprooting of the work of thirty-three years, during which as many as 361 Jews had been baptized, and the Gospel brought before the notice of thousands. In the report for 1853, we read :

Since the circulation of the first 200 copies of the New Testament, and 2,000 tracts, by Dr. McCaul, during the fair held in Warsaw in the summer of 1821, which, by the Jews themselves, were carried all over the country, some thousands of copies of New Testaments, and perhaps 100,000 tracts have been also circulated, especially on the numerous journeys made since that time. Besides the Hebrew Scriptures, more than 10,000 Bibles in different languages, and upwards of 15,000 New Testaments have been circulated, of which many have come into the hands of Jews. The aggregate influence of all these circumstances may have been productive of far greater blessings than are apparent.*

One of the most telling testimonies ever borne to mission work was the touching exhibition of feeling witnessed on the departure of the missionaries for Hamburg. When Becker and West with their families arrived at the Warsaw railway station, crowds of people of all classes, Jews and converts, Protestants and Roman Catholics, and members of the Greek Church, together with their own more intimate friends, had assembled to take a last farewell of them ; indeed it may well be doubted whether the railway station ever before exhibited such a spectacle, and whether exiles ever left the Russian dominions so universally regretted and respected, and with such heartfelt blessings following them, as was the case when these devoted and long-tried missionaries to the Jews in Poland were compelled to abandon the sphere of their labours. It is also an important fact, that, whilst preparing to leave, they never heard the slightest exultation on the part of the Jews on account of their expulsion ; on the contrary, they experienced uniform kindness and sympathy ; many expressed their regret, and listened attentively to the Gospel message.

Thus closed the Poland Mission, just three weeks before the death of the Emperor Nicholas I. It was a great blow to

* *Forty-fifth Report* (1853), p. 58.

the Society, and the destruction of a highly successful work. At the conclusion of the war strenuous efforts were made to have the prohibition removed, and in 1857 a deputation consisting of the Earl of Shaftesbury, Dr. McCaul, the Revs. J. C. Reichardt, and C. J. Goodhart waited upon the Russian Ambassador in London, who referred the matter to H. I. M. the Emperor. After a delay of half a year an unfavourable reply was received, and Russian Poland remained closed to the Society for 20 years.

Turning to Austrian Poland we find that the Cracow Mission was reinforced in 1850 by Victor Stockstiel, a native of Cracow, and a student in the Hebrew College. In the same year the Rev. L. Hoff paid his first visit to England for just upon twenty years, having left it for Warsaw in 1827. From that year to 1851 fifty-five Jews had been baptized at Cracow, in the Protestant Church, whilst a larger number had joined the Roman Catholic communion.

For some years after this, work was carried on by a resident agent in Cracow, the Rev. A. Otremba. In 1858 he reported eight baptisms, and one hundred converts in his congregation. In 1859 he recorded two baptisms.

Glancing at Prussian Poland we find that Fraustadt was re-occupied from 1855 to 1860, by Messrs. Blum and Waschitscheck. The former died in London on September 28th of that year. His history was very interesting. Converted to Christ when a rabbi, he left his wife and family for a time, whilst he was being educated in the Society's College. When he rejoined them, his wife and four children were baptized; he was then stationed at Frankfort, subsequently at Lissa, and finally at Fraustadt. Graf was still in charge of Posen, to the missionary staff at which Mr. W. Fenner was added in 1856, and Mr. J. G. Zuckertort in the following year. For many years the staff was a very large one, consisting of three missionaries and from twelve to fifteen schoolmasters, and the work proportionately important, on account of the schools, of which we have spoken in Chapter XXIV.

CHAPTER XXX.

THE WESTERN MISSION FIELD—(*continued*).

Bellson and Biesenthal at Berlin—Hartmann occupies Breslau—Lange, Zuckertort and A. I. Behrens—Poper's work at Frankfort-on-the-Main—Large number of converts—Rhine Provinces—Hausmeister at Strasburg—Hechler and Schlochow at Colmar and Mülhausen—Work in Southern States of Germany—Markheim at Paris—F. W. Becker and West at Hamburg, Königsberg, Danzig and Stettin—Moritz at Gothenburg—"Kametz-Cross" agitation—Adriatic Missions—Wright at Trieste—Kleinhenn goes to Bucharest—Salonica and Constantinople—Lord, Goldberg, Stern, and Newman.

THE German stations must now come under review. At Berlin, Messrs. Bellson and Biesenthal continued their labours, and the staff in 1852 had risen to five agents, and in 1857 to seven, the Rev. Dr. Klee being included in the number. The work naturally increased in proportion; as many as 344 towns and villages being visited during the year in the district, including the provinces of Brandenburg, Pomerania, Saxony, and Brunswick, whilst the circulation of Old and New Testaments rose to an unprecedented figure. The use of another church was obtained for Sunday and week-day services. A mission school had about forty children, and the reports for this Period shew abounding activity on the part of the missionaries.

The permanent occupation of Breslau may be dated from the arrival in 1850 of the Rev. J. C. Hartmann, who had for some years the assistance of Dr. Neumann, and two other Jewish fellow-helpers, Messrs. Krüger and Romann, and others to be mentioned further on.

Writing in 1853 Hartmann said :

The results of our labours, although not seen in a large number of baptisms, are as follows—hundreds and thousands of Jews have had the Gospel preached to them, both in my church, in which there have always been some, in the streets, and in other places.

This might have been said at any period of this mission. In 1855 when the Warsaw mission was broken up, Messrs. J. G. Lange and J. G. Zuckertort were added to the staff, and also the Rev. A. I. Behrens, from Jassy, thus making seven missionaries in all, who apparently found full scope for their united labours, visiting a large number of towns and villages in Silesia, Hungary, Poland, and Austrian Silesia, and finding encouragement in their work, both in the capital and in the provinces. Jews took much interest in the Holy Scriptures, of which the mission circulated not a few copies, although this work was naturally done to a much larger extent by the British and Foreign Bible Society.

Dr. Henry Poper was in charge of the Frankfort-on-the-Main mission in 1850. He was in labours most abundant, both in town and district, and had many seals to his ministry.

The circulation of Scriptures was a decided feature during this Period, and aroused the Jews to such activity that they actually established a Bible Society of their own. With reference to this result a Jewish rabbi said :

The very idea that the dissemination of Hebrew Bibles proceeds from Christians—a circumstance which in itself reflects great credit upon the pious zeal of our Christian brethren, particularly in England—ought to urge us on to be for our part equally zealous in the circulation of the Word of God.

Another remark was :

Fifty years has Israel's inheritance—the Bible—been the monopoly of our Christian brethren, upon whom it reflects honour to have shewn to the people called of God, what ought to be done to effect a general dissemination of the Word of God.

No year passed during Poper's labours at Frankfort without the record of one or more baptisms. He stated that he had opportunities of speaking for Christ to 2,500 Jews in 1853. The number of converts known to him in that year was 42. In 1856 the number had risen to 90, three of whom were clergymen, and several were teachers in colleges and schools. In 1859 Poper spoke of more than 100 converts known to him, and bore testimony to their increasing numbers, and general consistency of conduct. He reported that there probably were from five hundred to a thousand converts in the whole district.

The Rev. J. A. Hausmeister continued his excellent work at Strasburg, to which station he had been appointed in 1832. During the first seventeen years of residence he baptized forty-two Jews; and during the last eleven years, as far as can be ascertained, twelve. He used to visit Paris nearly every year, and sometimes Mülhausen, Metz and Nancy. Luxemburg, Würtemberg and Baden also came in for a share of his visitations. As there appeared room for more than one labourer in the district, with its 50,000 Jews or more, the Rev. D. Hechler was stationed at Colmar in 1855 and the Rev. E. M. Schlochow in 1856. The latter, however, removed to Strasburg in the same year, when Mr. J. B. Ginsburg was attached to the mission for a short time.

In 1858 Mülhausen became the chief station of the district, and was in charge of Schlochow.

Going further south, to the kingdoms of Bavaria, Würtemberg, and Baden, we may say that they had periodically been visited by missionaries stationed in other parts of Germany, and a colporteur was employed at Nuremberg from 1844 to 1852; but it was not until 1853, when Mr. S. Deutsch took up his residence at Fürth, in Bavaria, that any place in these kingdoms became an actual station of the Society. It was his nominal residence until 1858, but meeting with much opposition in Bavaria, he subsequently made Würtemberg the chief scene of his operations. When the restrictions were removed, he had access to a large number of Jews in Bavaria, and also visited Hesse, Hanover, Marburg, Cassel and many other places. In 1858 Nuremberg became the residence of Deutsch, who had Dr. Adelberg to help him from 1850.

In consequence of the general facilities for missionary work afforded to the Rev. J. A. Hausmeister, of Strasburg, during his periodical visits to Paris, and also of a favourable report from the Rev. J. C. Reichardt, who visited the capital in 1854, the Committee decided to open a station there in 1856, and Mr. H. A. Markheim was chosen as the first resident missionary. His opinion was that Paris, with its then 22,000

Jews, presented an extensive field of usefulness, although their low religious tone was a decided drawback to mission progress. There was no great desire to hear about Christianity, or for controversy, such as is generally found amongst bigoted and zealous Jews ; consequently the circulation of the Holy Scriptures was limited. Markheim had a fair number of enquirers, of whom twelve were baptized.

We must now visit Hamburg, which, after the departure of Moritz in 1840, had been occasionally visited by the Society's missionaries until 1855, when the mission was again organized. The compulsory closing of the Poland mission in 1855 offered an opportunity for the resumption of missionary operations in this field. Consequently, the Revs. F. W. Becker and J. C. H. West proceeded to Hamburg, which at that time had some 11,000 residential Jews, mostly Talmudists, the Reform Jews having only one synagogue, or "New Temple," as it was called. There the missionaries found only four converts; but, at Ludwigslust, they were shewn from the parish register that a great many Jews had been baptized there in the course of ten years. The greatest number of baptisms in one year was fifteen, and the smallest three. The missionaries held services for Jews in the French Reformed Church at Hamburg. Notwithstanding their unwearied efforts, and the friendly intercourse they were able to hold with them, only a few presented themselves for baptism at their hands. A great many towns in the district were visited from time to time, such as Lübeck, Altona, Hanover, Kiel, Hildesheim, Bremen, Bremerhaven, and other places.

Turning to the Baltic Provinces, we find that the Rev. E. M. Tartakover was stationed at Königsberg and the Rev. C. Noesgen at Danzig during this Period. Stettin also had a resident missionary, Mr. C. G. Petri, from 1843 to 1853, and likewise Oleczko. When the missionaries were banished from Poland in 1855, Mr. T. W. Goldinger was sent to Oleczko, where he remained till 1858. It was hoped that it might be a favourable station for

influencing Polish Jews, but frontier regulations prevented them coming out from Russia into Prussia. Goldinger, however, visited many towns in Poland, distributing the Scriptures, but it was felt that Königsberg was the better centre, and so he was transferred in 1858 to that station.

We have now to revert to the year 1843, when J. C. Moritz finally settled at Gothenburg, where he endeavoured to renew his acquaintance with those Jewish families amongst whom he had found an entrance for his labours during his former residence in Sweden. His reports shew that the message of the Gospel was less acceptable to the Jews than in former years, not so much from bigotry and Talmudical zeal, as from a spirit of perfect indifference, owing to the spread of rationalistic views. Moritz, however, was encouraged by occasionally meeting with proofs that his former visits to that country had not been fruitless. The comparatively small number of Jews residing at Gothenburg enabled him to make extensive missionary journeys in Denmark and Sweden, during which he visited every town where any considerable number of Jews resided, and made a lengthened stay in Copenhagen and Stockholm, as well as in Hamburg. In Stockholm, weekly lectures were delivered to the Jews, and were well attended. The Jews having applied in vain to the Government to expel Moritz from the town, or at least to prohibit his delivering public lectures, their preacher, Dr. Seligmann, and the elders of the Jewish congregation, publicly pronounced an excommunication against all those Jews who should visit the missionary or receive him into their houses. At Gothenburg, also, lectures were delivered, and attended by Jews and Jewesses. The King and Queen of Denmark, as well as many of the higher authorities, noticed and encouraged Moritz's labours in the most kind and gracious manner. Although he failed to obtain the royal permission to preach in public to the Jews, no hindrances were allowed to be thrown in the way of his quietly pursuing his vocation, which he did for thirty-five years. We may anticipate by saying that he retired from active service on

January 1st, 1868, after forty-two years' connexion with the Society, dying the following month at the good old age of eighty-two, and, like his wife, who had died in 1864, leaving all his property to the Society. Nearly thirty years afterward, in 1897, a further small sum was received, in reversion, under his will.

About the year 1850 Moritz compiled a list of seventy-six members of the house of Israel who had been instructed by him up to that time, and afterward received into the Church of Christ by baptism; twenty-six at Hamburg, four at Copenhagen, four at Neuwied (in 1828 and 1829), twenty-one at Frankfort-on-the-Main (1829 to 1833), three at Stockholm (1833 to 1834), five at Danzig (1840 to 1843), and thirteen at Gothenburg (1843 to 1850). These had almost all been baptized at different places, and in various parts of Europe. Statistics for the subsequent eighteen years are wanting.

In 1858, what was known as "The Kametz-Cross" question, arose on the Continent. A small dot accidentally introduced over the kametz,* making it look like a cross, in the 12mo edition of the Society's Hebrew Bible, made a great stir among the Jews. It had got in, as is often the case, through an air bubble, when the plates were cast more than thirty years before, but had been removed when the plates were again revised, in 1850. It was detected by a Jewish rabbi in the older impressions, and made use of as a proof of wilful interpolation. The rabbi wrote the following letter to Dr. Philippsohn, of Magdeburg, who inserted it in *Die allgemeine Zeitung des Judenthums* (No. 54, p. 617):

Trzemeszno, 11th October.—I have often questioned myself whether it be right to permit the use of the Bibles of missionary societies, especially in the synagogue? Although the cheapness of the editions is profitable for the poor, as it enables them to procure a Bible for themselves, yet we must expect that these societies will also take advantage of it to serve their own purpose. Now I have discovered that in several editions of the small Bible, which is also used in the synagogue, in the passage in Deut. iv. 29, וּבְקִשְׁתֶּם מֵשֶׁם אֵת ה' אֱלֹהֵיךְ, under מֵשֶׁם is placed a cross instead of a kametz. It is true that, although I

* Kametz is the name of one of the Hebrew vowel-points, shaped like a cross without the top (ⴗ).

have carefully examined the Bibles, I have found no other similar alteration ; nevertheless it may easily be perceived what the missionaries intend to smuggle into the soul of the attentive reader with this cross in this characteristic passage. Since I have made this discovery these Bibles have disappeared in my synagogue.

We must now say a word about the Society's Adriatic Missions. Jews have long been numerous in the two chief cities of the Adriatic, Trieste and Venice, and in the Italian-speaking towns on the coast of Dalmatia. Trieste was the earliest of the places selected for occupation on the Adriatic. In the course of his missionary travels on the Continent in the later forties, the Rev. B. W. Wright had visited Jews in Italy, Sardinia, and Austria. He was seconded in his efforts by the British and Foreign Bible Society, which had just about that time established depôts in Austria, and sent twenty-five col-porteurs to circulate the Scriptures there. Wright settled at Trieste in 1849, as British Chaplain. Though not engaged as the Society's missionary, he worked amongst the Jews, who not only attended his church, but also went to him for instruction. Two of them were baptized in 1850. He found, however, the Italian Jews who visited Trieste more accessible than the resident Austrian Jews, and he occasionally visited the Jews in Venice, Padua, Verona, Ferrara and Ancona. He also went to Sinigaglia, when thronged by Jews from all parts of the Mediterranean at the time of its annual fair. Wright gave up the work in 1853, when appointed Secretary of the Society.

In June 1856, Mr. F. G. Kleinhenn entered upon his thirty-two years' superintendence of the Bucharest mission. Of the faithful, laborious, and indefatigable work which he accomplished, it is impossible to speak here even in the barest outline. Incessant toil was the order of the day, morning, noon and night. Every kind of place was visited : inn, coffee-room, shop, hospital, prison, market-place, public garden, road, street, workshop, and the family circle. All classes were spoken to. Saturday lectures, mission schools, and New Testament distribution, were some of the means employed. The seed was sown in Bucharest, and broadcast

throughout the Danubian Principalities. Kleinhenn's annual reports are full of interesting matter, and well repay careful perusal. He left his indelible mark upon the mission, and raised Bucharest to the position of one of the largest and most important stations of the Society.

In Chapter XXIV. we left the Rev. J. O. Lord and Mr. J. B. Goldberg at Salonica in the midst of a most flourishing work. The next year, 1850, they visited Monastir in Thessaly, Larissa and Janissa in Albania, and Widdin and Sophia in Bulgaria, with a Jewish population of some twenty thousand, and met with encouraging receptions on the whole ; whilst at Salonica the chief feature continued to be the circulation of the Scriptures.

Lord and Goldberg were transferred to Constantinople in 1851. Although the Society had not been represented there for some years, the Church of Scotland had conducted a mission, principally among the Ashkenazim ; but there was ample room for the re-establishment of the Society's work, which was confined to the Sephardim. The first act was to establish a mission school at Ortakeuy, in which there were a few Jewish pupils. In 1853 the Rev. H. A. Stern succeeded Lord, and the same year Dr. M. Leitner was appointed medical missionary, and opened a dispensary at Balat.

The circulation of the Old and New Testaments and tracts awakened among the Jews a spirit of enquiry, which all the hatred of the Chachamim could not stifle or destroy. They published their *cherem* against all who should dare to obtain or read any Christian publication, but it proved altogether in vain. The books were still bought, and most eagerly read ; more tracts were circulated after that circumstance than for a length of time previously ; and the prohibition only had the effect of increasing the interest, and exciting the curiosity of many to know what they contained. A colporteur was constantly employed in distributing Bibles and tracts in the Jewish quarter, and many and touching were the conversations which he had with the Jews while pursuing his labours. Numbers were thus reached who would never

have come in the way of other opportunities. The Ortakeuy school held on its way with eighteen pupils, though the number was increased to forty-seven in 1855; whilst the new school at Balat had ninety scholars. Other schools were opened at Tatavola and Piri-Pasha. The Jews were anxious to send their children, but the Chacham Bashi threatened banishment or imprisonment to those who ventured to do so. There were sixteen enquirers in 1854, and thirteen in 1855; of these five were baptized.

Stern was absent from this station in 1856, during which year he made his famous journey to Arabia,* and some months of the following year were spent by him in England. C. S. Newman, fresh from the Society's Hebrew College in London, was added to the staff in 1857; and the Rev. J. Barclay, afterward the third Anglican Bishop in Jerusalem, in 1858. In 1859 S. H. Bronkhorst, also a student from the College, joined the mission, only to leave later in the year for Abyssinia with Stern.

* See page 302.

CHAPTER XXXI.

THE EASTERN MISSION FIELD.

Jerusalem again—Nicolayson and staff—His death and successor—Death of Miss Cooper—Her Jewesses' Institution becomes the property of the Society—Boys' School—Safed—Daniel obliged to leave—Smyrna—Bagdad—Operative Institution—J. H. Brühl joins Stern—Arrival of Eppstein—Stern and Brühl visit Persia—Stern's journey through Arabia.

JERUSALEM being the chief Oriental station of the Society, demands the first mention in this chapter. When this Period opened, the Rev. John Nicolayson was still in charge, though in the providence of God his ministry was drawing to a close.

Two events, each remarkable in its way, may be chronicled, the foundation, in the winter of 1849-50, of a Society for the Literary and Scientific Investigation of all subjects connected with the Holy Land (history, language, coins, agriculture, natural history, customs, &c.), which has proved of much value.* The Bishop was the patron, and James Finn, British Consul, was the president, and the general body consisted of resident and corresponding members. The other event was the admission to Holy Orders, on July 7th, 1850, of the Rev. C. L. Lauria. The fact that he had been a rabbi invested his ordination with a great deal of interest. Since his conversion, of which we have spoken on page 237, he had received missionary training in the Jerusalem College.

The number of converts at Jerusalem steadily increased during this Period.

The mission staff in 1850 consisted of Nicolayson himself, J. E. Sinyanki and H. C. Reichardt, both of whom were

* *Jewish Intelligence*, 1850, p. 241: 1851, p. 76, 105.

subsequently ordained, E. B. Hodges and D. Daniel; Conrad Schick and Paul Hershon, at the House of Industry; besides colporteurs and Scripture-readers. In the hospital Dr. Macgowan had the assistance of Mr. R. Sandford, who left the same year, and also of Mr. E. S. Calman and Mr. E. Meshullam. During the Period under review, the Revs. H. Crawford, A. J. Behrens, D. Hefter and W. Bailey were added to the mission staff; and Mr. R. Sim, Dr. Simpson, Mr. W. E. Atkinson and Mr. A. E. Iliewitz successively worked under Macgowan in the medical department. The Rev. J. C. Reichardt had charge of the mission for fifteen months during a temporary absence of Nicolayson.

The death on October 6th, 1856, of Nicolayson, the first minister of Christ Church, in the fifty-third year of his age, after a residence of 30 years in Palestine, has now to be recorded. The history of his life was practically the history of the mission in Jerusalem. He was buried by the side of Bishop Alexander in the English cemetery, where were afterward also interred the mortal remains of Bishop Barclay, Dr. Macgowan, the Rev. S. Burtchaell and others. The epitaph on Nicolayson's tomb reads thus:—"For twenty-three years a faithful watchman on the walls of Jerusalem, fearless in the midst of war, pestilence, and earthquake, a master in all the learning of the Hebrews and Arabs, founder of the English hospital, builder of the Protestant Church; lived beloved, and died lamented, by Christians, Jews, and Mohammedans." He was succeeded by the Rev. H. Crawford as head of the mission.

The death of Miss Cooper in Jerusalem, on November 18th, 1859, removed one who had been a successful leader in educational work amongst Jewesses. One great obstacle to mission work in the East, whether amongst Jews or others, was the low and neglected condition of the women; and yet, if any permanent good was to be effected, it could only be done by their elevation. Nothing special had been attempted on behalf of the Hebrew women of Jerusalem until Miss Cooper, in 1848, founded an institution for Jewesses which was destined to accomplish a great work, under

both herself and the Society. The establishment originally consisted of three departments, viz :—1. An Industrial or Working School, where Jewish women were taught the use of the needle, and paid in proportion to their work. 2. A Girls' School, for the gratuitous education of daughters of Hebrew parents, converts, or others, boarded and clothed entirely at the expense of the institution. 3. A Bazaar, for the sale of work done by the Jewesses, and also of various articles for use or ornament, contributed by friends of the establishment towards defraying its expenses.

This institution was transferred by Miss Cooper to the Society in 1859, she continuing the honorary direction as long as she lived, which was only for a few months.

In the year 1858 there was opened a school for boys in Jerusalem, in the vicinity of Christ Church, in a building which has a deep interest for the Society, being the very first property possessed in the Holy City. Under its roof it was that Bishop Alexander had held his first services, the "upper room" serving as the Society's chapel. It was there that many of its first Jewish converts were baptized by him ; and there, too, some of its most able and devoted missionaries were admitted by him into Holy Orders. When Christ Church was consecrated in 1849, this house became the residence of one or other of the Society's missionaries.

The school was opened in the year 1858, under the superintendence of the Rev. W. Bailey. He and Mrs. Bailey devoted themselves to the teaching of the boys, the number being small at first.

Before leaving the Holy Land we must visit Galilee, where we find Mr. D. Daniel at work at Safed in 1850. His experience was of a varied character. At its commencement great disorder was caused among the Jews owing to the confession by an enquirer of his belief in Jesus Christ. He was exposed to ill-treatment from his unbelieving brethren, and compelled to take refuge in the mission house. It became necessary to appeal to the British Consul at Jerusalem for protection, and through his personal interference the tumult

was for the time quelled. In the end, however, the enquirer proved unable to resist the efforts made by his family to shake his resolution, and he returned to the Jews. These events, as might have been expected, led to a complete interruption for a long time of all intercourse between the missionary and the Jews at Safed, who were strictly prohibited by their rabbis from all dealings with him. In course of time some again called at the mission house, but only under pretence of having business to transact; they being still enjoined by their rabbis to observe absolute silence and reserve on matters of controversy and religious discussion. Daniel's patience and perseverance were very severely tried, and, although a visit which Nicolayson paid to this station in December 1850 greatly cheered him, yet his health and that of Mrs. Daniel having become greatly impaired by the trying nature of their work, they retired from Safed in 1852. A native assistant still remained for a short time, but the first chapter in the history of the Safed mission may be said to end here. Difficulties had proved too strong, obstacles too great. The unhealthiness of the place, owing to the utter lack of sanitary arrangements, and badly-built houses, combined with continual fierce opposition, and hostility on the part of the Jews, constituted seemingly insuperable difficulties. Eight missionaries—Behrens, Sternchuss, Kiel, Lord, Tymmim, Cohen, Daniel, and a native assistant—had laboured there, either conjointly or successively, and laboured faithfully and devotedly, but all were compelled to leave for the reasons mentioned. The station was left unoccupied, but not abandoned, for thirty years, a fact much to be regretted, considering the really hopeful outlook of the work, and that the Society had acquired mission premises in the town. The labours of these early pioneers were not, however, thrown away, for they laid the foundation of the mission which has been so successfully developed at the present day.

At Smyrna, at the opening of this decade, there was a depôt for the sale of the Holy Scriptures in charge of "John the Evangelist." Mr. J. O. Lord visited Smyrna in 1851,

on his way to Constantinople, and spoke to many Jews, whom he found very ignorant, debased and unfriendly to conversation on religious subjects. The Rev. J. Nicolayson passed through Smyrna in March 1852, and in the same year the Rev. P. H. Sternchuss took charge of the mission, but, owing to ill-health, was able to remain there only till 1854. The colporteur stayed on till 1855.

We must now visit Bagdad, where, in 1850 an Operative Institution for enquiring Jews was opened through the generosity of two friends. Shortly afterward, both Vicars and Sternchuss resigned through ill-health. The former did not live to see home again, but died at Marseilles, on August 17th, 1850, and Stern was thus left to cope alone with the duties. In the same month, a Jewish doctor was baptized at Bagdad, an incident which produced a severe anathema from the rabbis against all who should have any intercourse with the missionary. "In order to make the interdict more impressive," wrote Stern, "the horn was blown, and all the books of the law unrolled." This they repeated several days. Jews, in large numbers, however, began to call at the dépôt which Stern opened; and he affirmed that there were many who had learned the truth from reading the New Testament. In the spring of 1851 another baptism was recorded.

Meanwhile Stern was struggling on single-handed, and overwhelmed with the work, but undeterred by the obstacles which beset him on every side. He could not, however, forbear a cry for an efficient assistant, and Mr. J. H. Brühl joining him toward the end of June 1851, the two missionaries continued by every means in their power, by instruction of enquirers, circulation of Bibles and tracts, preaching, teaching, and other means, to advance the kingdom of God in Bagdad and also in Persia. Another baptism was chronicled in the spring of 1853. There was reason to believe that many a ray of sunshine had broken through the thick darkness which had so long overspread these eastern regions. Numerous were the openings. Much occurred to cheer the hearts of the toilers. All classes of Jews, from rabbis

down to artisans, were ready to listen to their message, and yet there was much and determined opposition. Brühl, who had received ordination at Jerusalem in May 1853, now took charge of the mission on the transference of Stern to Constantinople. Passing over the events of the next three years, the mission was strengthened in 1857 by the accession of J. M. Eppstein and Dubensky, whom Brühl, who had come home for priest's orders, took out with him.

Their arrival was auspiciously signalized by the acquisition of a mission chapel, in which English, Arabic, and Hebrew services were held; and, by means of a printing press, the attention of Jews was drawn to the mission. The strengthening of the staff made it possible to institute a system of visitation amongst the Jews, as well as to devote more time to their reception at the mission house. Day and Sunday schools were also opened. In one year 1,200 Old Testaments, or portions, and 750 New Testaments were distributed amongst the Jews. The baptism, in 1858, of an enquirer, subjected him to severest persecution. Upon Brühl one day remarking to a rabbi that he believed there were as many as twenty secret believers in Bagdad, the rabbi replied, "Say five times as many, and you will be quite correct."

Turning to Persia, we find Stern, at the opening of this Period, making a missionary tour through the whole of the province of Azarbijan, the eastern portion of Kurdistan; and, in 1852, visiting Kermanshah (twice), Hamadan (twice), Tehran, Balfroosh, Demavend, and other towns in the province of Mazanderan.

When he arrived at Hamadan the first time, Stern went straight to the house of the chief rabbi, Chacham Eliyahu, with whom he had much religious intercourse during his stay, as well as with other Jews, leaving them a New Testament, and other books, and tracts. When Stern returned to Hamadan, Chacham Eliyahu gave him a most cordial welcome. Stern said:

I spent the greater part of my time in the mullah's house, and saw several individuals who had heard the preached Gospel, and had read the books I gave them, not without benefit to their souls.

Brühl also visited Hamadan, where he distributed 600 New Testaments.

Persia altogether proved a most encouraging field for labour, and the Jewish population manifested the greatest anxiety to obtain the books of the Society. Day after day, the houses of the missionaries were filled to overflowing with Jews of all ages, ranks, and station, eager to enter into discussions on the subject of Christianity. Their minds were described as in a state of agitation, partly enlightened, partly convinced, partly believing. Thus was the seed sown.

In 1859 Eppstein was admitted to deacon's orders by Bishop Gobat, at Jerusalem, and visited Mosul and other places on his journey. In the same year missionary literature was largely circulated, and there was not a Jewish house in Bagdad where the Scriptures were not to be found.

In order to escape persecution an enquirer left for Bombay to be baptized there. For the same reason there was opened a Home for Enquirers, in which there were usually five or six Jews at a time.

Owing to the anarchy then prevailing, it was not safe to remain in Persia for long, so a return was made to Bagdad.

We must now leave Asia on our way to Africa, and visit, for a short time, that great country that lies between the two continents. We have given in Chapter XIX. a description of Dr. Wolff's journey in Arabia. Twenty years afterward it was visited by Stern, who left Constantinople on July 12th, 1856, and in due course arrived at Hodeida, a port on the Red Sea, from which he was to penetrate into the interior of the country. Before his departure for Sanaa his friends at Hodeida gave him a letter of recommendation, in which they called him "Dervish Abdallah," the latter word signifying "The servant of God." Stern took these precautions for his safety:

I had to adopt the native dress, and also to shave my beard, head and moustaches, *à l'Arabe*; and the metamorphosis was so complete, that persons, with whom I had become intimate, doubted my identity.

We can give only the barest outlines of this wonderful

journey, which was fully narrated at the time in the Society's magazine.*

The first Jewish community which Stern reached, was that of Safon, a beautiful town, situated on one of the projecting limbs of Mount Harass, where he got a hearty welcome. The report that a man had arrived who spoke Hebrew, and yet was no Jew, dressed like a Mohammedan, and yet despised the Koran, caused a general sensation, and young and old, women and children, flocked to the house to see him, anxious to know the land of his birth, age, creed, family, parentage, &c. The object of his journey, more than anything else, excited their incredulity. He read the New Testament and discoursed with them till midnight.

At Sachara, a little town divided into two separate villages, Jewish and Mohammedan, Stern addressed a number of Jews at the house of the chief of the synagogue; at Menakha also, he held a discussion with several Jews. At Uhr he held lengthened conversations with many who had been attracted by the news rapidly circulated through the adjacent villages, that a friend of their nation had come to visit them.

At Sanaa the room was crowded with Jews who had come to see him. He says:

It was an affecting sight to see a multitude of men, many of whom had already reached the verge of life, gathered round the missionary, and receiving from his lips an account of that Saviour, to whose claims prejudice and ignorance had so long blinded them.....I am convinced, if the dread of their Mohammedan taskmasters had not, like a menacing spectre, floated before their minds, not one among my audience would have left the room without avowing his faith in the crucified Redeemer. As it was, two remained, and these, with tears streaming down their brown, wan cheeks, pressed the New Testament to their quivering lips, and in accents of intense earnestness ejaculated, "Jesus, thou gracious Redeemer of souls, pity our ignorance, and forgive our sins!"

Stern preached in a synagogue one Sabbath, when he had an audience of more than 500. Altogether he spent twelve days in the city:

During the whole of that time, with the exception of a few hours' rest by night, every minute was occupied in preaching the Gospel to Jew and Mohammedan. Among the former, besides the two converts already adverted to, there were

* *Jewish Intelligence*, 1857, pp. 113, 138.

several more who felt the converting power of the Gospel, and even desired to be baptized, a request with which their peculiar position forbade me to comply..... Gladly, indeed, would I have prolonged my stay.....but the public clamour against me began to be too loud and vehement to resist it much longer.

The Jews were deeply affected when they heard that I was decided on leaving, and group after group flocked into my room to give me the parting blessing. There was a tone of solemn earnestness in these meetings—an unconscious expression of the soul's innermost feeling ; and that last day in Sanaa, when old and young, the man already advanced in the chilly vale of years, and the rabbi venerable for his learning, pressed forward to give me the final embrace, or to imprint the kiss of affectionate remembrance on my hand—that last day, I can truly say, I shall ever consider as the happiest day of my life—the happiest of my missionary career.

Stern arrived safely at Constantinople on January 1st, 1857, after his “great achievement,” as the Committee called it in the report for that year. They added :

We may well feel that if that had been the only effort of this year, our Society would have been the means of accomplishing an object worth its existence.

CHAPTER XXXII.

THE SOUTHERN SHORES OF THE MEDITERRANEAN.

Lauria and Reichardt at Cairo—Page at Tunis—Markheim at Oran—His successful missionary journeys in Algeria—Ginsburg at Constantine—Markheim in Morocco.

IN Africa we first visit Egypt, to learn what the Society was doing there during this decade. With a view to rendering the mission at Cairo more efficient a school was opened in the autumn of 1850. Within a fortnight eight scholars were in attendance. The chief rabbi, in alarm, preached against the school, urging his congregation to "put away the strange gods among you," *i.e.*, the Christians; to burn their books, to attend the synagogue, and to send their children to Jewish schools. This did no harm. The school prospered, and was, directly and indirectly, a benefit to the mission. On Saturdays, Mr. Lauria's house was "full of Jews," who came to see the school, which was thus the means of bringing them into contact with Christianity. Jewish opposition was again renewed, and with similar results. In 1853 twenty-four boys were being educated, many of whom attended the church services. The fruits of steady perseverance in the work were appearing. In 1851 an enquirer was baptized with his three children, and another later on in the same year, whilst eleven Jews were under instruction.

Lauria was the means of sending many Bibles, Pentateuchs, Psalters, New Testaments, several hundred copies of St. Matthew's Gospel, and tracts innumerable, to the Jews in the Yemen. Some Jews from that district who called upon him in Cairo, where they heard the Gospel, asked that a large supply might be sent to Arabia. Unfortunately Lauria's health gave way, and he had to leave this interesting sphere of work in 1855. The same year the Rev. H. C.

Reichardt succeeded to the charge, and experienced much encouragement in his work generally, being able to occupy a dwelling in the Jewish quarter. He found but few Jewish houses without a copy of the Scriptures, which had been very largely circulated during past years. The greatest success was apparent in the school. In 1855 as many as 95 boys received instruction. The next year a school for girls was opened, which had 40 regular pupils. Reichardt was ordained deacon at Jerusalem in 1857, and priest in the following year. The mission was strengthened by the appointment in 1857 of an assistant, Mr. Greiver. A Bible depôt was opened in 1859. As many as fifty Jews were present at one time, indeed the depôt was often so full that there was no room to move, whilst others were pressing and pushing at the door and window, eager to hear and take part in the conversation. A striking feature in this connexion was the sale of several hundred Bibles to a Jew at Aden, for circulation in Arabia.

Tunis had been vacant for some years when E. A. Page, who had been trained in the Hebrew Missionary College, was sent out in 1853. He was joined, for a time, by H. A. Markheim, from Oran. The latter's presence was helpful, and his opinion of the prospects of the mission was most encouraging. Embracing a very large field of labour, and carried on amidst a vast amount of superstition and ignorance, it was not a likely soil from which to expect many enquirers or converts. Nevertheless, the growing interest evinced by the Jews toward Christianity, and their increased confidence in the missionary as displayed in a variety of instances, proved that their feelings were undergoing a very remarkable change. In 1855 Page established a mission school, into which 14 pupils were admitted during the first fortnight. The numbers largely increased, though the attendance somewhat fluctuated.

But, alas! just when the mission seemed to be well established and the work prospering, the zealous labourer fell a victim to cholera in 1856. He was a devoted missionary, well qualified for his important post, and of matured Christian experience and conduct, and his brief ministry of three years

was assuredly not in vain. After his death the station was not again filled during this Period.

Passing along the coast to Algiers, we come to Oran, which was occupied, as we have seen, for a short time in 1845. Difficulties then were quite insurmountable. Four years later all this was changed; for in 1850, when H. A. Markheim went out, the aspect of the work was very cheering especially in regard to the demand for the Holy Scriptures. There were days when the Jews flocked to the missionary's house in such multitudes that it was impossible for one person to attend to them all. At other times the enemies of the work stirred up opposition. That this did not prove to be of a serious nature, was mainly owing to the friendly offices of the British Consul. It was hoped that the mission was firmly established. The chief rabbi, under the direction of the government, made proclamation in the synagogue that no Jew should dare to use offensive language, or otherwise molest the missionary, on pain of severe punishment. In consequence, he found yet greater facilities for preaching the Gospel. The applications for Scriptures were not less numerous after the chief rabbi, in his warning, had advertised them for sale by designating Markheim as "the one who brought out Bibles from London;" and New Testaments and tracts were also freely circulated.

Markheim in the spring of 1852 made a missionary journey to the south-west of Oran, visiting the interesting town of Tlemcen, which then had a Jewish population of 4,000, with eight synagogues. He there met Paul Lichtenstein, a descendant in the sixth generation of one Aaron, a Christian Israelite, the son of a rabbi, who was baptized at Hamburg about 200 years previously. Paul Lichtenstein, to whom Markheim had consigned a case of Scriptures, helped him in his work. In less than an hour 50 Bibles were sold, and a considerable number of New Testaments distributed. Thereupon the chief rabbi prohibited the retention of the books. "I therefore went to see him," wrote Markheim, "and to my very great astonishment he gave me a friendly

reception, and on hearing that the books came from England, and that they were sent by pious English Christians to them, he at once said : ' Since they come from that just land, let every son of Israel buy them. ' "

Day after day Markheim was able to preach to a large number of his benighted brethren in this remote region of North Africa. Two and a half years later, in 1854, he again visited this district, calling at Jamma, Ghazoat, Tlemcen, Sidi-Bel-Abes, Mascara and Mostaganem. At Tlemcen the Jews visited him in great numbers, again purchasing copies of the Scriptures. The New Testaments, sold during his previous visit, had evidently been well read.

We have seen above that Markheim visited Tunis in 1853. On his way back to Algeria, he stayed at many places in Tunisia, where Jews resided. At Bona he called on some of its 500 Jews, and preached in their synagogue. At Philippeville he sold a considerable number of Scriptures amongst the 150 Jews living there. At Constantine he had wonderful times amongst its 10,000 Jewish residents. His preaching outside one of the synagogues advertised his presence in their midst. The next day but one, a body of fifty Jews called upon him, their numbers being afterward swelled so greatly, that the street, in which his lodging was situated, was completely blocked up. He accompanied the crowd back to their quarter, where he had an extensive sale of Scriptures. Every day of his visit was spent in an equally useful manner. In one day he spoke to no less than 300 Jews, and had not " a single leaf remaining. " Two visits to synagogues were utilised for discussions with the worshippers. No wonder that he reported that Constantine offered " an ample and large field of missionary work. " Batua, Stora, Bougie, and Algiers were also visited.

After this extensive journey along a large portion of the north coast of Africa, during which he circulated 2,000 volumes of the Holy Scriptures, and proclaimed the Gospel to 150,000 Jews, Markheim was transferred to Tangier, from which Algiers, Blidah, Medeah, Miliana, Bougie, Philippeville, and Constantine were visited in the winter of 1854, with

equally gratifying results. In 1855 Markheim was transferred to Paris, and his place in North Africa was supplied by E. R. Hodges, who was stationed at Bona in 1856, though only for a short time, as his health gave way, and he was obliged to return home. In the autumn of 1855 he and the Rev. E. A. Page made a visit to Constantine, to which place J. B. Ginsburg (afterward the Rev. J. B. Crichton-Ginsburg) was appointed in 1857. In looking over the review of his first year's work, we find that Ginsburg delivered his message to hundreds of Jews in Constantine, and in the fourteen towns and villages which he visited. Rabbis, rich and poor, and Jews of all ages and both sexes, thronged his house at all times. Twenty-five received regular instruction. The circulation of Bibles was large. His experience led him to say, "I have great hope for the African Jews, yet to see that hope realized much time is required."

Passing still further west to Morocco, we find Markheim, who was a great traveller, making a very interesting and profitable journey through the country in 1852, visiting Mogador, Tangier, Saffee, Mazagan, Azmoor, Casablanca, Rabat, Sallee, Larache, Arzelé, and other places. He was brought into contact with large numbers of Jews, and had continuous opportunities of proclaiming the Gospel message. The state of the Jews in the empire of Morocco was, as it still is, deplorable in the extreme. They suffered severely from a host of bodily sicknesses, without the means of obtaining medical advice, and, living in the most unwholesome parts of the various towns, surrounded by a noxious atmosphere, thousands annually sank down into an untimely grave. At Mogador there was not one amongst the 10,000 inhabitants who could prescribe any remedy for the various diseases which prevailed from time to time. They were left to pine away under sickness, or to nature's cure alone.

Cruel oppression and degradation were also the lot of the outcast Jew. Yet, wonderful to relate, Markheim found very many facilities for the distribution of the Word of God, and the Jews bought it whole or in part, with great eagerness.

Old and New Testaments, the *Old Paths*, the *Pilgrim's Progress*, and various tracts, met with purchasers, and went forth as messengers of mercy amongst the ancient people of God.

Markheim was stationed at Tangier during the years 1852-4. In the last-mentioned year he again made extensive journeys from west to east, and distributed 1,600 copies of the Bible and 800 tracts, which were received with the most lively demonstrations of joy and gratitude. Many of the Jews seemed scarcely able to express their delight at becoming the possessors of a treasure so long coveted.

CHAPTER XXXIII.

THE JUBILEE.

Preliminary announcements—Celebrations in London—Great Commemoration Meeting—Bishop of Carlisle on the principles of the Society—Its open constitution—Dallas—T. R. Birks—Edward Hoare—Jubilee Sermon by Dr. Marsh—Celebrations in the Provinces—Closing Meeting—Jubilee Funds—Receipts and disposal—Special publications.

THE celebration of the Jubilee aroused great expectations, as may be seen from the first allusion to this important epoch in the existence of the Society in the last sentence of the Annual Report presented in 1857, wherein the Committee say :

We have to ask all our friends that the *Coming Jubilee* may be crowned with a rich blessing, and greatly advance that work in which we are interested, of gathering unto Christ the Jewish remnant according to the election of grace. Thus shall we prepare the way for the full salvation of Israel, and for Messiah's glory throughout the whole earth.

The "coming Jubilee" formed one of the leading topics of the speeches that followed, the second resolution especially calling upon the Society to review the mercies of the last fifty years. The Revs. S. Minton and W. R. Fremantle handled the subject most appropriately, the latter saying :

I think the history of the Jubilees of our Christian and missionary associations in this country would rather lead us to suppose that the Gentile is the elder brother, and the Jew the younger brother, for they have had their jubilees—they are fifty years old—but the Jew is only just coming to that age. If so, let the younger brother have the best jubilee. Our elder brothers among the Gentiles have learnt from the Jew that there is such a thing as a jubilee, for without the Jews they would have known nothing about it ; but having found out that there is a jubilee, let the Jew have his jubilee, and let that jubilee be the most conspicuous, and the most interesting and the most edifying of all.

In reference to these words, an editorial in the succeeding magazine (July 1857) expressed the hope that the "younger brother's" portion might be, in its relation to other societies,

"a Benjamin's mess, five times as much as any of theirs," which was to be effected, as subsequently explained in the September number, by a Jubilee Fund, of which more will be said later. At the Committee meeting in October detailed arrangements were made for the coming celebrations. The Rev. A. A. Isaacs, association secretary for the North of London district, was appointed "Jubilee Secretary," his former duties being undertaken by the Rev. T. D. Halsted, Principal of the Missionary College.

The Society entered upon its fiftieth year on February 15th, 1858, and on that day the proceedings of the celebration in London commenced. About 100 of the official friends of the Society, from different parts of the country, breakfasted together at eleven o'clock in the Freemasons' Tavern. At twelve o'clock they adjourned to the Great Hall, when the Chair was taken by Mr. J. M. Strachan, Vice-President. A large number of other clergy joined those already assembled there. The Secretary, the Rev. C. J. Goodhart, read an address to the Committee on the occasion of the Jubilee from the Westphalian Jews' Society. Letters were read from Canon Carus, the friend and fellow-worker with Simeon in the cause, and from others of the first members of the Society who were prevented by age or other reasons from being present. The aged Dr. Steinkopff, formerly minister of the Lutheran Savoy Chapel, and one of the leading foreign Protestants of London, who had shewn much interest in the Society's work on the Continent, also sent a letter of apology. An address from thirteen Christian Israelites at Smyrna, forwarded by the Rev. Abraham Ben Oliel, was likewise read. Captain Layard next read the original minute, passed on February 15th, 1809, at the meeting held at Artillery Street Chapel, for the formation of the Society.* The meeting was then addressed by W. Leach, the oldest member of the Committee, the Revs. A. M. Myers, Ridley H. Herschell, W. R. Fremantle, E. Hoare, Dr. Ewald, and A. S. Thelwall. Fremantle in his remarks pointed out that the platform had been, undesignedly, so arranged

* See page 34.

that it was immediately under the portrait of the Society's first patron, the Duke of Kent. Hoare said that the Jubilee seemed *ill-timed*, insomuch that, if our fathers had followed the Scriptural rule in their efforts, the Jubilee of the Society would have preceded, and not have followed, those of Gentile societies. This most interesting and solemnizing re-union was terminated with prayer by the Rev. T. Nolan.

The great Commemoration Meeting was held on Tuesday, February 16th, in Exeter Hall, and hearty interest was manifested in the proceedings. The children of the Society's schools in Palestine Place were, as at the annual meetings, ranged on the upper portion of the platform, and sang a number of sacred pieces. The Chair was taken at eleven o'clock by the President, the Earl of Shaftesbury. On the platform were:—The Bishop of Carlisle (Montagu Villiers), the Bishop of Ripon (Bickersteth), the Hon. and Rev. L. Barrington, Archdeacon Davis, and nearly all the well-known leading supporters of the Society in London.

The meeting was opened with prayer by the Bishop of Ripon. After a letter had been read from the Bishop of London (Tait), regretting his unavoidable absence, Lord Shaftesbury expressed his regret that owing to indisposition he could speak only a few words. He said :

I might have wished to stay away, but the occasion was too important for that. I was afraid lest any one should think that I had lost any portion of the zeal which I had felt for this great and blessed cause of our Lord and Saviour. Far from it. The more I see, and the older I grow, and the more I reflect, the more deeply am I convinced that we ought to bless God for this distinguishing feature of the times, the most conservative agency of the day in which we live.

The Secretary (Goodhart) then read the Jubilee Report, which was practically a brief historical sketch of the rise, progress and present operations of the Society, although it unaccountably omitted to give essential statistics, namely, that, after forty-eight years of work, the Society had 32 stations, 104 agents, 20 schools, and an income of £32,571.*

The Bishop of Carlisle moved the first resolution, which

* Annual Report for 1856-7, which had been presented at the Annual Meeting on May 8th, 1857.

expressed the thankfulness of the meeting for the founding of the Society, its preservation amid great and continued difficulties, and its manifest and large success. The Bishop rejoiced to think that the Society was a Church of England Society, and at the same time in good hands. He said :

I may venture to say that those who are now advocating the cause of this Society, and those to whose hands its management is now confided, will ever be animated by the same principles as those who have gone before them, that they will ever be actuated by a determination that, in the selection of those whom they send forth, and in all the regulations which they make for carrying on the work, they will keep in view the grand Evangelical doctrines which are all founded on "Jesus Christ, the same yesterday, to-day, and for ever." And inasmuch, my friends, as your Committee are determined to build entirely on that one foundation, I have no fear that the work which God has begun, will ever be forsaken by its great Author. I believe that He will prosper His own handiwork ; and, though assuredly none present will ever live to see another jubilee on earth, yet I do believe there will be another jubilee seen in Heaven, when those who have been converted through the instrumentality of this Society, and many more who shall be led to follow the Lord by His own miraculous agency, in the great day of His appearing, will together with ourselves sit down at the marriage-supper of the Lamb.

We, too, may venture to say, after the lapse of fifty years, that the good Bishop's confidence was not misplaced. The Society has ever been conducted on the same principles. By its constitution and the letter of its laws, it is simply a Church of England Society without any qualification whatever, except that of subscription, and its members may belong to any "party" or section of the same. But by tradition, the Society is Evangelical, and, as a matter of fact, as the contribution lists testify, the majority of its members, both leaders and rank and file, have been numbered amongst that school of thought in the Church. Though the Society has this "open constitution," which is the description Mr. Stock gives* of the like composition of the C.M.S., no attempt has ever, to their honour be it said, been made by men of other parties to capture the Society, or to modify its principles and methods of work in any way whatever.

Alexander Dallas, founder of the Irish Church Missions, in seconding the resolution, made a most excellent speech,

* *History of the C. M. S.*, vol. i., 109.

which must, however, have been eclipsed by that of Professor T. R. Birks which followed. Starting off with the remark that the institution of the Jubilee was on this occasion, for the first time, returning to its natural home, inasmuch as the jubilee was originally a Jewish institution, he launched out into the following historical recollection :

I cannot forget that this year (1858) is just 300 years, or a period of six Jubilees, from the ascension of Queen Elizabeth, when the Protestant constitution of this great nation was first fully established ; this has been the basis of all the other blessings we have enjoyed.

Birks dealt with the blessings of each of these periods in masterly fashion, and came down to the time when the missionary spirit was fully roused in the Church, namely, about the end of the eighteenth century and the beginning of the nineteenth. He was followed by the Rev. Dr. Henry, of Dublin, a most eloquent Irishman, after which Pauli, the Society's representative at Amsterdam, gave what must have been one of the most stirring speeches ever delivered on a Jewish missionary platform.

Edward Hoare spoke last, as he had done ten years previously at the Jubilee of the C.M.S. His glowing words were a fitting termination to a great meeting on a great occasion :

Now is the time for the people of God—for those who love the Jewish nation, and above all for Christians who love the Jewish King—not to lag behind, but to go forward to the work with fresh prayer, fresh perseverance, and fresh faith for Jerusalem. God grant that the work, while it lasts, may be a work carried on in prayer ! God grant that the work, while it lasts, may be a work carried on in faith ! God grant that the work may not last long—but that the glorious Jubilee may soon be ushered in ! God grant that the King of kings may soon come in His glory ! God grant that we may be found, some even of us now present, standing there, to welcome Him when the whole of His elect shall be gathered, when Jew and Gentile shall unite in one hymn of praise—when there shall be that glorious meeting of believing Jew and believing Gentile on earth, uniting with that great company, already gathered, of believing souls now standing before the throne, all uniting in one glorious hymn of praise to Him that has saved every individual of them by His own most precious blood, to Him from whom is all the strength, through whom is all the hope, by whose blood is all the pardon, and to whose most holy name be all the everlasting glory !

The following day, February 17th, was marked by the preaching of the Jubilee Sermon in the Society's Church by Dr. Marsh, the sole survivor of the very earliest friends of the

Society. The sermon of this very venerable servant of God was a brief exposition of Romans xi. 33, "O the depth of the riches both of the wisdom and knowledge of God." "Few who had the privilege of being present on that occasion," said *The Jubilee Record*, "will forget the earnestness and impressiveness with which the cause of Israel was pleaded by this aged father in Christ."

The Jubilee was also widely celebrated in the Provinces.

At Norwich, on the 8th of March, a sermon was preached in St. Stephen's Church, by Goodhart, and the next morning a sermon was preached by the Bishop of Norwich in St. Peter Mancroft. On Wednesday a juvenile meeting was held in St. Andrew's Hall, 2,000 persons, principally children, being present; and on Thursday, Sir Samuel Bignold presided at a tea in the same hall, followed by a large meeting.

Norwich has ever been famous for its enthusiasm for the Society.

Jubilee meetings were held at Darlington, addressed by the Rev. T. Minton; at Derby, addressed by the Rev. J. Cohen and the Jubilee Secretary; at York, addressed by Hugh McNeile, who also preached in one of the city churches. At Cambridge a very full attendance of University men was secured, the Society being represented by W. Cadman, T. R. Birks and Goodhart. At Oxford a sermon was preached in the University Church by Canon Champneys, rector of Whitechapel. At Hull, W. Vincent, of Trinity Church, Islington, T. Nolan, A. A. Isaacs and others preached in eight churches, and spoke at the Jubilee meeting. At Brighton the Earl of Chichester presided at a meeting addressed by Fremantle, J. B. Owen, incumbent of St. Jude's, Chelsea, and J. B. Goldberg, missionary at Constantinople. At Birmingham, Fremantle, J. H. Titcomb, (afterward Bishop of Rangoon), Dr. Miller (rector), and J. W. Reynolds represented the Society, both on the platform and in the pulpit. At Leamington, T. R. Birks made one of his lucid appeals. Dr. Marsh, who was to have presided at the Chelmsford meeting had not serious indisposition stood in the way, sent a characteristic letter. At Penrith, a sermon was preached by the Bishop of Carlisle.

We cannot give any more details; suffice it to say that at different times in the Jubilee year sermons were preached and meetings held throughout London and the country, when the services of all the best-known clerical friends of the Society were requisitioned.

Professor Birks, who was most active throughout the commemorations, gave the address at the Jubilee Anniversary Breakfast in Exeter Hall, on May 7th.

The week beginning with Sunday, October 17th, was set apart and devoted to special prayer on behalf of the Society and its objects. The Committee sent out an invitation to this effect and suggested various topics of prayer for each day in the week.

The close of the Jubilee year was commemorated by a Devotional Meeting of the Committee and friends of the Society, held in the Freemasons' Hall, on the evening of February 15th, 1859, under the presidency of the Earl of Shaftesbury, succeeded by Lord Henry Cholmondeley. It was announced that the amount received for the Jubilee Fund had then reached £5,119. The Revs. A. M. Myers, and Dr. Fry of Hobart Town, made excellent speeches, and with prayer by Goodhart, the Jubilee commemorations came to an end.

The objects to which it was proposed to apply the Jubilee Fund were :

I.—Exploratory Missionary Journeys to the Jews in countries hitherto entirely, or for the most part, unvisited, together with the establishment of an effective Mission on the North Coast of Africa, in commemoration of the Jubilee.

II.—Printing fresh editions of the Hebrew Scriptures, and of books and tracts suitable to the present state of the Jewish mind.

III.—Erection of Mission Premises, Industrial and Operative Institutions, Schools, Hospitals and Dispensaries, and Temporary Homes for Enquirers.

Altogether £7,358 16s. 2d. was raised during the year. Of this £1,718 11s. 5d. was paid direct to the London office, and the rest contributed through the Auxiliary Associations. We may especially name the following as giving contributions of £100 or more :

Reading, £100; Chester and Cheshire, £119; Derby and Derbyshire, £104; Bristol, £168; Islington, £142; Norfolk and Norwich, £418; Brighton and East Sussex, £153; Birmingham and vicinity, £250; Hull, £118; Skipton, £100; York, £141; and Ireland, £109.

These sums were not the mere transfer of gifts from one fund to another, but additional donations to the Society's treasury. Some of the money was raised on new ground altogether. The Associations also yielded in the same year more than £1,000 over the previous amount of their ordinary contributions.

The Fund was thus disposed of :

I.—“ *For Exploratory Missionary Journeys.*”

Travelling and other expenses of the first Exploratory Mission (consisting of the Rev. H. A. Stern and party) to the Falashas in Abyssinia, £1,101.

Mission of Enquiry by the Rev. J. H. Brühl, of Bagdad, to Bombay, and the Western Coast of India, £140.

Expenses attending re-establishment of the Mission in Tunis, under the Rev. W. Fenner, £282.

II.—“ *For Printing fresh editions of Hebrew Scriptures, &c.*”

Revised edition of the New Testament, in Hebrew 8vo., £614.

1000 Copies of *Our Missions*, £156.

Printing Journal of Mr. Stern's Exploratory Mission into Abyssinia, Jubilee Addresses and Records, &c., £208.

III.—“ *For Mission Premises, Industrial Institutions, &c.*”

Grant toward the Erection of Premises for the Industrial Institution and School for Jewesses, in Jerusalem, £1,300.

Legalizing the titles to the residence for the Physician, bequeathed to the Society by the late Dr. Macgowan, and other property belonging to the Society at Jerusalem, £261.

Library of the late Dr. Macgowan, for the use of the Mission at Jerusalem £200.

Grant toward the cost of erecting the Mission Church in Berlin £1,500.

Purchase and erection of a new School House for the Mission at Constantinople, £385.

Various sums voted toward the establishment, or maintenance, of Temporary Homes for enquirers, including those in London, Mülhausen, Algiers, and Leghorn £346.

Expenses of Jubilee Celebrations, and Salary of Jubilee Secretary, £861.

The Children's Jubilee Memorial Fund amounted to £679 16s., which was given toward a mission school-house at Haskeuy, Constantinople. Thus £8,138 12s. 2d. was the total amount of the Jubilee Funds.

Amongst the special papers prepared for the Jubilee were : *A Plea for Israel*, and *Israel's Spiritual Jubilee*, both by Dr. John Macbride, Principal of Magdalen Hall, Oxford. Three *Jubilee Records* were issued during the year, giving a few particulars ; and in 1867 appeared, very belatedly, it must be confessed, *A Jubilee Memorial*, containing the various papers, sermons and addresses published during 1858-9, the list of contributions, and other statistical and historical particulars about the Society.

Seventh Period,

1860—1874.

ADVANCE.

Speak unto the children of Israel, that they go forward.

EXODUS XIV. 15.

SEVENTH PERIOD, 1860-1874.

ADVANCE.

CHAPTER XXXIV.

ADMINISTRATIVE MATTERS.

A long Period—Important events in the history of the world affecting the Society—Abyssinian Expedition—"Alliance Israélite Universelle"—Number of Jewish Missionary Societies—Wolverhampton and Brighton Church Congresses—Exploratory missionary journeys—Deputation to Canada—Missionary work in New York—Day of Intercession for Foreign Missions appointed—Jewish Missionary Conference at Clifton—Appointment of missionaries—Archbishop Longley, Patron—Vice-Patrons—Vice-Presidents—Trustees—Honorary Life Governors—Committee—Anniversary Sermons and Meetings—Death of the Revs. G. Solbe, H. Crawford, Dr. McCaul, A. S. Thelwall, Dr. Marsh, J. J. Reynolds, Dr. Wolff and other former missionaries and friends—Resignation of Goodhart—The Secretariat—Death of Captain Layard—Association Secretaries—Periodicals of the Society—Hebrew New Testament—Halsted's *Our Missions*.

THE Period upon which we are entering embraces fifteen years, from 1860 to 1874 inclusive. The grouping of so many years together has both its advantages and disadvantages. Amongst the former may be reckoned a longer consecutive history of each branch of the work; amongst the latter, a departure occasionally from chronological sequence. For example, some events will be narrated in the Home section, which really occurred later than those afterward related in the Foreign sections. Thus we come to Dr. Stern's work in England from 1870 onward, before we speak of his work in Abyssinia ten years previously. But as long as the reader bears this in mind, no practical inconvenience will be felt.

The years which this Period covers were most important in the history of the world, and their events exercised a great effect on the history of the Society. A notable event in 1862 was the International Exhibition in London, where

Jews were present from almost every country. Then, the devastating Civil War in America (1860—5) paralysed the chief seats of industry at home, and gave rise to the Cotton Famine in Lancashire, proving that even countries are members one of another, and that "whether one member suffer, all the members suffer with it." Then came the Prusso-Danish and Austro-Prussian Wars of 1866, and shortly afterward, in 1870, the inevitable dislocation of the work in France and Germany, owing to the momentous Franco-Prussian War, which ended in the downfall of the Bonaparte dynasty in France, the consolidation of Germany as a new Empire, the collapse of the Papal temporal power, and the opening of Italy to evangelistic efforts. The British invasion of Abyssinia in 1868, to release the captives who had been imprisoned since 1864, drew public attention to a mission which, for the first nine years of this Period (1860—8), almost overshadowed every other branch of the Society's work. Continual efforts to effect their release were made by the Queen and her Government, who assured the Committee that everything in their power should be done. The suspense was indeed long drawn out, but relief came at length, as will be narrated in the chapter on Abyssinia.

The Disestablishment and Disendowment of the Church of Ireland in 1869, and the Rationalistic and Ritual controversies of the time were not conducive to missionary enthusiasm or progress.

An important event in the Jewish world was the foundation, in 1860, by six Jews of Paris—Astruc, Cohen, Carvallo, Leven, Manuel, and Netter—of the "Alliance Israélite Universelle," in the moral and civil interests of the Jews throughout the world, but especially in Eastern Europe, North Africa and Asia Minor, with the following objects: (*a*) To work everywhere for their emancipation and moral improvement; (*b*) To assist all suffering persecution; (*c*) To encourage all publications striving to promote these ends. During its first four years the number of its members increased from 17 to 3,000; but it does not come within our province to pursue its career, or to give an account of its work,

which, though more or less of a spasmodic character, fairly accomplishes the objects for which it was founded.

It was computed in 1865 that there were 33 Missionary Societies then working amongst the Jews. If this were the case, few can have been of any magnitude, seeing that, out of 200 agents employed, 126 were in the service of our Society.

The claims of the Jews were put before the Church Congress, for the first time, at Wolverhampton in 1867, when the Rev. A. M. Myers, a Hebrew Christian, and vicar of All Saints', Dalston, read an excellent paper, summing up the Society's experience after nearly sixty years of work. At the Church Congress at Brighton in 1874 the Revs. Dr. Barclay and C. H. Banning read papers on Missions to Jews, which were followed by a speech from Prebendary Churton, vicar of Icklesham.

Exploratory missionary journeys were an important feature in the opening years of this Period ; such as Stern's visit to Abyssinia, Brühl's visit to Bombay, and Ginsburg's journey in North Africa, for all of which the Jubilee Funds had made provision. These will be narrated in their proper order.

A new departure was made in 1863 by sending a deputation to the United States and Canada in order to plead the cause of the Society, in the person of the Rev. Buchan Wright, a former secretary. He preached in Halifax and St. John, New Brunswick, on his way out, and spoke at crowded meetings. He then paddled in a canoe to an Indian settlement, but could find no traces whatever of any Hebrew origin, as some had strangely supposed, in the Red men. Wright preached to a large congregation in the Church of the Redemption, in New York, and next day addressed the *élite* of the Episcopal clergy on the origin, resources and management of the Society. He said :

It was a noble sight to see these pious and learned men assembling together for such a purpose, and at such a time, in the midst of the travail of such a national calamity (*i.e.*, the Civil War) ; and it reminded him of what took place in England about fifty years ago, when some pious men, whose faith could penetrate far into futurity, relying upon the promise of God, assembled together and laid the foundation of the Jewish mission, notwithstanding that England was at that time engaged in a gigantic war with the greatest conqueror of modern times.

Jewish missionary work was now begun in New York, a missionary being appointed, with a colporteur to assist him ; and there was also a school, with upward of thirty Jewish children in daily attendance. The Church Society for Promoting Christianity amongst the Jews in New York was not established till some years afterward. Wright went on to Canada and preached or lectured at Hamilton, London, Montreal, Quebec, Toronto and other cities, and formed Associations.

Another event of great importance was the setting apart of a day for Special Intercession on behalf of Foreign Missions, in November 1872. The Archbishop of Canterbury (Tait) issued an invitation to all missionary societies to observe a like day (December 3rd) in the succeeding Advent 1873, which was duly and thankfully responded to. After this, the eve of St. Andrew's Day was selected for the annual intercession. In 1879 the day was altered to the Tuesday before Ascension Day. In 1885 there was a reversion to the eve of St. Andrew's, which has since remained the Day of Intercession.

In the closing year of the Period the first Conference on Jewish Missions ever held was convened at the Victoria Rooms, Clifton, on June 11th and 12th, and largely attended by both clergy and laity. The Chairman was the Bishop of Bath and Wells (Lord Arthur Hervey), and the following took part in the deeply interesting discussions (afterward published) in the four sessions held : Bishop Anderson, Archdeacon Kaye, the Revs. Canon Fremantle, A. I. McCaul, H. Moule, C. W. Marsh Boutflower, E. B. Frankel, H. A. Stern, F. A. Morgan, Frederick Smith, J. E. Brenan, J. B. Goldberg, Flavel S. Cook, C. H. Banning, J. Richardson, C. J. Goodhart, Dr. Barclay, Colonel Rowlandson and General Aylmer. An interchange of views on the important subject of Jewish Missions must result in a fuller appreciation of the solemn obligation on the part of the Christian Church to make known the Gospel of Christ to the seed of Abraham, and it is to be regretted that such Conferences have not been held more frequently.

This Period saw a great number of missionaries appointed

to the various mission fields of the Society :—E. Flecker to Frankfort, and L. E. Grünwald to Breslau, in 1860 ; Dr. T. Chaplin to the Jerusalem hospital, and the Rev. D. Hechler to Heidelberg, in 1861 ; H. A. Stern and H. Rosenthal to Abyssinia, in 1862 ; G. H. Händler to Königsberg, the Rev. E. B. Frankel to Paris, Marcus Wolkenberg to Jassy, and J. Zabanski to Constantinople, in 1863 ; the Rev. E. B. Frankel to Jerusalem, the Rev. H. C. Reichardt to Corfu, and the Rev. B. W. Wright to Cairo, in 1865 ; H. Friedländer to London, in 1866 ; the Rev. J. M. Eppstein to Smyrna, A. C. Adler to Bucharest, and G. E. Andersson to Jerusalem, in 1867 ; the Rev. Dr. Klee to Danzig, the Rev. Professor Paulus Cassel to Berlin, M. Nachim to Bucharest, L. C. Mamlock to London, and Dr. Henry Biesenthal to Leipzig, in 1868 ; the Rev. W. Burnet to Paris, H. Friedländer to Tunis, and G. H. Händler to Prague, in 1869 ; J. Skolskowski to Königsberg, A. C. Adler to Frankfort, the Rev. F. Hausig to Berlin, the Rev. E. B. Frankel to Damascus, and the Rev. H. A. Stern to London, in 1870 ; the Rev. James Neil to Jerusalem, the Rev. R. H. Cotter to Trieste, the Rev. J. T. Schleicher to Hamburg, the Rev. A. Bernstein to Jerusalem, the Rev. H. C. Reichardt to Alexandria, J. M. Flad to Mannheim, the Rev. E. M. Schlochow to Strasburg, and the Rev. J. H. Brühl to Vienna, in 1871 ; the Rev. S. B. Burtchaell to Rome, H. G. Heathcote to Tunis, M. Rosenthal to Damascus, J. Hymans to London, and the Rev. D. A. Hefter to Frankfort, in 1872 ; the Rev. J. Lotka to Lemberg, and the Rev. A. C. Adler to Amsterdam, in 1873 ; the Rev. E. B. Frankel to Marseilles, the Rev. H. C. Reichardt to Damascus, the Rev. S. T. Bachert to Hamburg, M. Rosenthal to London, and N. Rappoport to Cracow, in 1874.

Archbishop Longley, formerly Bishop of Ripon, again became the Patron of the Society in 1863, and the patronage roll was further extended during this Period by the accession of the following Archbishops and Bishops as Vice-Patrons :—Beckles of Sierra Leone, in 1860 ; Jackson of Lincoln (afterward of London), and Gell of Madras, in 1861 ; Thomson of Gloucester and Bristol (subsequently Archbishop of York) and

John Gregg of Cork, in 1862; Ellicott of Gloucester and Bristol, and Thomas of Goulburn, in 1863; Trench (Archbishop) of Dublin, Harold Browne of Ely, and Trower of Gibraltar, in 1864; Bromby of Tasmania, in 1865; Bernard of Tuam, and Alford of Victoria, Hong Kong, in 1867; Butcher of Meath, in 1868; Marcus Gervais Beresford (Archbishop) of Armagh, Alexander of Derry, and Hatchard of Mauritius, in 1869; Lord Arthur Hervey of Bath and Wells, Machray of Rupertsland (subsequently Archbishop), and Stirling of the Falkland Islands, in 1870; Hughes of St. Asaph, Oxenden of Montreal, Parry of Dover, and Mackenzie of Nottingham, in 1871 (the two last being the first Suffragan Bishops to be elected); Hellmuth of Huron, and Williams of Waiapu, in 1872; Day of Cashel, Cheetham of Sierra Leone, Horden of Moosonee, Piers Claughton, Archdeacon of London (late Bishop of Colombo), and Crowther of the Niger Territory, in 1873; Sandford of Gibraltar, Burdon of Victoria, Hong Kong, and Utterton of Guildford, in 1874.

The Earl of Cavan was elected a Vice-Patron in 1860, and Lord Fitzwalter in 1874. The following became Vice-Presidents: Vice-Admiral Sir Henry Hope Hope, C.B., who since 1839 had been a member of Committee, in 1861, but he died the same year; Admiral F. Vernon Harcourt, also a member of Committee since 1848, in 1864; Lieut.-General A. Clarke, Chairman of Committee for ten years, and a member since 1858, in 1868; Lieut.-Colonel Sotheby, C.B., member of Committee since 1839, in 1870; and Mr. R. C. L. Bevan, the banker, and a munificent donor, in 1871.

In 1870 the Trustees of the Society, being only two in number (Lord Shaftesbury and Mr. J. M. Strachan), General Clarke, Messrs. William Vizard, W. N. West, and John Deacon were added in that year, and Mr. T. R. Andrews in 1873. Mr. Deacon was elected Treasurer in 1864, and held the office till his death in 1901. Mr. Vizard was elected Honorary Solicitor in 1861, holding the post till 1876.

The Honorary Life Governors of the Society were increased by the Revs. T. R. Govett and J. Montagu Randall in 1866, and by Archdeacon Kaye, the Rev. E. Auriol, and Mr. Henry Smith, of Morden College, Blackheath, in 1870.

On looking over the list of laymen on the Committee at this Period, we find the following new members, given in order of election, some of whom were eminent in other connexions. Robert Baxter, of the great firm of solicitors, Baxter, Rose & Norton; T. R. Andrews, J. Goldingham, a member also of the C.M.S. Committee; J. Hawkesworth, Horace J. Smith, better known as H. J. Smith-Bosanquet; J. Payne, a County Court judge and a poet; W. N. West, the Hon. W. Ashley; Francis N. Maltby, formerly in the Indian Civil Service at Travancore; C. A. Moody, W. Tollemache, H. F. Bowker, afterward one of the "Keswick leaders"; General Sir William Hill, K.C.S.I., Chairman of the General Council on Indian Education, and subsequently Honorary Secretary of the C.E.Z.M.S.; Colonel W. Macdonald-Macdonald, Chairman of the National Club; J. Bateman, F.R.S., sometime editor of the *English Churchman*; General Sir I. C. Coffin, K.C.S.I., General Rowlandson, of the Chinese Evangelization Society; W. Melmoth Walters, now Honorary Solicitor, Trustee and Vice-President; Captain H. Needham Knox, R.N., now Vice-President; Inspector-General W. Ord-Mackenzie; Captain (afterward Admiral) Rodd, R.N.; and E. D. (now the Rev.) Stead. Of this long list, Messrs. Walters, Knox and Stead are the only survivors.

Amongst the clergy who used to attend the Committee meetings at this Period we notice the new names of W. Ayerst, I. Brock, W. H. Graham, T. D. Halsted, A. A. Isaacs, J. W. Reynolds, W. Seaton, J. Scott and B. W. Wright.

The preachers of the Anniversary Sermons were—Edward Hoare, in the Parish Church of Marylebone, and S. T. Altmann, in the Episcopal Jews' Chapel, in 1860, this being the last occasion on which one was preached in the Society's own church, and also the last year in which two Sermons were preached, until 1906; in 1861, W. Harrison, in St. Michael's, Pimlico; the next four years,

Sir E. Bayley, E. Garbett, Fielding Ould and Archbishop Thomson respectively, in Marylebone Parish Church ; E. Auriol and Payne Smith, in 1866 and 1867, in St. George's, Bloomsbury ; T. Nolan, C. J. Goodhart, Bishop Bickersteth of Ripon, J. Bardsley, Dallas Marston, Archdeacon Kaye and J. Richardson, from 1868 to 1874, in St. Margaret's, Westminster.

There were some notable speakers at the Anniversary Meetings, at every one of which the Earl of Shaftesbury presided, during the Period. The Archbishop of Armagh (M. G. Beresford), Bishops Villiers of Carlisle, in 1860—he died the next year—Tait of London, Lord Arthur Hervey of Bath and Wells, Robert Bickersteth of Ripon (twice), John Gregg of Cork (twice), Perry of Melbourne, Beckles of Sierra Leone, Daly of Cashel, Smith of Victoria, Hong Kong, Hatchard of Mauritius, Ryan, late of Mauritius (twice), and Crowther of the Niger. The following distinguished clergymen spoke : Archdeacon Hellmuth, afterward Bishop of Huron ; J. C. Ryle, afterward Bishop of Liverpool (twice) ; J. Barclay, afterward Anglican Bishop in Jerusalem (twice) ; E. H. Bickersteth, afterward Bishop of Exeter ; F. F. Goe, afterward Bishop of Melbourne ; Hugh McNeile, afterward Dean of Ripon ; Canon Fremantle, subsequently Dean of Ripon (seven times) ; the Rev. Sir Emilius Bayley ; R. W. Forrest, now Dean of Worcester ; Canon Clayton ; James Bardsley of Manchester (twice) ; Canon Stowell (twice) ; Edward Hoare ; John Richardson, afterward Archdeacon of Southwark ; Dr. Miller, rector of Birmingham ; Canon Edward Garbett (twice) ; T. R. Birks, Professor of Moral Philosophy at Cambridge ; David Stewart ; Talbot Greaves ; John Patteson, rector of Spitalfields ; James Cohen, rector of Whitechapel (twice) ; William Cadman, afterward Canon of Canterbury ; Prebendary Dalton of Lichfield ; Prebendary Cross ; Daniel Wilson, vicar of Islington ; Thomas Nolan ; Dr. Neligan, Secretary of the Church of Ireland Auxiliary ; Flavel S. Cook ; R. Cousens ; Dr. Tyng, of New York ; A. M. Myers ; W. L. Rosenthal (subsequently Rosedale) ; C. J. Goodhart, Honorary Secretary ;

W. Ayerst and T. D. Halsted, former Secretaries ; and C. H. Banning, then Secretary of the Society.

The following laymen also spoke during this Period : Earl Cairns,* Lord Dynevor, Lord Radstock ; also H. F. Bowker, Robert Hanbury, M.P., Colonel Rowlandson, J. Bateman, Robert Baxter and T. R. Andrews, members of Committee : and John Macgregor (" Rob Roy ").

The missionary speakers during the Period were : Dr. Ewald (twice), H. A. Stern, fresh from Abyssinia, in 1861 and 1862, again in 1869, after his release from captivity there, and once again, in 1873, when he had taken charge of the London mission ; D. A. Hefter, from Jerusalem ; E. M. Schlochow, from Mülhausen ; W. Bailey, from Jerusalem ; F. G. Kleinhenn, from Bucharest (twice) ; E. B. Frankel, from Jerusalem ; S. B. Burtchaell, from Rome ; and C. W. H. Pauli, from Amsterdam.

The meeting in 1872 was important, as the following Memorial, drawn up by Lord Shaftesbury, was moved by Lord Dynevor, seconded by Fremantle, and carried :

To the Right Honourable the Earl Granville, K.G., Her Majesty's Principal Secretary of State for the Foreign Department. We, the members of the " London Society for Promoting Christianity amongst the Jews," assembled at the Annual Meeting of the Society in Exeter Hall, London, the President, the Right Honourable the Earl of Shaftesbury, K.G., in the chair, approach your Lordship with an earnest request that your Lordship will, in the spirit of Christian sympathy, exercise your friendly offices with the Government of Roumania, in order to impress upon them the duty and necessity of maintaining the civil rights of the Jewish people within their territory, and of repressing the cruel and undeserved treatment of which they have been the victims. Your petitioners regard such interposition as the unquestionable duty of a Christian country.

The following gave the Breakfast Addresses during this Period : the Revs. J. B. Cartwright, A. Thorold (subsequently Bishop of Rochester and of Winchester), Sir E. Bayley, E. Garbett (twice), W. Cadman, T. R. Birks, T. Nolan, J. C. Ryle, S. Garratt, Canon Hoare, Prebendary Dalton, J. Richardson, Canon Fremantle, and Dr. Boulton. Garratt's address was the first to be printed in the magazine, in 1869, and the second was Fremantle's in 1873, and the third Boulton's in 1874.

No Period passes without leaving the Society bereft of numerous friends, and this was certainly no exception

to the rule. Some of the deaths are noted in this chapter, whilst those of missionaries dying in harness are given under the particular mission to which they belonged.

The Rev. G. Solbe, missionary of the Society at Smyrna from 1843 to 1848, died in 1860. His faithful labours, under which he broke down, have already been narrated in Chapter XXVII. He came home to England, and at the time of his death was curate of Stanfield in Suffolk.

The Rev. H. Crawford, late missionary in Jerusalem, died at Clifton on March 19th, 1863, in the forty-eighth year of his age. He succeeded the Rev. J. Nicolayson as head of the Jerusalem mission in 1856, but retired, owing to ill-health in 1861.

The death of Dr. McCaul, on November 13th, 1863, removed one who, as before stated, left an indelible mark on the Society. Of his early years and work in Warsaw and London, we have spoken in previous chapters, very inadequately indeed, but a large volume would be required to give a true account of this most eminent servant of the Society. Of all the members of its Gentile missionary staff throughout the hundred years of its existence, he was *facile princeps*, in scholarship, in learning, in power and influence. He appeared upon the scene at the right time, when some one was wanted to shew how missionary work could best be done amongst the Jews; for he was essentially a pioneer and leader, and by his writings, especially his *Old Paths*, he inaugurated a new era in the history of Missions to Jews. The distinguishing features of his work were ably shewn by the Rev. W. Ayerst, in an article in the *Jewish Intelligence* for February, 1864. McCaul took a leading part in the establishment of the Jerusalem Bishopric, and, on the highest grounds, declined the offer of it, thinking it should be bestowed on a Hebrew Christian. He was appointed rector of St. Magnus, London Bridge, in 1849, and later a Prebendary of St. Paul's, and a Vice-President of the Society in 1854. He continued to manifest unbounded interest in the Society's work, and especially in the Operative Jewish Converts' Institution, of whose Committee he was a member for thirty years, his last public



PREBENDARY A. MCCAUL, D.D.

speech of a missionary nature being delivered at its anniversary. His health rapidly failed during the last three months of his life. Just before his death on November 13th, he said, quoting 2 Corinthians v. 19, and St. Luke xv. 13,—“Upon these two texts I take my stand.” The Bishop of Rochester (Wigram) officiated at his funeral, which was attended by the Principal of King’s College, several Professors, and all the students in the Theological department, the President and Fellows of Sion College, and many of his former associates in the Society’s work. A few months afterward a marble tablet was erected in the Society’s church bearing the following inscription :

SACRED
TO THE MEMORY OF THE
REVD. ALEXANDER McCAUL, D.D.,
FORMERLY MISSIONARY TO THE JEWS,
THEN PRINCIPAL OF THE HEBREW COLLEGE,
PALESTINE PLACE,
AND AFTERWARDS RECTOR OF ST. MAGNUS THE MARTYR,
PREBENDARY OF ST. PAUL’S,
AND PROFESSOR OF HEBREW AT KING’S COLLEGE, LONDON.

THIS TABLET IS ERECTED
IN AFFECTIONATE REMEMBRANCE OF
THE GREAT SERVICES HE WAS ENABLED UNDER GOD
TO RENDER TO THE CHURCH OF CHRIST IN GENERAL,
AND TO THE JEWISH NATION IN PARTICULAR,
BY A BODY OF CHRISTIAN ISRAELITES,
WHO LONG KNEW AND REVERED
THE NOBLENES OF HIS CHRISTIAN CHARACTER,
AND NOW CHERISH HIS MEMORY
AS THAT OF A BELOVED FRIEND AND HONOURED FATHER
IN THE GOSPEL OF THE LORD JESUS CHRIST.

BORN 16TH MAY, 1799.
DIED 13TH NOVEMBER, 1863.

HE LOVED OUR NATION.

5"5"

Ten days later, in the same month, died another well-known former missionary of the Society at Amsterdam, the Rev. A. S. Thelwall. After his retirement in 1827, he became Secretary of the Trinitarian Bible Society, and Lecturer at King’s College, London.

By the death of the venerable Dr. William Marsh on August

29th, 1864, in his 90th year, was snapped the sole remaining link with the earliest days of the Society. He had held charges at Reading, Brighton, Colchester, Birmingham, Leamington and Beddington, and, notwithstanding his most abundant labours in all these places, he ever found time to help on the Society's cause, and that with all his heart and soul. It is well-known that his interest was created through being called upon to preach for the Society in place of a sick friend. He took with him the latter's carefully prepared notes of a sermon, but his luggage went astray! Whereupon he had on the Saturday night to prepare something himself—and his far-famed leaflet, "St. Paul's Reasons" from Romans xi., was the result. He preached the Anniversary Sermon in 1812, and again in 1827, and the Endowment Sermon before the University of Oxford in 1849. He gave the address at the Society's Breakfast in 1850 and again in 1852, and spoke no less than twenty-five times at its Annual Meetings. On many of these occasions he gave a short address to the school children assembled on the platform. These addresses were subsequently (1871) published in a volume by William Myers, the schoolmaster in Palestine Place. Marsh preached the Jubilee Sermon in 1858, and at the Anniversary Meeting in the following May seconded the resolution for the adoption of the Report, which had been moved by the Bishop of London. This was his last effort, when he was 84 years old, after which he lived in retirement, corresponding with numerous friends on the truths which had ever been so dear to his heart.

An old Secretary of the Society passed away in 1865, in the person of the Rev. James Jubilee Reynolds, who received his second Christian name from the fact that he was baptized in 1810, the jubilee year of King George III. He was appointed Secretary in 1837, holding that position till 1846, and residing in Palestine Place. In 1846, owing to poor health, he was obliged to resign his post, and to accept the association secretaryship of the northern district. He resided at York till 1850, when he was transferred to Birmingham, taking charge of the midland district. In 1851 he was appointed to the incum-

bency of Bedford Chapel, Exeter. He was the first editor of the children's *Jewish Advocate*, and author of *Six Lectures on the Jews*, a course of sermons which he preached in St. Saviour's Church, York, in 1847. They are most excellent discourses, and have been of great help to many who wished to become acquainted with the Scriptural aspect of the question.

Several former Hebrew Christian missionaries of the Society passed away during this Period. Foremost amongst them was Dr. Joseph Wolff, who died in 1862. His labours for the Society have already been narrated. He afterward became vicar of Linthwaite, in Yorkshire. We may here quote the particulars of his later life from the author's biography of him :

Wolff shortly afterward removed, on account of his wife's health, to the sole charge of High Hoyland, another Yorkshire village, with about 120 souls. There, too, he must have felt like a lion in a cage ; and when, five years later, he resigned his charge on the ground of not being able to meet his expenses, and undertook his second journey to Bokhara, he must indeed have rejoiced in an aftermath of the freedom and action of his earlier career. One little incident is too good to be omitted. Before Wolff entered upon the curacy, his predecessor, doubting the sentiments of his successor, preached his farewell sermon from the text, "After my departure shall grievous wolves enter in among you." Wolff remarks, "However, he was very merciful, and made no allusion to the coming 'Wolff' in his sermon !" On his return from Bokhara, Wolff was appointed to the living of Ile Brewers, in Somersetshire, with a population of 300, amongst whom were two farmers, all the rest being peasants. There Wolff remained for the remainder of his life, his talents and brilliant gifts being wasted in such retirement, but his energy knowing no diminution. He built a new parsonage and schools, defraying a portion of the expense from the proceeds of his works and lectures ; and erected a new church, for the cost of which he laid all his numerous friends, and everybody else, under contribution by incessant correspondence and personal applications. He was a father to his poor, and every winter supported 35 families with the necessities of life. Wolff was the neighbour and firm friend of George Anthony Denison, "dearer to him than any," although theologically in the opposite camp. Amongst Wolff's other numerous friends and acquaintances, we may mention the names of Sir Walter Scott, Dean Stanley, Dean Hook, Alfred Tennyson, and Alfred and Margaret Gatty.

Wolff died in 1862, at the age of 66 or 67 years—a long life, when the restless activity of brain and body is taken into account, and a full life, in every sense of the word. He exemplified in his person the saying, "It is better to wear out than to rust out." His epitaph might well have been, "The zeal of Thine house hath eaten me up."

The Greville Memoirs, published in 1887, contained the following notice of Dr. Wolff from Mr. Greville's diary :—

Dined with Lord Anglesey yesterday, to meet Wolff, the missionary. I had figured to myself a tall, gaunt, severe, uncouth man ; but I found a short, plump, cheerful person, with a considerable resemblance to the Buonaparte family, and with some to old Denon, with one of the most expressive countenances I ever saw, and so agreeable as to compensate for very plain features ; eyes that become suddenly illuminated when he is warmed by his subject, and a voice of peculiar sweetness and power of intonation. He came prepared to hold forth, with his Bible in his pocket ; and accordingly after dinner we gathered round him in a circle, and he held forth. It would be no easy matter to describe a discourse which lasted a couple of hours, or, indeed, to say very precisely what it was about. It was a rambling, desultory reference to his travels and adventures, in fluent, and sometimes eloquent language, and not without an occasional dash of humour and drollery. He illustrated the truth of the Scriptures by examples drawn from his personal observation, and the habits, expressions and belief of the present inhabitants of Palestine, and he spoke with evident sincerity and enthusiasm. He sang two or three hymns, as specimens of the psalmody now in use at Jerusalem..... He told us that he had learnt fourteen languages, and had preached in nine.

In 1864 died J. G. Lazarus, formerly stationed at Liverpool and Manchester, aged 64 ; and in the following year, Dr. Neumann, who did pre-eminent service at Breslau for 25 years, was taken to his rest in the 87th year of his age. He was a Professor at the University, and influenced Hellmuth amongst others toward Christianity, as related on page 167. J. G. Lange, who had been connected with the Society for 42 years, fell asleep on August 4th, 1869, aged 65 years. He was originally a pupil in Jænické's celebrated seminary at Berlin, and entered the Society's College in 1827. He worked with much blessing at Amsterdam, Warsaw, Lublin, Suwalki, again at Warsaw, and finally at Breslau, retiring from active service in 1866 to Grünberg, where he occupied the three remaining years of life helping in the revision of the Society's Hebrew New Testament.

On October 16th, 1869, there died, in British Guiana, the Rev. Joseph Abraham Pieritz, aged 65. He was rector of the parish of St. Patrick, Berbice, and had for many years laboured faithfully for the Society at Bristol, Bath and other places in the West of England. His end was painfully sudden, the result of a carriage accident. He lingered for four days in the greatest agony, but with wonderful patience and trust in his

Saviour. He was greatly respected, the Bishop of Guiana (Spencer) reading the funeral service, which was attended by over 2,000 persons.

Before the end of the same year, on December 17th, the Society lost another old missionary, the Rev. John Stockfeld, at the age of 73. Born in Prussia in 1796, he laboured successively from 1825 at Amsterdam, Cologne, Neuwied, Kreuznach and in Bavaria. Most of his time was thus spent in his native country. He retired in 1868, after a lengthened service of 43 years, but did not long enjoy his well-earned rest.

The next year, 1870, J. Waschitscheck died at Fraustadt, aged 70. He entered the Society's ranks in 1829, laboured at Amsterdam, Warsaw and Fraustadt, retiring in 1861, after nearly 32 years of faithful service.

William Crickmer, the Society's Accountant, died at Croydon on June 30th, 1870, in the 78th year of his age. He was officially connected with the Society for 47 years, and greatly respected by all who knew him.

The next year a very old friend of the Society died in Ireland—the Rev. John Hare. Ordained to the curacy of St. James', Dublin, he was appointed in 1828, by Archbishop Magee, minister of the Free Church, Great Charles Street. There, for some time, he worked conjointly with the Rev. W. Mayers, a converted Jew, and ultimately held the appointment solely up to the time of his death, July 21st, 1871, a period of forty-three years. The Rev. J. Eustace Brennan, who was then Irish Secretary, said of him :

He was one of the earliest supporters of Jewish Missions in Ireland, and his interest in the work, so far from diminishing as time wore on, was sustained, if possible, with increasing power to the end of his life. For forty-seven years consecutively he acted as a member of the Irish executive committee, and for sixteen years held the position of honorary secretary. His duties in this respect were by no means a sinecure. He visited the office almost every day, encouraging those connected with it by his unobtrusive kindness and sympathy, and helping them with his valuable counsel and advice. His love for Israel was no mere momentary enthusiasm ; it was the desire and work of his life.*

The death of two ladies connected with the Society must

* *Jewish Intelligence*, 1871, p. 222.

be noted—that of Mrs. Nicolayson, widow of the Rev. John Nicolayson, at Glenageary, Kingstown, Ireland, in 1866, and of Mrs. Alexander, widow of the Bishop, at St. Leonards-on-Sea, in 1872. It is interesting to note that one of the latter's daughters married the Rev. T. G. Hatchard, Rector of Havant, afterward Bishop of Mauritius. He was the son of the Hatchard of Plymouth, who had baptized both Alexander and his wife.

The Rev. C. J. Goodhart, who had been Secretary from 1853, resigned his position toward the close of 1868, on his acceptance of the living of Wetherden in Suffolk, and was appointed Honorary Secretary. During his tenure of office he had also held the incumbency of Park Chapel, Chelsea; the double duties not then being thought beyond the power of one man to discharge, as they most certainly are at the present day. But Goodhart was no ordinary man—he dominated the Committee and ruled the missionaries with a rod of iron. Yet they all appeared to like it! For he not only thus magnified his office, but also made it honourable. And, which was more to the purpose, he magnified the cause, and increased its popularity, especially amongst that class who were more interested in the Jewish question than in the actual work of the Society, and who held the same prophetic views as himself. These he was never tired of advocating, nor his hearers of hearing. What Sydney Smith said of Bishop Blomfield of London, might *ceteris mutandis* be said of Goodhart. Sydney Smith said Blomfield was “the Church of England here upon earth,” and “when the Church of England is mentioned, it only means Charles James London.”* So in the same emphatic way Goodhart was the Society, and the Society for the time being was Goodhart. His acquaintance with its actual work was not so circumstantial or extensive as that possessed by his predecessor, William Ayerst, which was gained in the mission field itself; but Goodhart had a more marked personality which impressed every one with whom he came into contact. Both these men were

* *Memoirs of Bishop Blomfield*, i. 205.

very highly esteemed and honoured for their work's sake. Goodhart was succeeded from January 1st, 1869, by the Rev. C. H. Banning. In 1871 the Rev. Frederick Smith succeeded Captain Layard, the lay secretaryship being abolished, and a second clerical secretary appointed. When Banning resigned in 1873, on his acceptance of the living of Christ Church, Greenwich, a new departure was made, and instead of a full secretary being appointed, the Rev. G. T. Braine, metropolitan secretary, was elected also Assistant Secretary, but he held the post only a short time.

Captain Henry Layard, the third and last of the "Lay Secretaries," died in harness on February 24th, 1871, after a protracted illness borne with Christian fortitude. He had formerly been Captain in the 97th Regiment, serving in India until his retirement in 1835. He lived in Ceylon from 1841 to 1849. He had already been led to take an interest in the Jews by Bishop Alexander and Dr. Wolff, and in the latter year was appointed Lay Secretary, and discharged the trust, as the Committee left on record, "with unwearied zeal and indefatigable labour, devoting his talents, which were of a high order, and his mature experience, to the duties of his office, with a single eye to the glory of God." On his appointment he gave his days and nights, sleeping at the Society's House for that purpose, to the careful perusal of the minutes of previous years, that he might put himself fully in possession of all the circumstances and events in their minutest detail. His colleague for fifteen years, Goodhart, thus wrote of him :

He thoroughly loved the Jewish nation ; clearly discerned their place in the Word and purposes of God ; felt both the privilege and the duty of seeking the salvation of the remnant according to the election of grace ; and was abundant in prayers and labours throughout his time of service on behalf of Israel. Thus really loving the work in which he was engaged, he worked at it diligently, and often beyond his strength ; and in the weakness of his latter years, it seemed his recreation and delight instead of a burden.

We believe his visits to Jerusalem and to other missions of the Society, in six lengthened tours, were of the greatest value ; and by many of our missionary brethren he became most highly esteemed, as an invaluable

friend and brother. We often found him singularly sagacious in suggesting the right man for a particular post. He sometimes said—almost perhaps too freely and plainly—what he thought was wrong and what he thought was right. *

The following were appointed clerical Association Secretaries during this Period: E. Geare (eastern and north-midland districts, 1860—73), afterward vicar of St. George's, Wolverhampton; C. Godfrey Ashwin (north-western and south-western districts, 1861—1890), now rector of Christon; Frederick Smith (south-eastern and metropolitan districts, 1861—71), subsequently chief Secretary, now "Visitor of Associations" and rector of Woodchester; J. Drury (south-midland district, 1862—1875), who died at Cheltenham in 1881; C. H. Banning (eastern and metropolitan districts, 1862—69), afterward chief Secretary; J. Christopherson (north-eastern district, 1863—73), afterward rector of Aslackby; J. J. Jeckell (eastern district, 1865—71), afterward rector of Thwaite All Saints, Norwich, and Rylstone, Yorkshire; F. A. Morgan (south-western district, 1866—69), now vicar of Broadway, Worcestershire; J. Eustace Brenan (south-eastern district, 1869—73), afterward vicar of Christ Church, Ramsgate, and Emmanuel, Clifton; Cecil B. Carlon (south-western district, 1869—79), afterward rector of Stanton Prior; W. J. Adams (eastern and south-eastern districts, 1871—5), subsequently Assistant Secretary of the Society, then chief Secretary and incumbent of St. Paul's, Kilburn; G. T. Braine (north-midland and metropolitan districts, 1873—84), afterward vicar of Liskeard; G. O. Brownrigg (north-eastern district, 1873—75), subsequently vicar of St. Mary's, Harrogate; Mervyn Archdall (eastern and northern districts, 1874—82), now rector of Balmain and Canon of Sydney, N.S.W.; and F. S. Legg (north-midland, 1874—6), now rector of Alfald, Sussex.

With regard to the publications of the Society: from January 1st, 1861, *The Jewish Records*, which were practically supplements to the monthly magazine, were published monthly instead of quarterly, as had been the case since 1822,

* *Jewish Intelligence*, 1871, p. 101.

an arrangement which enabled more missionary information to be imparted. The Society now had thirty-two stations, and necessarily much interesting matter had to be omitted or postponed till it could hardly be called recent. We know what this means to-day, even with our far larger periodical. In 1869, another "new series of *Jewish Records*," unnumbered, was commenced, and continued till 1884, when a larger monthly magazine rendered them unnecessary. Mrs. Knight edited the *Jewish Advocate* from 1865 to 1879, when it passed into the hands of the Secretaries of the Society.

A revised edition of the Hebrew New Testament, with points and accents, was issued in 1866. The first translation, as we have seen, was published in 1817, and a second in 1838, but these contained points only, and not accents. The addition of the latter rendered it of greater value in the eyes of Jews accustomed to regard the presence of the accents in the Old Testament with peculiar veneration.

In 1866 a series of papers, which had previously appeared in the *Jewish Intelligence*, by the Rev. T. D. Halsted, a former Association Secretary, was published, under the title of *Our Missions*, dealing with the history of the Society from its foundation to that date.

CHAPTER XXXV.

THE HOME MISSION AGAIN.

Dr. Ewald's labours—Death of Cartwright—Isaac Brock appointed Chaplain—Succeeded by W. Warren—Death of Ewald—Appointment of H. A. Stern—Services and Meetings—Work for Jewesses by Mrs. Reynolds—Death of J. C. Reichardt—The Provinces—Training of students.

DR. Ewald pursued his indefatigable labours in London for the first ten years of this Period, but was almost at its commencement to lose his fellow-worker and friend, the Rev. J. B. Cartwright. Whilst Ewald had been the active missionary, bringing the lost sheep of Israel under the sound of the Gospel, Cartwright had admitted them into the fold, and subsequently tended them. It was on February 8th, 1861, at the comparatively early age of 63, that Cartwright, whose connexion with the Society had lasted for 35 years, entered into rest. The way in which he was led to its service is very interesting. When an undergraduate of Cambridge University he used to attend Simeon's church. After serving two curacies, he was appointed to the living of Brierley, in Yorkshire, where he started an Auxiliary Association of the Society. One of his local reports fell into the hands of Simeon, who was so much struck by it that, in conjunction with Marsh and Hawtrej, he invited him to become Secretary. He accepted the post and held it from 1826 to 1841. For several years he travelled much as deputation, and this, in addition to his other duties, impaired his health. So he was glad to settle in Palestine Place in 1832, as the minister of the Hebrew Christian congregation, although he retained his secretaryship until 1841. From 1850 to 1856 he was Principal of the College. But it was in his pastorate that he was most greatly blessed, and it is that for which he is chiefly

remembered. He probably baptized more Jews than any clergyman since the early days of Christianity, and to these, as also to the Jewish children in the Society's schools, he was ever a most faithful spiritual father and friend. A tablet to his memory was erected in the church.

He was succeeded in the chaplaincy by the Rev. Isaac Brock, who held it till 1866, when he was appointed to the Chapel of Ease, Islington, his place being taken by the Rev. William Warren, curate of Trowbridge.

Ewald's work continued to be abundantly blessed. Since 1851 he had prepared fifty-eight Jewish families for baptism, besides individuals. By this time the number of Hebrew Christians in England was large, and many had taken Holy Orders in the Church, as may be seen from the following letter written to Ewald in 1866 :

Forty years ago not a member of my family had been known to have become a Christian. Since that time the results have been as follows : My father and mother, now greatly advanced in years, with their eight children, have become sincere and devoted Christians. Taking their immediate relatives, there were four brothers and two sisters on my father's side, and four brothers and three sisters on my mother's side. On my father's side there were forty-one nephews and nieces, and on my mother's twenty-five ; of these there are not ten who have not become Christians, and the change to Christianity has in some instances taken place to the prejudice of their worldly interests. Add to this that four of the number are clergymen of the Church of England. I have taken no account of a large number of children who now form the third generation of English Christians issuing from the same Jewish stock.

Ewald went on working till 1870, and when, owing to increasing years, he retired from the mission, he could thankfully look back upon a highly successful career. During his residence in the metropolis hundreds of Jews were baptized out of some thousands instructed by him. He enjoyed his well-earned rest for only a brief space, and died at Gipsy Hill, London, on August 9th, 1874, at the age of 73 years. He was one of the most famous of Hebrew Christian missionaries. Educated by the Society, he entered its service in 1832, and was ordained in 1836; he was in North Africa from 1832 to 1841; in Jerusalem for the next ten years; and in London from 1851 to 1870. His work has been recorded under the history of these various missions.

He published in 1856 a German translation of *Abodah Zarah* (Idolatrous Worship), the name of one of the treatises of the Talmud, for which his University of Erlangen conferred upon him the degree of Doctor of Philosophy. A distinction which he valued still more highly was the degree of Bachelor of Divinity, which was conferred upon him by the Patron of the Society, the Archbishop of Canterbury (Tait), in consideration of his proficiency in divinity, Hebrew, and Oriental languages and literature; and also of his missionary labours and eminent services in the promotion of Christianity amongst the Jews.

Bishop Montagu Villiers of Carlisle spoke of Dr. Ewald as a "missionary genius," a description fully deserved for his ability and devotion to the work to which he gave his life.

It was no easy matter to find a man qualified to succeed him. Only one seemed possible, Henry Aaron Stern, whose health, undermined by long and severe sufferings in Abyssinia, no longer permitted him to serve the Society in the East. He was appointed Ewald's successor from January 1st, 1871, and brought to his new sphere a wide experience in Jewish missionary work, gained in Persia, Turkey, Arabia, and Abyssinia, and an acquaintance with a dozen or more languages, an invaluable possession for a missionary in the metropolis, who has, by personal intercourse and correspondence, to deal with Jews of many different nationalities. Though Stern missed in England the refined courtesy of the German, and the religious gravity of the Oriental Jew, and consequently those winning qualities which helped on friendly intercourse and mutual interchange of convictions between missionary and Jew, he yet found that most of the Jews in London were able to discuss religious questions calmly and dispassionately. The three chief means which Stern relied upon to win his way amongst them were circulation of tracts, domiciliary visitation, and special sermons in Spitalfields and Whitechapel. The last were highly successful. Jews attended in large numbers, attracted by the fame of the preacher, and the glowing and burning eloquence which flowed from his lips as he pointed them to

the Messiah. An attendance from 400 to 500 Jews was of frequent occurrence. A German prayer meeting was substituted for the service hitherto held on Friday evenings, in order to draw together some of the 2,000 converts, and numerous enquirers then in London. This paved the way for the establishment, in 1882, of the "Hebrew Christian Prayer Union." *

The Annual Reports of this Period will repay careful perusal. Thousands of Jews were addressed in public and in private, in streets, houses, shops, and in churches and mission halls. A mission hall, situated in Whitechapel, became a useful centre, where meetings on Saturdays and other days, were generally well attended. There was a daily Bible Class held for Jews. Baptisms were numerous.

The work amongst Jewesses was not neglected during this Period, for in 1870 Mrs. Reynolds was appointed as missionary to work in their midst. The daughter of Sir David James Hamilton Dickson, M.D., R.N., she married, in 1859, the Rev. James Jubilee Reynolds, many years incumbent of Bedford Church, Exeter, and previously one of the secretaries of the Society. After his death she came to London, and offered her services to the Committee. She laboured very zealously for seventeen years amongst Jewesses and their children in the East of London, by paying personal visits, distributing the Holy Scriptures, and holding night classes for Jewish children in the Wentworth Street Ragged Schools. She was assisted by two helpers.

Just before the close of this Period the London Mission sustained a further heavy loss by the death on March 13th, 1873, in the 70th year of his age, of the Rev. John Christian Reichardt, who for very nearly half a century had devoted his life as a missionary to the Jews. Appointed as far back as 1824, he worked, as we have already seen, in Warsaw, and in London, and also temporarily in Jerusalem, and in Holland. He was Clerical Superintendent of the Operative Jewish Converts' Institution from 1831 to 1851. A brilliant scholar, he is

* See page 424.

chiefly remembered for his great work, already referred to, continued for many years, on the Society's editions of the Hebrew Old and New Testaments. He also rendered conspicuous service in the training of candidates for missionary employment. He had great influence with the Committee, whose meetings he frequently attended—an influence which was increased by his connexion by marriage with Goodhart, at that time secretary. Reichardt's death, which occurred almost suddenly in the midst of his multifarious labours, snapped a link with the second generation of the Society, which was incalculably the poorer by the departure of three of its very foremost workers—Cartwright, Ewald and Reichardt—within twelve years.

Very little need be said about the Society's efforts in the Provinces during this Period. The Rev. Jacob Hirsch, whom we left in Liverpool, continued his good work until 1874, when, owing to failing sight, he was obliged to relinquish it. At the sister town of Manchester the mission was under the supervision of the Rev. H. Friedländer, from 1866 to 1870, and from 1870 to 1876 Mr. L. C. Mamlock was in charge.

A word must be said about the training of missionary students. From 1860 to 1872, and again from 1873 to 1875, candidates were under private tuition at the hands of the Revs. A. S. Thelwall, T. D. Halsted, F. T. Bassett, W. Ayerst, Senior, and G. W. Butler, whilst two students were at St. John's College, Highbury, from 1872 to 1876. Amongst those trained under these systems we may mention, M. Wolkenberg, G. E. Andersson, M. Rosenthal, H. G. Heathcote, and E. H. Shepherd, now the Rev. H. E. Archer-Shepherd, rector of Avenbury.

CHAPTER XXXVI.

MISSIONS IN PROTESTANT EUROPE.

Territorial disposition of Jews—Work in Holland—Death of Isaac da Costa—Pauli and Adler—Berlin Mission—Schulze and Bellson—Christ Church built—Paulus Cassel—De le Roi at Breslau—Biesenthal at Leipzig—Professor Delitzsch—Graf at Posen—Rhine district—Frankfort-on-the-Main—Dr. Poper's work—A. C. Adler—Baltic Provinces—E. M. Tartakover, G. H. Händler, J. Skolkowski and others—Hamburg—Death of F. W. Becker—Appointment of S. T. Bachert.

THE majority of Jews in the world are found in Christian lands, a much smaller number in Mohammedan countries, and scarcely any at all amongst the heathen. This disposition ought to be an important factor in the progress of the Gospel amongst them. And so it has been the policy of the Society for the last few years to restrict its work in Protestant countries, in order to send a larger contingent of missionaries to other lands, either those where the pure light of the Gospel is not shining, or those where total darkness still prevails. Consequently, the Society's missions in Protestant Europe are now a dwindling group, although they had hardly become so within the present Period.

For the sake of convenience the European missions in this and two following chapters are divided into three groups—missions in Protestant, in Roman Catholic, and in Mohammedan Europe. This chapter deals with those in Protestant countries. Let us take Holland first.

The cause of missions suffered a serious loss in 1860 by the death of Dr. Isaac da Costa, an eminent Hebrew Christian at Amsterdam, whose history is given in Chapter VI. He had just finished bringing out a complete edition, in sixteen large volumes, of the *Poetical Works of Bilderdyk*, his spiritual father. His death was deplored as a national loss. The Rev. A. S. Thelwall, the Society's former missionary at Amsterdam, said :

I consider him as one of the most beautiful examples of Divine grace that I ever met with. If ever I had a foretaste of heaven upon earth, it was in the Christian communion that I had with him, and his dear friend Dr. Capadose, when we read together the Scriptures, and sang together the Psalms of David,—while the howl of persecution was around us, and we knew that there were persons without, who could not mention our names without curses. And when I look upon the results of his conversion and of his Christian labours—the influence of which has been felt, and is still felt, in various ways, throughout the length and breadth of the country in which he lived, it is no exaggeration to say, that I am not aware of the conversion of any Jew, since the days of the Apostles, which was so important, and so worthy of note, as that of Isaac da Costa.

Pauli continued his indefatigable labours in Amsterdam, and by 1871 the number of converts had risen from five or six in 1844, when he first went there, to 400 or 500, and were to be found in every town in Holland. During his thirty years' residence in Amsterdam he himself baptized 105 Jews. In 1874, owing to advancing years, he had to relinquish the post, and was succeeded by the Rev. August Charles Adler, who had been assisting in the mission since the previous year, having formerly worked in the Danubian Principalities and at Frankfurt.

We must now re-visit the Society's important station of Berlin, where, in 1860, the Rev. Dr. Schulze was added to the list of missionaries; but, although efforts were redoubled, it was found that the work of evangelizing the Jews became more and more difficult in proportion as they gained influence. The number of baptisms had fallen off in recent years, although, from 1844 to 1864 inclusive, the Rev. R. Bellson baptized 130 Jews. At this time it appears to have been increasingly felt that the Society's work in Berlin, and the growing number of Hebrew German Christians, called for a church where worship should be conducted in accordance with the rites of the National Church of Prussia, but by the missionaries of the Society. It would not be possible for the Society to build a Lutheran place of worship to-day, or, indeed, any building, where Divine Service would not be conducted according to the use of the Church of England. But in the early sixties, when a certain portion of its missionaries were Lutheran ministers, such an objection was apparently not thought of.

Through the efforts of the Society's missionaries in Berlin, aided by the Committee at home, about £6,500 was raised for the purchase of a site and the erection of Christ Church, a stately Gothic building, with 1,020 sittings, situated in Wilhelmstrasse. The church was opened on November 23rd, 1864, in the presence of a large congregation. The King of Prussia was unavoidably prevented from attending. The Committee were represented by Captain Layard (secretary), and the Rev. J. C. Reichardt. Local interest in the mission increased, the result of this new centre of evangelization, the services being conducted by Drs. Schulze and Klee. Christ Church, however, became still better known on the appointment, on January 1st, 1868, of the learned and distinguished Professor Paulus Cassel, D.D., to be its minister.

Two years later, in 1870, Bellson retired from active service, and was succeeded by Cassel as head of the mission. He was very ably assisted, for eight years, by the Rev. F. Hausig, and, at other times, by Mr. A. N. Romann, who died in 1870, and by colporteurs. Dr. Klee had been transferred to Danzig in 1867, having, during the last three years of his service at Berlin, baptized eight Jews; and Dr. Biesenthal had been appointed to Leipzig in the same year.

Paulus Cassel, in many respects, was one of the most remarkable missionaries ever in the Society's ranks. Selig Cassel, as his original name was, was born at Glogau, in Silesia, on February 27th, 1821, of Jewish parents. After having been prepared for the University at the Gymnasium (College) of Schweidnitz, he went to Berlin, in order to study history as a pupil of the famous historian, Dr. Ranke. For a time he was on the journalistic staff of the *Constitutionelle Zeitung*, in Berlin. Afterward, in 1850, Cassel went to Erfurt, where he was the editor of the *Erfurter Zeitung* from 1850 to 1856. His Christian friends, and especially, according to his own statement, his study of the history of Israel, led him to Christianity, which he embraced in 1855, being baptized at Büssleben, a village near Erfurt, on May 28th, receiving the names "Paulus Stephanus." Every year subsequently he was wont to celebrate this "second birthday," as he

called it, amidst his friends and congregation. For a few years Cassel remained in the town where the great change in his life had taken place. He became the custodian of the public library and the secretary of the Erfurt Academy. He was then called to Berlin by the Prime Minister, who entrusted him with the editorship of the official *Deutsche Reform*. He resigned the post at the end of six months to return to his books and studies at Erfurt. King Frederick William IV. of Prussia honoured him with the title of "Professor." The University of Erlangen conferred on him the degree of "Licentiatuſ Theologiæ." Afterward in Vienna, Cassel obtained that of "Doctor Theologiæ" (Doctor of Divinity). In 1859 he returned to Berlin and arranged public lectures, which were more and more largely attended and appreciated by both Jews and Gentiles. These lectures made him known throughout the capital and the country. Dr. Cassel was elected a member of the "Landtag," the Prussian Parliament, in 1866, and became a prominent member of the Conservative party. As this mandate took him too much from his literary work, he soon laid it down.

Passing on to Breslau, where we left a large staff of workers in 1859, nothing of importance is to be noted until 1866, when the Rev. J. F. de le Roi joined the mission, and conducted services for Jews and converts in the Barbara Church, as well as editing the periodical, *Dibre Emeth*, for Jews and Christians, which had been established by Mr. Hartmann in 1843. Mr. T. W. Goldinger also was attached to the staff from 1866 until his death in 1876, after 34 years' service. For twenty years, from 1861 onward, the Society made a grant to a school conducted by Mrs. Silberstein, where there were from 25 to 64 Jewish children in attendance.

In the autumn of 1868, as already said, that learned missionary of the Society, Dr. Henry Biesenthal, was sent from Berlin to inaugurate mission work at Leipzig. He found a great many Hebrew Christians living there, and subsequently gave it as his opinion that they might be "numbered

by hundreds." There was a Jewish community of about 500, who, since 1849, had enjoyed the rights of citizenship. This may seem but a small field of work for a man of such attainments, but he was the only missionary to the Jews throughout the whole kingdom of Saxony; and, moreover, Leipzig was the resort of many foreign Jews from Poland, Russia, Turkey, Greece, Persia, and even from America, and thus altogether an important missionary centre. No visible results in the form of baptisms were seen from Biesenthal's labours, although the indirect results must have been great and far-reaching. As a scholar his name was, for many years, a household word in Germany, especially in those circles where Missions to Jews exerted an influence. His Commentaries on the Gospels and the Epistles to the Romans and to the Hebrews, so eminently adapted for mission work, obtained well deserved eminence.

The Lutheran Mission to Jews had by this time ceased its operations in Leipzig, but Professor Delitzsch was a host in himself in his labours, both in word and work, for the Jews.

The Rev. J. H. Graf continued in charge of Posen from 1844 until his death, in December, 1866, at the age of 69, having been in steadfast service for 40 years. The Rev D. A. Hefter was in charge of the mission from 1869 to 1872 when extensive missionary journeys were made, and large numbers of Holy Scriptures and tracts were distributed; and Hefter met with much encouragement in his public preaching to Jews in Posen and other towns. They attended his sermons and addresses in numbers varying from fifty to two hundred, whilst on one occasion as many as three hundred were present.

Coming to the neighbourhood of the Rhine—the Rev. J. A. Hausmeister ended his 38 years of faithful work at Strasburg in 1860. This has been alluded to in previous pages. Mr. E. M. Schlochow was at work at Mülhausen, where a Home for Jewesses was opened in 1861. From 1858 Mülhausen was considered the chief station of the district until 1871, when

Strasburg again became the head-quarters of the mission in Alsace and Lorraine. Every year a vast amount of itinerating work was done throughout these provinces; and the Jews were found to be more accessible after they had passed under the German dominion.

In 1860 and 1861 Mr. S. Deutsch and Dr. H. Adelberg, who were stationed at Nuremberg, visited Fürth and many other Bavarian towns. The latter retired in the last named year, and Deutsch continued his labours at Nuremberg till 1864, when he was removed by death at the age of 73, after thirty-six years of service.

The next province to be occupied was Baden, the Rev. D. Hechler being located at Heidelberg in 1861 and 1862, at Dürbach, in 1864, and at Carlsruhe, in 1865. From these centres he regularly visited a large number of places in Germany. Hechler continued his work at Carlsruhe until 1875, when he retired. He died in 1878 in his sixty-sixth year.

A few words will dispose of the work at Frankfort-on-the-Main in this Period. Dr. Poper carried on his earnest work up to 1870 most successfully, as his very voluminous reports testify. His own baptisms, from 1843 to 1870, amounted to eighty-eight, and he gave it as his opinion that there were not many Jewish families in Europe of which one or two members had not become Christians. He sold 7,647 German Bibles during the last ten years of his life. He died in 1870, at the comparatively early age of 57 years, of which 28 had been spent in the Society's service. In July 1870 Mr. A. C. Adler succeeded to the work, into which he threw himself with characteristic ardour, visiting no less than eighty-five places in the Grand Duchy of Hesse, and the provinces of Hesse-Cassel and Nassau in 1871, and forty-four towns in the Taunus and Vogelsberg in 1872. Early in the following year, Adler, having received ordination, was appointed to Amsterdam, and the Rev. D. A. Hefter took his place.

Visiting once again the Baltic Provinces we come to

Königsberg, where the Rev. E. M. Tartakover was in charge when this Period opened, but retired from active service in 1862. He was a faithful and diligent missionary, and was instrumental in leading many Jews to baptism in the Church of Christ. During the last few years of his labours he was assisted by T. W. Goldinger (from 1858 to 1861), and by the Rev. G. H. Händler (in 1861), who succeeded to the charge of the mission from January 1863, and remained there till 1869, when he was followed by Mr. J. Skolkowski. This remarkable man, a Christian Israelite from Russian Poland, had been baptized at Königsberg, and trained for missionary work in the Society's College, under Dr. McCaul. He then laboured successively at London, Cairo, Gnesen, Lublin, Posen, and lastly at Königsberg. His annual reports supplied most interesting details of mission service, together with glimpses of the social condition, pursuits, and religious opinions of the Jews. Amongst these he devotedly carried on his work. He also yearly visited neighbouring districts on evangelistic tours.

Memel was occupied as a missionary centre by the Rev. D. A. Hefter, from 1863 to 1869. At Danzig, another of the Society's stations in the Baltic Provinces, the work, from 1860 to 1865, was carried on by the Rev. H. Lawrence, with the help of the Rev. F. Gans, and by the Rev. F. Von Schmidt, from 1866 to 1867, and by the Rev. Dr. Klee, from the latter year onward. The work at this station has always been essentially of an itinerating character, and numerous were the places visited year after year by the missionaries.

Passing to Hamburg, the first important event to be chronicled during this Period, is the death in 1863, at the age of 66, of the Rev. F. W. Becker, after forty-two years of devoted service for the Society. His last sermon was on the words, "And yet there is room." His work at Warsaw and Cracow has already been described. When he and the Rev. J. C. H. West had to leave Russia they went to Hamburg, where they pursued their faithful labours, not without tokens

of the Divine blessing. West retired in 1867, after 37 years' service, and died in 1873. Amongst the various results of the work carried on at Hamburg from 1855 till then, eleven Jews and Jewesses had been admitted by baptism into the Church of Christ; more than 1,300 copies of the New Testament had been circulated; and 400 German Bibles, 150 Hebrew Bibles, a very large number of Pentateuchs, Prophetical writings and Psalters, and 20,000 tracts distributed.

The next missionary to be stationed at Hamburg was the Rev. J. T. Schleicher, who remained for only two years, 1871-3, as ill-health compelled his resignation. He baptized four Jews during that time. His successor, in 1874, was the Rev. S. T. Bachert. Hamburg then had 18,000 Jews and Altona another 5,000. These two places, and several others in the district, offered many facilities to an active missionary. The better class Jews looked with a tolerant eye upon Christianity, many of the Reform Jews even desired a Christian education for their children, and some families even manifested a deep interest in its holy truths. There was a willingness to listen and a readiness to receive Mr. Bachert when he called upon them. On the other hand, the orthodox and Talmudist Jews, who formed the great majority, in their prejudice against Christianity, which was increased by the national sentiment of anti-Semitism, threw many impediments in his way.

CHAPTER XXXVII.

MISSIONS IN ROMAN CATHOLIC EUROPE.

Three new stations—Work at Cracow—Lemberg—Brühl and Lotka—Heffer at Buda-Pesth—Händler at Prague—Vienna—Ayerst's visit—Brühl at Vienna—Markheim and Frankel at Paris—International Exhibition of 1867—Burnet—Fall of Napoleon III.—Siege of Paris—Markheim in Spain—Opening of Rome Mission—Pope Pius IX.—Proselytism—Burtchaell—Lauria at Turin and Leghorn—Cotter at Modena, Milan and Trieste—Markheim at Nice—Ancona.

THIS Period saw the establishment of three new missions in Roman Catholic Europe, namely at Lemberg, Vienna, and Rome. Before describing these new fields of labour we must take a brief glance at Cracow, where we left Dr. Otremba at work. The number of converts increased each year, and the work attracted much attention. At the funeral of one of the converts in 1860, as many as 100 Jews were present. "It was an affecting sight," wrote Dr. Otremba, "to see Jews carrying the body of one of their baptized brethren to its last resting-place, and listening, with attention and emotion, to my funeral address, from the words, 'Christ is the Way, the Truth, and the Life.'" Dr. Otremba worked on with a gratifying amount of success, baptisms being recorded every year but one from 1860 to 1873, when he retired and the Rev. G. H. Händler assumed charge of the mission. Dr. Otremba did not long survive his resignation, but died in 1876, aged 76 years. Händler, with the Rev. J. Lotka, who was then at Lemberg, made an extensive missionary journey to Galician towns, where they encountered a great deal of fanaticism on the part of the Jews. From 1874 to 1876 Mr. N. Rappoport was helping in the work at Cracow.

Lemberg, the capital of Galicia, with its large Jewish population, and the many important towns in its vicinity, offers a wide scope for missionary activity, though the

work has to be carried on with extreme caution, and under grave disabilities and disadvantages. Colportage is strictly forbidden by the Austrian authorities, and the sale of books interdicted. Even gratuitous circulation is not allowed, except under cover of the missionary's own house, neither is preaching in the open-air permitted. Owing to these harassing restrictions the masses cannot be reached, but the faithful servant of Christ has to plod on his way, content to proclaim his Master's message to individuals whom he may encounter in "the streets and lanes of the city," in its parks, and railway stations, and in "the highways and hedges" of the country districts. Again, the Jews themselves are not very promising material to work upon, being either extremely orthodox Chassidim, or free-thinkers. The difficulties for enquirers are practically insurmountable, as the Jews hold nearly all the trade of Lemberg in their hands, and monopolize business of every kind. There is no effort made by the Christians of the place, not even by the Protestant Christians, to evangelize the Jews. Thus there are many obstacles which hamper the missionary's usefulness and lessen his opportunities. Each successive worker has had this experience. Still, the laborious efforts made in Galicia have not been without results.

The Rev. J. H. Brühl was stationed at Lemberg from 1867 to 1871, and has left it on record that there was little to encourage him in Lemberg itself, but more promise in the country districts, through which he made extensive journeys. In 1873 the Rev. J. Lotka took up the work. It is an interesting fact that he and the Rev. A. Bernstein, both Polish Israelites, baptized on the same day in 1863 in London by Dr. Ewald, and ordained in the Episcopal Church of America, were both accepted as missionaries by the Society. Bernstein went to Jerusalem, and Lotka to Lemberg. The latter, like his predecessor, made long missionary tours in Galicia, Hungary, and the Bukowina, and, on one occasion, even to Russia. He had a small number of enquirers every year.

In Hungary the Society's work has been of a very limited

nature, Buda-Pesth, which is a most important Jewish centre, having been occupied for a short time only. The Rev. D. A. Hefter was sent there in the autumn of 1862, from Cracow. He found the Hungarian Jews more ignorant of the Talmud than the Galician, and on that account more accessible to the missionary. A fair number of copies of the Holy Scriptures were sold, and he had a few enquirers. The Free Church of Scotland having resumed its mission at Buda-Pesth, he was withdrawn in the spring of 1864, the practice of the Society being not to send its missionaries where the ground has been previously well occupied by others.

Prague, the capital of Bohemia, and one of the most interesting towns in Europe, and also one of the most ancient, dating from about A.D. 700, offers an important sphere for Jewish missionary effort. The Jewish quarter, or *Judenstadt*, now called *Josephstadt*, with its 10,000 inhabitants, is the oldest and quaintest part of the city. In the old Jewish cemetery there are two tombs, each a thousand years old. An ancient Jewish synagogue, the *Altneuschule* (the "old new school") dating from the thirteenth century, and the old Jewish Rathhaus, with its peculiar clock, having the hours marked by Hebrew letters, necessitating a backward reading, are the most interesting Jewish antiquities in the city. Prague has not been occupied by the Society for any length of time, owing principally to the fact that both the Scotch Society and the British Society have had agents there for many years. The Rev. G. H. Händler, indeed, has been the only missionary of the Society resident at Prague, and he only for four years, from 1869 to 1872. His experiences were not encouraging. Impediments were great, the circulation of Holy Scriptures small, the state of the Jews not calculated to excite hopes for a successful mission, and the number of enquirers few. Three baptisms took place in 1871. Händler, during his residence at Prague, made several missionary expeditions to Bohemia, and one to Poland, where, in his native place he happily met, and was able to preach the Gospel to his only brother, twenty other Jewish relations, and thirty school-fellows.

We now come to Vienna, which, before it was occupied as a mission centre, was frequently visited by J. C. Hartmann, D. A. Hefter, A. I. Behrens, G. H. Händler, and Dr. Cassel ; the last-named of whom had delivered lectures there. The attention of the Committee had thus been drawn to the need for effort in this great Jewish city ; but it was the visit of the Rev. W. Ayerst in 1870 which finally induced the Committee to establish a permanent mission there the next year. During a four months' residence, Ayerst, with a mission-assistant, visited the Jews, and gave lectures, and his report was most encouraging. The Jews of Vienna had increased tenfold in numbers in a quarter of a century ; many of them were refined, rich, and highly cultivated. Religiously they were divided into two parties, the Reform, who were worldly and indifferent, and the Orthodox, who were pious and studious. The difficulties which the newly-established mission had to encounter were formidable. The circulation of Holy Scriptures and tracts was restricted here, as at Lemberg, by the Austrian laws ; the influence of Ultramontane Romanism was wide-spread and powerful, to which difficulties that of anti-Semitism afterward had to be added. The Rev. J. H. Brühl was the first missionary to be appointed permanently, in 1871. He found a very large number of Christian Jews in Vienna, principally Roman Catholics, and had a small number of enquirers each year, several of whom were baptized. He had easy intercourse with rabbis, some of whom he regularly visited. The International Exhibition of 1873 afforded him many facilities to deliver his message to Jews of all countries and classes. Brühl twice visited Galicia ; and also spent some months in Hungary travelling from place to place and preaching the Gospel.

The work in France during this Period was of a somewhat intermittent character. Markheim remained at Paris till 1861, when he was removed to Marseilles, and thence made long missionary journeys in the south and west of the country until 1863, when he was transferred to Italy. The Rev. E. B. Frankel succeeded Markheim at Paris in 1862. During his short stay of two years, he instructed forty-four

enquirers, nine of whom received baptism, and he visited a good many of the large cities of France and Belgium. For some years after Frankel's departure for Jerusalem, Paris was periodically visited by the Rev. E. M. Schlochow of Mülhausen.

During the Paris International Exhibition of 1867, the Society furnished a court, "Antiquités Hebraïques," on the ground allotted to Missions, with models of the Holy City, Hebrew MSS., and a number of other objects of interest. These attracted crowds of Jews from all parts of the world, and all the reigning Protestant Sovereigns and Princes visited the Society's court, amongst them, William I. of Prussia, and his son, the Crown Prince Frederick, the Prince of Wales, now King Edward VII., and Oscar, Crown Prince of Sweden; all of whom encouraged the missionaries by the interest which they manifested in the Society's work. The court served also as a *dépôt* for the sale and distribution of the Holy Scriptures and other books. Mr. Schlochow was in charge of this, and preached the Gospel to hundreds of Jews, who examined the objects displayed. He was aided by Jacob Lotka, then a student of St. Chrischona, Basle.

Eleven years later, at the Paris International Exhibition of 1878, a similar course was adopted, and a model of the tabernacle attracted a large number of Jews, with many of whom Messrs. Mamlock and Bernstein were able to hold conversations.

Paris was again permanently occupied in 1869, when the Rev. W. Burnet took up the work amongst the then 30,000 Jews of the capital, and those in the country generally. This was soon to be interrupted by the Franco-Prussian War of 1870-1, when the greater number of the Hebrew Christians were scattered to other lands.

Napoleon III. had shewn himself well disposed to the Jews of France, and his fall was thus lamented by the *Jewish Chronicle*:

So long as Napoleon the Third swayed the sceptre of Imperial France, he protected the interests of our people; he manifested towards them a strenuous, an ardent, an energetic regard. When Sir Moses Montefiore, the veteran champion

of our oppressed brethren, set out on one of his expeditions of mercy, the Emperor Napoleon placed at his disposal a French ship of war ; and he has on more than one occasion manifested towards him, or, rather, towards the cause which he represents, affectionate sympathy. Napoleon exerted himself on behalf of the suffering Jews of Roumania, and has always been ready to co-operate with other Powers on their behalf at the instance of our representatives. The Jews of the French Empire have found in him a generous and an impartial sovereign. Were we at such a moment to forget these things we should be the most ungrateful of beings, and should never more deserve any manifestation of favour from any monarch of the earth. If human sympathy be due to any man, it is due on the part of the Jews to the Emperor Napoleon.

Burnet found the Jews most indifferent to the claims of religion generally, and therefore disinclined to hear about Christianity. Of the fifty or so enquirers, whom he instructed during his six years' residence in Paris, only one, as far as can be ascertained, was baptized there, though some received baptism elsewhere. Burnet visited many towns in France, where his experiences were similar to those gained in the capital. Yet, in resigning his work in 1875, to take a curacy, he spoke gratefully of the measure of encouragement vouchsafed to his efforts. He is now vicar of Childerditch, Essex.

Markheim happened to be in Paris during its memorable siege, when he was frequently able to speak words of consolation to many a son of Israel :

I often had opportunities with the Mobiles and National Guards in the public squares after drill. Some few of the former, I grieve to say, heard the truth for the first and last time. On all such occasions I went out provided with tracts, the reading of which, I have reason to believe, was not in vain. I was in the habit of doing this three times a week for the first three months of the siege, when I also visited some of my numerous Jewish friends.

Spain was visited by Markheim in 1860, when he went to Gibraltar, where he had some delightful experiences in his work amongst the resident Jews, who, at that time, numbered about 2,500 ; and especially amongst the Moroqueen Jews, who had taken refuge at Gibraltar, after the massacres at Tetuan. He visited them, 4,000 in number, in their camp on the "neutral" ground, *i.e.*, belonging neither to England nor Spain, and was able to alleviate their temporal distress, and also to proclaim to them the glad tidings of salvation. There was a great demand for the Holy Scriptures, 766 copies or portions being distributed.

The withdrawal of the French troops from Rome, and the unification of Italy under Victor Emmanuel as a result of the Franco-Prussian War of 1870, gave the Society the opportunity of commencing work in the Eternal City. Notwithstanding certain trying restrictions, the condition of the Jews in Italy has been quite as favourable as that in any other European country, with the single exception of Holland. As a rule the Popes protected them. They saw the folly of expelling them, and knew the use to be made of an industrious people, skilful in commerce, who had no dislike to Papal authority, and no disposition to assist "heretics, schismatics, or reformers," and made no proselytes to their own religion. Several of the Popes, indeed, treated the Jews with marked kindness, or at least did not make any invidious distinction between them and Christians. A story is told of Pius IX. which does honour to his memory. Once, when walking down a street, he gave a gratuity to a poor Jew, who was begging, whereupon one of those in high rank near the Pope said, "He is a Jew;" but Pius IX. replied, "What of that? he is a *man*." It was commonly reported that Pius IX. was a grandson of one Matai, a converted Jew, though the Pontiff himself denied it.

Whether the Popes understood the true way of promoting Christianity amongst the Jews is a very different question. For many years a compulsory attendance of fifty Jews and fifty Jewesses was required every Saturday afternoon at the beautiful Church of San Angelo in Pescheria. In this way the inhabitants of the Ghetto were all in turn reached. But to what purpose? To be lectured by a Roman priest on their obstinacy, impenitence and unbelief! What with the compulsory attendance, the memory of past and present persecutions, the converts thus made could neither be numerous nor sincere. As one left the Ghetto, one passed a Church, where, over the entrance was an inscription in Hebrew and Latin, "I have spread out My hands all the day unto a rebellious people."

It was left to the Society to shew a more excellent way.

The Rev. Somerset B. Burtchaell was the first missionary

of the Society to be stationed at Rome. He arrived in January 1872, and his early labours were of a preparatory kind. They principally consisted in regular house-to-house visiting in the Ghetto, and seeking the friendship of the Jews by his sympathy and earnest Christian teaching. His memory is held in most affectionate memory by the Jews, both rich and poor, even to this day. He was assisted by E. P. Arias, a convert, and the two made missionary visits to a very large number of places in all parts of Italy—to Florence, Ancona, Venice, Verona, Mantua, Padua, Sinigaglia, Ravenna, Bologna, Leghorn, Naples, and many other towns. Neither was Trieste, the old station, forgotten. As Burtchaell remained in Rome only two years after the end of this Period, leaving in 1877 to take charge of the Society's mission at Jerusalem, we may as well give here the following summary of his work :

If we say but little with regard to Mr. Burtchaell's work in Italy, it is not because we do not feel that he did a work, yea, a great work there, but rather because to a considerable extent his position there was peculiar, and one in which immediate results are not to be expected. But we do know that the name and features of our departed missionary were familiar to, and beloved by, the Jews of the Roman Ghetto, by the Jews of Florence, and by the Jews of many other towns which he visited from time to time for missionary work ; multitudes of the children of Israel listened to his loving and earnest exhortation to accept Jesus as their Messiah. He was well-skilled in the Jewish controversy, and could argue with learned Jews out of their own Scriptures and in their own sacred language ; and who shall tell how rich and abundant may be the fruit which shall be found long after he has been gathered to his rest ? *

The Rev. C. L. Lauria, who was sent to Turin in 1855, remained there till 1862. Since the Austro-Italian War of 1848-9, Sardinia had been open to missionary enterprise. The kingdom contained about 8,500 Jews, of whom a third resided at Turin. The majority were poor, but industrious, and were no longer forcibly immured in the Ghetto. "Indeed," as Lauria said, "Lombardy and Central Italy are now as free to the missionary as London or New York." He found the Jews in Turin utterly indifferent to all religious claims ; whilst those in the other towns of Piedmont were much more

* *Jewish Intelligence*, 1878, p. 224.

alive to their spiritual interests, and eagerly purchased the New as well as the Old Testament from himself or his colporteur. Lauria translated the *Old Paths* into Italian. The Rev. R. H. Cotter was at Turin for a short time in 1861. Although several Jews expressed a wish to be baptized, the difficulties were insuperable. At the end of 1862 Lauria removed to Leghorn, and Cotter to Modena. Leghorn, with its 5,000 Jews, was not altogether new ground, as a Scripture-reader had resided there for four years, and it had been frequently visited by Lauria. It was a wider and more promising field of labour than Turin, for several Jews had been instructed and two baptized there in 1861. The New Testament was to be found in the library of every Jew, and the rabbis were alarmed at the Christian influence spreading through the entire community, and endeavoured to stop it by the issue of controversial books. Several enquirers were under instruction from 1862, but had to go elsewhere in order to be baptized. Lauria remained at Leghorn till the end of 1866. He visited, from time to time, amongst other places, Acqui, Alessandria, Asti, Bologna, Casalè, Ferrara, Florence, Genoa, Milan, Nice, Parma, Piacenza, Pisa, Reggio, Rome, and Vercelli.

Modena was a centre of missionary operations from 1862 to 1864, Cotter residing there during that period. It had a Jewish population of 1,600, many of them wealthy, and attending the Vaudois Service, held by the Rev. J. P. M. Solomon, who was probably a Christian Israelite. The New Testament was to be seen in the houses of the more educated portion of the community, but the poorer class refused to accept it. Except in rare instances Cotter experienced no difficulty in gaining access to the Jews in the district, in which he visited Reggio, Parma, Bologna, Ferrara, Mantua, Verona, Vicenza, Venice, Padua and Rovigo.

Milan was the next scene of Cotter's labours, he remaining there from 1864 to 1871. From this centre, in company with colporteur Arias, he periodically visited the places just mentioned, and also Trieste, Gorizia, Modena, Nice, Leghorn, Turin, Florence, Cento, Correggio, Finale, Fiorenzuola and Carpi.

A large quantity of Christian literature was in this way put into circulation ; and in course of time Cotter saw reason to believe that the number of Jews favourably disposed to Christianity was increasing. He worked indefatigably in North Italy for several years, often with impaired health, and in 1871 was transferred to Trieste. On the Sunday after his arrival, Whitsun-Day, he commenced a Hebrew service in the English Church, which was attended by twenty Jews. Cotter had an assistant missionary, D. E. Dall'Orto, as well as colporteur Arias, to help him. A large number of addresses were given in different towns, with a fair average attendance of Jews. Public discussions also were held with them, and on one occasion 100 were present. Two converts were baptized. A good number of Scriptures, books, and tracts were sold or distributed ; especially was there a large circulation of the Italian edition of *Old Paths*, which had been prepared by Dall'Orto. Cotter's health broke down in the midst of his successful labours, and he had to resign in 1875. Dall'Orto remained in charge for a year or two longer, and then Trieste was finally relinquished, and Arias removed to Verona.

Early in 1863 H. A. Markheim left Marseilles for Nice, and was there warmly welcomed by the Jews, whom he had visited two years previously. He found that whilst the French Jews were worldly and disposed to ridicule all religion, the Italian Jews would at least take the trouble to search the Scriptures in order to refute his arguments. This gave him ground upon which to work. He also made tours through the district, visiting Genoa, Acqui, Alessandria, Pavia, Turin, Milan and several other cities, going over to Algeria occasionally, and also revisiting Marseilles ; in fact, he held a travelling commission amongst the Jews on the Mediterranean coasts.

At Ancona, an important Jewish centre, with 4,000 Jews, the Rev. H. C. Reichardt was stationed from 1868 to 1871, and Markheim in 1871-2.

CHAPTER XXXVIII.

MISSIONS IN MOHAMMEDAN EUROPE.

Barclay and Stern at Constantinople—Dr. Leitner—Newman and Zabanski—Baptisms—"Children's Jubilee Memorial"—Large number of Scholars—Home for Jewesses.

IN our previous account of the Constantinople mission in Chapter XXX., we left the Rev. J. Barclay in charge, the Rev. H. A. Stern and Bronkhorst having left on a visit to Abyssinia. Stern, having accomplished successful pioneer work in that country, returned to Constantinople in 1861, leaving Bronkhorst behind, to carry on the newly-opened mission with J. M. Flad. In the course of the same year Stern came to England and was much engaged in deputation work, before leaving for Abyssinia in 1862. Fresh changes had meanwhile taken place at Constantinople. In 1861 Barclay was appointed to the charge of the Jerusalem mission, and Dr. Leitner was taken to his rest. He had done an excellent work at Balat for some years, and his death was a serious loss to the Society. Stern, who was closely associated with him in the work, thus spoke of his friend :

Our departed brother, Dr. Leitner, was born in 1800, in a town of Hungary. His father, who was a rich man, destined him for the rabbinical chair, but as he preferred the medical profession, he proceeded to Pesth, and there, after eight years' study, he received his diploma, and was engaged as a military physician by the Austrian Government. Subsequent events led him to make a voyage to Constantinople, when, quite by accident, in the house of a Jewish friend, he became possessed of the Gospel he had so long coveted, yet dreaded to purchase. Brought in 1844 as a humble, penitent, and sincere believer to the foot of the mercy-seat, his heart immediately expanded with love and deep compassion toward his Jewish brethren ; and, in 1853, after many hindrances and obstacles, he resigned a lucrative position at Broussa, and entered the service of the Society as medical missionary, in which capacity he continued until his removal by death on the 7th April in the present year (1861). Thoroughly versed in the Bible, and imbued with the Spirit of his Divine Master, he only yearned to make others

sharers in those blessings and privileges he so fully knew how to appreciate himself. Often did I hear the suppliant entreaties which he addressed to the crowds who sought his professional skill, that they would not only care for the body, but also seek help and safety in redeeming love for the immortal soul.

C. S. Newman was ordained and succeeded to the charge of the station in 1863, and J. Zabanski, another of the Society's students, was sent out to assist him. Notwithstanding these changes, the work was prosecuted with judgment and vigour. Severe persecution, which has invariably overtaken enquirers and converts in Constantinople, kept their numbers down, and, as a matter of fact, the records from 1855 to 1881 inclusive shew but thirty-two baptisms. There was public preaching to Jews twice every Sunday, the service being held in Judæo-Spanish in the morning, and in German in the afternoon, and also on Saturday, in addition to which various meetings and classes were held throughout the week. A great many New Testaments were sold. Salonica, and the Asiatic shores of the Bosphorus were occasionally visited for missionary purposes.

School work continued to flourish, and, "The Children's Jubilee Memorial Fund," amounting to £679 16s., was devoted to the erection of school buildings next to the mission house and chapel at Haskeuy, on the eastern shore of the Golden Horn, in a district thickly populated by Spanish Jews. The schools were completed and opened in February 1864. So successful were they, that during the next seventeen years to the end of 1881, the year of the lamented death of Newman, as many as 3,219 Jewish children had passed through them. For forty-four years the school work has been conducted on these premises.

For many years a most excellent missionary and philanthropic work, in the shape of an institution, or home, for young Jewesses, was carried on by Mrs. Newman, and subsequently, in a later period, by Mrs. Crighton-Ginsburg, the wives of the Society's missionaries. The home was originally founded as an effort of Christian sympathy with the poor children who had become orphans during the Bulgarian troubles of 1872. It was opened in the same year at

Haskeuy, with two boarders. By degrees, under Mrs. Newman's and Mrs. Crighton-Ginsburg's fostering care, the home grew in size until there were over fifty pupils in residence. It became more and more missionary in its character, and was almost exclusively occupied by Jewish girls. Its very name, "Kuzularem," that is, "Feed My lambs," shewed its object. It did a splendid work, and proved an invaluable adjunct to the work of the Society, which in return helped it pecuniarily. Hundreds of young Jewesses received its benefits, which consisted of a good Christian education and domestic training.

CHAPTER XXXIX.

THE ABYSSINIA MISSION.

Its thrilling interest—Falashas—Their origin—Gobat and Kugler, C.M.S. missionaries—Gobat's missionary party—Flad's third visit—His letter and the Society—Stern sent to explore—Joined by Flad and Bronkhorst—Return and speech of Stern—Work carried on by Flad and Bronkhorst—First converts—Stern's return to Abyssinia—Results of the work—Imprisonment—The captive missionaries—English Expeditionary Force—Battle of Magdala—Release, return home and rejoicings—Native missionaries at work—Flad visits the frontier—Letter from Beroo—Training missionaries for the work—Arrival in Abyssinia.

THE story of the Society's Mission in Abyssinia is one of thrilling interest, and may even be compared to that of the Uganda Mission of the Church Missionary Society. Dr. Stern, in his speech at the Annual Meeting in 1869, spoke of Abyssinia, whence he had finally returned a few months previously, as the country where he had experienced many mercies, sustained many hardships, and often witnessed palpable interpositions of Divine Providence. Many indeed have always been the obstacles to be overcome and the dangers encountered by those who carry the light of truth to the benighted remnant of God's ancient people living in the unhappy, down-trodden, and impoverished land of Abyssinia. In recent years its internal strifes, endless wars, foreign invasions, and raging famines, have added misery to misery, and brought desolation upon Abyssinians and Falashas alike. Privations, sufferings, and the loss of all things, have been the lot of many a Jew, who, through the instrumentality of the Society, has become a follower of Jesus Christ; while some have fearlessly faced the martyr's death rather than deny the Lord who bought them.

Those who desire more detailed information on this interesting land and people, are referred to the author's

Sites and Scenes, part I., and to the authorities there indicated. This History can deal only with the Jews of the country and the Society's work amongst them.

The origin of the "Falashas," by which name the 50,000 * Jews of Abyssinia are known, is unattested by documents, and is accordingly lost in the dim distant past. The word *Falasha* is derived from the Ethiopic *Falas*, and signifies "exile." This seems to indicate that these Jews were not originally natives of Abyssinia, but that they immigrated from some other country. The following diverse views as to their origin may be given :

(i.) The Queen of Sheba, Macqueda by name, who was attracted to Jerusalem by the wisdom and fame of Solomon, is said to have borne him a son, called Menilek. When he arrived at man's estate, his father sent him away from Jerusalem, where he had been educated, to Ethiopia, attended by a large retinue of Jews, who intermarried with the native women.

(ii.) When Solomon's fleet made the tour of the Red Sea, some Jewish adventurers, or traders, settled in Ethiopia. The late Dr. Stern appears to have held this view (*Biography of H. A. Stern*, p. 190), also the late Dr. Krapf, missionary and explorer. "It is very probable that the Jewish settlements in Abyssinia date from the time of Solomon. This wise, liberal, and cosmopolitan monarch, as we learn from 1 Kings x. 22, sent his ships to Eastern Africa and India. His friendship with the Queen of Sheba, if it did not, as the Abyssinians affirm, result in a closer connexion, doubtless disposed him to further the interests of Jewish commerce on both sides of the Red Sea, and political motives would lead him to keep up friendly communication with the countries that lay around its shores. Whence could he have obtained better ivory and finer apes than from Abyssinia, where elephants and the beautiful Guersea apes are found in abundance?" †

(iii.) Some of the Jews who fled into Egypt at the time of the Babylonian Captivity (B.C. 586) sailed up the Nile and established themselves in the province of Kwara, subsequently extending into Dembea, Chelga, Wogera, Belesa, Simen and other provinces round the northern shore of Lake Dembea, in which part of Abyssinia their descendants principally reside to this day. A proof that Jews were in Abyssinia about the time of the Babylonian Captivity, perhaps as early as B.C. 630, is found in *Zeph.* iii. 10. The recent important discovery of a Jewish Temple as far south as Assouan in the sixth century B.C. is, perhaps, a further confirmation of this view.

(iv.) Jews fled into Abyssinia after the destruction of Jerusalem (A.D. 70). Mr. Flad, who evidently holds the third view, points out ‡ the improbability of this conjecture, as the Falashas do not observe the Feasts of Purim and Dedication,

* Some authorities give 200,000.

† *The Falashas*, preface, p. iv.

‡ *Id.* p. 3.

which were established during or after the Captivity. Moreover, they are entirely ignorant of the Talmud, and do not wear phylacteries or fringes ; neither do they observe any of the 613 precepts which constitute the essence of post-Biblical Judaism. As the Falasha religion thus follows the Temple and not the synagogue ritual, this view seems to be altogether untenable.

(v.) The Falashas are Jews by religion only, and not by descent. Dr. Thiersch says in his *Abyssinia* (p. 14), that they are " Probably for the most part the posterity of proselytes—that is of Abyssinians who had accepted the Mosaic religion. They are most likely the remnant of a far more numerous population holding that faith, to which they still adhere, while the bulk of the Abyssinian nation accepted Christianity. Thus we have here presented us a nation to whom Moses became in a peculiar manner a schoolmaster to bring them unto Christ (Gal. iii. 24)."

This opinion appears to be held by Jews generally. Thus *The Jewish Year Book*, 1898-9 (p. 252), said the Falashas are "A Jewish sect of Abyssinia, who are probably descendants of the old Jewish Himyarite kingdom of South Arabia. They are not Jews in race, but their ritual is distinctly Jewish, though written in the Gez language. They number some 50,000."

Details of their domestic life, religious sects and distinctions, ritual, worship, synagogues, etc., will be found in *Sites and Scenes*, part I.

The story of Gobat and Kugler's efforts from 1826 to 1838, under the auspices of the Church Missionary Society, to evangelize the Abyssinians, is also briefly narrated in the same book, and need not be referred to here. The former, after his appointment to the Anglican Bishopric in Jerusalem, continued to have the welfare of the Abyssinians at heart, and in 1855 despatched Krapf and Flad to ask the King of Abyssinia, Theodore II., if he would allow some young men to establish schools in his country and preach and teach the Gospel. Permission having been obtained, Flad, Bender, Mayer and Kienzler, who had been educated at St. Chrischona, Basle, started for Abyssinia in November of the same year with nineteen camel loads of Amharic Bibles, New Testaments and Psalms.

Amongst other places, they went to Gondar, where they were occupied from the autumn of 1856 to 1858, in visiting the people, establishing a boys' school, and spreading the knowledge of the true faith, by means of Bibles among Christians and Jews. The latter, Flad said, were particularly accessible and shewed great eagerness to possess the Bible,

"our Father's Word," as they called it,* so the missionaries reserved the remainder of their Bibles exclusively for them, and were soon able to begin a school in the Falasha village of Awora, which was attended by more than thirty boys.† Owing to ill-health Flad had to return to Jerusalem in the beginning of 1858, but with full purpose to re-visit the scene of his labours. Having recruited his health and married Miss Kneller, in Christ Church, Jerusalem, on October 12th, 1858, he and his devoted partner set off for Abyssinia on the following day. This time he had thirty-five camel loads of Bibles and Testaments. At Matama, Mayer met them. On account of a rebellion in Tigré, the missionaries settled at Magdala for safety. This was the centre of successful work for some time, and from this stronghold the Gospel went forth into the neighbouring Falasha villages. After the rebellion was over the missionaries went to Gaffat. Flad had sent to St. Chrischona the following report of his work amongst the Falashas :

As regards missionary work among them we can testify that they shewed a longing desire for the Word of God (the Old Testament). Had we last year had hundreds of Bibles, we might have distributed them amongst the Jews, *with certainty that they would read them*.....Our intercourse with them made us hope much from missionary work among them Our hope is that this interesting people may be raised from their present degradation, and perhaps even become a salt for the Abyssinian Church.

This report was forwarded to the Society by Pastor Schlienzy, the chaplain at St. Chrischona, with the offer of some of their younger missionaries to begin work in Abyssinia, under Flad, and was indeed a call not to be neglected. The Committee, however, before coming to a definite decision to occupy the field, decided to send out one of the Society's experienced missionaries to investigate the feasibility, or otherwise, of opening a mission amongst the Falashas. The Rev. H. A. Stern, then stationed at Constantinople, who had already had experience of an exploratory mission in Arabia, was selected. He set out from Constantinople, *viâ* Jerusalem, in order

* *Notes from the Journal of J. M. Flad*, p. 43.

† *Twelve Years in Abyssinia*, in *Jewish Intelligence*, 1869, p. 191.

that he might obtain from Bishop Gobat trustworthy information about the country and its people. Accompanied by Mr. S. Bronkhorst, he reached Wochni, on the frontier of Abyssinia, on March 10th, 1860. His first object was to obtain permission from the King to work amongst the Falashas. After a great deal of travelling he had audience, on the shore of Lake Dembea, with Theodore, who had just returned from an expedition to Tigré. The King willingly granted the desired permission, on condition that Stern likewise obtained leave from the Archbishop or Aboona. This was shortly afterward granted, the Aboona making one condition that all converts should be baptized in the Abyssinian Church, a condition which has been observed to the present time.

Flad now joined Stern and Bronkhorst as guide and interpreter, and the missionary party first proceeded to Gondar, the capital, strikingly situated on a mountain ridge, the most conspicuous building being that of a castle, built by the Portuguese, which rises proudly above the huts of the town.* It is a large square building, with many towers. Whilst there, Flad and Bronkhorst visited King Theodore. They next turned their attention to some Falasha villages in the neighbourhood, and Flad says :

We found everywhere open hearts and ears for the Divine truth which we set forth. In each village, men, women, and children crowded around us and listened, often for hours, with the greatest attention. In places where we passed the night, or stayed some days on account of the numbers assembled, we were so overwhelmed with visitors that even Mr. Stern's large tent could not contain them all. We, therefore, divided them into parties, so that each might be able to hear the Gospel and receive answers to their questions about the law, the sacrifices, the Messiah, and other points, from Mr. Stern, I acting as his interpreter. It was a blessed thing for us to be able to satisfy the spiritual hunger and thirst of our numerous visitors with the Word of Life, and from the prophecies in the Old Testament to point them to Jesus Christ, †

Stern, having accomplished his purpose, returned to Constantinople, arriving there on March 12th, 1861. On his way back he had written from Khartoum, December 19th, 1860, the following summary of his visit :

* *Twelve Years in Abyssinia*, in *Jewish Intelligence*, 1869, p. 218.

† *Ibid*, p. 219.

My mission to the Falashas, or Jews of Abyssinia, was of the deepest interest, and most signally blessed. During my stay in the country, I visited, in company with Mr. Flad, the Bishop of Jerusalem's Scripture reader, upwards of thirty Falasha settlements, and saw the priests, and all those that could read, from more than fifty-five other places. The desire to obtain the Word of God exceeds all description ; young and old, the man standing on the verge of the grave, and the youth just rushing into life's happiest whirl, heedless and indifferent to the pain and difficulties of the road, followed us for days and days, till we yielded to their unwearied entreaties, and from our scanty stock supplied their communities with copies of the sacred volume. *

Speaking in Exeter Hall in the May following, Stern said :

During my stay in that country, I was amazed at the excitement created by our preaching through the various provinces we visited. Frequently, hundreds of Christians and Jews would meet together near our tent, and with the Word of God in their hands, canvass and investigate those truths which we had been preaching.

After Stern's departure, Flad and Bronkhorst continued to work amongst the Falashas with much success. Men and women from thirty to fifty years of age began learning to spell, in order, as they expressed it, "to read the sweet Word of God" for themselves. The Amharic services on Sundays and holy days were numerous attended, both by Jews and Christians. Many Bibles and New Testaments went out from Genda to distant houses and villages, and the first-fruits of the work were now gathered in.

On July 21st, 1862, twenty-two Falashas, after due preparation and instruction, were baptized, and on August 4th, nineteen more. Among these were whole families, and single persons, especially youths, whom Flad was anxious to train as schoolmasters. Three of the converts were from fifty to sixty years old. Twenty-four more were baptized before the mission was given up.

These encouraging reports led to Stern being sent again to Abyssinia in September 1862. At Alexandria, Mr. and Mrs. Henry Rosenthal joined him. The missionary party arrived at Massowah on December 21st. Having obtained permission from the King to re-enter his country, Stern and his fellow-labourers proceeded to Gondar, and in April to Genda, the

* *Jewish Intelligence*, 1861, p. 90.

headquarters of the Society's mission. Shortly afterward Stern wrote home :

We have already a pious band of Jewish proselytes, who boldly profess their unfeigned love to the Redeemer ; and a vast number more are studying the sacred Scriptures, in order to come to the knowledge of that truth which others have found to be the sole remedy for the troubled and anxious soul. Most of our converts reside in and near Genda. To this they were prompted by the desire of enjoying the advantage of Christian intercourse, and also of regular religious meetings on the Sabbath, and other occasions, on the mission premises. The worship simply consists in reading some collects out of our Liturgy, and in expounding a passage of Scripture. After Divine service, the children of believing and unbelieving Falashas are catechized, and then an extemporaneous prayer concludes these deeply interesting gatherings.

At the same time Stern selected four zealous and devoted converts for evangelistic work in distant districts. Their salaries amounted only to £20 in all ! Mission schools constituted another important branch of the work. Later on, after experience gained during a long missionary tour, Stern wrote :

We have in the course of two years, without being allowed to form a separate community, rescued a considerable number of Falashas from their unbelief, and nominally, but not virtually, united them as a living, active, and spiritual element to the dead Church of the Amharas. We have circulated about one thousand whole copies and portions of Scriptures ; we have given an impulse to the study of the written vernacular ; and we have stirred up a spirit of inquiry among Jews and Amharas, which must either terminate in a spontaneous reform, or lead, which is far more probable, to our expulsion and a relentless persecution.

The latter surmise proved to be only too true, and the following were the circumstances which eventually led to the imprisonment of the missionaries. Theodore had despatched a letter to the Queen of England, by the British Consul, Cameron, to which, for some strange reason,* no reply was vouchsafed. A similar letter to Napoleon III. was indeed answered, but the verbal message accompanying it gave dire offence. Theodore resolved to be avenged on all Europeans, and to "humble the pride of Europe," as he said, meaning England and France.†

Some expressions in Stern's book, *Wanderings among the*

* *Cassell's Illustrated History of England*, vol. ix., p. 295.

† *The Captive Missionary*, p. 123.

Falashas in Abyssinia, as to Theodore's humble origin, also displeased the dusky monarch. When Stern paid him a visit, in order to ask permission to return home, the opportunity thus offered for vengeance was seized. Stern had with him two servants. The hour of the visit was unfortunately ill chosen, and the servants' knowledge of Arabic very limited, which rendered their mode of interpreting obnoxious to the King. He ordered them to be beaten,—an order so effectually obeyed, that they died in the night. Stern, unable to endure the scene, turned round, and in his nervousness *bit his finger*,—unaware, or forgetful, that such a gesture was in Abyssinia indicative of *revenge*. At first the King seemed inclined to overlook the matter, but subsequently, urged on by those around him, Stern was struck down insensible, and, on recovery, was bound hand and foot and consigned to prison.

For four and a half years Stern remained a prisoner. It is impossible to describe his terrible sufferings and perilous position during that long protracted "period of heart-rending and heart-breaking martyrdom." Rosenthal was the next victim; subsequently Consul Cameron, Flad and his wife, Mrs. Rosenthal, Consul Rassam, Lieutenant Prideaux, Blanc, Kerans and others were in turn imprisoned. Flad was shortly afterward released, in order to be sent to England on an embassy to the Queen, his wife and children being held as hostages for his return. The prisoners were kept in captivity, first in one place, then in another, and finally in Magdala—with a slight interval of freedom in the spring of 1866—until Easter, 1868.* An English expeditionary force, under Sir Robert Napier, arrived to effect their deliverance. In answer to the demand of the English General, and perhaps in order to propitiate him, Theodore ordered the release of his prisoners. This tardy act of justice did not save him. A battle was fought on Good Friday between the English army and the hosts of Theodore, who was decisively beaten. On Easter

* This terrible period is described in "Mrs. Flad's Diary," in *Twelve Years in Abyssinia* (see *Jewish Intelligence*, 1869—1870).

Monday the stronghold of Magdala was stormed and captured, and Theodore fell by his own hand. Most graphic accounts of these stirring days were sent home by Stern and Flad, the latter of whom prefaced his remarks with the appropriate words, "The Lord has turned our captivity: we are like unto them that dream. Our mouth is filled with laughter, and our tongue with praise. We say, The Lord has done great things for us! The Lord has done great things, whereof we are glad."

The release of the missionaries by the military expedition sent out to vindicate the honour of the British nation, and to recover the persons of its official representatives, was a wonderful answer to believing and persevering prayer. The missionaries returned to England in June 1868; and, on July 3rd, a special meeting for prayer and thanksgiving was held at the Freemasons' Hall, presided over by the Earl of Shaftesbury, when all the released missionaries and wives were present, and in a few words told of their wonderful deliverance wrought by the Almighty arm.

Mr. Rosenthal then retired from the Society, and Stern took up work in London. Flad proceeded to Canstatt, where he was engaged in translating tracts into Amharic, watching for some providential indication that the time had come to return to Abyssinia, and revisit the Falasha converts, after whom his heart greatly yearned. In the meanwhile the work was left in the hands of native missionaries, under the supervision of Debtera Beroo, a Falasha convert.

In 1871 Flad made a journey to the confines of Abyssinia. His hopes of penetrating into the country, and labouring again amongst the Falashas, were doomed to disappointment; but he had much valuable intercourse with the principal converts and made arrangements for the work of proclaiming the Gospel, and instructing children in the elements of Christianity, to be carried on by native agents. He left a number of Bibles and missionary tracts for distribution amongst the Falashas by Debtera Beroo, with money for the hire of camels and donkeys to convey them. He also had an interview with the converts. Beroo told him of five Falashas

who had been baptized, and were living an irreproachable life. Shortly afterward Flad received the following letter from Beroo:

The Holy Scriptures and tracts which you have sent are all distributed. They have reached the hands of all classes of Falashas, some of whom already believe, and others who are yet in darkness. A great blessing has been conferred upon our nation by offering them the Amharic Bible. I am glad to see more and more that our people, through the study of it, begin to perceive the difference between the Word of God and of man. Before we had the Amharic Bible, we followed ignorantly our blind and ignorant leaders, the priests, whose doctrine is, in most cases, contrary to the Word of God. I instructed five Falashas, who were baptized in November (probably 1871). They are living at Dshargy, in their country of Dagusa (two days' journey from Genda). Two of them are learned Debteras, and both are now teaching the Falashas. There are also 25 other Falashas whom I am preparing for baptism, and when this reaches you, they will have been received into the Christian community. All of them send their salutations.*

One of the fruits of the mission was seen in the fact that five young Falasha and Abyssinian converts were brought to Europe in 1871, and sent to St. Chrischona, Basle, for missionary training. Their names were Argawi, Agashe, Samany Daniel, Sanbatoo and Hailu. The northern climate tried them greatly, and the last named died of consumption. In October 1873 the other four students left that institution to enter upon their work in their native country, and, under the direction of Flad, arrived on the Abyssinian frontier in 1873. Had permission been granted, Flad was prepared to remain in the country for two or even three years, in order to superintend the native agents and secure to them the benefit of his wise and fatherly counsel. This desire it pleased God to overrule. The Falasha agents and converts were to be left alone, as far as personal encouragement was concerned, that they might the more rest on the help and strength which come from God. The King allowed Flad to enter, but not to remain in the country; so that, after having arranged for the stationing of the different agents, and the circulation of books and tracts, he bade a sorrowful farewell to the converts and their families. We, too, must now leave them for a time, to return in Chapter L.

* *The Sixty-fifth Report* (1873), p. 106.

CHAPTER XL.

WORK IN JERUSALEM, AND THE EAST.

Death of Dr. Macgowan—Succeeded by Dr. Chaplin—Joseph Barclay as head of the Mission—Other workers—Russian buildings—Visit of the Prince of Wales—Also of the Crown Prince of Russia—James Neil succeeds Barclay—Extensive erection of buildings—Death of P. H. Stern—Safed and Tiberias visited—Damascus also—Frankel appointed—Book depôt opened—Rabbinical opposition—Progress—Grants to British Syrian schools—Missionary visits—M. Rosenthal—J. B. Goldberg at Smyrna—Convert cast into prison—J. M. Eppstein's arrival—Baptisms—Developments—Chapel, Dispensary, etc.—Ten years' busy work—Bagdad—Brühl at Bombay—Dispensary at Bagdad—Closing of station—Results direct and indirect.

THE first notable event in the Jerusalem mission during this Period was the death on February 6th, 1860, of Dr. Macgowan, an honoured and greatly valued labourer amongst the Jews. He was the last of that group of missionaries who were contemporary with Bishop Alexander, and had aided in the foundation of the Jerusalem mission, in the annals of which he filled no inconsiderable space. "So Joseph died and all that generation." Dr. Macgowan had given up much for Christ; he was a highly educated man, as his library, bequeathed to the Society, testified; an able practitioner, and a devoted medical missionary. He also left to the Society his household property at Jerusalem, valued at £3,000.

He did a great work in Jerusalem, as thousands of Jews testified when they said, "*A prince and a great man is fallen in Israel!*" The Rev. H. Crawford wrote of him:

During eight years of intimate brotherly acquaintance, I do not recollect hearing a single sentence from our departed brother's lips, boasting of his own work, or magnifying the importance of what he had done amongst the Jews. The beginning of the hospital department was the difficulty, and to carry it forward will be a comparatively easy thing; but it will not be easy to find a man who will so cheerfully devote his life to the work, and will be so perfectly identified with the feelings and interests of the Jerusalem Mission.

The forecast was, in the providence of God, destined to remain unfulfilled ; and the Society was most fortunately able to secure, in the person of Dr. Thomas Chaplin, one who in every way proved to be a worthy successor to Dr. Macgowan. During the short interval which elapsed between the death of the latter, and the appointment of Dr. Chaplin, the hospital was in charge of Mr. E. Atkinson, with Mr. A. Iliewitz as assistant. Dr. Chaplin, who had received his medical training at Guy's Hospital, took up the charge on December 23rd, 1860. He consolidated the work commenced under Macgowan, and made it a greater power and success than it had ever been before. His name was respected by the Jews throughout Palestine and the East, who felt that in him they had a true friend as well as an able and an experienced doctor.

For nearly two-thirds of this Period the mission was under the charge of the Rev. Joseph Barclay who was transferred from Constantinople in 1861, on the retirement, through ill-health, of the Rev. H. Crawford. Speaking in Exeter Hall in 1865, Barclay said that whilst there was a congregation of 144 descendants of Abraham worshipping in Christ Church, it would be larger, if the converts were not in so many cases obliged to leave Jerusalem in search of employment. It was during this visit to England that Barclay took the degree of LL.D. He resigned in 1870, after thirteen years of faithful work in the East. The changes in the *personnel* of the mission during these years were not many. The Revs. F. C. Fleishhacker, and E. B. Frankel, and L. E. Grünwald and G. E. Andersson were added to the staff.

The erection, in 1862, of large Russian buildings at the north-west side of the city caused a great deal of speculation as to the purpose for which they were intended. They occupied an area 350 yards broad, and 450 yards long. The ground was surrounded by a wall 15 feet high. The buildings comprised a palace for a bishop, a magnificent cathedral, and large quadrangular buildings, intended for the accommodation of many hundreds of pilgrims. The visit of H.R.H. the Prince of Wales, now King Edward VII., was another great event in the same year (1862). He visited the hospital

and made many enquiries with reference to the Jews and their ailments, expressing himself much pleased with the medical care bestowed upon them, and subsequently sent a donation of £15: with a similar sum to the Jewesses' Institution. The Crown Prince of Prussia, afterward the Emperor Frederick III., visited Jerusalem in 1869. The Society's missionaries escorted him into the city; he attended a special German service in Christ Church, and also inspected the hospital. The facilities for access to Jews greatly increased during this Period. A missionary at Jerusalem left on record that ten years before he could scarcely venture to visit the Jewish quarter without being exposed to insult and ill-treatment; but in 1870 he could spend hours every day visiting the Jews, without the slightest difficulty. He was received kindly, and sometimes cordially, wherever he went.

The Rev. James Neil succeeded Dr. Barclay as head of the mission in May 1871, holding the position until 1875. In his first report he referred to the great and significant changes which were coming over the Holy City. Between one and two hundred buildings, from the magnificent palace of the so-called Russian mission down to the small but well-built cottages of Jews, had arisen without the walls. Where ten years previously there was a barren waste, now handsome residences and beautiful gardens, stretching far along the Jaffa road, told of returning life. Large tracts of hitherto neglected land, especially on the Mount of Olives, had been purchased and enclosed. The value of ground had increased in some instances a hundred-fold. Two handsome synagogues of the Ashkenazic Jews had been newly built, while the Sephardic community erected schools for children and almshouses for widows. A number of smaller synagogues had also sprung up. The ruined church and extensive hospital of the Knights of St. John, so long in the dust, had been presented by the Sultan to the Emperor of Germany, and restored. A church, called St. Paul's, was erected by the Church Missionary Society for the native Protestant community. The Jaffa Gate was for the first time thrown open by night as well as day.

The Revs. A. Bernstein and H. Friedländer were added to the mission staff at this time.

An old and valued worker passed away in 1873 in the person of P. H. Stern, the Scripture reader to the German-speaking Jews. For twenty years, since he came out of Jewish darkness himself, he had delighted to preach the Gospel to his brethren. He lived a quiet and devoted life, and shortly before his death, when asked of his hope, replied, "In Christ I have lived, in Christ I die." "Tell my brethren," he said, "to hold to Christ—He is the Redeemer of their souls—we can do nothing—*He is all*;" and, gathering his remaining strength, he repeated earnestly, "*He is all! He is all!*"

Safed and Tiberias, and occasionally Haifa, Acre, Beyrout, and other places, were visited from time to time during this Period by the Jerusalem missionaries. Nicolayson, Crawford, Hefter, Dr. Atkinson, Bailey, Dr. Barclay, Dr. Chaplin, Frankel, Neil, Bernstein, Dr. Iliewitz, Wiseman and others took part, some of them repeatedly, in these periodical visits. Records remain of work thus done in most years of the Period. At Tiberias, Jews were in the tents of the missionaries from morning to night and even during meals and prayers. At Safed, the mission party usually received a warm welcome from many of the Jews, though on one occasion Dr. Barclay was stoned. Their coming made a break in the monotony of the secluded life of the place; they had Bibles and Haphtorahs to sell or to distribute; the sick were glad to consult the doctor; and a few, even at that early period, welcomed the opportunity of conversing on religious topics, of exhibiting their Talmudic knowledge and skill in controversy, and of learning something more about Christians and Christianity. Gradually and almost imperceptibly, in the course of years a change was observed to come over the tone of the leading members of the community. Animosity against "the mission" seemed to be passing away. Rabbis who formerly kept themselves haughtily aloof were willing to receive and talk with the missionaries, and expressed much gratitude for the services rendered by the medical officers. Patients from Safed were almost constantly inmates of the Jerusalem hospital, or

attendants in the out-patient rooms. On one occasion a formal request was made by some of the principal Jews that the Committee would send school teachers and a physician there. This remarkable change became more and more apparent. In 1867 the Society purchased some freehold building ground, two acres in extent. Subsequently access to this from the public road was obtained by exchanging the second mission house for a slip of land.

Damascus also was visited by the Society's missionaries at Jerusalem in 1863, and each year from 1865 to 1869. It was their practice to pitch their tents in one of the numerous gardens, which are such a delightful feature of the city, and to take a room in the Jewish quarter, where Jews could come for books and medicines. In September 1870, a resident missionary, the Rev. E. B. Frankel, was stationed at Damascus. He received a welcome from many of the Jews, sometimes as many as a hundred calling upon him in a single day. They were very anxious that he should open a school for boys. A mission assistant was appointed, and a book depôt furnished, and this led to a great demand for Hebrew Bibles. A night-school was commenced with nineteen pupils; after the instruction was over, the crowd outside was so persistent that they were admitted to the room, and for nearly two hours Frankel preached the Gospel to a congregation of more than a hundred. A large number of tracts were distributed, and eagerly read—and that too in the public thoroughfares. This afforded great encouragement.

Soon, however, the interest that had been awakened led to opposition on the part of the rabbis, who issued a *cherem* against any Jew putting his foot within the mission premises. This at once caused the attendance at the night-school to diminish, though a slight increase followed shortly afterward; but even the ban of the rabbis did not prevent the following bold confession, which occurred during a warm controversy carried on in the bookshop. An old blind Jew stepped forward and asked for a New Testament. "Let me feel the book," he said, putting it to his lips and kissing it; "this is

God's book, it is the truth. God bless the missionaries who have come here to do us good!" Before the Jews had time to recover from the panic which these words created, he had disappeared.

The work was pursued industriously and progressed so favourably, that at the end of fifteen months' labour, Frankel was able to report that the mass of the Jewish population had been roused to weigh the questions at issue between Jews and Christians, though the rabbis tried all they could to restrain them. He heard from rich and poor alike that they were studying the Bible and were convinced of the truth of Christianity. An aged rabbi, who was blind, came once or twice in the week to have the New Testament read to him; he declared, in the presence of many Jews, that he could find no objection to the book, and that it appeared to him to be the Word of God. Hundreds of Jews resorted to the book depôt. The number of Bibles sold amounted to the large figure of 747; whilst many portions of the same, as well as the New Testament, were either sold or given away. A school for boys was opened; fourteen Jews were instructed during the year, and there was one baptism. Grants in aid were made to the Olive Branch School at Beyrout, established in 1863, in which there were 30 Jewish children; to the Girls' Training Institution, Beyrout, with two Jewesses; and to the School for Girls, at Damascus, established 1868, with twenty-three Jewish children. These excellent schools, belonging to the British Syrian Mission, were founded by the late Mrs. Bowen Thompson. The grants were continued till 1892, when they were withdrawn, as it was felt that the funds of the Society should be expended solely on the Society's work.

In 1871 Frankel visited Beyrout, Alexandretta, Antioch and Aleppo, and in 1872, Sidon, Beyrout (twice), Tripoli, Alexandretta, Antioch, Biridjick, Orfah, Aintab, and Kilis. Most of the Jews in these places are Sephardim and strict Talmudists. They were in every place, Sidon excepted, friendly to the missionaries, willing to listen to the Gospel, and to read missionary literature. Sidon, Beyrout, Tripoli, Alexandretta, Antioch, Aleppo and other places were visited in 1873.

Mr. M. Rosenthal, subsequently the Rev. Michael Rosenthal, late vicar of St. Mark's, Whitechapel, a convert of the late Rev. Dr. Ewald, having received his missionary training in the Society's College, was sent to Damascus in 1872, to work under Frankel. The sale of Holy Scriptures was large in both this and the following year; the printing press was busy issuing fresh Hebrew placards every week, which appealed to the Oriental desire for something new; the Saturday Hebrew lectures were well attended, the number of those present varying from 20 to 150; enquirers were under instruction, two of whom were baptized. In 1873 the work was much checked by a *cherem*. Most unfortunately, on account of the illness of his wife, Frankel had to leave Damascus. Rosenthal remained in charge until ill-health compelled him also to retire, in 1874.

In Smyrna we find the Rev. J. B. Goldberg and a colporteur at work in 1860. The former had been a rabbi at Jerusalem.* On his conversion to Christianity, he had been trained as a missionary in the Holy City, and ordained in 1856, subsequently, as we have seen, labouring at Salonica and Constantinople. Finding numerous openings for his work at Smyrna, but at the same time opposition, he could say, "A great door and effectual is opened unto me, and there are many adversaries" (1 Cor. xvi. 9). The rabbis were alarmed at the spread of so much Christian knowledge, and resolved by all means to put a stop to it. Accordingly, they cast a young convert into prison.

After Goldberg had obtained his release several Jews came to see him, and made enquiries as to the causes which led him to renounce rabbinism, the religion of his forefathers. Next day many more came, and on the Saturday following his house was full of them from morning till night. Both Goldberg and the convert laid before them the chief doctrines of Christianity.

Anxious to improve these opportunities, a Judæo-Spanish service was commenced on Sundays, with at first an audience consisting of nine or ten people. The next Sunday the

* See page 237.

number of hearers increased to fourteen, and on the following Sunday it was still higher. On Saturdays, too, and on other week days, Goldberg continued to have numerous visits from all classes, and a good number of tracts were put into circulation. These things caused no little sensation amongst the Jews, and excited the rage of the Chachamim to the utmost. The chief rabbi ordered a severe *cherem* to be proclaimed, prohibiting any Jew from going not only to the missionary's house, but also to the street in which he lived! This *cherem* was effective only for one week. Another young enquirer was shortly afterward cast into prison, where he lay for several weeks, and then obtained his release by submitting to the rabbis. About the time of Easter 1863, the "Blood Accusation" caused a serious riot in Smyrna. Three enquirers were baptized during the year, and the island of Crete visited. The circulation of Scriptures was twofold that of the preceding year. Owing to ill-health Mr. Goldberg had to leave Smyrna in 1866.

The Rev. J. M. Eppstein entered on his long connexion with Smyrna on July 13th, 1867. Shortly afterward the rabbis took alarm and issued a *cherem* against Christian Missions, which, though it prevented some Jews from calling on the missionary, did not render them inaccessible to him when he visited their shops and houses; whilst the poor gladly welcomed him when he entered the Jewish quarter. In three months Eppstein was thus brought into contact with more than 200 Jews, some of whom received regular instruction. Poverty, staring converts and enquirers in the face, was the great obstacle to their acknowledgment of Christianity. In the following year, 1869, however, six Jewish baptisms, the first-fruits of Eppstein's labours in Smyrna, were recorded. The next year saw a development in the work by the opening of a mission house, which included a chapel, a dispensary, a reading-room and a Wanderers' Home. It is not surprising to read that Eppstein's labours greatly increased, or that his intercourse with Jews almost doubled. Some looked upon this house as peculiarly theirs, and called it their synagogue. Regular services were conducted on Sunday, a lecture

on controversial points every Saturday, and prayers and exposition daily throughout the first seven months. Sixteen Jews experienced the benefits of the Home. More than a thousand Jews and Jewesses attended the mission house during the year, whilst numbers were visited in their own homes. Eppstein made a trip to the island of Chios, but found the Jewish community there both ignorant and bigoted.

In the following year, 1871, as many as 1,200 Jews were relieved at the dispensary, and upward of 2,000 heard the Gospel. A service for Jews was held nearly every morning, and a Bible class nearly every evening. Thirty-two enquirers were instructed, two of whom received baptism. Many towns in Asia Minor were visited.

In 1872 Eppstein crossed to the island of Crete, where he met with much encouragement in his work. Just about Eastertide of that year there was another revival of the "Blood Accusation." This, owing to Eppstein's sympathetic attitude, led to a most cordial feeling being established between himself and the rabbis and the whole Jewish community. There was one baptism, and twenty-three enquirers received Christian instruction.

The next two years saw a similar work accomplished, with larger numbers attending the dispensary and services. Numerous indeed were the efforts made to attract Jews. Every Saturday a lecture was given to them, a service held for them on Sunday afternoon in Judæo-Spanish ; and weekly meetings conducted either in the English, German, Judæo-Spanish, Hebrew or Arabic language. Large placards addressed to Jews were found useful, about 1,000 being issued every year. For six months in 1874 Eppstein was assisted by M. Rosenthal, from Damascus. The former baptized sixteen Jews during his first 10 years' residence in Smyrna, and in 1871 a Jew was baptized by the Bishop of Gibraltar (Harris).

With a brief description of the work at Bagdad and the further East we must bring this chapter to a close. We left Brühl and Eppstein there in Chapter XXXI. In November 1859, the former was authorized to go to Bombay, and to see what could be done in the way of missionary effort

amongst the Jews in the Presidency, and on the west coast of India. He arrived at Bombay in February ; but, unfortunately, continued ill-health prevented him from doing much there, or at Bussorah, Bushire and Muscat, which he also visited, and eventually necessitated an earlier return to Bagdad than he had anticipated. A few years later he wrote :

With regard to the Jews in India, amongst the Arab and German Jews, the preaching of the Gospel has not been entirely without effect. Two from amongst the latter, both very intelligent young men, have lately been baptized at Bombay, and are said to live according to their profession. One of them received his first impression of Christianity, and was for a long time under instruction, at Bagdad.*

In 1861 one out of fourteen enquirers received baptism, and two the next year. The opening of a dispensary, under Eppstein's charge, where 1,000 patients were seen during 1861, greatly facilitated and helped the work. Results, however, were comparatively small, and, after much consideration the Committee decided to withdraw the missionaries, hoping that Bagdad itself, and other cities in the neighbourhood, might be visited from time to time by agents of the Society.

Whilst direct results, evidenced by actual baptisms, were not great, the value of the work was incontestable. Brühl could thus write :

This mission has been one where the work of preparation has occupied the most prominent position. By the number of New Testaments and controversial works distributed, thousands of Jews have learned the true history of the Saviour, which they formerly considered a tissue of falsehoods and blasphemies. The almost gratuitous distribution of the Old Testament Scriptures, and the frequent visits of the missionaries, have not only supplied the Jews from the Orontes to the Oxus with the pure Word of God, but have also given practical proof of the pure and self-denying charity which animates the true Christian. Thus contempt and distrust have given place to respect and confidence. †

Though very few outward and visible signs appear of the progress of the Lord's work amongst the Jews, fifteen years' residence in these regions enables me to say that a great work of preparation has been done. The whole country in which it has been my privilege to labour, and which I have traversed several times in its length and breadth, has been permeated with the leaven of the Gospel. There is not a village, certainly not a town containing Jewish inhabitants, where the Gospel has not been preached and accepted, though outwardly there are no converts. ‡

* *Jewish Intelligence*, 1866, p. 168.

† *Fifty-fourth Report* (1862), p. 89.

‡ *Jewish Intelligence*, 1866, p. 168.

Nearly ten rabbis, each of whom has a small number of followers, are known to me living in various parts of Persia, who believe the Lord Jesus to be the Messiah; and some of them believe in Him as their God and Saviour.*

Before the missionaries left Bagdad for England, they received daily instances of respect and love from the Jews, numbers expressing regret at their departure, and anxiously asking whether they thought of returning. Brühl was presented with a silver tray with a suitable inscription, as a testimonial of the esteem in which the missionaries were held by the Jewish population.

Writing nearly thirty years afterward Eppstein said:

I do not consider that the field was so barren as some were led to think. We could not understand, at the time, why Bagdad was given up; and so convinced were both my colleague and myself of its ultimate success that he offered, on his and my behalf, to remain as itinerating missionaries in the Bagdad district, after sending our families to England, for five years, in order to visit all the places of importance and to preach the Gospel. How surprised and astonished our friends were, when, about twenty years after we had left, the call came from Hamadan, in the adjoining country of Persia, "Come over and help us." It was then clearly seen that our labours in the Lord had not been in vain. †

* *Jewish Intelligence*, 1866, p. 169.

† *Jewish Missionary Intelligence*, 1893, p. 34.

CHAPTER XLI.

WITH ISRAEL IN EGYPT AND NORTH AFRICA.

Reichardt at Cairo—Schools and circulation of the Scriptures—B. W. Wright succeeds—Mission given up, but revisited—Reichardt at Alexandria—Missionary placards issued—Fenner at Tunis—Gaining the ear of the Jews—Ten laborious years and early death—Ginsburg at Constantine—He visits the Sahara and other places—His good work at Algiers—Home for enquirers—Church erected—Morocco visited by Ginsburg—Also by Sir Moses Montefiore.

ONCE again we must visit the land of Egypt, where in 1854 we left the Rev. H. C. Reichardt at work at Cairo (Chapter XXXII.) The mission school continued to flourish, and by the end of 1861 there were no less than 178 children in attendance. In the same year two Scripture readers were engaged, one for Italian, the other for Arabian Jews. The latter visited a great many villages with Jewish populations. The next year an Arabic service was started. A baptism took place on December 22nd, 1862; and the following year as many as 2,838 Bibles in Hebrew, Arabic, Italian, and other languages were circulated. Many visits were paid to Alexandria and other places between 1856 and 1863. All this shewed considerable activity, and Reichardt could say, "The leaven of Gospel truth has never been more effectually spread among the Jews in Egypt than it is at present." He left Cairo in April 1864, and was succeeded by the Rev. B. W. Wright, who remained in charge for about a year. He assembled around him twelve converts at the weekly service, and, by means of his medical knowledge, got into contact with many families. A dépôt keeper remained on till 1868.

Reichardt visited Cairo in the winter of 1871, when his reception was of the most pleasing character. An absence of eight years had not effaced the kind feeling which many Jews entertained toward him, when he laboured formerly amongst them for the space of ten years. They came crowding around him in the Jewish quarter, laying hold of his hands to give

him the kiss of welcome, and making enquiries after the health of his wife and children. The few days of his stay amongst them were profitably spent in impressing afresh on their minds the necessity of repentance toward God and faith in Jesus Christ.

An Israelite, to whom Reichardt had spoken on the subject of Christianity twelve years previously, had since been baptized, and was engaged as colporteur in Cairo, by the Bible Society, disseminating the Word of God amongst Jews and Gentiles.

It was now the turn of Alexandria, an important Jewish centre, to have a resident missionary, in the person of Reichardt, whose profound knowledge of Arabic and his experience recently gained at Cairo, fitted him for the work. He arrived in August 1871, and at once opened a *dépôt* for the sale of Scriptures, in charge of a zealous convert. A placard in Arabic placed in the window attracted the attention of Jews, who came in crowds to read it, especially on Saturdays, and were thus brought within reach of the Gospel. From 200 to 300 Jews regularly frequented the *dépôt* for discussion and conversation with the missionaries. To many, an inner room offered a quiet retreat, where they could sit for hours and read the New Testament without exciting suspicion amongst their co-religionists. A small printing-press which the Committee sent out proved of great service. By its means handbills, questions on Christian truths, and fly-sheets in Arabic and Hebrew were issued, and stirred up the minds of many Jews to search their own Scriptures. Two letters in the Arabic language were addressed by the Society's missionary to the chief rabbi, on the subject of the Deity of the Messiah, proving that this was believed in by the ancient Jewish Church, both before and after the Christian era. These letters were afterward printed in Arabic, with quotations in Hebrew, and in a very short time nearly a thousand copies were distributed. So much attention was drawn to Christianity, that one of the rabbis, desiring to compose a book against it, challenged the Society's missionary to a discussion, in order that he might ascertain all that could be said

in favour of the doctrines of the Gospel. The discussion took place, and the first question of the rabbi was, "Where, in the Prophets is it written that Jesus should be called a Nazarene?" The answer was published in the vernacular of the country, and was read with interest by a large number of Jews. The work was, in many respects, promising, when the greater needs of the Damascus mission necessitated the transference of Reichardt thither in 1874. The depôt-keeper remained for two years longer, till 1876.

Another period of the Tunis Mission commenced with the arrival in 1860 of W. Fenner, who had been educated in the Society's College, and who was assisted, for a short time, by G. H. Händler. Success attended Fenner's efforts from the first. In 1861 no less than 1,338 Bibles, or portions, were circulated amongst the Jews, and in the same year the mission school was re-established, with 33 boys in attendance at the close. At a night school 50 Jews received instruction in the New Testament. The next year a school for Hebrew girls was opened, as many as 86 attending. This shewed great advance in missionary activity, for no class stood in greater need of moral and spiritual elevation. The number increased to 119 in the following year. Fenner was permitted to baptize a convert in 1862, and another in 1864. His ministry was most successful. He wrote :

Jews began to visit me in rapid succession, and their numbers gradually augmented until they reached fifty-five and sixty individuals a week. At the close of May the crowds increased and flocked to the mission-house at the average weekly rate of at least one hundred. This influx lasted without diminution throughout the months of June, July, and August, until the exhaustion, both of body and mind, caused by incessant activity and the overpowering heat of the weather, drove me with my family to Constantine for a brief respite. During the above-mentioned period of four months and a half, I calculate that but little short of 2,000 Jews, of every rank and position in life, listened to the glad tidings of salvation, through the sufferings and death of our crucified Redeemer. Not a few of this large number repeated their visits more than once, and went with me through the whole list of prophecies concerning the Messiah, as they received their accomplishment in Jesus of Nazareth. Amongst the multitude of faces around me, I have seen how the searching truth of God's Word was making way, and verifying itself within them in all its manifold operations; where in one mind it was working like the hammer upon a rock, and in another descending gently like the silent dew

upon the mown grass. Many a time have I heard no other word fall from their lips, than the frequent whisper one to the other, *אמת! אמת!* *i.e.*, 'truth! truth!' and upon resuming my seat, they left the room in thoughtful silence. To take a regular meal was, especially on Saturdays, quite out of the question, and I had to neglect everything else to receive my Jewish visitors. How often since have I thanked God for some of those opportunities. To my own mind many of them have been the most solemn seasons that I remember to have ever enjoyed.*

Fenner continued to labour indefatigably at Tunis, endeavouring to reach the Jews by every possible means in his power. From 1865 to 1873 as many as 84,000 Gospel fly-sheets were printed and circulated in the city and regency. Before this effort was made he could say that he had been enabled so generally to deliver the message of salvation to the Jews that very few in the distant parts of the field, and not one in the capital, could be found who had not heard in some way or other of the Lord Jesus Christ as the Saviour of sinners. There was an absence of contempt, a willingness to listen, and an eagerness to read which were very encouraging. Some years later, Fenner was able to go further and say :

It may be stated, without any exaggeration, that perhaps as many as 500 Israelites in this district have, through the labours of your agents, become more or less convinced of the Messiahship of Jesus and the truth of the Gospel, but very few of this number dare express their convictions in the presence of their co-religionists, much less take the decisive step of publicly forsaking the synagogue and uniting themselves to the Church of Christ. One sincere believer in Christ has been under conviction for a period of not less than twenty-four years, and has even suffered imprisonment and the bastinado for the truth's sake, without being able to attain his desire.†

The circulation of the New Testament increased, the schools were well attended, and missionary journeys undertaken in 1864 and 1872, to the western part of the regency; whilst in 1869 two months were well spent in Tripoli, which had not been visited by a missionary for 35 years.

Fenner succumbed to an attack of diphtheria on July 22nd, 1874, at the early age of forty-three, after seventeen years' devoted and faithful service in the mission field. His last testimony was, "I die on the foundation of the Gospel which I have preached." He was a real and true missionary

* *Jewish Intelligence*, 1864, p. 177.

† *Id.* 1873, p. 157.

through life, and even in the hour of death, for he tried to convince the two Jewish doctors, who attended him, of the Messiahship of our Lord. H. Friedländer assisted Fenner from 1869 to 1872, and H. G. Heathcote in 1872-3.

We must now take a glance at Algeria, where the Rev. J. B. Ginsburg had been labouring since 1854. He continued to have most gratifying success at Constantine. In 1861 a girls' school was started, with a third of its twenty-seven pupils from Jewish families. An adult class was held in the school-room every evening, and was attended by thirteen Jews. In 1862 three converts were baptized; and the boys' school, which had been started, mustered, with the night school, 110 pupils. In 1860 Ginsburg visited the numerous Jews dwelling in the oases of the Sahara. Deeply interesting is his report of this hazardous journey. At Tugurt, a whole tribe had been forced to embrace Islam. At Temassin, the Hebrew silversmiths and jewellers put aside their work to listen to the tidings of a Redeemer. At Ghardaja, with 1,000 Jews, Ginsburg had great encouragement, especially in the synagogue. He wrote:

On the Jewish Sabbath I was surrounded in the court by a multitude hungering and thirsting after the Word of God. I freely conversed with them, or rather spoke to them, about real or supposed prayer, the innate enmity of the human heart, its cause and remedy. . . . After the service I accompanied several to their respective homes, where I could again address both men and women on their eternal peace. And in the evening I met all the Jews once more in the synagogue where, instead of the rabbi's exposition of the Agadah (Talmudical legends), they listened to the prophetic predictions relating to our Saviour's first and second coming.*

In 1862 and 1863 Oran, Algiers, Ain-Beida, Batua, Bougie, Philippeville, and other places were visited with similar experiences.

In June 1864 Ginsburg, who had been ordained deacon at Gibraltar in 1862, and priest in 1864, was transferred to Algiers. His missionary activity was manifested in the speedy opening of a Bible dépôt, the title of which, "*La Librairie Religieuse*," could be read from the sea. It was

* *Jewish Intelligence*, 1860, p. 304.

favourably situated for the educated portion of the Jewish community. In connexion with this were an adult school and a "Home" for enquirers. The latter was soon full, and Mr. Ginsburg thus justified his action in opening it :

This Home I opened in faith, and have continued the work as a matter of urgent necessity, feeling that if one is sincere in his preaching the Gospel, and really desirous of seeing the Lord's people converted, he cannot even offer the boon of eternal life successfully, if he shut his eyes to the wants and misery of this life. Where is the inquiring Jew to fly for refuge when ejected from his own family, despised by the world, and distrusted by Christians? Whatever may, under such circumstances, be the theory in civilized Europe, the practice of evangelization among the African Jews in these days must be the same as in the time of our Lord and His Apostles. Those who followed Christ for the Bread of Life, were also fed by Him with loaves and fishes. And the Apostles too provided "the poor saints" with carnal things as a matter of course. Thank God, I am not altogether abandoned in my work of love for His people.*

Four enquirers were baptized in September 1864, and nearly every year others were added, as many as thirty-one Jewish baptisms being recorded in the decade. Schools were opened, the boys' school starting with 35, and the girls' school with 85 pupils. These totals were greatly increased in subsequent years. In the latter school there were 125 Jewish girls attending daily in 1870.

The distribution of the Holy Scriptures was a marked feature in this mission. Thus, in 1865 as much as £72 was realized by their sale, whilst 1,600 books were distributed gratis, and the circulation was well maintained every year. Again, in 1866, as many as 2,330 copies of Scriptures were sold, and nearly the same number of New Testaments and Gospels given away.

Owing to Ginsburg's exertions there was opened in Algiers, in November 1870, an English Church, of which he was the first chaplain. It was consecrated on December 1st by the Bishop of Gibraltar (Harris), who paid a special visit to Algiers for the purpose. The Society thus had the honour, under God, of establishing Divine service in English and erecting a church in Algiers. Before Ginsburg's arrival there

* *Fifty-seventh Report* (1865), p. 92.

was neither the one nor the other. This was the first consecrated English place of worship on the North Coast of Africa. During the eleven years he was stationed at Algiers, he received much help from T. E. Zerbib, who, by his means, had been converted to Christianity when at Constantine, and who is now the Society's highly esteemed missionary at Mogador.

Morocco, where the Jews had been suffering much persecution, was not altogether neglected during this Period, for, though it had no resident missionary, it was twice visited by Ginsburg, in 1864 and again in 1870. In the first named year he went there on his way back to Algiers from Gibraltar, whither he had gone, as already stated, to receive priest's orders, when he called at Tangier, Mogador, Larache, Mehediah, Sallee, Rabat, Azmoor and Saffee. He was everywhere well received, and distributed 1,000 Bibles, New Testaments, and Liturgies.

Sir Moses Montefiore also travelled to Morocco in the same year, to plead the cause of his oppressed brethren, and obtained an edict from the Emperor that "not even a fractional portion of the smallest particle of injustice" should reach one of the half million Jews then residing in that land. Although this was extravagant exaggeration, yet their condition was manifestly ameliorated.

In his second journey to Morocco, in 1870, Ginsburg was equally successful, being heartily welcomed by all. The Master's message was listened to by thousands of Israelites and Ishmaelites. Scriptures, books and tracts were distributed in large numbers in Fez and Marrakesh, as well as in smaller towns. Mohammedans, too, claiming not, like the woman of Canaan, the neglected crumbs, but an equal portion with the Jews, were satisfied with provision of the Word of God in Arabic. Before leaving this dark, but promising land, Ginsburg visited Mogador. There he found a germ of the Church of Christ budding forth and springing up into life. These were the first-fruits of his mission to Morocco in 1864. Had he been able to prolong his stay in Mogador, he would have complied with the urgent request made to him

to baptize an enquiring Jew and also a Jewess, the wife of his former colporteur.*

We shall see in Chapter LI. that in the very next year, 1875, a mission station was opened at Mogador.

* *Sixty-third Report* (1871), p. 87.

Eighth Period,

1875—1890.

DEPRESSION.

Cast thy bread upon the waters : for thou shalt find it after many days.

In the morning sow thy seed, and in the evening withhold not thine hand :
for thou knowest not whether shall prosper, either this or that, or whether they
both shall be alike good.

ECCLES. XI. 1, 6.

EIGHTH PERIOD, 1875 to 1890.

DEPRESSION.

CHAPTER XLII.

THE SOCIETY AT HOME.

Our longest Period—Re-opening of Russia Mission—Funds—Largest income—Subsequent depression—Wars in Eastern Europe—"The Jewish Question"—Refugees from Russia in Palestine—Special Funds—Jubilee of Queen Victoria Fund—Boards of Missions—Oxford, Swansea, Leicester and Derby Church Congresses—Conferences at Southport and London—Patronage—Committee—Death of the Patron and Vice-Patron—Death of the President, Lord Shaftesbury—Sir John H. Kennaway elected President—Death of nine members of Committee—Death of Dean McNeile, A. M. Myers, William Ayerst, Miss Rebecca Porter, R. Bellson, J. B. Goldberg, C. L. Lauria, H. Markheim, Dr. Edersheim, Henry Hall-Houghton, the Earl of Beaconsfield, Sir Moses Montefiore and Franz Delitzsch—Annual Sermons and Meetings—Speeches of Archbishop Benson and Bishop Temple—Secretariat—Magazines—Four new Jewish Missionary Societies.

WE now enter upon our longest Period, namely, one of sixteen years, extending from 1875 to 1890 inclusive. The former year is a most appropriate *terminus a quo*, from which to commence a new section of this History, for, as the succeeding chapters of the Period will shew, in it an unusual number of events and changes took place throughout the Mission. The selection of 1890 as the *terminus ad quem* is also a very convenient arrangement, as it enables us to take for our penultimate Period a decade of years (1891-1900), and for our final Period the years of the new century.

The first and chief event was the re-opening of Russia, with its millions of Jews, to the Society's agents, and the re-occupation of a field which had been closed since the Crimean War. During that interval of twenty years many of the Society's numerous converts had been scattered or taken to their rest, and but few of them remained to welcome the re-establishment of the mission in Warsaw. This was done

under the happiest auspices, seeing that the Czar not only gave his sanction to the step, but also his sympathy and protection. We continue the history of this mission in Chapter XLVI.

The Period opened well as far as finances were concerned, the Income for 1875-6 being £41,831, the largest received till then, and a capital sum of £4,454 was set aside for the Fund for Disabled Missionaries and Widows. After this, the Income languished for some years, and by 1879 a deficit of over £4,000 was reported; and in 1880 one of over £7,000. In short, more or less heavy deficits, just as they were reduced or not by legacies, continued to be the order of the day, and, indeed, throughout this Period the Society passed through much financial anxiety and depression. It also passed through some severe internal troubles and dissensions, an account of which is deferred for our next chapter.

During the earlier part (1876—9) of this Period the work in Eastern Europe was seriously impeded by the Servo-Turkish and Russo-Turkish Wars. Prophetic students, who ardently expected the extinction of Turkey from the map of Europe, and the wresting of Palestine from the Moslems, and its restoration to the Jews, were greatly disappointed by the result of these wars, which left the "Eastern Question," as it was called, as unsolved as ever. From 1882 onward the state of the Jews in Russia went from bad to worse, and many were the restrictions imposed upon them, and the persecutions which they suffered. On December 10th, 1890, a great meeting was held in the Guildhall, London, under the Presidency of the Lord Mayor, to express sympathy with them. The Duke of Westminster, the Earl of Meath, and the Bishop of Ripon spoke, and letters were read from the Archbishop of Canterbury, the Bishop of London, the Rev. C. Spurgeon and others. As a consequence of these persecutions, the tide of Jewish immigration began to flow more largely into Palestine, taxing the resources of the Society's missionaries to the utmost capacity. Wide-spread sympathy was expressed with the sufferers, and a Fund for Jewish Refugees, amounting to £5,741, was raised and

expended in two years. In addition to this, many friends of the Society contributed to a special Jewish Refugees' Fund to establish a colony at Artouf, where there were Jewish settlers for many years.

The celebration of the Jubilee of Queen Victoria, in 1887, was made an occasion for raising a "Queen's Jubilee Fund," which, however, amounted only to £1,200, and was devoted to the building of mission schools at Safed. During the fifty years of Her Majesty's reign, the mission stations of the Society had increased from 23 to 35, and its agents from 42 to 140.

A sign of the growth of interest in Foreign Missions was the formation, in 1887, after a long period of preparation, of Boards of Missions for the Provinces of Canterbury and York. Two members of our Committee joined the former, Sir John Kennaway, and General Maclagan, the latter being appointed one of the first two Secretaries, the other being Canon Jacob, now Bishop of St. Albans. General Maclagan was succeeded some years later by Dr. R. N. Cust, another distinguished Anglo-Indian, and a Vice-President of the Society. The Boards have since been amalgamated, and instead of shewing themselves inimical, as was feared in some quarters, to the various missionary societies, they have tried to aid them in their work. The annual Reception of all foreign missionary workers of the Church, held in the Church House by the two Archbishops on behalf of the united Boards, is a welcome evidence of their desire for co-operation.

Missions to Jews were brought before the Church Congress on four occasions within the Period: at Oxford in 1877 by the Rev. Dr. M. Margoliouth; at Swansea in 1879 by the Rev. Drs. Edersheim, Stern and Margoliouth; at Leicester in 1880 by Dr. Margoliouth; and at Derby in 1882 by Dean Bickersteth of Lichfield, Dean Fremantle of Ripon, and the Revs. J. C. S. Kroenig, M. Rosenthal, R. C. Billing, J. McCormick, W. Ayerst and Canon Hoare. At Derby a whole session was devoted to the subject, a unique circumstance.

Two interesting Conferences were held during this Period: the first, under the auspices of the Society at Southport in 1875, when Bishop Alford, vicar of Christ Church, Cloughton,

presided, and Archdeacon Kaye, Prebendary Churton, the Rev. Gordon Calthrop, Canon E. Garbett, and others took part in the proceedings. Exceedingly able were the papers read by the Revs. S. Y. B. Bradshaw and M. Wolkenberg. The second gathering was the Centenary Conference on the Protestant Missions of the World, held in London in June 1888, the subject of Missions to Jews being treated by the Rev. W. Fleming, the Secretary of the Society.

The following Bishops were inscribed on the Patronage roll during this Period: Royston of Mauritius, in 1875; Darley of Kilmore, and Gregg of Ossory and Ferns, in 1876; Lord Plunket of Meath, in 1877; Thorold of Rochester, and Rowley Hill of Sodor and Man, in 1878; Lightfoot of Durham, and Stanton of North Queensland, in 1879; Barclay of Jerusalem, Speechly of Travancore, and Walsham How of Bedford (afterward of Wakefield) in 1880; Ryle of Liverpool, and Nuttall (now Archbishop) of Jamaica, in 1881; Temple of London, Boyd-Carpenter of Ripon, Bickersteth of Exeter, Baldwin of Huron, Sweatman of Toronto, and Linton of Riverina, in 1885; Fraser of Manchester, Chester of Killaloe, and Goe of Melbourne, in 1886; Pakenham Walsh of Ossory, Bond of Montreal (Archbishop 1901), Bardsley of Sodor and Man, Camidge of Bathurst, Blyth of Jerusalem, Sullivan of Algoma, and Marsden, late of Bathurst, in 1887; Billing of Bedford, Lord Alwyne Compton of Ely, Westcott of Durham, and Saumarez Smith (now Archbishop) of Sydney, in 1890. The Earl of Aberdeen was elected a Vice-Patron in 1876, Lord Kinnaird in 1879, and the Earl of Roden, who as the Hon. Strange Jocelyn had been a member of Committee, in 1880.

The Hon. W. Ashley, a subscriber for thirty years, was elected Vice-President in 1875, but he died the next year; Sir John H. Kennaway was elected to the same office in 1876; and J. G. Sheppard and J. Spurling, in 1879. W. Melmoth Walters was elected a Trustee in 1878. The following were elected Honorary Life Governors: in 1875, Dean Payne Smith of Canterbury; Canon Ryle, vicar of Stradbroke, afterward Bishop of Liverpool; in 1887, Canons Barington and E. Hoare, E. W. Bird of Bristol, H. Hebbert of Brighton, Martin Hope

Sutton of Reading, and the Revs. Henry Caddell, Henry Hall-Houghton, Edward Maxwell and Samuel Paynter.

The following laymen joined the Committee during this Period: C. Roberts, J. Snell, E. Bannister, Colonel the Hon. Strange Jocelyn, W. A. Leslie, Colonel Elliott, T. Knox, W. J. Grane, C. Kinloch, Robert Williams, Colonel (afterward General) Bruce, General Maclagan, A. R. Pite, Colonel Touch, Hammond Chubb, Dr. W. Mackenzie, Colonel (afterward General) Hankin, General Crofton, R. N. Cust, Captain the Hon. Hobart Hampden, C. H. Bousfield, T. Chaplin, R. G. Hobbes, J. T. Marshall, Martin Frobisher, A. Beresford Pite, Sir C. R. Lighton, R. Nugent, W. E. Shipton, Martin Ware, William Walter, W. Grain and J. D. Tremlett. Amongst the clergy attending for the first time were C. H. Banning, J. H. Moran, A. J. Robinson, W. H. Hechler, H. A. Birks, J. E. Brenan, J. B. Gordon, B. Cassin, A. I. McCaul and H. A. Stern.

During this Period the Society sustained many severe bereavements. We must first notice the death of the Patron, the Archbishop of Canterbury (Dr. Tait), which occurred on Advent Sunday, 1882. He became Patron in 1869, having previously, as Bishop of London, been a Vice-Patron. He spoke at the Annual Meeting in 1858, and again in 1861, being the only Bishop of London who has spoken twice for the Society. He was greatly interested in the Jerusalem Bishopric, and lent the sanction of his high office to all the Society's missionary operations. He was succeeded as Patron by Dr. Benson. Two years later, on June 6th, 1885, Dr. Jackson, Bishop of London, died. He had been a Vice-Patron since 1861, when Bishop of Lincoln. He preached the Annual Sermon in 1881. The Marquis of Cholmondeley, who had been a Vice-Patron since 1849, died in the same month.

On October 1st, in the year 1885, the Society lost its third President, the Earl of Shaftesbury, K.G., who had held this high position since 1848, and previously, as Lord Ashley, had identified himself with the interests of the Society. Just before his election, he made the following modest allusion

to himself, which shews the spirit in which he accepted the office in succession to Sir Thomas Baring :

Now, for Sir Thomas Baring we have nothing to deplore, because he died in a good old age, and we doubt not in the faith and fear of God ; but for you it is a different matter, because you will find it difficult to provide a substitute ; and I can only say for myself, that having been nominated, though not as yet elected as his unworthy successor, I shall indeed be happy if, at the close of a long life, it might be said of me, as will be said of Sir Thomas, and as was said of Jehoiada, that "he had done good in Israel, both toward God, and toward his house" (2 Chron. xxiv. 16).

Lord Shaftesbury was intensely interested in the Society's work, and also in all that concerned the Jews and Palestine : as may easily be seen from a perusal of his speeches during the thirty-seven years in which he presided over the destinies of the Society, only once, in the year of his death, failing to attend the Annual Meeting. He had an ardent desire for the complete redemption of God's people Israel, and for their restoration both to His favour and to their own land. The creation of the Anglican Bishopric in Jerusalem was largely due, as we saw in Chapter XXII., to Lord Shaftesbury's influence. His diary abounds in allusions to these topics so near to his own heart. He was ever ready to give his advice to the Committee and Secretaries on all matters connected with the Society. Given to every good work for mankind generally ; philanthropist, and friend to the Hebrew race, his wish when called to the Chair was fulfilled ; and it could indeed be said of him, as it had been of his predecessor, "he had done good in Israel, both toward God, and toward his house." "He was," says Mr. Stock, "the greatest Christian layman since Wilberforce." * It is a matter for deep thankfulness that both these great men held high office in our Society, Wilberforce as Vice-President, and Shaftesbury as President.

The Committee, at their meeting on October 9th, 1885, passed the following resolution :

That this Committee record their deep sense of the great loss sustained by the Christian Church in the death of the late Earl of Shaftesbury, of his wide sympathies with every form of Christian work, and especially of the warm interest which he ever took both in the temporal and also spiritual welfare of the Jewish nation, the

* *History of the C.M.S.* vol. iii. p. 296.



THE EARL OF SHAFTESBURY, K.G.,
President, 1848—1885.

latter shewn in his long connexion with the Society for Promoting Christianity amongst the Jews, extending over a period of half a century, first as Vice-Patron, which position he accepted in 1835 ; and secondly, as President of the Society, which office he held from the year 1848 until the time of his lamented death. This Committee record also their sincere Christian condolence with the family of the late Earl, in the removal from their midst of one who afforded so bright an example of what can be accomplished when work is undertaken for God's glory, and carried out in His strength.

At the public Memorial Service held in Westminster Abbey on October 8th, Admiral Rodd, Generals Bruce and Crofton, Messrs. W. Ord-Mackenzie, W. Tollemache and W. N. West, and the Revs. J. M. Eppstein and F. Smith, formed the deputation from the Society. The body was interred at Wimborne, St. Giles, Dorset, on the following day.

Lord Shaftesbury was succeeded in the Presidential Chair by Sir John H. Kennaway, Bart., M.P., who accepted office in June 1886, for one year, and again in May 1887, for a second year, at the expiration of which he consented to become permanent President. Sir John had been a Vice-President since 1876, and a warm supporter of the Society for many years, as both his father and grandfather before him. The first Sir John became a Life Member of the Society in 1819, and was President of the Devon and Exeter Association from 1825 to 1836 ; Lady Kennaway having been Patroness of a Ladies' Association there from 1821 to 1834. The second Sir John became President of the Devon and Exeter Association in 1837, and held the position till his death in 1872.

When our present President took office he said :

To sit in Lord Shaftesbury's chair, to follow in Lord Shaftesbury's steps, is no light responsibility, and no easy task. I could have wished that some one more worthy had been found to undertake it. I can only say that, what I can do for the Society is done and will be done from my heart, with a strong sense of obligation resting upon me, and a stronger sense of the blessing to be derived from joining in and partaking of this work.

We have to chronicle in rapid succession the death of nine members of Committee, and amongst them three Chairmen : Mr. J. M. Strachan, formerly of Madras, a Vice-President of the Society, was the first to be called away, at the beginning of 1875. He was a regular attendant at Committee for eighteen years, for fourteen of which he was its Chairman, from 1854 to 1867. He

was possessed of powers of mind and administrative ability of no ordinary calibre, and consecrated all his gifts to the service of God. He was also a leading member of the C.M.S. Committee from 1830 onward, and for many years, "perhaps the most influential layman in the counsels of Salisbury Square."* Mr. W. Vizard, who died in 1876, was for seventeen years a member of Committee, taking an active part in its deliberations. He was also Honorary Solicitor of the Society from 1861 to 1876, during which time his professional services were of great value; and a Trustee from 1867 to his death. On January 10th, 1877, Mr. William Wynne Willson, a member of Committee for the long period of 38 years, passed away. During his connexion with the Society his interest never flagged, but rather increased. He was also the Honorary Secretary and main-stay of the Operative Jewish Converts' Institution. A fourth member of Committee passed away on January 24th, 1878, in the person of General Augustus Clarke, who had joined in 1858, and been Chairman from 1867. He was elected a Trustee in 1866, and a Vice-President in 1868. He was unwearied in his attendance not only at General Committee, but also at sub-Committees; and was conspicuous both for his intellectual power, and his patient attention to the Society's affairs.

Mr. Thomas Knox died in 1877, having been a member of Committee for only one year. Another prominent member of Committee passed away on August 7th, 1885, in the person of Mr. T. R. Andrews, who had joined the board in 1860, and became Chairman in 1878, to which position he was re-elected annually till his death. He was an able and clear-headed man, and deeply interested in Missions to Jews; but many thought that his usefulness was impaired by the fact that he was also Chairman of the Church Association during a policy which was looked upon by many as persecution, because it led to the imprisonment of earnest, if misguided, men.† This circumstance undoubtedly alienated some support from the Society for the time being. Speaking generally, eager partisanship, with its

* Stock, *History of the C.M.S.*, vol. i. 192.

† Balleine, *History of the Evangelical Party*, p. 292.

tendency to drag in contentious matters, is out of place in any missionary Committee or Society, which does wisely and well by standing absolutely aloof from all controversial matters of the day, and confining its attention to purely missionary affairs. Mr. W. N. Tollemache, a member of Committee for 10 years, died on March 17th, 1886; and Mr. W. Shipton and Mr. Robert Williams, also members of Committee, in 1890; and on July 22nd, 1890, Mr. R. C. L. Bevan, a Vice-President and munificent contributor.

One of the earliest and most eloquent of the Society's friends, Hugh McNeile, Dean of Ripon, D.D., died on January 28th, 1879, aged 84. He had preached the Annual Sermon as far back as 1826, and again in 1846, and had spoken five times at the Annual Meetings. Mr. Stock says that he was "unquestionably the greatest Evangelical preacher and speaker in the Church of England during the 19th century."* Canon Ryle, speaking for the Society in Exeter Hall as Bishop-designate of Liverpool in 1880, said of him, "I believe the influence that great man obtained, by the blessing of God, not only in Liverpool, but all over the Church of England, was much owing to the blessing of God bestowed on him on account of his unwearied and continued exertion on behalf of God's ancient people." He was not only one of the Society's earliest, but also one of its warmest and most appreciative friends. His love for Israel descended in no stinted measure to his sons and daughters, who have been most generous supporters and advocates of the cause. McNeile's *Prophecies Relating to the Jewish Nation* received a well-deserved reputation and circulation.

In the beginning of 1880 there passed away an old Hebrew Christian clergyman, the Rev. Alfred Moritz Myers, D.D., vicar of All Saints' Church, Dalston, from 1868. Led to Christ in early youth, he spent all his life as a clergyman of the Church of England. He was the author of *The Jew*, a book which had a useful career in its day. In 1883 the Society lost Admiral F. Vernon Harcourt and Mr. John Spurling,

* *History of the C.M.S.*, vol. i. 374.

both for many years Vice-Presidents; and two of its staunchest members, Canon Clayton and Professor Birks

The Rev. Robert Bellson, an old missionary of the Society, passed away at Hastings on October 17th, 1880. He had served the Society at Amsterdam, Posen, and Berlin for forty years, retiring in 1870. He was a convert and educated in the Society's College. Almost exactly a year after, on October 21st, and also at Hastings, died the Rev. J. B. Goldberg, whose conversion when a rabbi at Jerusalem has already been related, as also his work at Cairo, Salonica, Constantinople and Smyrna, until 1866, when he retired from active service. He was a brilliant Hebrew and Talmudic scholar, and humble-minded withal, as may be gathered from the words which he himself selected for his epitaph, "A lost sheep of the house of Israel found by the Good Shepherd." The Rev. C. L. Lauria, who had been associated with Goldberg as a rabbi at Jerusalem (see page 236), and missionary at Cairo, survived him five years, dying at Bedford in 1885.

The death of the Rev. William Ayerst, vicar of Egerton, on January 19th, 1883, deprived the Society of an old and valued former secretary and missionary. Born in 1802, he graduated in 1825 from St. John's College, Cambridge, where he attended the ministry of Simeon, who in a conversation on missionary topics, told him it was quite time he thought about the Jews. This led to his becoming a missionary to them, and he laboured for the Society at Danzig, Breslau, Berlin, and Frankfort-on-the-Main, as already narrated in previous chapters. In 1841, on account of his intimate knowledge of the mission, he was appointed Foreign Secretary, which post he held till 1853, twelve years which he described as "rich in blessing." Beside having the care of the missionary and general correspondence, he edited, for the time being, the *Jewish Intelligence*, the pages of which bear ample witness to his scholarly ability, and wide knowledge of all matters Jewish. Many of his contributions were reprinted in 1847, under the title of *The Jews of the Nineteenth Century*. When secretary, and subsequently, he visited the scenes of his former labours on the Continent more than once, and joined in the work of his old friends Graff, Hartmann,

Pauli and others. In 1868 he took charge of the Berlin mission for a time, and was the cause of the subsequent appointment of Professor Cassel. Two years later Ayerst was in Vienna for six months, and paved the way for the establishment of the Society's mission in that city. He was one of the ablest missionaries and secretaries the Society has ever had. After his retirement he continued in close touch with headquarters, preaching, speaking for, and helping the cause in every possible way.

The last of three sisters, foremost in the cause at Norwich, Miss Rebecca Porter, died in 1885. She had taken a most active interest in the Society's work for more than 40 years, being secretary to the local Ladies' Association from 1850 to 1868. In recognition of her services, the Committee presented her with a Hebrew Bible bound in olive wood.

Mr. H. Markheim, missionary from 1850 to 1872 at Smyrna, Tangier, Paris, and Marseilles died on June 2nd, 1889; and, on December 12th of the same year, Mr. Jacob Skolkowski, who for more than 40 years served the Society as missionary in London, Cairo, Posen, and Königsberg. Another very old servant of the Society passed away at this time, at the age of 93, in the person of Mr. Erasmus S. Calman, who, as far back as 1848 was appointed almoner and steward of the Jerusalem hospital. He retired in 1858, and for the remainder of his long life engaged in voluntary work amongst his poorer Jewish brethren in East London. He left all his savings in trust for their temporal relief.

The Church of Christ at large suffered a great loss by the death, on March 16th, 1889, of the Rev. Alfred Edersheim, D.D., a convert of the Free Church of Scotland Mission, well-known for his *The Temple and its Ministry*, *The Life and Times of Jesus the Messiah*, *History of the Jewish Nation*, and other works. He was a brilliant scholar as well as writer, and was Warburtonian Lecturer at Lincoln's Inn, Select Preacher to the University of Oxford, and at the time of his death Grinfield Lecturer on the Septuagint at Oxford. He spoke at the Annual Meeting of the Society in 1879 and again in 1885.

We must also note the death in 1889 of the Rev. Henry Hall-Houghton, of Melmerby Hall, Cumberland, a staunch friend and munificent patron, who in 1874 founded and endowed the "Hall-Houghton Melmerby Fund" of £3,000; and of Mrs. Mary Martin Bailey, wife of the late Rev. W. Bailey, rector of Colney Heath, for eighteen years a missionary of the Society in Jerusalem. Mrs. Bailey was an earnest and devoted friend of the Jews, and during the period of her residence in the Holy City rendered most important services to the cause of the Society, both as the helpmate of her husband, and as Superintendent of the Jewesses' Institution, a position which she held for several years. She was a frequent contributor to the children's *Jewish Advocate*.

The death within this Period of one or two notabilities calls for brief mention. Benjamin Disraeli, Earl of Beaconsfield, died on April 19th, 1881. His father, Isaac Disraeli, left the Synagogue for the Church, and his son Benjamin was baptized in infancy. Though a Christian, he was proud of his Jewish origin, and ever upheld the traditions of his race. His numerous writings bear testimony to this, being frequently set in Jewish surroundings. The last chapter of his *Lord George Bentinck* (1852) is a brilliant eulogium of the Jews. Europe, he said, had adopted the best part of their laws, all their literature, and all their religion. His concluding words are an impassioned and eloquent appeal to the Jews to consider the claims of our Lord :

Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary? Had it not been for him, the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither, while the whole of the new world is devoted to the Semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could

have achieved such great deeds, will still find music in the songs of Sion, and still seek solace in the parables of Galilee.

These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?

The long life of the centenarian, Sir Moses Montefiore, the foremost Jew in the world, was brought to a close on July 25th, 1885. His musical name, "Mountain Flower," points to the Italian origin of the family of which he was the most illustrious ornament. He was born in 1784, and allied by marriage to the house of Rothschild. In 1837 he was elected Sheriff of London and Middlesex, and was the first Jew to receive the distinction of Knighthood. He more than once visited his oppressed brethren in the East, and in Africa, in order to influence the authorities to ameliorate their hard lot. He resided at Ramsgate during his closing years, and was a princely supporter of all local institutions and the general charities of the country. Two members of his family, his aunt, Lydia Montefiore, and a nephew, became Christians.

The cause of Missions to Jews suffered an irreparable loss by the death of Dr. Franz Delitzsch, the celebrated Hebrew and Talmudical scholar and commentator, at Leipzig, in the beginning of 1890. His very extensive Hebrew learning gave currency to the assertion, which he was always combating, that he was of Jewish birth. The Society's missionaries, F. W. Becker and J. B. Goldberg, were the first to direct his mind to Jewish studies and to their evangelization, of which he was such a doughty champion. He brought out a Hebrew version of the New Testament, which is considered by many to be superior to the Society's earlier translation, and founded the "Institutum Judaicum" at Leipzig. Altogether he was one of the very foremost labourers in the Jewish mission field in the nineteenth century.

The Annual Sermons during this Period were preached by the following:—six Bishops, Perry, late of Melbourne, Rowley Hill of Sodor and Man, Jackson of London, Hellmuth, Bickersteth of Exeter, and Bardsley of Sodor and Man: two Deans, Fremantle of Ripon, and Lefroy of Norwich: two Archdeacons,

John Richardson and T. T. Perowne: Canons Bell of Cheltenham, Ryle (afterward Bishop of Liverpool), McCormick, and E. H. Perowne, Master of Corpus Christi College, Cambridge; Gordon Calthrop and Flavel T. Cook. The Sermons in 1875 and 1876 were preached in St. Margaret's, Westminster; from 1877 to 1886 inclusive, in St. George's, Bloomsbury; and from 1887 to 1890 in All Souls', Langham Place.

The Annual Meetings during this Period were presided over by Lord Shaftesbury till 1884. In his absence, through illness, in 1885, the Chair was taken by Sir John Kennaway, as Vice-President, and from that date Sir John, as President, has not missed a single meeting. The Episcopal speakers were both numerous and important, namely, the Patron, the Archbishop of Canterbury (Benson), and Bishops Temple of London, Robert Bickersteth of Ripon (twice), Lord Arthur Hervey of Bath and Wells, Ryle of Liverpool (who had previously spoken in the same period as Canon of Norwich), Barker of Sydney, Thornton of Ballarat (now of Blackburn), Crowther of the Niger, Hellmuth, and Ryan (twice). The speech of the Primate, in 1889, was the most noteworthy of the series, both on account of its striking matter, and the fine presence and clear musical voice of the speaker. Dr. Benson spoke eloquently of the difficulties and encouragements of the work :

You have a very difficult work in hand. But that is not a discouragement. It has in all ages been an encouragement to Christian hearts. All the work of the Church is difficult, and you have chosen a particular corner of the vineyard which demands the utmost exertion, the utmost faith and prayer. I suppose that we are all sure in our own minds—we who meet here—whatever the world may say, that a day will come when the Jews as a nation will be a great Christian people. However much you might be persuaded that the prophetic writings are the language of poetry and metaphor and similitude, you cannot by any means apply such an interpretation to the words of St. Paul. There you have at the beginning of the Church's days a record of the inspired Apostle's conviction that so it would be, that it was in the purpose of God, and that when His people, whom He loved to the death, became believers in the slain and risen Lord, then would be the hour of triumph for the Christian Church.

And then quoting the words of one of the characters in *Daniel Deronda*, he added :

“The gain of Israel is the gain of the world.” At present the world does not

know it; and we might vary that sentence, and say, "the gain of Israel is the gain of the Church." I am afraid we shall have to add, "and the Church does not yet know it."

Dr. Temple spoke (1887) thus enthusiastically of the success of the Society's work :

It is quite evident that the work of the Society is steadily going on. It is quite evident that the work of the Society is very effective beyond even the limits within which the operations of the Society are necessarily confined. It is gradually leavening the whole mass of the Jews. When we consider how limited the resources of the Society are and consequently what insufficiency of means there must be, we cannot but feel that God's blessing alone can have enabled the Society to accomplish such great results.

The following laymen spoke: Sir R. N. Fowler, M.P. (twice, once as Lord Mayor of London), Sir John Kennaway, M.P. (in 1876), Sir Richard Temple, M.P., formerly Lieutenant-Governor of Bengal and Governor of Bombay: W. Johnston, M.P., J. A. Campbell, M.P., General Maclagan, Sydney Gedge, R. N. Cust, and J. Maden Holt; also the following clergy: Dean Payne Smith of Canterbury, Dean Fremantle of Ripon (three times), F. F. Goe, rector of St. George's, Bloomsbury, afterward Bishop of Melbourne, John W. Bardsley, subsequently Bishop of Sodor and Man and of Carlisle (twice), R. C. Billing, rector of Spitalfields, subsequently Bishop of Bedford; Archdeacon Richardson of Southwark (twice), Archdeacon Murray of Connor; Canons E. Hoare, W. Lefroy, now Dean of Norwich, J. Fleming, Tristram and McCormick (each twice), Prebendary Webb-Peploe (twice); Canons Cadman, Wilkinson of Birmingham, Bell of Cheltenham, Falloon of Liverpool, Clarke of Southport and E. Garbett; Prebendaries Gordon Calthrop and Mason; Dr. Taylor (afterward Archdeacon) of Liverpool, Dr. Edersheim (twice), J. Cohen, J. F. Kitto, A. J. Robinson (all three, rectors of Whitechapel), Burman Cassin (twice), T. A. Stowell, Horace Meyer, G. S. Karney and F. A. C. Lillingston; J. E. Brennan and W. H. Graham, two former association secretaries; Ralph W. Harden, secretary of the Irish Auxiliary; R. O. T. Thorpe, C. H. Banning (twice), F. Smith (twice), and J. A. Bell, rector of Banagher, afterward association secretary.

More missionaries were amongst the speakers during this

Period than in the previous one—namely: the Revs. D. A. Hefter, from Tunis; J. H. Brühl, from Vienna; A. C. Adler, from Amsterdam; H. A. Stern, of London; F. G. Kleinhenn, from Bucharest; J. M. Eppstein, from Smyrna; S. T. Bachert, from Hamburg (twice); H. Friedländer, from Jerusalem; J. Lotka, from Persia; J. C. S. Kroenig, of Hull (twice); L. C. Mamlock, from Paris. Eppstein and Brühl spoke a second time whilst working in London; and Dr. Chaplin (twice), Canon Kelk and J. M. Flad.

The addresses at the Annual Breakfast during this Period were given by the following: Canon Bell, rector of Cheltenham; Claude Bosanquet, the blind vicar of Christ Church, Folkestone; Professor Birks, Canon of Ely; C. J. Goodhart, then rector of Wetherden (twice); Canon Dixon, vicar of St. Matthew's, Rugby; John Richardson, then Canon of Rochester; Canon Cadman, vicar of Holy Trinity, Marylebone; Frederick Smith, rector of Woodchester; J. E. Brennan, vicar of Christ Church, Ramsgate; Canon Hoare; Prebendary J. W. Reynolds, rector of St. Anne and St. Agnes, London; John W. Bardsley, then Archdeacon of Warrington; J. Cohen, vicar of Heston; Prebendary Gordon Calthrop, and Canon R. B. Girdlestone.

The Rev. W. Fleming, incumbent of Christ Church, Chislehurst, was appointed Secretary of the Society in the beginning of 1881; and on the resignation of the Rev. Dr. Adams, in 1883, the Rev. W. T. Gidney was appointed Assistant Secretary.

The following were appointed Association Secretaries during this Period: the Revs. J. B. Barraclough (north-eastern and south-eastern districts 1875—1881), subsequently chaplain in Palestine Place from 1881 to 1891, and now vicar of St. Thomas', Lambeth; C. E. Story (south-midland district, 1875—9), now vicar of Christ Church, Tunbridge Wells; H. G. Cutler (north-eastern district, 1875—6); E. C. Dawson (north-eastern district, 1876), now rector of St. Peter's, Edinburgh; C. T. Moor (north-midland district, 1876), who died in the beginning of the next year, before he entered upon his duties; C. S. Painter (north-

midland, midland, and south-eastern districts, 1877 to the present time); A. Gault (eastern district, 1878 to 1881), afterward curate of Woodmancote, Sussex; W. H. Stanley (north-western district, 1879—84); Dr. H. S. Roberts (south-eastern district, 1881—2), subsequently chaplain to the Refuge for the Destitute, Dalston; J. McKinney (eastern, south-eastern and north-western districts, 1881—93), now vicar of St. Silas, Liverpool; W. T. Gidney (south-eastern district, 1882—3); A. V. Carden (northern district, 1882—9), now chaplain at Clarens, Geneva; E. H. Shepherd, formerly missionary at Tunis (south-western and eastern districts, 1882—3), now E. H. Archer-Shepherd, vicar of Avenbury; Julian Harvey (eastern district, 1883—6), now vicar of North Rode, Congleton; W. W. Pomeroy (north-western and metropolitan districts, 1884 to the present time); James A. Bell (metropolitan district, 1884 to his death in 1891); J. Stormont Bell (eastern and south-western districts, 1886 to the present time); Dr. F. Hewson Wall (northern district, 1889—1899), now rector of Aldingham, Ulverston. The Rev. Johnstone Vicars was appointed Organizing Secretary for Toronto Diocese, Canada, and for the Dominion generally in 1883.

A new departure was made in January 1885, by increasing the Society's monthly magazine, *The Jewish Intelligence*, to its present form and size. From 1835 it had been issued in octavo size and without illustrations, except very occasionally. After 50 years a change was necessary, and the greatly enlarged and illustrated magazine was cordially welcomed. In 1880 the *Jewish Advocate* was issued quarterly instead of monthly, but in a larger form, for facilities of illustration.

Four other Jewish missionary Societies were founded during this Period:

(i.) "The Parochial Missions to the Jews at Home and Abroad," in 1875, primarily as a home mission society. Its object is to send especially qualified men to work in those parishes which have a large Jewish population. These men go as assistant curates to the incumbent of the parish. While thus working on Church lines, the Society ignores party bias, and does not identify itself with any one school of thought within the Church. The Secretary is the Rev. W. O. E. Osterley, D.D., and it issues an excellent quarterly magazine, *Church and Synagogue*.

(ii.) "Mildmay Mission to the Jews." An "undenominational" mission, established in 1876 by the late Rev. John Wilkinson ; makes the preaching of the Gospel to Jews by missionary itineration and the free distribution of the New Testament all over the world, its main object. Its centres are : Odessa, Minsk, Warsaw, Wilna and Berditschew, in Russia ; in South Africa, Cape Town ; Tangier, in Africa ; and Sophia, in Bulgaria. The present director is the Rev. Samuel H. Wilkinson, and its monthly magazine is *Trusting and Toiling*.

(iii.) "East London Mission to the Jews." (President, the Bishop of Stepney) established in 1877 by the Rev. M. Rosenthal, a convert and former missionary of our Society. Its work is on parochial lines, and was for fourteen years centred in the parish of St. Paul's, Haggerston ; and for eight years in St. Augustine's, Stepney. In 1899 the fund was reconstituted by the present Bishop of London, and named "The East London Fund for the Jews." The Secretary is the Rev. H. Heathcote.

(iv.) "Barbican Mission to the Jews," founded in 1879 for mission work in England and on the Continent. Its present headquarters, in Whitechapel Road, is a mission house erected to the memory of the late Prebendary Gordon Calthrop, the first president of the mission. Prebendary Webb-Peploe is the present President, and its director is Prediger C. T. Lipschytz. This Society issues a quarterly magazine, *Immanuel's Witness*.

These new Societies naturally diverted support from the old one. We suppose that, in the onward march of events, this multiplication of agencies having the same end in view was inevitable. Still, we cannot forget that until the year 1875 the Society was alone in the field, and enjoyed the undivided support of Churchmen interested in the cause. It was thought by some at the time that if the Committee had allowed moderate counsels to prevail, and displayed a more conciliatory attitude, the "Parochial Missions" and the "East London Fund" would not have come into existence, and the Society would have continued to hold, a little longer at all events, the monopoly. As it was, under the influence then paramount, which has been already alluded to on page 404, the Society was thought by some to be too partisan, less broad than its constitution warranted, and not altogether loyal to Church principles or modes of working. Hence the parting of the ways and the creation of new Church agencies.

This was certainly the case with regard to the "Parochial Missions," the prime mover in the foundation of which was Dean Bickersteth, of Lichfield. At the same time the constitution of the Society's Committee was narrowed by the passing in 1876 of a new Rule, making clerical membership

dependent upon a *five* years' subscription, instead of upon *one* year's subscription as hitherto. The wisdom of this legislation may be doubted, for the attendance of the clergy was already sufficiently prohibited by the meeting of Committee being always held on Friday morning. These two restrictions, the requisition of a five years' membership, and the choice of an awkward day, have had the unfortunate effect of limiting the clerical element in Committee. A very serious loss has thereby been sustained. The presence of clergy, actively engaged in spiritual work, and in close touch with their congregations, is necessary for a sympathetic, up-to-date, progressive policy in the counsels of religious institutions.

However, this is a digression. Here the numerous Societies are, and we gladly make the best of the situation. We are, moreover, profoundly thankful for the comity which marks their attitude to each other, as witness the "Church Consultative Committee," composed of representatives of our own Society, the Parochial Missions to the Jews, and the East London Fund for the Jews, to which further allusion is made on page 590. We may sigh, and probably sigh in vain, for the time when one Society will again be sufficient; meanwhile every Churchman can select for his support the agency suited to his liking; only let him take care that he *does* support one of them.

CHAPTER XLIII.

“FIGHTINGS AND FEARS WITHIN, WITHOUT.”

The Irish Controversy—Mr. B. Bradley's fateful visit to Devonshire—"The Oaks of à la Ronde"—Action by Committee—Rev. Ralph W. Harden and his pamphlets—Rev. W. Fleming as Secretary—Weak spots exposed—Conferences and result—Anglican Jerusalem Bishopric revived—Grant from Society toward it—Archdeacon Blyth appointed—Dissatisfaction—Committee's Statement—The President's speech—Bishop Blyth—His fund and Anglican College.

IT is the duty of a faithful historian to relate everything connected with his subject, so long as he avoids wounding the susceptibilities of the living, and reflecting upon the dead. A Society like this has its "secret history"; a secret history which is more or less public property. Of such a character were the two controversies to be treated of in this chapter. Let us take what we may call, for want of a more exact name, the Irish Controversy—which lasted for some weary years, and was a source of much grief, heart-burning, and even dismay in certain quarters. This is how it all came about. In the summer of 1882 Mr. Benjamin Bradley, the Society's Accountant, was spending his holiday in Devonshire. With him the Society was first, foremost and everything. He was whole-hearted in its cause, and always about its business. Being in the county of Devon, it occurred to his active mind that he could not spend his time more profitably or agreeably than by visiting the "Oaks of à la Ronde," near Exmouth; that far-famed spot which, with its traditional associations, had given inspiration to Lewis Way, and thus led to the regeneration of the Society. To Mr. Bradley's intense surprise and disappointment he learnt that, as a matter of fact, there was no clause in Jane Parminter's will about the preservation of the oak trees to which the attention of Lewis Way had been called, and which, in course of time, had become a

fascinating legend,* held by generations of members of the Society, narrated in a thousand speeches, and the subject of two most interesting pamphlets—*The Oaks of à la Ronde*,† and another founded upon it, *Jane Parminter's Will*, by the Rev. Ralph W. Harden, the Irish Secretary. Now, Mr. Bradley was the embodiment of exactness and accuracy. He returned to town burning to let the truth prevail. He brought together the results of his discovery in a paper, and succeeded in thoroughly alarming the Committee, who were persuaded that the very existence of the Society depended on pricking the bubble at once.‡ This they proceeded to do in a very remarkable way. Instead of communicating with the writers of the delightful pamphlets mentioned, and advising the necessary alterations, they suspended their issue, which was regarded as a very high-handed proceeding.

Mr. Harden, one of the most earnest and zealous supporters the Society has ever had through all its long existence, had succeeded, by his romantic and persuasive way of stating the case, in arousing great interest in the Society's work, and, by his powerful and unceasing advocacy, had made many friends in Ireland as enthusiastic as himself. He naturally felt hurt and slighted, and was rightly incensed. He did well to be angry. Moreover, unlike many secretaries, he was, through long years of study, well up in the published records and other literature of the Society, and had a complete mastery of his subject, so far as details could be gleaned from the authorized publications. He probably knew as much about its work as any man then living. He rejoiced in its successes, and, loving it as he did, and still does, had a keen eye for its defects, many of which seemed to him to be little short of abuses allowed to go unchecked by the Committee. Mr. Harden was unable, owing to the distance from Dublin to London, and the consequent expenditure of money, and of time—for he had his

* See page 151.

† *The Oaks of à la Ronde*, translated from the German of Professor Franz Delitzsch, by A.F.O.I., and republished by the kind permission of Dr. Moses Margoliouth in 1880.

‡ This incident forms the earliest official recollection of the author.

own imperative office duties, and all the deputational work in Ireland on his shoulders—to attend the meetings of the Committee. Moreover, he doubtless felt that as they had not paid any heed to his written representations neither would they listen to his words. Then, in his earnest endeavour to get things which he thought wrong put right, he took to pamphleteering, unreprieved by his own Committee. To a great extent knowledge was his power, and his able, fascinating and brilliant pen his weapon. Distrust was aroused in many of the clerical members of the Society, who, as pamphlet after pamphlet appeared, wondered what was coming next. It was like the rain, the hail, and the thunders in Egypt.

There is no need to go into the subject matter of Mr. Harden's various charges against the administration of that day. They amounted to this; that the perusal of the publications issued by the Society disclosed a series of mistakes—mistakes not connected with the peculiar difficulty of Jewish work—clearly traceable to the want of some capable head to guide its affairs; and that it was impossible for the Society to sustain its work under the then *régime*. This was a fair contention. But in making it, it seemed as though Mr. Harden were endeavouring to put the saddle on the wrong horse. The Rev. William Fleming, Secretary at that time, had not been long in office, and this was his baptism of fire. He could not have been responsible for the state of things depicted in such vivid colours in the pamphlets. We shall have occasion to speak about Mr. Fleming later on; but it may be here frankly conceded that his one defect as a secretary was his aversion to initiative, and that he left the Committee, with the imperfect knowledge which an ever changing body of men, many of them attending irregularly, must possess as compared with an official, to flounder about at random. He used to compare himself to a registering clerk, instead of a counsellor. He did not see that a secretary, with his full knowledge of facts, should endeavour to advise and to guide and not merely to record the decisions of others.

Looking backward through twenty years, after the clearing away of all the smoke and dust of the battle—which was very

hot and grievous while it lasted—we must honestly confess that there was some cause for it. Mr. Harden put his finger on one or two weak spots. There was “something rotten in the state of Denmark,” but it was not so bad as depicted in the pamphlets. His intervention, made with the highest motives, was productive of great good. New ideas, new methods, were substituted for a somewhat antiquated procedure, and new zeal and life infused, where stagnation had before prevailed. Conferences in Dublin were followed by Conferences in London, in which influential men on both sides took part. The controversy, bitter and long, ended happily, and the parent Society was spared the unhappy loss of its oldest and largest Auxiliary. There had been a real danger of disruption. Some even advised the cutting off of the troublesome limb. Wise and moderate counsels, under the highest leading on both sides of the water, prevailed, and the Church of Ireland Auxiliary is to-day the brightest gem in the Society’s crown, and remains what it has always been—its most vigorous and fruitful Auxiliary.

The second controversy was that concerning the revived Anglican Jerusalem Bishopric, and the selection of the Prelate who still presides over the diocese. It began to be rumoured in 1883, that the German Government intended to withdraw from the arrangement established 42 years previously.* It was their turn to appoint a Bishop, but it was felt that, as they regarded the matter, the joint-Bishopric had not been a success, and there was a disinclination to continue to place the spiritual interests of a fast-growing Lutheran community under a Bishop of the Church of England. This was altogether reasonable from the German point of view. The rumour proved correct, and the withdrawal of Germany became an accomplished fact about three years later.

What was to be done? Speaking generally, a Bishop of the Church of England for Palestine and the neighbouring countries of Syria, Chaldæa, Egypt, part of Asia Minor, and

* See page 206.

Cyprus is an absolute necessity. Speaking of the Society in particular, its work in Palestine imperatively called for the presence of a missionary Bishop on the spot. With its large property, endowments amounting to £26,000, institutions, and missionaries, the Society had paramount interest in the matter. Moreover, the connexion between the Society and the Bishopric had been close throughout. The Society had furnished two out of the three bishops from its missionary ranks, the bulk of the English portion of the endowment, and £110 a year towards the rent of the Bishop's residence, and considering the issues at stake, it was most natural that its members should look with anxious eyes to the future.

When the English Trustees of the Bishopric, the Archbishop of Canterbury (Benson), the Archbishop of York (Thomson), and the Bishop of London (Temple)—Patron and Vice-Patrons—invited the Society to contribute to the deficiency in the episcopal stipend, occasioned by the German withdrawal, it was felt, considering the above-mentioned circumstances, and the assurance that the appointment would not be prejudicial to the interests of the Society, that but one answer could be given. Consequently, the sum of £300 per annum was promised to the Jerusalem Bishopric Fund during one occupancy of the see. The Church Missionary Society followed with an equal grant. The Rev. G. F. Popham Blyth, D.D., late Archdeacon of Rangoon, was selected as the fourth Bishop, and consecrated in Lambeth Palace on Lady Day 1887. The Bishop had been educated at Lincoln College, Oxford, ordained deacon in 1855, and priest in 1856. After serving in curacies at home, he went to Allahabad in 1866, held the chaplaincy of Calcutta Cathedral and was chaplain to the Bishop of Calcutta in 1867, chaplain at Barrackpore from 1868 to 1874, at Naini Tal from 1874 to 1877, and at Fort St. William from 1877 to 1878. In 1879 he received the appointment of Archdeacon to the diocese of Rangoon.

On his appointment as Bishop in Jerusalem the storm burst. Mr. Stock has narrated the circumstances very succinctly*

* *History of the C. M. S.* vol. III. pp. 341, ff.

and they need not be repeated here. Both Societies were involved, and were charged with voting their funds to a Ritualistic bishop. But, as Mr. Stock remarks, "what they did was to supplement the endowment of a bishopric more identified by its history with decided Protestantism than any other bishopric in the world." Our own Committee were besieged by remonstrances and memorials, and, in answer, promulgated the following statement :

Having read a Memorial and various letters relating to the grant of £300 a year to the Jerusalem Bishopric—Resolved :

1. That the Committee having read the Memorial addressed to them, dated 21st March, 1887, beg to assure the Signatories that they cordially sympathize with the views expressed by them as to the carrying on the Society's work in accordance with those Evangelical principles which have always hitherto marked its operations, and from which the Committee have never consciously deviated, and, by God's grace, never will.

2. That the Memorialists be informed that before a sum not exceeding £300 per annum, limited to one occupant of the Jerusalem Bishopric, was voted, the Committee had received the assurance of the Archbishop of Canterbury that, in appointing to the Bishopric, the two Archbishops and Bishop of London would desire fully to recognise the importance to the London Society of their selecting a Bishop who would co-operate with the Society in its great work. With this assurance before them, the Committee felt that they were acting in the interests of the cause, and that in fact no other course was open to them, as a Church Society, than to assist in the revival of the Bishopric, to which there had been, in certain quarters, the most determined opposition. In arriving at this conclusion the Committee were influenced by the fact, clearly brought before them, that their work in the East had been suffering of late from want of Episcopal ministrations.

3. That the Memorialists be informed that a Special Fund has been opened for the purpose of providing for this grant towards the stipend of the Bishop, and that, meanwhile, no part of the money which may be annually sent to the General Fund of the Society from the Auxiliaries shall be used toward this grant.

4. The Committee assure the Signatories that they regard the selection of the Society's Agents as the most solemn trust which in the sight of God they are called upon to exercise ; that it shall still be conducted, as it ever has been, in accordance with those Protestant principles which, in common with the friends of the Society, they hold to be most dear.

The Committee earnestly trust that this statement of facts will satisfy the Signatories that there has been no departure from the Evangelical principles of the Society ; and, in conclusion, they ask their continued sympathy, confidence, and support, which they so highly value ; as well as their prayers that, in the oft-times delicate and difficult duties which they have to fulfil, all may tend, under God's guidance, to the furtherance of the Gospel of the Lord Jesus Christ amongst the Jewish people.

The President, Sir John Kennaway, also made the following statement at the Annual Meeting in the same year :

Relying on the assurance of his Grace, that a Bishop should be appointed who would sympathize with the Society's work, and endeavour to help us in carrying it on, we voted the sum required. Then the matter had to be left in the hands of his Grace and other Trustees ; and when we heard of the appointment of Bishop Blyth, we heard also from Bishop Titcomb, whose name is so well known, that in his opinion Bishop Blyth was the right man. We knew something of Bishop Blyth before. He visited the Society's missions three or four years ago, when there was no idea whatever of his being promoted. Having visited our missions, he came to the Society's offices on his return home, and told Mr. Fleming how high a notion he had formed of this work. Therefore, when we heard of his appointment, we knew it was that of one who would not turn a cold shoulder on Lincoln's Inn Fields and Palestine Place. I made it my business at once to seek an interview with him, and asked him to come and spend the afternoon with me in Palestine Place. He most readily assented, visited all our institutions, and expressed the greatest interest in, and sympathy with, the work. He has now gone forth. We committed him and his work in prayer to the Lord who ordereth all things, and we pray that a blessing may rest upon his appointment.

The storm gradually died away, and but faint echoes are heard to-day. The Bishop has ever shewn great interest in Jewish and other missionary work, and, in 1890 established *The Jerusalem and the East Mission Fund*, the object being "the establishment and maintenance of mission work amongst the Jews in Bible Lands, and the furtherance of such work by the provision of Church privileges for English-speaking people resident in those lands." This also covers work amongst the Moslems. The Bishop's workers are stationed at Jerusalem, Beyrout, Haifa, Alexandria, Cairo, and Suez. An Anglican College at Jerusalem—comprising the Collegiate Church of St. George, a residence for the Bishop, a college, and a clergy house—has been erected. The Church was consecrated by the Bishop of Salisbury, on St. Luke's Day, October 18th, 1898.

CHAPTER XLIV.

WORK IN GREAT BRITAIN AND IRELAND.

Stern in London—Aided by M. Wolkenberg—Division of labour—Dr. H. S. Roberts—Rev. J. B. Barraclough—"Prayer Union for Israel"—Degree of D.D. conferred upon Stern—His death—Memorial Fund—J. M. Eppstein succeeds him—Mrs. Reynolds and Miss L. J. Barlee—Revs. W. Warren and H. Symmons—Missionary Colleges—Parochial grants—Operative Jewish Converts' Institution—Missions in the Provinces—Manchester—Liverpool—Birmingham—Leeds—Hull—Many other towns visited—Work in Dublin.

DR. STERN continued his labours in London, described in Chapter XXXV., and found it increasingly hopeful and promising. Speaking at the Church Congress at Swansea in 1879, he said that he had baptized within the previous eight years 134 Jews exclusive of children. He was ably seconded by the Rev. M. Wolkenberg, their efforts being not confined to London, but extending to the country, to Nottingham, Sheffield, Leeds and other towns. This increased so greatly that the Committee considered that it might advantageously be decentralized, and the country apportioned into districts. Hitherto, the head of the London mission had been responsible for the work throughout the country, with the exception of Liverpool, Manchester, and Bristol, where missionaries had been stationed from time to time. Consequently, three districts were created in 1876. Wolkenberg was appointed to the superintendence of the Northern division, with Manchester as head-quarters. Stern remained in charge of the Southern division, with continued residence in London, as he was superintendent of the "Wanderers' Home," where over one thousand Jews had been admitted up to 1885. The Rev. Dr. H. S. Roberts was placed in charge of the Metropolitan division.

The next few years were uneventful for the mission in London. It pursued the even tenor of its way, the Rev. J. B. Barraclough taking, in addition to his duties as chaplain, its general supervision from 1881 to 1884. The

Hebrew Christian Prayer Union, which owed its origin, in 1882, to his exertions and his loving care for Jewish converts, formed a great feature in his work. Its objects were the promotion of unity, piety, and brotherly feeling amongst Jewish converts, by means of mutual prayer and religious intercourse. Prayer was offered privately by each member on Saturday, and there were general meetings for prayer in London at stated seasons. Stern was the first President. The members rose from 143 in 1883 to 600 in 1890; and branches were formed in Germany, Norway, Roumania, Russia, Palestine, and the United States.

In 1881 Stern received the Lambeth degree of D.D. from the Patron of the Society, in recognition of his great services in the cause of Missions.

Stern once more resumed the charge of the London mission in 1884, at the same time not remitting his efforts for Jews in the Southern division, but holding special services for them in Nottingham, Bristol, Birmingham, and Portsea. But, alas! it was not for long. This able and devoted missionary entered into rest on May 13th, 1885. His wonderful life—over which was surely written, “Well done, good and faithful servant!”—was ended. His loss was irreparable, to the Society and also to the Committee, which he had recently joined.

No name looms larger in missionary annals of the middle of last century than that of Henry Aaron Stern. His biographer and friend* called him “the greatest missionary of modern times.” Twenty years have passed since that verdict was pronounced, and though, perhaps, we are better able after this lapse of years to get a correct view of the man and his work, we cannot say that the estimate was exaggerated. At any rate, we are unable to find his more than equal in the ranks of missionaries to the Jews. And yet they contain some famous names. Wolff, Alexander, McCaul, Ewald and Cassel—of whom, by the way, only one was a Gentile—are the few who approach the plane on which he stands. Thirty

* The Rev. A. A. Isaacs, himself of Jewish descent, in his *Biography of Henry Aaron Stern, D.D.*, p. 10.



THE REV. H. A. STERN, D.D.

years ago, Stern was probably the foremost of our living missionaries. The glamour of his Abyssinian work, and almost martyrdom, was still around him in the evening of his days. A star* indeed he was of the first magnitude, a greater than which has not since risen in the missionary firmament. Possessed of all the necessary qualifications for an active and strenuous life, sound in body and mind, equal to almost any demand upon physical and intellectual strength, he could endure hardness as a good soldier of Jesus Christ. His love for his brethren, his true evangelistic spirit, his personal characteristics, his brilliant parts, and his gift of tongues combined to make him one of the famous "fishers of men" in the missionary ranks of the latter-day Church of Christ. Moreover, the stirring incidents and perilous situations, in which his career abounded, have thrown a halo of romance around his work. A missionary he lived, and a missionary he died; the symmetrical proportions of his life not being marred by any break in his long and faithful service. At one time, seeking his scattered brethren in the wilds of Persia, Arabia, and Abyssinia; at others, ministering to their deep spiritual needs in large centres of civilization, such as Bagdad, Constantinople, and London: but wherever he was, solely, always, and indefatigably, employed in winning them to his Lord and Master. As a preacher Stern was eloquence itself; as a writer he had a most charming and picturesque diction. His published journals and books, like those of Dr. Wolff, are full of the most romantic incidents of missionary experience. His published works were: *Dawnings of Life in the East* (1854), being an account of his work in Persia, Kurdistan, and Mesopotamia; *Wanderings amongst the Jews in Abyssinia* (1862); and *The Captive Missionary* (1868), both being narratives of his Abyssinian experiences.

"A Stern Memorial Fund," raised to his memory, realized £1085, and was placed in the hands of trustees for the benefit of the Home, of which he had charge for fifteen years.

On the death of Stern, the Rev. J. M. Eppstein, who

* Stern means "a star."

had gained in the East almost as wide and varied an experience as his predecessor, with an equal command of languages, was appointed his successor. No better or happier choice could have been made. Indeed, with Ewald, Stern, and Eppstein, all in the very highest rank of missionaries, the London mission has been exceptionally fortunate. Eppstein's intense sympathy and love for his brethren were well known, and his influence for good was very powerful. Genial and kind, he was also a very general favourite. The methods of work continued the same, the mission halls, in Christian and Old Montague Streets, being sub-centres to Palestine Place. The Revs. J. Schor, A. E. Suffrin, J. Bahri, S. Schor, C. P. Sherman and G. H. Händler all served on the missionary staff for a shorter or longer time during this Period.

Mrs. Reynolds continued her useful and voluntary work amongst the Jewesses in the East End, until her death on March 29th, 1887, when she further shewed her devotion to the Society by bequeathing it a legacy of £500. Miss Louisa J. Barlee worked in East London during 1884-5, before going to Palestine, and also Miss Cotton. The time had not yet arrived for the wider employment of ladies in the Jewish mission field.

The Rev. W. Warren continued Chaplain to Palestine Place till 1879, when he was succeeded by the Rev. H. Symmons, who died in 1880. The Rev. J. B. Barraclough was appointed in 1881, and continued in charge beyond the end of this Period, until 1891.

During the preceding Period, the students were educated by private tuition, but in June, 1876, the Hebrew Missionary College, which had been suspended since 1860, was re-opened, with the Rev. H. Symmons as Principal. After his death in 1880, the Rev. William Ayerst, junior, late British Chaplain at Murree, and the son of W. Ayerst, secretary and missionary, was appointed Principal, a post which he held until 1883, when he was preferred to the living of Hungarton. It was then found necessary, owing chiefly to the financial position of the Society, to close the College for a time, but it was re-opened again the next year, with Mr. (now the Rev.) G. C. Daw as Principal. During this

Period, C. Urbschat, A. L. Brühl, E. Bassin, A. E. Suffrin, J. Schor, J. Pick, W. Horan, H. Silberbusch, J. Mühlenbruch, A. L. Oczeret, S. Schor, F. Spiro, J. Segall, B. Z. Friedmann, M. Norollah, H. S. Waller, A. P. Weinberger, C. F. W. Flad, M. Hacker, H. G. Heathcote and others received their training therein. Of these, nineteen became missionaries of the Society, some only for a short time.

Grants in aid were made for parochial missionaries in the East End, amounting to £357 during the last year of the Period. It was not till later that this system received greater development. Dr. Benoly was working as a medical missionary in Spitalfields, under the rector, R. C. Billing, who had also missionary curates, namely: J. Baker, B. A. Schleicher, and H. G. Rosedale, now Dr. Rosedale, vicar of St. Peter's, Kensington.

It may here be mentioned that the Operative Jewish Converts' Institution, already referred to in this History, received, from 1831 to 1893, a yearly subsidy from the Society, either in the shape of the services of a resident missionary, as in the case of the Revs. J. C. Reichardt and J. H. Brühl, or a grant toward rent or salary of its Principal. Since Reichardt's days, the following have successively occupied this post: G. C. Watson, M.D., the Revs. J. W. Reynolds, P. H. Jennings, J. G. Tipper, W. Gray, G. W. Butler, J. H. Brühl, G. H. Ayerst, and H. O. Allbrook.

Turning to the Provinces, the Rev. M. Wolkenberg, as already stated, was placed in charge of the Northern division in 1876. This comprised all the north of Great Britain and Ireland with Manchester as centre. There he resided for ten years, during which time, and also during his subsequent residence at Birmingham and Liverpool, he had the assistance of numerous young Hebrew Christian missionaries—H. J. Wertheim, J. Schor, F. Spiro, J. Segall, A. P. Weinberger, M. Hacker, L. Zeckhausen, and others. Manchester and Liverpool have in the past offered a good training ground for younger missionaries, who were enabled to acquire there, under Mr. Wolkenberg's guidance, valuable experience for their future duties. The work at

Liverpool was carried on, from 1875 to 1878, by Paul Warschawski ; from 1878 to 1881, by the Rev. A. Bernstein and Lewis Paul Samson ; from 1883 to 1887, by A. Goldenberg, all Hebrew Christians ; and from 1887—89, by the Rev. C. F. W. Flad, now at Tunis.

Birmingham was constituted the head-quarters of the division in 1885, Wolkenberg taking up his residence there for that purpose. A special service, held in Christ Church, Birmingham, and attended by 200 Jews, formed a promising inauguration of the work. In July of the same year Segall was attached to the mission ; and, in the autumn, Saturday lectures were started for Jews in Christ Church school-room. From another special service, held in St. Martin's Church in 1886, hundreds had to be turned away for want of accommodation ; but the chief characteristic of the work was the house-to-house visitation by Segall, who was subsequently ordained as missionary curate to the parish church. The Saturday lectures were maintained, evening classes held, and the number of enquirers was considerable. The year 1887 commenced with a gathering of about 200 Jews in St. Martin's schools, under the presidency of the rector, Canon Wilkinson. In 1888, on Segall's transference to Jerusalem, H. M. Blumberg took up the work for a short time, during which he had 200 Jewish families on his visiting list, who were willing to receive his message.

A new mission was commenced at Leeds in 1887, which has been of recent years almost equally important with Liverpool and Manchester, seeing it has a Hebrew population of 18,000, most of whom are of Polish origin and speak Yiddish. Indeed nearly all the Jews in England are of this class. The Jewish quarter of Leeds is very compact, and clusters around the parish of St. Thomas. The work was under the supervision of Wolkenberg, and N. Herz, H. Heathcote, and A. P. Weinberger were his successive assistant missionaries. Hull was another missionary centre during this Period, the Society making an annual grant to the Rev. J. C. S. Kroenig, vicar of St. Barnabas, to enable him to bring Christian influences to bear upon the 3,000

resident Jews, and also upon the numerous emigrants passing through. Mr. Kroenig held services for them in his church, and meetings in his mission room. The caretaker and the converts and enquirers used to help in dealing with the Jewish emigrants and distributing Christian literature.

Wolkenberg and his colleagues from time to time visited many of the important towns in the district with a large Jewish population, such as Blackburn, Bolton, Bradford, Burslem, Coventry, Dewsbury, Gateshead, Grimsby, Hanley, the Hartlepoons, Huddersfield, Leicester, Middlesbrough, Newcastle-on-Tyne, Newcastle-under-Lyme, Nottingham, Oldham, Rotherham, Sheffield, North and South Shields, Stockton, Stoke, Sunderland, Wakefield, Widnes, Wigan, and Wolverhampton. In many places special sermons were preached to Jews, hundreds of whom, representing every shade of religious thought and every grade in the social scale, often filled to overflowing the places of worship. Clergymen of different views all recognized the importance of the work, and the presence of so many Israelites at the services was of itself a tangible proof of Divine blessing.

It is time that we said a few words about the work in Ireland. For centuries there had been a small Jewish population there,* which has considerably increased during the last 30 years. As far back as 1847, when the Jewish families in Dublin numbered only thirty, the Irish Auxiliary appointed a Mr. Herbert, a Christian Jew, to work amongst them. He does not appear to have remained there long. The Jews of Dublin have, since 1846, been periodically visited by missionaries of the parent Society. In 1888-9 Blumberg, a convert from Hamburg, who was on the Birmingham staff, laboured earnestly in Ireland for some months. In 1890 A. P. Weinberger, now of Constantinople, another of the converts of the Hamburg mission, and assistant-missionary in that city, was appointed resident missionary in Dublin.

* That is in Dublin and Belfast. Abbott, in *Israel in Europe*, page 469, says, "In 1871 there were only six Jews in Cork, two in Limerick, and one in Waterford."

CHAPTER XLV.

IN WESTERN EUROPE.

New grouping of stations—Four Jewish sects—Orthodox, Reform, Chassidim and Karaites—Adler in Holland—Jews of France—Mamlock's efforts in Paris and other towns—Marseilles—Dr. Cassel at Berlin—His great work—Three German Emperors and the Society—"Institutum Judaicum" founded by Professor Strack at Berlin—Hartmann and de le Roi at Breslau—"Instituta Judaica"—A. C. F. W. Becker—*Dibre Emeth*—Baptisms—German stations surrendered—Retirement and death of Dr. Biesenthal—Händler at Leipzig—Heffer's work at Frankfort-on-the-Main—Succeeded by Bernstein—Antiquities of Worms—Rhine District and Baltic Provinces—Bachert at Hamburg—Home supported by Irish Auxiliaries—Amongst the emigrants.

WHEN we last dealt, in Chapters XXXVI.—XXXVIII., with the Continental group of stations, we classified them under missions in Protestant, Roman Catholic and Mohammedan Europe. By way of variety, they are, in this and two following chapters, arranged under missions in Western, Central and Southern Europe respectively. The first division comprises those in Holland, France and Germany; the second embraces those in the parts of Russia, Austria and Prussia, which formerly constituted the old kingdom of Poland; and the third deals with the work in Italy, Roumania and Turkey. The Jews in the countries in the first group, except Holland, are principally Reformed; those in Central Europe are Orthodox, as are also those in Southern Europe, these being principally Sephardim or Spanish Jews, as distinguished from the Ashkenazim, or Polish or German Jews, of the two first groups.

The following brief remarks on the four chief Jewish sects in Europe may be useful :

The Orthodox (Talmudists or Rabbinites), found principally in Poland, and in the East generally. They believe in the Old Testament, and also in the Talmud, in the coming of the Messiah, and in the return to their own land.

The Reform Jews, found in Europe (except Old Poland) and America, reject not merely the Talmud, but also the inspiration of the Old Testament. They have given up the hope of a Messiah and the return to Palestine.

The Chassidim are a large and still influential sect, in Russia, Roumania, Galicia, and Hungary. They are really a branch of the Orthodox Jews, and attach much significance to the study of the Cabbala. This sect was founded as late as 1730, by Rabbi Israel Baal Shem, who was called *Zaddik* (righteous) and pretended that the Messiah would come out of his family.

The Karaites are supposed to have been founded by Anan-ben-David, of Bosra, near Bagdad, in the 8th century. "Karaite" is from a Hebrew word meaning "Reader." They adhere principally to the Pentateuch, and reject the Talmud. They are the "Protestants" of Judaism. They number about 3,000, principally found in the Crimea, but a few also in Russia and Syria.

In the last year of our previous Period we saw (Chapter XXXVI.) the Rev. A. C. Adler succeeding to the charge of the work in Holland. He more than maintained the reputation of the Society's church, both as a centre of real spiritual life and zeal, and as an evangelistic agency amongst the Jews. Full and attentive congregations continued to assemble there every Sunday, consisting of Christians, enquirers and Jews. At certain seasons of the year, as for example, on the Eve of the Day of Atonement, the church was far too small to accommodate the numbers of Jews anxious to hear Adler's message, always on some stirring Messianic topic, which invariably aroused a spirit of enquiry. This annual event was made the occasion of a wide distribution of the New Testament and Christian literature.

Adler regularly visited Rotterdam, where he lectured to Jews in "Caledonia Hall," and superintended the good work done by his veteran assistant, Paul Bloch, who had been stationed there since 1844; he also preached occasionally at The Hague, Utrecht, Groningen, Meppel, Zwolle and other large towns.

Let us now glance at the work in France. The 40,000 or so of Jews in Paris are scattered all over the city, the eastern quarter especially, comprising the district of the Bastille and the streets clustering around it, containing a large Jewish population. These belong chiefly to the working class, though many are hawkers, shopkeepers, and money-lenders. Among the two first are to be found some thorough Talmudists, who know more of the Talmud than of their wares. There are also many

Reform Jews in Paris, and not a few avowed freethinkers and followers of Voltaire, Rousseau and Renan. If every country has the Jews which it deserves, France certainly offers no exception to the rule. Though imbibing French ideas, and longing for assimilation with Frenchmen, they have not succeeded in averting from themselves a very pronounced anti-Semitic feeling, which, as in the Dreyfus trial, threatened to pass all restraint, and to culminate in open persecution. This combination of circumstances, with scepticism, rationalism, infidelity and atheism rampant amongst both Gentiles and Jews, is certainly not favourable to the promotion of Christianity.

Mr. L. C. Mamlock succeeded the Rev. W. Burnet in 1875 as missionary in Paris. He was aided at different times by an assistant missionary, A. L. Oczeret, colporteurs, and a Biblewoman, and laboured in season and out of season to bring the Jews to Christ, and with much blessing. Many hundreds of Jews and Jewesses received instruction from him, and twenty-four were baptized in Paris, most of them in the Embassy Church, by successive resident British chaplains the Revs. Dr. Forbes, F. C. Moran, T. Howard Gill, and Dr. Noyes—all of whom shewed much sympathy with the Society's aims. Other converts were baptized in England, Germany and Russia. In 1887 a mission hall was opened as a centre for the work. The attendance increased so greatly that it twice outgrew the premises, and a larger building had to be found. There weekly lectures were given by Mamlock on Messianic and other attractive subjects. A Sabbath (Saturday) school was regularly held for Jewish children, some eighty attending. Bible classes for Jews and Jewesses, sewing classes, mothers' meetings, and young women's meetings were also conducted, and were well attended. The colporteur and Biblewoman made some hundreds of visits each year to Jewish houses, distributing Christian literature; and the work all round was prosecuted with vigour and judgment. Mamlock went to Dieppe, Rouen, Fécamp, Havre, Honfleur, and Trouville, in the north-west, nearly every year; whilst Dijon Chalons, Mâcon, and Lyons in the south, and Epernay, Chalons-sur-Marne, Rheims and Lille, in the east, were visited

occasionally, and evangelistic work done amongst the resident Jews. His annual sojourn in Havre was chiefly important for the opportunities which it afforded him to get in touch with refugees from Russia.

Twice during this Period the city of Marseilles was visited by missionaries from other countries, the Rev. J. B. Crighton-Ginsburg residing there from 1880 to 1882, in order to acquire French naturalization to enable him to resume his duties at Mogador. He had abundant opportunities of testifying for the Master amongst the Jews of Marseilles, who number about 4,000, and are for the most part of the Reform Party, speaking French, with a sprinkling of both Spanish and German-speaking Jews; whilst Moroqueen Jews frequent the harbour and markets on business. There is no special Jewish quarter; the poor Jews living in the old part of the town, and the well-to-do, principally tradesmen, residing in the Rue St. Ferréol. Dr. Ellis also visited Marseilles, in 1887-8.

The work at Berlin throughout this Period was prosecuted vigorously by Dr. Paulus Cassel. Many of the sons of Israel heard the Gospel from his lips both in Berlin and other places in Germany, and indeed in Europe generally during the twenty-three years in which he was the Society's missionary. The good done by means of his sermons and lectures can never be fully estimated; and, in addition to this, numbers of Jews were influenced in a Christian direction by his numerous publications. From 1875 to 1891 he edited and published a weekly paper "For Christian life and knowledge," entitled *Sunem*. A complete list of all his books and pamphlets would occupy a large space. From 1891, when he retired from his duties, Cassel continued to preach, wherever an occasion offered, and to write. So great was his love and zeal that he could not forego instructing and baptizing Jews who wished to become members of the Church of Christ through his instrumentality. The number of his converts was very large. He baptized 262 Jews in Christ Church, but, as he said, "I am not fond of statistics. I sow the seed, but do not stop to ask how much may be the fruit."

Within three months the Society lost two Royal Patrons, the Emperors William I. and Frederick III., of Germany. The latter had promised to continue the yearly subscription of £25 which his father regularly gave the Society for 26 years. His son, His Majesty the Emperor William II., continued the same for five years.

We may mention the establishment of an "Institutum Judaicum" at Berlin in 1883, by Dr. Hermann Strack, Professor of Theology in the University, with the following objects, as afterward stated by himself:

(1) To provide an institution in which theological students may become acquainted with Judaism, the literature and history as well as the religion; (2) to afford facilities for religious advancement to Jews whom the Lord has committed to the care of the Christian Church. The Jews in Germany are scattered over hundreds of places; it is impossible to reach many of them through missionary agency. How desirable it is, therefore, that all clergymen and ministers should be in a position to preach Christ to the Jews. The "Institutum Judaicum" is designed to prepare heart and mind for this work, and that parish clergymen may be taught to discuss with such Jews as they meet the important question, "What think ye of Christ?" In one of the halls of the University I read with students and candidates works calculated to lay a foundation of knowledge and sympathy. By these means, and the discussions that follow, opportunity is afforded for a thorough grasp of the Jewish question in its various phases. From time to time missionaries have related their experiences and described their particular methods for the benefit of the students. I have been greatly encouraged by the results of the work of the "Institutum Judaicum" and the influence of the magazine *Nathanael*. These have prepared preachers to do what they otherwise would not have ventured upon. More than that, my efforts have been used also to prepare missionaries for the definite work among the Jews. An example is Pastor Richard Bieling, who, after being a member of the Institutum for five years, entered upon work in connexion with the Berlin Jewish Mission in 1890, and is still labouring with much success.*

After the removal of the Rev. A. I. Behrens to Vienna in 1876, the once large missionary staff at Breslau was reduced to two missionaries, Hartmann and de le Roi, who had to face an ever-growing spirit of indifference, infidelity, and materialism on the part of the Jews, which threw fresh impediments in their way. They were cheered, however, by intercourse with the large number of converts baptized by them, several of whom attended the Barbara church, where

* Article on "Anti-Semitism in Germany," in the *Record*, November 14th, 1902.

the Jews had a special opportunity of hearing the Gospel. They recorded also that many Christians endeavoured, and not without success, to bring Jews to the mission church. Baptisms, however, became more rare. During Hartmann's charge of the mission from 1850 to the end of 1881, when he retired, after a lengthened and faithful service of fifty-four years, sixty-two Jewish baptisms were recorded, the majority being of Jewesses; but in the last years of this Period there were only fifteen baptisms. When de le Roi took charge of the station in 1896, the services were transferred to the Moravian chapel, and continued to exert a useful influence. He maintained a close intercourse with the Breslau "Institutum Judaicum," and also with the students at Leipzig and Berlin.

Besides these institutions there were also "Instituta Judaica" at Halle, Erlangen, Greifswold, Dorpat, and Christiania, all with the ulterior object of evangelizing the Jews. In 1884 the students collectively numbered 168 members. The name was a perpetuation of the original Callenberg Institution. To the permanent loss of Missions to Jews nothing like them has ever been started at the English Universities. The names of Stephen Schulz, Dr. Delitzsch, W. Faber, Schlottmann, Strack, and Caspari are honourably associated with these excellent associations. In 1884 de le Roi accepted a living at Elberfeld. For seventeen years he had thrown his heart and soul into the work, and since that time has continued to render unbounded service to Missions to Jews generally by his numerous and able writings.

The Rev. A. C. F. W. Becker, son of the Society's well-known missionary the Rev. F. W. Becker, succeeded de le Roi in 1884. His activity was manifest in many directions: in sermons and public lectures to Jews, and visitation of them in their houses, not only at Breslau but in a large number of Silesian towns every year. Copies of the Holy Scriptures, tracts, and of the *Dibre Emeth*, a most useful and able monthly periodical, edited by successive missionaries, were distributed amongst them. Becker was able to report a goodly number of enquirers, of whom six were baptized by

him in 1885, eight in 1886, and some each year until his transference to Berlin in the autumn of 1891. The Breslau baptismal register, which shewed seventy-seven baptisms from 1852 to 1886 inclusive, then gave a total of ninety-two.

It may here be stated that since 1891 a large number of the Society's Continental stations have been given up, Breslau amongst them, owing to more imperative calls in other directions. As already mentioned, the Committee felt they ought to leave the work of Jewish evangelization in Germany to the national Lutheran Church, and that it was no longer incumbent upon them, though within the terms of the first Rule of the Society, to pursue their work on Lutheran lines. Consequently, as the number of old Lutheran missionaries in the Society's service grew less and less by death, it has not been replenished, and at the present moment is reduced to one, namely, Becker, now at Vienna.

If anything were needed to justify this policy, it may be found in the words of the *Annual Report* for 1880 :

De le Roi, after thirteen years' experience, has learned that "Our Mission is hovering in the air, if it cannot lean on the Church, in the midst of which we live. The Jews only learn to know Christianity in that shape, which the Church of the nation they live among shews to them, and easily consider the missionary's testimony to be a private opinion of no authority, if behind him is no church, the congregation of which supports him, and in the name of which he addresses the Jews. We must therefore do all in our power to bring the Church to look upon us as its fellow-labourers, and to acknowledge our work as its own work." *

When Dr. Biesenthal, whose great labours for the Jews were recorded in Chapter XXXVI., retired from active service on the last day of 1881, after thirty-seven years' connexion with the Society, the Rev. G. H. Händler, who had joined him in 1879, took charge of the work at Leipzig. He reported that the opulence and growing influence of the Jews, and their vituperation of Christianity, had aroused anti-Semitic feelings, which, in their turn, rendered mission work more and more difficult. This was the case not only at Leipzig, but throughout Germany. One baptism was recorded at Leipzig in 1882, in which year the mission was closed.

* *Seventy-second Report* (1880), p. 69.

Dr. Biesenthal died in 1886, at the advanced age of eighty-two years. He was one of the best Hebrew and Talmudical scholars who ever laboured for the Society. His knowledge of languages embraced, in addition to his native Polish, Hebrew, Latin, Greek, Syriac, Chaldee, Arabic, Ethiopic, Samaritan, French, German, Spanish, Italian and English. Never was missionary more highly gifted with "tongues," and his equal in this respect is not to be found in the ranks of this Society; whilst with his pen he did even better service than with his lips. As a scholar his name was, for many years, a household word in Germany, and especially in those circles where Jewish Missions exerted their influence.*

At Frankfort-on-the-Main the Rev. D. A. Hefter remained in charge till his retirement in 1888, after thirty-five years of strenuous and faithful service in the mission field. Like his predecessor, he yearly traversed the length and breadth of his district, in the hope of winning Jews, concentrating his efforts in Frankfort itself. He did not find much encouragement. At the end of a few years' work, he was not able to report progress or new openings, and came to the conclusion that the misgivings of the first missionaries as to Frankfort not being the suitable centre for the district, were correct. He tried divers means for bringing the message of Christ to Jews, visiting houses and coffee-shops, and endeavouring therein to find opportunities for delivering Old Testament expositions, lectures and addresses on what he supposed would be attractive subjects, such as the Tabernacle, the Judenhetze, Semitism, and Germanism; but the result was ever the same. A few Jews came, entered into discussion, and stayed as long as the conversation was carried on objectively; but soon turned their backs when the subject was applied personally. The most satisfactory work was done on missionary journeys. The Jews in Frankfort had been preached to for nearly half a century, and the result was indeed insignificant. There had been baptisms,

* For further information see his *Biography*, by the author.

originating in the Society's agency, but, with a very few exceptions, the converts had fallen into the hands of rationalistic pastors. They were Christians only nominally, and would have nothing to do with the mission. Hefter concluded that the German missions had to a great extent done their work; and that the centre of gravity of Jewish work ought to be more and more in the East—a policy since adopted by the Committee.

Hefter, however, remained at Frankfort discharging his duties till 1888, when the Rev. A. Bernstein, who had been working in London, was placed in charge. After three years' work, he said, referring to the difficulties which his predecessors had encountered, that to report great progress would be presumption; especially when it was borne in mind that the Jews had of late years been more repelled than attracted by Christians in that part of Germany. Anti-Semitism had closed the door of usefulness, it was feared, for a long time to come. He, nevertheless, baptized sixteen Jews during his stay there.

Bernstein paid a visit to Worms, a town with a population of 1,260 Jews, and of the greatest interest in Jewish history. One tradition says that it was founded by 1,000 Benjamites, who emigrated from Palestine after the battle of Gibeah (Judges xx.) Another tradition does not go so far back into antiquity, but assigns a Jewish settlement at Worms to the time of Ezra, or the time of Christ. However this may be, tradition is a witness that the Jewish community there is one of the oldest on the Continent. Some of the most learned German rabbis lived and wrote their books there. Tombstones have been found in the old cemetery which bear the date of 995 A.D. The synagogue in the Judengasse was built in the eleventh century, and renovated in the thirteenth. It contains some very remarkable inscriptions, manuscripts, vessels, and a chapel, where Rashi, the celebrated Hebrew commentator on the Bible, and on the whole of the Talmud, used to give lectures to his disciples.

The Rhine district, with Crefeld and Cologne as chief

centres, was occupied in 1875 by the Rev. E. M. Schlochow. Unhappily he was soon overtaken by illness, returned to England in May 1876, and died at Worthing in December. He was succeeded by M. Rosenstrauch, who laboured indefatigably at Cologne and Deutz, and in the surrounding district, from 1876 to 1888. Bernstein took up the work at Strasburg in 1876, and Joseph Pick in 1877. With the latter's transference to Cracow in 1888, this particular German mission came to an end.

In the Baltic provinces, the Revs. H. Lawrence and Dr. Klee were stationed at Danzig in this Period. In 1881 they visited forty-two places, with an aggregate Jewish population of 160,000. The number of Christian publications distributed in the same year, in the Hebrew, German and Polish languages, and in Yiddish, amounted to 8038. Lawrence retired in 1881, after 58 years of faithful and earnest labour at Breslau, Warsaw, Jerusalem, and finally at Danzig. Dr. Klee retired three years later, and in 1884 C. Urbschat was put in charge of the Danzig-Königsberg-Memel station. The same kind of work continued to be carried on, and the good seed extensively sown, but from the drifting character of the Jewish population, the fruit was gathered in elsewhere. In 1888 Urbschat was stationed at Königsberg. His occupation consisted principally of conversations with Jews in the places of public resort, such as the streets, parks and railway stations, where he met many emigrant Polish Jews. He called upon resident Jews at their houses and shops, and, as occasion served, preached in public. He periodically visited Danzig, Memel and other towns.

The Rev. S. T. Bachert, as we have already seen, commenced his excellent work at Hamburg in 1874, and with his assistant missionaries, C. Urbschat, J. Mühlenbruch, and A. P. Weinberger, and colporteurs, used every opportunity for preaching the Gospel to Jews in streets, market-places, cafés, and on board the numerous emigrant ships bound for America. For some years Bachert preached in the

Moravian Church, and subsequently in the French Reformed Church at Hamburg. Bible and instruction classes for enquirers were held regularly, and a system of house-to-house visitation maintained.

In 1881, through the kindness and generosity of Irish friends, Bachert was able to open a "Home for Jews and proselytes," which has been greatly blessed. It was founded and supported exclusively by the Church of Ireland Auxiliary; the parent Society permitting Bachert to give his services as superintendent, and allowing a grant of £50 a year for the use of the mission chapel on the premises, in which services were held every Sunday. In this Home there resided from eight to eighteen young Jews, receiving instruction and learning a trade. The existence of such an institution undoubtedly extended the usefulness of the mission, since it sheltered many an earnest enquirer and true disciple of Jesus Christ. In one year (1885) no less than 178 Jews attended the classes held there.

The port of Hamburg offers numberless facilities for evangelistic work amongst Jews, thousands of whom have been addressed, many hearing the Gospel for the first time. Bachert thus wrote :

It was indeed a grand sight to see the missionary surrounded by a crowd of Jews, who, with earnest and deep attention, were listening for the space of two or three hours to the preaching of a "Meshumed," whom at other times they would have beaten and thrashed for daring to expound the doctrines of Christianity. In certain miserable lodging-houses, inns, and taverns, specially prepared by them, they are huddled together by hundreds—men, women, and children—expecting hourly the command "to move on." Or, cowering on the ground or steps, in certain streets, women and children present a picture of misery and want, of poverty and dirt, which cannot be described. Old men and young, with pale and haggard faces, in little crowds, are moving up and down the streets, inviting pity and sympathy from their fellow-men. Old and venerable Jews, who have seen better days, but now dressed insufficiently for cold and severe weather, drag themselves along, shivering with cold and hunger, not knowing what will become of them in the strange and foreign land to which they are journeying. No wonder that, when a kind and sympathizing word is addressed to them, their tears roll down their cheeks. Surely it was a Paradise, when compared with the present state, when their forefathers "sat down by the rivers of Babylon and wept." *

* *Eighty-fourth Report* (1892), p. 69.

CHAPTER XLVI.

IN THE GHETTOS OF CENTRAL EUROPE.

Re-opening of Warsaw Mission—Visit of Rev. F. Smith to St. Petersburg—Appointment of Dr. Ellis—His vigorous work—Towns visited—Faltin at Kischineff—Zuckertort at Posen—Succeeded by Lotka—Rappoport, Händler and Pick at Cracow—Galicia—Lotka, Herz, and Rosenstrauch at Lemberg—A. I. Behrens and Händler at Vienna.

THE great event of the year 1875 was the re-opening of the Warsaw mission, closed since the Crimean War. Two abortive efforts had been made to obtain the necessary permission. One in 1857, already recorded, and the other ten years later, when an application was sent to His Excellency Count de Berg, Governor of Warsaw, but the answer was the same—a refusal to admit foreign missionaries into the Russian Empire. A third effort, destined to be successful, was made in 1874. The Rev. Frederick Smith, then Secretary of the Society, went to St. Petersburg, bearing a petition, signed by the Earl of Shaftesbury. He was most kindly received, and in course of time the Committee were favoured, through the Foreign Office, with an official document from the Imperial Chancellor, in which provisional permission was granted to the Society's missionaries to preach in the Kingdom of Poland, and in the provinces of the Empire where there was a settled Jewish population, under certain rules, conditions, and formalities for the conduct of the mission, which were drawn up by the Committee appointed for the administration of the Kingdom of Poland.

The Rev. J. C. Hartmann, at that time resident at Breslau, was appointed to take temporary charge at Warsaw in 1875, assisted by E. A. Ifland and N. Rappoport. The Jewish population was then 95,000, divided into Orthodox, Reform and Chassidim, with two hundred synagogues; and there was every prospect of a useful future before the mission, of

which the Rev. (now Dr.) O. J. Ellis took charge in March 1877, at once throwing himself energetically into the breach. He found the hope cherished by the Society and by its missionaries, when they entered upon its work at its formal opening twenty months previously, amply realized during the first year. The demand for missionary books and for the New Testament was beyond all expectation, both in Warsaw and the provinces, seven of which, with thirty-four towns, were visited by Dr. Ellis and his assistants. Many letters of enquiry were received by him from Jews in other parts. Several applicants applied for and received regular instruction. In synagogues, coffee-houses, and in some instances in the open-air, the Gospel was freely proclaimed and discussed in large gatherings; the Jewish soldier in the camp also was not forgotten, nor yet the sick in the hospital. Difficulties and opposition also were not wanting, which was not surprising in the very heart of Judaism. The opposition was principally met with either from the bigoted Chassidim, who were deplorably ignorant of Scriptural knowledge, or from Reform Jews fast verging toward infidelity. In 1878 the Rev. F. Hausig was attached to the mission.

All the provinces of Russian Poland, then containing 800,000 Jews, were visited, four of them several times. Indeed, missionary journeys throughout Poland were a great feature of the campaign, and were undertaken either by Dr. Ellis himself, or by his assistants, Ifland and Blumberg. Special services were held in large towns, such as Lodz, Suwalki, Wlockawek, Plock, Lublin, Tomaszow, Petrikau, and Kalisch, in successive years. In the capital itself the work was carried on vigorously, and services were held for Jews on Saturdays in the mission chapel. We shall speak about the results in our next Period.

A word ought to be said about the excellent work of Pastor R. Faltin at Kischineff. Since 1859 this Lutheran minister had given much time to the evangelization of the thousands of Jews in Bessarabia, and supported a home for enquirers, and from 1886 to 1889 an agricultural colony. He baptized upward of fifty Jews between 1859 and 1874. In the latter year the Society commenced to make him a grant in aid toward

his projects, this being continued till 1890. During these sixteen years Faltin baptized, as the Reports of the Society shew, 142 Jews, giving instruction to many hundreds, and circulating thousands of Bibles, New Testaments and tracts. Faltin was instrumental in leading 300 Jews to join the Church of Christ.

Crossing into Prussian Poland, we find Mr. J. G. Zuckertort struggling on at Posen, where the work was becoming more and more difficult every year, and this for many reasons. There was a marked increase of indifference and unbelief on the part of the Jews, who were influenced by the growing rationalism of the country generally. Their emancipation also loosened their religious ties and obligations. Then came the anti-Semitic agitation, which threatened to make all mission plans fruitless. "Pray, tell us what we have done to be so much hated?" asked some Jews of Zuckertort. It was difficult for the missionary to make way against the bitterness and exasperation thus engendered, and he felt the supreme need of three things, "true love for Israel, prayer for Israel and ourselves, and something of the patience of St. Paul." The anti-Semitic feeling extended also to converts, and even Christians declared energetically that the Jews ought to be restricted in their rights as citizens, and then converted by missionaries. Every one who knows not only the history of the Jews, but also the general history of other nations, will concede that such declarations do much harm. Persecution has always produced fanaticism, and kept back the Jews from the Gospel. "What was the use of preaching Christ;" asked the Jews, "when Christians do not act according to His doctrines, but sow the seed of hatred against us on every side?" Still, Zuckertort toiled on through good and evil report, making very extensive missionary journeys throughout the duchy; and eventually, after a long and faithful service of just fifty years, he retired in 1884, from active duty.

The Committee felt that, notwithstanding the almost insuperable difficulties of the work there, Posen, still the centre of a large though decreasing Jewish population, ought

not to be left without a missionary; so, in 1884, the Rev. J. Lotka was sent there, on his return from Persia. He began his task by visiting a large number of towns, mostly those where the Society's schools had formerly been established. In some of these places he had good opportunities for preaching the Gospel, but he was not enthusiastic over missionary prospects, and often encountered, like his predecessor, the baneful effects of anti-Semitism on missions in Prussia. He was more than once told by Jews that they could not bring themselves to believe that Christianity was the religion of love, as long as they saw men, who held high office in the Church, joining with other Christians in exciting the people against them. This also, to a great extent, stirred up the old hatred of the Jews against Christianity. Conversations, held in houses and places of business, were the chief means at Lotka's disposal. He was often kindly received, and during his few years' residence in Posen, baptized three Jews. His success in the towns of the duchy was more encouraging, and there he met with many opportunities of proclaiming the Gospel. He remained at Posen till the spring of 1890, when he was transferred to Alexandria. Since his departure other missions appear to have had more pressing claims than this once flourishing centre, established more than 70 years before, under the auspices of influential and hearty local friends.

In Austrian Poland Mr. N. Rappoport continued his work at Cracow until 1876. During the last two months of his residence he visited 243 Jewish families, and held conversations with hundreds of individuals. The mission school was much appreciated. In 1877 the Rev. G. H. Händler, who had been in charge of the mission since 1873, made an evangelistic tour in Hungary with the Rev. J. de le Roi, the Society's missionary at Breslau. They found the Jews more accessible than those of Galicia and Germany. Another journey into the same country of Hungary was undertaken in the following year by Händler, Lotka, and Hartmann. Händler was transferred to Leipzig in 1879, and Cracow was left unoccupied till 1888, when

Joseph Pick was placed in charge. He laboured there faithfully, but without much to encourage him, till his death in 1897.

With reference to the Society's work in the very large Jewish province of Galicia. The Rev. J. Lotka, as we saw in Chapter XXXVII., was sent to Lemberg in 1873, and had a small band of enquirers every year. One of these was baptized in 1875, a second in 1878, whilst others were received into the Church in other countries. Lotka was assisted, from 1876, by N. Herz, who succeeded to the charge of the station in 1881, when Lotka was called to Persia. In 1888 M. Rosenstrauch, who was born and educated as a Jew at Lemberg, took up the work, which he prosecuted with zeal and energy. He was assisted by a colporteur, and visited several towns in the course of the year, with a large aggregate Jewish population.

The Rev. A. I. Behrens followed the Rev. J. H. Brühl at Vienna in 1875. Like his predecessor, he had each year a small number of enquirers, some of whom were baptized. J. Bahri was the assistant missionary at this time. Behrens died in 1882, after thirty-nine years of faithful service, and was succeeded by the Rev. G. H. Händler, who, during his ten years' residence, baptized twenty-two converts; others, instructed by him, were baptized in the Reformed Church. Händler was helped for some years by A. Karol and a colporteur. He retired from this mission in 1891.

CHAPTER XLVII.

AMONGST THE SEPHARDIM OF SOUTHERN EUROPE.

Mrs. S. B. Burtchaell at Rome—Women's classes—Arias in North Italy—Venice occupied—Kleinhenn at Bucharest—Death of Mrs. Newman at Constantinople—Rev. J. B. Crichton-Ginsburg takes up the work—Mrs. Ginsburg's Home—Distribution of Scriptures by Mose Paulo.

THE influence which the Rev. S. B. Burtchaell obtained in Italy during his short stay of five years, described in Chapter XXXVII., made an opening for Mrs. Burtchaell, when she took up her late husband's work in 1879. She had the assistance of Mr. E. P. Arias, whose labours extended to Jews in all parts of the city.

Foremost amongst the classes started by Mrs. Burtchaell, and continued to the present day, must be mentioned the women's embroidery class, in which numbers of Jewesses received Christian instruction. This class was opened to meet one of the great difficulties of mission work in the old Ghetto, and, while giving Jewesses Christian instruction, it teaches them to help themselves by honest toil. The sale of work generally covers more than half the expenses. It is explained to the women who attend, that the main object is to teach those blessings which Christians most value themselves—pardon of sins, peace, strength and comfort in the Lord Jesus Christ. A flourishing night school, chiefly composed of the children of the women in the embroidery class, formed an important branch of the organization, and was conducted by Arias.

A medical mission, conducted by funds raised by Mrs. Burtchaell herself, has proved a great help to the work, and gained an entrance for the missionaries which no other means could effect. As many as seventy Jews and Jewesses have attended at one time; and to all of these Christianity has been openly preached.

Arias visited a large number of towns in North Italy every year. He met with much indifference and infidelity amongst the Jews, who were at no pains to conceal their anti-religious sentiments, and even owned them openly and cynically. It was a hard soil on which to cast the Gospel seed, but he met with some who, in an honest and good heart, were ready to receive his message.

Arias was stationed at Venice from 1880 to 1884. This beautiful city, "the Queen of the Adriatic," was colonized by Jews in the fourteenth century. In 1400 the Republic allowed a Jewish bank to be opened. After the expulsion of the Spanish and Portuguese Jews from Spain, in 1492, a considerable number settled at Venice, where a Ghetto was set apart for their confinement in 1512.* The number of Jews in Venice is about 2,000, most of whom are poor. The field was not very promising, the Jews being either intensely ignorant Talmudists, or utterly without any spiritual aspirations whatever, and sunk in absolute infidelity. Nevertheless, the faithful colporteur regularly visited the Ghetto, speaking of the Messiah and distributing his Christian books.

In Roumania, the Rev. F. G. Kleinhenn continued his faithful and steady labours at Bucharest till 1888. His success in the mission schools may be gauged by the fact that when he took charge of them in 1856 he found only 75 Jewish children; when he left there were 178. The number of converts increased during his ministry, and he was instrumental in baptizing about 80 Jews and Jewesses, out of a large number of enquirers who had received careful religious teaching at his hands. He was assisted at various times by the following missionaries—N. Nürnberg, A. E. Iliewitz, E. Flecker, J. Cohen, C. Palotta, J. Zabanski, M. Wolkenberg, A. C. Adler, A. Bernstein, E. H. Shepherd, E. Bassin, and H. Silberbusch; besides a large number of colporteurs and school-mistresses. When Mr.

* The "Ghetto" had its origin in Venice. The word is said to be derived from the Italian *geto* meaning *iron-foundry*. See Abrahams, *Jewish Life in the Middle Ages*, p. 62. Others, however, derive it from the Talmudic word "get."

Kleinhenn resigned in 1888, the Rev. J. Lotka was in charge of the mission for a short time, and was succeeded in 1889 by the Rev. John Mühlenbruch, whose work must be described in a subsequent chapter.

Mrs. Newman continued her loving ministrations at Constantinople till 1885, when she entered into rest. She was formerly a teacher in the Jewesses' Institution at Jerusalem, co-operating with its founder, Miss C. Cooper. Since her marriage in 1863 to the Rev. C. S. Newman, she had served the Society faithfully at Constantinople, first as the active and able helper of her husband, and then as his successor. Her Home for Jewesses was described in Chapter XXXVIII.

The mission was under the temporary care of the Rev. J. Segall in 1883-4, and that of the Rev. J. Mühlenbruch, in 1884-5. During the latter period there were three baptisms. It was then entrusted to the Rev. J. B. Crighton-Ginsburg, who arrived at Constantinople in May 1886. Those who knew the character of his work at Mogador can easily realize with what ardour and zeal both he and his accomplished and devoted wife threw themselves into the work in another part of the Jewish vineyard. A Saturday Hebrew and French service was commenced in the iron church at Haskeuy, and was well attended by Jews. A Spanish service was held in the same place by the mission-assistant, J. S. Querub, now of Jerusalem, on Sunday morning. Also, an English service was held every Sunday, at Ortakeuy, in the new residence of the Training Home. A dépôt was opened at Galata, the quarter of the German Jews, in addition to the existing shop in Stamboul. The Scriptures were circulated in large numbers. Crighton-Ginsburg was eminently successful in the way in which he dealt with enquirers, of whom he had a large number.

Mrs. Crighton-Ginsburg, who took over Mrs. Newman's Home in 1886, lavished her love and means upon it, and had the supreme satisfaction of knowing that she was indeed a "mother in Israel," and she has many daughters all over the world who "rise up and call her blessed."

We now close this chapter by noticing that the

dissemination of New Testaments and Christian literature amongst the Jews in Mohammedan countries is an absolutely essential feature of our missionary work. In Christian lands they are surrounded by Christian influences; they can purchase the written Word, as well as listen to the Word preached, whenever they desire to do so; but in Moslem lands the Word of Life must be taken to them. Consequently, in Turkey, as in Roumania, great attention has always been paid to colportage. For many years Mose Behar Paulo, a Spanish Jew, born at Constantinople and baptized at Smyrna, worked amongst the Jews, a number of whom had known him from childhood. He was a faithful servant of the Master, for over twenty years at Constantinople, and subsequently at Bucharest and Smyrna, where, to anticipate, he died in 1897, after nearly thirty-five years' labour amongst his Spanish speaking brethren.

CHAPTER XLVIII.

IN BIBLE LANDS.

Three Heads of Jerusalem Mission—Rev. A. H. Kelk and fellow-workers—Death of Bishop Gobat—Appointment of Dr. Barclay—A short Episcopate—Biography of Bishop Barclay—Interregnum—Bishop Blyth—Russian Refugees—Refugees' Aid Society—Artouf Settlement—Schools—Hospital—Dr. Wheeler succeeds Dr. Chaplin—Jaffa occupied—Mission re-established at Safed—Oczeret and Shadan—Astonishing progress—Medical Mission—Dr. Sahyun—Friedmann and Weinberg—First convert—Dr. Iliewitz in charge—Reichardt at Damascus—Succeeded by C. P. Sherman—His four years' work—Segall appointed—Bishop French's visit—Time of trouble—Eppstein at Smyrna—Dispensary opened—Assisted by H. L. Brühl—Eppstein leaves—Succeeded by Mühlenbruch—Two colporteurs in charge.

ON the resignation of the Rev. James Neil, the changes in the headship of the Jerusalem mission followed in rather rapid succession. First there was the Rev. O. F. Walton, who took charge in 1875; after him came the Rev. Somerset B. Burtchaell, whose brief ministry of six months was cut short by death. Then, in December 1878 the Rev. A. Hastings Kelk, vicar of St. Stephen's, Leeds, and formerly Theological Tutor of Malta Protestant College, entered upon his long connexion with the Society. At different times during the Period he had the help of the Revs. H. Friedländer, B. Z. Friedmann, A. L. Oczeret, J. E. Hanauer (at the House of Industry), J. Jamal, J. Segall and Mr. (now the Rev.) S. Schor, as assistant missionaries. Dr. Conrad Schick was general agent and custodian, and Miss L. J. Barlee and Miss Emily G. Birks were honorary workers in the mission. Miss Lindsay was superintendent of the workroom for Jewesses, and J. N. Coral filled the posts of superintendent of the Enquirers' Home and Spanish Scripture reader.

Bishop Gobat died on May 11th, 1879, in the 81st year of his age, and the 33rd of his episcopate. His long and eventful life was marked by uniform consistency of character,

singleness of eye, and devotedness of heart. He always took a special interest in the education of the young, and accomplished in this respect a great and abiding work. A man of wide sympathies and kindliness, he embraced in his benevolent and Christian operations all the various nationalities comprehended in his unique and interesting diocese. His annual letters from the Holy City were always looked for with interest, and read with the deepest attention. In the Bishop's last letter, which appeared in the *Jewish Intelligence* for January 1877, he stated that there were 33 Protestant schools in Judæa, Samaria, Galilee, and beyond Jordan, containing between 1,200 and 1,500 children of both sexes, all of whom were being thoroughly instructed in the Bible, so that he was warranted in expecting good fruits under the influence of Divine grace.

Shortly after the death of Bishop Gobat the vacant see was offered to Canon Tristram, who, in declining it, suggested the appointment of Dr. Barclay, Rector of Stapleford, Herts, who had been for many years a missionary of the Society. We have already narrated his work both at Constantinople and at Jerusalem. He had resigned in 1870, after thirteen years of faithful missionary service in the East. In 1866 he had received the degree of LL.D., *honoris causa*, from the University of Dublin, where he had been educated. It was recognized that, in the providence of God, he had been prepared by his connexion with mission work in the East to fill the important position of an English prelate in Jerusalem, and also that his knowledge of Hebrew and acquaintance with several modern languages would prove of great value in his work. He was the second missionary of the Society to attain the high dignity of Anglican Bishop in Jerusalem, and was consecrated in St. Paul's Cathedral on July 25th, when the sermon was preached by Dean Fremantle. Alas! Dr. Barclay's tenure of the bishopric was of very short duration, under two years, as he expired, after a brief illness, on October 22nd, 1881. He was a tall and powerful man, in the very prime of life, and it seemed as if a long Episcopate might be before him. God's ways are not as man's ways. His

untimely death cast a gloom over all English Missions in the East, where the presence of a missionary Bishop was urgent and necessary, and the duties of the office increasing every year. Mrs. Barclay followed her husband to the grave in four months' time. A *Biography of Bishop Barclay* was published anonymously in 1883. Had the writer confined himself to his subject, he might have enhanced the Bishop's reputation, which certainly suffered from his biographer's venomous and unfounded attacks upon those who had differed from the Bishop.

During the episcopal interregnum, Bishop Hannington, visiting Jerusalem in 1885, on his last journey to Africa, ordained Friedmann and Oczeret. The Bishopric remained vacant for six years, and after its reconstitution on a new basis, as already narrated in Chapter XLIII., Dr. George Francis Popham Blyth was appointed in 1887.

We alluded very briefly in the opening chapter of this Period to the stir created by Jewish refugees from Russia, who, in order to escape persecution emigrated in large numbers from that country to Palestine, bringing about a crisis in the work there during the years 1882-3. The Hebrew population of Jerusalem was largely increased, and opportunities, unprecedented in the history of the mission, presented themselves, taxing the resources and strength of the Society's agents to the utmost. The capacity of the various institutions was also greatly strained. As these Russian Jews were more liberal-minded than those at Jerusalem, they were ready to receive the message of the Gospel, and many became enquirers; others listened willingly, and the effect on numerous Jerusalem Jews was plainly visible. Many who were before afraid of seeking a missionary were now emboldened by numbers to come as enquirers or friends. The refugees, finding no employment from Jerusalem Jews, were driven to the missionaries for help. Many were the more ready to come because they were not bound by the Talmud, and so were less prejudiced against the Gospel. Work was begun for such, and a Jewish Refugees' Fund opened. The consequence was a large increase in the number of enquirers, as many as 100 being

often present at the daily services. Other instruction was also given to them, and from 400 to 500 were thus brought under the influence of Christianity. Inspector-General Ord-Mackenzie, a member of Committee, and the Rev. F. Smith, were commissioned to visit Jerusalem. They reported :

There certainly never was a time when so much real life was apparent in the mission, nor when so much sympathy and interest were felt for it by those outside our own agents. The services, meetings, and classes are attended by large numbers, and a spirit of anxious enquiry pervades on the part of the Jews to a remarkable extent. With this fact we are much struck.

Thirty-seven Russian refugees, representing over 200 souls, presented an address of thanks to the Commissioners for the benefits they had received. The Refugees' Fund, alluded to above, to which in a short time £3,193 was subscribed, met the immediate necessities of these poor exiles, until some arrangement could be made for their permanent maintenance.

This was soon effected by the Refugees' Aid Society, founded in 1883 to look after their temporal and spiritual interests. The idea was to acquire land on which to settle Russian Jewish exiles and so give them opportunities of earning their own livelihood upon their own ancestral land, in the hope that the kindness shewn to them might make them more accessible to Christian missionary influence. The estate of Artouf, 18 miles S.W. of Jerusalem, consisting of about 1,250 acres, was purchased for £1,800, and a number of families settled upon it. Various hindrances arose, especially the difficulty of obtaining leave to build adequate accommodation, and the number of those supported on the estate steadily diminished. The building difficulty was eventually overcome, and a block of eight houses erected. The Jerusalem-Jaffa Railway, passing through the estate, naturally much improved it and raised its value. The results of the undertaking were thus summed up in the Seventh Annual Report of the Refugees' Aid Society :

Apart from the large number of individual Jews who have been helped in time of very real distress, and the much smaller number who have been brought to a knowledge of the truth as it is in Jesus by the teaching of Christian missionaries whilst on the settlement, perhaps the most important effect has been the impetus

given to distinctly Jewish efforts towards the colonization of the Holy Land. When wealthy Jews saw the keen interest taken by Christians in the great inflow of Jewish immigrants, they were provoked to jealousy and emulation, and now, following Christian initiative, many Jewish colonies, backed by large Jewish capital, are steadily at work.

For some years the Jerusalem missionaries visited the colonists from time to time to impart Christian instruction to all willing to receive it. Mr. Kelk baptized six Jews from Artouf in December 1883, and a seventh in the following month. He reported that the missionary prospects of the colony were promising, seeing that others were asking for baptism; whilst Mr. Friedländer said the Gospel was preached in Artouf in a manner in which it could not be anywhere else in Palestine, and was really making its way. A mission school was opened in the colony.

The estate was eventually sold, in 1897, to an Austrian syndicate, and our Society received a sum of £1,750 generously handed over by the Refugees' Aid Society.

Turning to the work in the mission schools at Jerusalem. The Rev. W. Bailey resigned charge of the boys in 1875, having seen the number of boarders increase from twelve to fifty during his mastership. He was in 1876 succeeded by W. Else, who was followed by N. Coral, the son of J. N. Coral, in 1885. In 1888 G. Robinson Lees (now vicar of St. Andrew's, Lambeth), took charge of the school. Miss Adie remained head mistress of the girls' school till 1881, when she was succeeded by Miss C. J. Brooke, who was followed by Miss C. E. Fitzjohn in 1883.

To turn to the medical department. Dr. Chaplin resigned his position on January 1st, 1886, after twenty-five years' strenuous work in the hospital. He had endeared himself to all by his gentle and kind manner, and was called "the Angel." His memory is perpetuated in the name of one of the wards in the new hospital, and also in the hearts of numerous Jews who remember the skill as well as the kindness of heart of "the great English doctor," by which name he was known throughout Palestine. He was succeeded the same year by the present able and indefatigable head of the medical mission, Dr. P. C. d'Erf Wheeler. A detailed

description of his work must be left for future chapters in our two next Periods. Suffice it now to say that after three or four years' residence it became quite evident that the old rented hospital was no longer equal to the demands made upon it, for the number of both in-patients and out-patients nearly doubled, and larger accommodation was imperatively needed. Mr. A. Iliewitz was the assistant medical missionary during this Period.

Owing to the great influx of Jews into the Holy Land in 1882, it became necessary to establish continuous mission work at Jaffa. Accordingly, L. P. Weinberg, of Jerusalem, commenced his work there in April 1883, and at once found many opportunities of proclaiming the Gospel to Jews, in streets, shops, and elsewhere. The book depôt was re-opened in 1884, and proved of great utility. Weinberg not only came into contact with the resident and immigrant Jews, whom he met on board the steamers, but also regularly visited the Jewish colonies springing up in the neighbourhood. He commenced a night school, which was held four times a week, with a fair average attendance of Jewish youths, and held services in the mission house on Sunday. For some years the Society made a grant in aid to Miss Walker Arnott's school at Jaffa, for Jews, Mohammedans, and native Christians. In the boarding school, and also in the day school, there was a good proportion of Jewish children.

Mr. Kelk, visiting Safed in 1880, came to the conclusion, from unmistakable signs, that the time had come to occupy again this important Jewish centre. The missionary party on this occasion was received in an enthusiastic manner. "Our tents," he wrote, "were crowded the whole day on Saturday, not for the doctor only, but especially for books, and for opportunities of conversation.....Fanaticism has died away, and there is an earnest desire for education, and some movement toward enquiry into the truth of Christianity."

The Committee regarded this as a direct call from God to go forward. A mission house was already at Safed ;

should it not once again hold a resident missionary? So in November 1882, A. L. Oczeret was transferred from Paris to the Jerusalem mission, with a view to ultimately labouring in Galilee. The great stress of work, owing to the multitude of Russian refugees, detained him at Jerusalem longer than had been contemplated, but he settled at Safed in 1884. He seemed in every way fitted for the work. A convert of the Society at Jerusalem, a teacher in the House of Industry, trained in the London College, he had already been engaged in active work, both in Paris and Jerusalem. After six months' residence at Safed, he gave it as his opinion that the Committee had not been mistaken in thinking the time was ripe for re-opening the mission. If the old and much dreaded fanaticism had not died out, it was at least lying dormant. Access to seventeen Jewish families had been gained, and he had received visits from many and influential Jews. He had met with no abuse or insults in his work of forming and establishing friendly relations with Jews, visiting houses and shops, and trying everywhere to enlist attention to the Gospel. Occasionally he had as many as ten or fifteen listeners at a time, all evincing interest in the discussions. The Jews remembered with gratitude the medical aid rendered from Jerusalem, and, in order to increase the influence of the mission, N. Shadan, a native Syrian Christian, was appointed to the medical department. Under such encouraging signs and tokens was the mission re-established.

Safed had been thought a dangerous station for a missionary, and it was reckoned doubtful if one could ever reside in the place. When the Society's missionaries from Jerusalem used to visit the town, they never felt quite at ease in entering the place, and were always glad at quitting it after a few days' stay, doing whatever the Lord permitted them to do. Many an agent of the Society had to bear the brunt of an unruly and easily excitable mob. Some had very narrow escapes, others were roughly handled; and one old Jew at Safed used to boast of having on one occasion flung a stone at Bishop Barclay, then a missionary of the Society,

with such violence, as to make him stagger for a while and at last fall to the ground. But God graciously protected Oczeret and his family; for not only were they permitted to live unmolested, but were enabled to testify boldly of Christ. During 1885 Oczeret received 895 visits from Jews and Jewesses at his house; the circulation of Holy Scriptures and missionary publications was good; and sixteen enquirers were under Christian instruction.

The medical mission became a means of marvellous blessing, breaking down strongholds of superstition, ignorance and sin, and dispelling prejudice, with all its evil consequences. As many as 13,285 visits were made to the mission house in 1885 by Jews, Jewesses and their children seeking medical relief. On every "doctor's day," from 60 to 90 were present at the service held. In all 10,100 patients were treated. Their gratitude knew no bounds; one old man remarking: "God sent the missionary here, just as he once sent Joseph to Egypt to preserve life." Of course there was opposition, which is always the case where there is much success. A Hebrew newspaper lamented that "respectable men of the community walk with the missionary in the street, and visit him in his house, and we are told that his house is full of them from morning to night."

Shadan was called home at the close of the year, his place being supplied, on March 5th, 1886, by Dr. Sahyun. A few months only elapsed before the Society suffered a further great loss in the death, on July 31st, of Oczeret himself, after two short years of work at Safed. He had retired in the hope of regaining his health, and the Rev. Ben Zion Friedmann, a fellow-student, who had also been ordained with him, arrived at Safed on June 26th to take charge of the mission for a few weeks, during what was then hoped would be but a temporary absence on the part of Oczeret. Friedmann was not unknown in Safed, having lived there as a pious Jew, studying the law among the most devout Jews of the town. He now returned as a Christian missionary longing to see his old friends again, and to tell them about his Lord and Saviour. This desire was granted, and almost all his friends

came to see him. Some said, "We believe you must have found that Christians are right." Others asked him why he had forsaken their religion, to which he had been formerly deeply attached. But all were extremely kind, and evinced friendship and love. To one and all he said, "I have found the Messiah!"

After a few weeks' busy work, Friedmann returned to Jerusalem, and in August the mission was placed in the temporary charge of L. P. Weinberg from Jaffa. He was astonished at the opportunities afforded and said, "I never had such advantages before of preaching to such a number of Jews at once, who were willing hearers."

Friedmann, having been ordained priest in Jerusalem on Trinity Sunday 1887, took permanent charge of the mission at Safed, arriving there on August 10th. He was again heartily welcomed, and his advent evidently gave a stimulus to the work, for whereas he found about fifty Jews present at the service in the mission house on the 12th, and on the 17th, seventy, no less than one hundred and five Jews filled the place a fortnight later. He spoke most highly of the doctor's work, medical and missionary. A school was at once opened, and to the three girls of the first day were added twelve in a very short time, notwithstanding much opposition on the part of Jews. A "Queen's Jubilee" Fund was raised to establish schools for Jewish children in Galilee.

Of all Christian effort in Palestine, the training of the young must be regarded as the most encouraging, and the knowledge of this led the Committee to attach great importance to education. Whilst the Society possessed premises well-suited for a dispensary and a *depôt* for sale of the Holy Scriptures, adequate mission buildings, where school work could be effectively carried on, were now necessary.

A Jewish girl of 17 was baptized by Mr. Friedmann on the Feast of the Epiphany 1889. She had been trained in the Society's school at Jerusalem, and was afterward for some time at Artouf. As usual, she did not emerge from the darkness of Judaism into the light of the Gospel without experiencing much persecution, but her trials only brought her nearer

to her Saviour. She was the first Jewish convert baptized in Safed, it may be, since Apostolic times. Subsequently, on Sunday, May 26th, of the same year, she was confirmed by the Bishop.

In consequence of new rules issued by the Turkish Government respecting medical practitioners within the Ottoman Empire, Dr. Sahyun, to the regret of all, had to retire from the mission in 1889. It was a year of much sickness in Safed, and his services had necessarily been in great requisition. He was succeeded in 1890 by Dr. A. Iliewitz, of Jerusalem, who, notwithstanding his advanced age, cheerfully carried on the medical work for three years, taking charge of the station during Friedmann's absence in England in 1891.

The Rev. H. C. Reichardt took charge of the Damascus mission in 1875. The lamentable outbreak of cholera soon after his arrival caused nearly all the Jews to leave the city for the Lebanon and Anti-Lebanon. About 10,000 people died in Damascus alone of the pestilence. This visitation necessarily impeded missionary work. Reichardt found many secret believers there. He was welcomed by Jews, both in Damascus itself and in the other places which he visited. Yet with all these facilities for work, Christianity did not seem to make much real progress. Not only did those who believed lack the courage to confess Christ, but the community as a whole were indifferent and worldly. Reichardt resigned charge of the mission in 1881.

A fresh impetus was given to the work by the appointment of the Rev. C. P. Sherman in 1882. He at once introduced regular meetings for Jews on Saturday mornings, soon after the Jewish morning prayers, endeavouring in these meetings not only to bring the Messianic prophecies before them as proofs of the claims of our Lord, but to appeal to their consciousness of sin. Sherman quickly obtained an entrance into sixty Jewish houses, most of them inhabited by Jews of the better class. The *dépôt* gave opportunities for preaching and conversations. The Gospel was proclaimed to large numbers of Jews; their purchases of the Holy Scriptures were very encouraging,

and their readiness to receive also the Society's missionary publications gave him much hope for the future. The school was better filled than at any previous time, with an average attendance of 30 scholars, of whom about 24 were Jewish, who were on the whole attentive to the Christian instruction given. The New Testament was the main feature in this, and though at first the children did not care to read it, they soon became acquainted with Gospel narratives and events. Bishop Hannington, who visited Damascus in 1884, wrote: "I inspected your school-house at Damascus, and heard the report of your excellent agent, the Rev. C. P. Sherman, and was very pleased with what I saw." The Bishop confirmed a Hebrew Christian during his visit.

Like his predecessors, Sherman found the houses of both poor and rich Jews everywhere open to him, and week by week he made more Jewish acquaintances, and added families to his visiting list. But he soon saw that visiting in a friendly way was one thing, proclaiming the Gospel another. Many a time he found it impossible to introduce the subject of religion, although on other occasions he was listened to attentively when he spoke of Christianity. The need for education was receiving much attention at that time, and the Jews of Paris and London established schools for their co-religionists in Damascus. Efforts were made to keep the children from the mission school, but without success. The book dépôt had many regular and attentive visitors of the better class of Jews, and Sherman had reason to hope that several were stirred inwardly, though lacking the courage to confess their convictions openly. The English service for the small British community in Damascus was taken by him as missionary of the Society. The little church was well filled, many English-speaking natives attending. Hebrew Christians formed about one-fourth of the communicants. The British Syrian School in this city had many Jewish girls amongst its scholars, and at that time received a grant in aid from the Society.

Owing to severe family affliction, Sherman left Damascus for England on March 31st, 1886. He looked back on his work

with much thankfulness and hope, feeling sure that the efforts of past years would in God's own time shew results, and that Syria, desolate both spiritually and materially, would blossom and bring forth fruit, and that its Jews would be amongst the first to follow the light of the Lord.

After Sherman's departure, the work in the mission school and book depôt was conducted by Nachmann. In the spring of 1886 the Rev. A. H. Kelk and Dr. Wheeler, of Jerusalem, made a visit to Damascus. They found everything in fair working order, and all apparently going on as well as could be expected with the small staff employed. There were 53 boys then in the school. They read only moderately well in English, much better in French ; the Arabic reading was also fairly good. The Hebrew reading was done in the sing-song peculiar to Damascus, which the master said they were obliged to allow. The boys repeated the Lord's prayer in Arabic and Hebrew. Kelk's report of the place as a field for work was encouraging :

The Jews are almost entirely engaged in business, and though they are decidedly opposed to Christianity, there does not seem to be the same amount of bigotry amongst them as is to be found in other places where there is less business. There is no reason why it should not be a most fruitful field.

The Rev. Joseph Segall, a convert of the Society, trained in the College, who had served as an assistant missionary at Constantinople, Birmingham, and Jerusalem, was appointed to the Damascus station in 1888, arriving there on October 3rd. Both he and Mrs. Segall set to work with a will. He found that the number in the schools fluctuated from 20 to 40 ; and that much was to be desired in the way of cleanliness and punctual attendance. A Sunday school was at once started, which the majority of day-scholars attended ; likewise a night school and a mothers' meeting ; and every effort was made to grapple with the needs. Segall received great encouragement from the visit of Bishop French in the spring of 1889, and thus gratefully recorded his appreciation of his presence :

If the missionary abroad has greater privileges than his Christian brethren at home, by following in the footsteps of the Apostles, and making known the riches of Christ in foreign lands, he also is beset by many dangers of which those

working in our own country know very little. The evil influences that daily surround him, and, above all, the lack of Christian fellowship and communion, are apt to make him stagnant in spiritual matters. The visit of a true servant of God is, therefore, a thing not to be easily forgotten. Bishop French, with his piety, learning, and great experience in the mission field, has been a great help and stimulus to our work. He most kindly preached on Septuagesima Sunday, taking for his text, Eph. iv. 24: "Put on the new man, which after God is created in righteousness and true holiness." At the Holy Communion, eleven communicants were present. The following day, the Bishop kindly came to address the Jewesses at my wife's mothers' meeting. He read Psalm xvi., and spoke of the necessity of a dying and risen Messiah. The women listened attentively, and some seemed to be impressed, the more so that his knowledge of Arabic enabled him to speak to them in their own language. The Bishop also examined our school children in Hebrew, and was very much pleased with their knowledge of the sacred tongue.

Segall was much encouraged by the aspect of missionary affairs at the close of the first year in his new sphere of labour. Many Jewish doors had been opened to his visits, although he found the Jews, as far as personal individual dealing with them was concerned, exclusive, reserved and suspicious, from the fact of their being surrounded and oppressed by a fanatical population. The demand for Holy Scriptures was large. The number of scholars in the day school was increasing, and the attendance becoming more regular. The Sunday school was successful beyond all expectation. At the night school more than sixty names were on the books, and the attendance regular until the summer; at the mothers' meeting from twenty to twenty-five Jewesses were usually present. A service was held regularly on Sundays by Segall, in St. Paul's Church. The next year (1890), was one of much anxiety and misfortune, and the work suffered considerably. Opposition and persecution on the part of Jews, illness, alarm of cholera and death, followed each other in quick succession. The year had, indeed, opened auspiciously with a large gathering of about 80 Jews on the occasion of a treat for the school-children, and a successful soirée in connexion with the night school. Then Jewish indifference suddenly changed to fanaticism and activity. The young men were enticed from the night school, the women were forbidden to go near the mission premises, and some parents were prevailed upon to withdraw their children from the

day school. The next blow came from another quarter, being a "blood accusation" against the Jews, who were charged with killing a Christian lad during the Passover. The utmost alarm and excitement prevailed, stringent measures alone preventing an outbreak. The discovery, eight days after, of the body of the missing boy, did not dispel the mystery of his disappearance and death. The strained feelings between the Oriental Christians and the Jews, for a long time rendered systematic work impossible. The school had to be temporarily closed for want of scholars, but by the end of the year twenty-four had returned. These troubles, however, gave the missionary and his fellow-workers opportunities of shewing the Jews Christian sympathy, and urging them to study the Holy Scriptures, and more especially the New Testament, where they would find that Christianity in its pure form was a religion of love. The Gospel message was thus brought home to many hearts softened by sorrow and adversity.

We left the Rev. J. M. Eppstein hard at work at Smyrna at the close of our last Period. Shortly afterward he opened a dispensary, which was a means of benefiting hundreds of the afflicted in Israel, and of attracting many to the mission, and so bringing them within the sound of the Gospel. In 1879 Eppstein, when in England, related some of his missionary experiences in Exeter Hall.

I stand alone in Smyrna. I am the missionary, the doctor, the apothecary ; I am the pastor, the Scripture reader, the colporteur ; but I cannot remain all alone. I have been standing alone for twelve years. We have a large population in Smyrna. But that is not all. We have a large surrounding country, and I should like to take missionary journeys ; but if I were to take them, I should have to leave my work at Smyrna, and therefore I stick to my post. What is to be done ?

In answer to this forcible appeal, Henry L. Brühl, late student in the Society's College, and son of the Rev. J. H. Brühl, was sent out, and arrived at Smyrna on January 30th, 1880. Later on in the year, referring to the attendance at chapel, Eppstein wrote :

One Saturday I had two relays of Jews, five and seven, at my house, more than 60 at the "Rest," and above 40 at the mission house, which would give us the number of at least 112. Last Saturday we saw some 24 Jews at the "Rest ;"

several individuals called at my house ; and about 80 were present at the afternoon service and at the discussions. There really appears to be a hungering after the Word of God, and a longing after something better, more substantial and satisfying than what Rabbinism can give.

Several enquirers were receiving instruction, one of whom was baptized. On July 18th, 1882, a great part of the Jewish quarter was destroyed by fire, which calamity was followed by outbreaks of small-pox and diphtheria. Still, the year was one of much activity. Two of Eppstein's enquirers were baptized in the Church of St. Mary Magdalene, Bournabat. Shortly before he left Smyrna, after eighteen years of devoted work, Eppstein wrote :

This year (1885) has been pre-eminently favourable for visiting Jews at their houses and places of business ; I have never had so many opportunities, or been able so freely to speak of Christ.

J. Mühlenbruch, late missionary at Hamburg and Constantinople, and a former student in the Society's College, was appointed to succeed Eppstein, whose eldest daughter he had married. He arrived at Smyrna on June 4th, 1886. On Trinity Sunday 1887 he was ordained deacon in Christ Church, Jerusalem, by Bishop Hannington ; and on Trinity Sunday 1889 he was admitted to priest's orders by Bishop Blyth.

In 1889 Mühlenbruch was transferred to Bucharest, although he continued to superintend the work at Smyrna, which was faithfully carried on by two colporteurs, Paulo and Sourejeon. The elder of the two, Mose Paulo, was an old servant of the Society, and for twenty-five years tried to persuade his Spanish brethren of the truth of the Gospel. He had been well trained at Constantinople, under the direction of the Rev. C. S. Newman. Paulo was an able speaker, and carried on the Saturday and Sunday services at Smyrna.

CHAPTER XLIX.

AN AWAKENING IN PERSIA.

"After many days"—Many believers—Touching appeal—Dr. Bruce's report—J. Lotka sent to Hamadan—History of the movement—Services commenced—More traces of former work—Baptisms—Conference in London—Lotka's missionary journey—Sunshine at Hamadan—H. L. Brühl sent out—Gathering clouds—Second missionary journey—Preaching in the synagogue—"Blessed days at Kashan"—At Yezd, Kirman, and Shiraz—Return to Hamadan and London—A retrospect—Vacancy—M. Norollah appointed—Arrival at Tehran—Baptism of his brother—Visit to Hamadan—Settled at Isfahan—Persecution of Jews—Steady and telling work.

WE have already seen that, in the fifties, Hamadan, the ancient Ecbatana of Cyrus, was visited by the Society's missionaries, Stern, Brühl, and Eppstein. Although they did not remain long in the country, the silent messengers which they left behind them were gradually doing their work, and our gracious God, in due time, gave the answer to faith and prayer. Through reading for themselves the glad tidings of salvation, forty Jews and fifteen Jewesses professed themselves Christians, some receiving baptism at the hands of the American missionaries at Hamadan. In addition to these fifty-five, there were several secret believers. They sent the following touching appeal to the Committee in London in November 1880:

Your humble servants have been for a long time searching the holy books of the Old and New Testaments, to discover the truth in Jesus Christ, and have earnestly prayed the Lord and His Jesus to reveal to us this mystery. By the grace of God and His Messiah we attained to such a conviction of the truth that none of the learned men of the Jews can answer us; and this we have got through the mercy of God alone, and not, as you have been misinformed, by any human agency. And by the grace of the Lord Jesus Christ, within the last six months, we have drawn forty of our brethren unto the true faith. The unbelieving Jews have done all in their power to take away our lives and property. Several times they laid false accusations against us before the Shah, but without any result, as far as we know. A few days ago, they beat one of our number, and laid a complaint against us before the Governor of Hamadan, who imprisoned us for seven hours, and bound us not to enter their synagogue.

Our request to the Society is, that they may give us such assistance, as may enable us to live unmolested among our own people, and to draw them to Jesus Christ. If the Jews of Hamadan become Christians, there is great hope that the Jews in Persia will follow their example.

Alas! the Society through lack of funds, though the appeal was published, found it impossible at once to respond to this earnest entreaty. Dr. Bruce, one of the C. M. S. missionaries in Persia, in forwarding the above, sent the following interesting particulars:

In the year 1875, Hezekiel (Hezekiel) Hyim, a son of one of the richest and most influential Jews here, was led by the Word of God alone to the conclusion that the Messiah should have come, and been put to death while the second Temple was still standing. He soon found a brother in the faith in the Cohen, or descendant of Aaron, Dr. Aga Jan. Hyim is a young man of remarkable ability, deeply read in the Hebrew Scriptures, the Gemara, the Targum, &c., and a good Persian scholar. The two friends immediately got a New Testament, and became firm believers in Jesus of Nazareth. They openly confessed their faith, and reasoned in the synagogues and from house to house, from the Old Testament, that Jesus is the Christ. In the same quarter resides an old chief of the Jews, Dr. Eliyahu (Elijah), two of whose sons are also doctors of great repute among the Mohammedans. Though the eldest of his four sons was for some time a bitter enemy of the brethren, yet before long Dr. Eliyahu (Elijah), Dr. Moosa (Moses), and Dr. Rahamim (and now the two other sons also) were convinced by the arguments of Hyim. A shopkeeper named Reuben, and Solomon, Hyim's younger brother, also joined them. Hyim's father, who is a wealthy and bigoted Jew, offered him a present, which to a native of Persia is equal to £100, if he would keep his new faith secret, at the same time threatening to disinherit him if he continued to preach and speak of Jesus. He firmly declined the offer, and he and his brother Solomon were disinherited.

For some time the Jews listened attentively to the arguments of Hyim and his friends, but after a little while the Mollah issued a proclamation that anyone who associated or conversed with them should be put out of the synagogue. The rank of Drs. Eliyahu and Aga Jan's families, who, with Hyim's father, are three heads of the Jews, did not save them from persecution. It would be impossible for me to relate here one-tenth of what they suffered. Dr. Rahamim was once beaten so severely in the street that his arm and ribs were broken, and his gold watch taken from him and never recovered. In October 1878 the Rev. J. Bassett, American missionary, spent a week in Hamadan, and baptized Hyim and Drs. Rahamim and Moosa. Dr. Aga Jan was absent at the time, and was baptized a week later. . . . In 1878, Vair, a poor neighbour of Dr. Aga Jan, who also used to treat him with abuse, was overcome by the doctor's mildness and kindness, and became one of the most earnest believers in Jesus. The Jews caught him in the synagogue, and told him to abuse Jesus: and on his refusing beat him severely, and turned him out. . . They took him again to the Governor, who without asking a question ordered him to be bastinadoed 'till his foot dropped off.' Fortunately, the chief executioner was a friend of the

Christians. After being beaten, he was imprisoned for two days and fined. When they were going to beat him he said, 'If you think to make me deny Jesus by beating me you are mistaken, for if you cut off my head I will confess Him with my last breath.' . . . *

These appeals to the Committee were irresistible. After many anxious meetings, and much prayer for Divine guidance, they despatched a tried and valued missionary of the Society to visit these persecuted converts. The Rev. Jacob Lotka left London on July 25th, 1881, *en route* for Persia. He fully recognized God's call to the work, and, leaving his wife and six children in Europe, went forth to spend from two to three years in missionary labour amongst his Hebrew brethren. A special appeal was issued to the friends of Israel to follow him with their prayers and sympathy, and to help in such a manifest leading of God. Mr. Lotka arrived at Hamadan on October 25th. After full enquiry he reported that the happy issue of this singular movement was, under God, chiefly due to the work of Stern, Brühl and Eppstein. Here are the facts as related to him by the leader of the brethren, Hezekiel Hyim, which prove to demonstration that the labours in the Lord of the Society's missionaries were not in vain, though the precious seed of the Gospel they sowed in faith did not spring up till after many years :

Some six years ago, a party of influential Jews and Moslems used to gather at Hezekiel Hyim's house, for the purpose of discussing divers topics of learning. They soon touched on religion, and the Moslems referred to the degraded condition of the Jews and to their own superiority in proof that their own religion must be superior to that of the Jews. This they argued from the righteousness of God. Hezekiel Hyim was struck by this argument ; but then, the thought occurred to him, Christianity must by the same reasoning be much superior to Mohammedanism, inasmuch as Christian nations are much superior to Mohammedan nations. In this perplexity of mind, he betook himself to the reading of the Bible and many of our publications in order to find out the truth, and by the grace of God he did find it, even in Him who says of Himself, 'I am the way, the truth, and the life.' He was deeply convinced that Jesus was the true Messiah, in whom alone he could find salvation for his soul, and openly confessed his faith to his unbelieving brethren, who reviled him. Yet some of them could not withstand the strivings of the Holy Spirit, and were, by the steadfastness and arguments of Hyim, led to become his brethren in the faith

* *Persian Jews suffering for Christ. (Special Appeal, 1881.)*

and suffering. But where did Hezekiel Hyim get his Bible and tracts from? He had heard that, years ago, some Christian missionaries had visited this place, and that they had then much intercourse with a certain Chacham Eliyahu, with whom they left some books. Out of this Chacham's library Hezekiel Hyim obtained the following books, which led to his own and many others' conversion: Bible, 1843; "Old Paths," 1852; Dr. Biesenthal's Commentary on the Epistle to the Romans, 1853; Dr. McCaul's tract on Isaiah liii., 1851; "Proofs that the Messiah the Son of David is also the Son of God," 1858; "History of Abraham," 1851; "Personality of the Holy Spirit," without title-page, but easily recognised as an old edition which has gone through many hands. All these books are in the Hebrew language, and are our own editions, and are still in the possession of Hezekiel Hyim. Hyim told me also that there must be more of our publications in Chacham Eliyahu's library, and in the hands of other Jews. I have yet to add, that that Chacham Eliyahu, out of whose library Hezekiel Hyim got the above-named books, is not the one mentioned in Mr. Bruce's letter. The latter is alive, and a steadfast believer in Christ; but the former died some ten or twelve years ago. To all appearance, he is the one of whom Dr. Stern spoke to me in London.*

Lotka soon got to work. Four Jews, who professed to be convinced of the truth of Christianity, called on him regularly every Saturday and Sunday, and he held meetings for them. He also began a service in the Jewish quarter, in the house of the son of Hakim Aga Jan. On the first occasion twelve Jews were present, all of whom listened with the closest attention to his arguments from the Old Testament in proof that the Lord Jesus is the true Messiah. Afterward there was a discussion, which was carried on in the Hebrew tongue. Lotka found more traces of the former work of our missionaries:

Since my last letter I have inspected the library of Chacham Eliyahu, and found there one Hebrew Liturgy, one Chaldee New Testament in Hebrew characters, and one Persian New Testament. The first book was printed in 1836; from the two last the title-page was torn off, but they bear evidence that they are old editions, and have been much used. Dr. Aga Jan died about a year ago, and Dr. Rahamim is now the man to whom the proselytes look up as to their leader. He was not in Tehran when I arrived here, but called on me soon after his return. He said they were very glad our Society had responded at last to their appeal. He also said that he would see that I got a good assistant from among the proselytes, and that in time all will surely gather around me. Dr. Rahamim is much respected, and has some influence with the Governor.†

Lotka shortly afterward reported that several of the converts and earnest enquirers had gathered at his

* *Jewish Intelligence*, 1882, p. 18.

† *Id.* p. 41.

house to witness the baptism of three Jews. Of these he said :

Two of them had received the baptism of fire before my arrival, and I have reason to hope that all the three will prove faithful soldiers under the banner of Christ. Although two of them have already families of their own, they are not altogether independent of their parents, it being the custom of the country that the children remain with their parents as long as the latter are alive ; but they are determined, if needs be, to suffer for Christ's sake.*

On March 23rd, 1882, a conference was held in the Society's House between the Secretaries of the Society and the Revs. Dr. Bruce, Dr. Stern, and J. H. Brühl. Lotka's recent letters from Hamadan were read. It was agreed that this wonderful spirit of enquiry amongst the Jews ought to be followed up, and that Hamadan was the right centre for the mission. From there, journeys might conveniently be made to other places, native Christians being employed in this work. Stern alluded to the peculiar difficulties which beset a Jew in confessing the Lord Jesus Christ in Persia, and said that for this reason the recent movement was simply marvellous. Many other practical suggestions were made.

In the spring of 1882 Lotka visited Kermanshah, Nihavend, Burujird and Dauletabad. In each place, and also in villages on his way, he preached the Gospel to individuals, and to the community collectively in their synagogues on the Sabbath. Lotka stated that he felt it a privilege thus to be permitted to follow in the footsteps of the Apostles, and early evangelists, reasoning with the Jews out of their own Scriptures. It was a solemn sight, to behold a synagogue crowded with the whole Jewish population, men, women and children, all giving the closest attention to the Gospel of a crucified and risen Saviour. These sermons led to many Jews calling on Lotka for further information. This was especially the case in Nihavend, where, during his stay, he was busily engaged from early morning till late at night expounding the Scriptures. At Kermanshah he met a few Jews pretty well acquainted with the New Testament, who privately avowed their belief in Jesus as the Messiah. These Israelites had obtained their knowledge from books given them by our missionaries

* *Jewish Intelligence*, 1882, p. 90.

some fourteen years before. The oldest of them had still in his possession a copy of our Society's first edition of the New Testament, which he kept as a precious treasure. He said that he had distributed amongst his friends the tracts he had received at the same time, after having read them himself, but with the New Testament he would never part.

For a time all seemed bright and hopeful at Hamadan. The infant Hebrew Christian Church was flourishing, and the work growing. God had graciously overruled all difficulties to the furtherance and spread of His kingdom. Encouraged by the success granted to the labours of Lotka, the Committee sent out an additional missionary. The Rev. L. H. Brühl, who was formerly at Smyrna, after his admission to full orders in the Church, set out for Persia, and reached Hamadan on July 20th 1883. Lotka could write thus cheerfully on June 1st :

In spite of many obstacles, the work of the Lord has not stood still : nor has the spirit of enquiry among the Hamadan Jews been quenched. There having been, thank God, no persecution during the last few months, the Jews seemed to recover from the shock, and, though slowly, began to come out. I felt grateful on last Saturday and Sunday to be able to preach the Word to a larger number of Israelites than I have seen at the services for the last few months.

The sunshine was not to last much longer. Even then the clouds were gathering below the horizon, and very shortly after they appeared in sight. One brief week elapsed, and on June 8th Lotka had to send the sad message home that on the previous Sunday a convert had been arrested just as he left church, and threatened to have his ears cut off for no other reason than the 'crime' of attending Christian worship. He was kept in prison and in chains till Monday, when he was released on payment of a fine of £10, and a promise that he would not associate with Christians. Moreover, the Society's mission assistant, and the depôt keeper, were likewise fined for attending the services held by Lotka. This was a severe blow to the mission, and also to the converts and enquirers, as they were now hindered and prohibited from having intercourse with him.

Lotka's first duty while alone was to remain at Hamadan, and to support by his presence and counsel the suffering converts, but the arrival of Brühl set him free to extend the sphere of his

labours. So, on August 20th, we find him setting out on a long missionary journey. Having first stayed at Sultanabad he proceeded to Kumain, where a hakim (physician) told him he remembered the visits of the Society's missionaries to that town when he was a boy ; that his father had much intercourse with them, and had received a New Testament and some other publications of the Society, which were much read, but afterward lost during the famine. Lotka next went to Gulpaigan, where he addressed the Jews in the synagogue on their Sabbath, and on Sunday the rabbi and chief men of the congregation called on him and remained for over two hours listening attentively to the Gospel message, and accepted thankfully a New Testament and some religious books. Other Jews followed the example of the rabbi, and for the next two days Lotka had the pleasure of receiving many, preaching the Gospel, and disseminating the Holy Scriptures and tracts amongst them. One told him, in a private conversation, that he and seven of his friends had been reading the New Testament for some time ; that they were convinced of the truth of Christianity, and wished to profess it publicly, but were afraid of persecution. At Khonsar, also, Lotka had conversations with the chief Jews of the place. The work at Kashan amongst the 200 Jewish families was of so striking a character that we must give Lotka's own words :

I had scarcely entered the caravanserai when the Jews began to call on me, and they continued to do so all the time I was in their town. All the Rabbis, old and young men, women, and even children called, and oh ! what blessed days I spent at Kashan ! I was permitted to give God's written Word and to speak of the Incarnate Word to crowds of Jews, who listened most eagerly. There was only one who raised objections ; all the others seemed to have come with the sole intention of hearing the Gospel, and many even openly confessed Christ to be the true Messiah. An old, venerable, and learned Israelite sent word that he wished very much to see me, but being too weak to go out, he would beg me to call on him. On arriving I was received most kindly, and was soon surrounded by some fifty Israelites, who listened with riveted attention to the good news of Christ's coming to save sinners. There was not one among the audience who contradicted, but many voices were heard acknowledging Christ as the true Messiah. But what cheered me greatly was the story my host told of a visit he received from our missionaries some thirty years ago. He is a very old man, probably ninety, and apologized for being unable to rise from his seat when I entered, in conformity with the custom of his country. His mind was clear, and he spoke with a

vigorous voice. With him I saw a Hebrew New Testament of our very earliest editions, which he obtained from our missionaries many years ago, and which he kept as a precious treasure, and had evidently read diligently. I could only account for the readiness of the Kashan Jews to listen from the intercourse they had with my brother-missionaries long since, and the quiet working of the heaven left amongst them. Could we establish a mission in Kashan, and could we but to some extent protect these Jews from persecution, I believe many would be glad to be initiated into the Church and receive baptism.*

Leaving Isfahan, whither he had gone from Kashan, on October 2nd, 1883, Lotka reached Yezd in eight days. There his intercourse amongst the 400 Jewish families then residing in the town surpassed all former experience. Not only was he able to preach to the rabbis and other Jews, but the chief rabbi himself translated the discourse, which Lotka delivered in Hebrew and Persian, into the Jewish jargon. Of this man Lotka said :

I may truly say that he is not far from the kingdom of God. He seemed really glad to converse with me on the mystery of Christ, and anxious to convey my thoughts to any member of his community. It was he who told me that he had held intercourse with our missionaries many years ago and that a copy of the *Old Paths* he then received from them was still in his possession. He thankfully accepted a New Testament and several tracts, and admonished his people to read carefully the books I offered them.†

At Kirman the Jews were glad to hear the Word of God, and those who could read thankfully accepted the New Testament:

The rabbi had been prepared for my arrival by his brother, the chief rabbi of Yezd. He sat with me for hours, listening to the Gospel, humble as a child. He said that he would feel most happy if he could always be with me, and publicly share the benefits of my faith. I asked him to turn his eyes from man to God, and to pray for a gracious guidance of the Holy Spirit to lead him into the way of all truth. He begged for several copies of the New Testament for members of his flock, with whom he said he would like to read it, and for Psalters for the children, a request which I readily granted.‡

Passing through several towns and villages, Lotka reached Shiraz, the capital of Fars, after eighteen days' travelling. There the chief rabbi actually helped him to distribute his New Testaments and tracts. Bushire was reached on December 1st, and Lotka preached in the synagogue of the Jews. He arrived at Bagdad next, on December 17th, thus completing a journey which had lasted four months, during

* *Jewish Intelligence*, 1883, p. 300.

† *Ibid.* 1884, p. 33.

‡ *Ibid.* p. 34.

which he had distributed 500 New Testaments, and 1,500 books and tracts. There he met with a convert, who told him that the reading of the *Old Paths* and some other of our publications had been the means of convincing him of the truth. He was baptized some ten years before by a Syrian priest, and was a communicant in connexion with the Church Missionary Society. Lotka also came across a convert who had been baptized by the Society's missionaries there.

Lotka, having fulfilled his mission in Persia, arrived in London on April 29th, 1884. At the Annual Meeting he gave an interesting account of his wonderful experiences narrated above. He had paid a visit to Hamadan before leaving for home, and there he found that, owing to persecution, the converts were scattered. How to protect these poor Christian Jews was an anxious question. To sum up Lotka's work. Soon after his arrival in Hamadan he had the privilege of seeing a little band of some twenty-five converts and enquirers gather around him, to whom he could preach the Gospel regularly every Saturday and Sunday in his own hired house. During the week he brought the consolation of the Gospel into their several dwellings, and was received as if he were a messenger sent from God, and listened to by men who seemed literally to hunger and thirst after righteousness, longing to be incorporated into the Church by baptism. Six of these sons of Abraham were baptized by him, and there were some who did not cease to call on him, even after heavy persecutions had broken out against them. At length they were strictly forbidden to do so, and threatened with the most barbarous punishment if they continued to hold intercourse with Christians. When all his efforts to protect these poor converts through the English Embassy had failed, Lotka could not take it upon himself to expose them to such great danger, and felt compelled to give up the services. Yet even after that, some would come by night, and others would meet him in secluded corners outside the town, where they hoped to escape the eyes of their oppressors, that they might be comforted through the word of truth. This sad condition continued till he left for the above mentioned long mission-

ary tour, and was not ameliorated when he visited Hamadan shortly before his return to Europe. Notwithstanding all this, Lotka was convinced that Persia afforded a very hopeful field of labour for missionary effort amongst its Jewish inhabitants. He declared he had never met with Jews so willing to hear, and also to receive the Gospel, as those in Persia.

H. L. Brühl returned to England in the same year, and for a time all efforts to establish a permanent mission in Persia failed. Difficulties were numerous; fresh persecution against the converts checked, but did not discourage, the attempt; and a suitable man, possessing all the peculiar qualifications, was not to be found at once, although the Committee were able to announce that a Persian Hebrew convert, who had been receiving missionary training, would soon be ready to return to Persia. And so it came to pass that Mirza Norollah, a native Jew of Tehran (whose father was a physician to the Shah), converted to the faith of Christ, baptized and trained in the Society's College, was sent out to take charge of the mission in 1888. He arrived at Tehran on December 4th, and was well received by his friends and relatives. Many came to him to hear an account of his journeys and experiences. On the first Saturday after his arrival he went to his father's synagogue, which all his relatives attended. The portion of Scripture for that day was taken from Ezekiel xxxvii. After it had been read, he asked to be allowed to talk to the people about it, and, permission being granted, he read the passage again in Hebrew and in Persian, and then proclaimed to them the crucified Jesus as their Messiah and Redeemer. Other opportunities soon presented themselves. He was permitted to speak in the chapel of the American mission, and to Jews who went to him at his own lodging he expounded the doctrine of the Cross. A most encouraging and gratifying result of these his earliest labours was the baptism of his eldest brother, which took place in the American chapel, on Sunday, January 20th, 1889. Norollah soon opened a book depôt, held weekly classes, meetings and services, at his lodging, visited the Jews, and preached in different synagogues.

Norollah left Tehran for Hamadan on May 15th, 1899,

arriving there on the 23rd. He was much encouraged with the results of the work done by former missionaries, whose absence was felt very much by the Jewish community of Hamadan. On his arrival he was surrounded by converts and the enquirers, thirsting for the truth, and wanting encouragement and advice. Norollah visited all the converts in their own houses, and the chief rabbi permitted him to preach in the synagogue on the Sabbath day. He delivered two sermons to Jews in the American mission school, in the Jewish quarter. He saw Scriptures and tracts in the houses of many Jews and converts. They looked worn out, as if they had been very much used. Norollah stayed at Hamadan until June 10th, and then departed for Isfahan, which had been named as the headquarters of the Persia mission. The Jews were then suffering much persecution, and labouring under vexatious restrictions lately imposed by Mohammedans. All this naturally hindered the work, but Dr. Bruce bore testimony to the usefulness of Norollah at such a crisis :

During the persecutions of both Jews and Babis he acted in the noblest way. During that of the latter, during my absence, he took twenty-five Babis into his house, and kept them for days. This was a most brave act, as it really endangered his own life, especially as he is a Persian subject. He has had his reward. I baptized a Jew, the fruits of his labours, just before starting from Bagdad, and Mr. Carless baptized another adult Jew, and the child of the former, during my absence, and both of these show much earnestness in trying to bring others to a saving knowledge of the true Messiah.

Norollah soon found that Jewish prejudices against the mission were abating, and he was able to make much way in his work at Isfahan. He visited Jewish houses and shops and held a regular Saturday service for Jews. He also preached to them in their synagogues, not only at Isfahan, but also at Shiraz, Kazerun, Bushire and Kashan, some of the towns visited during 1890. A school was opened at Isfahan for Jewish boys in November of that year, with an average attendance of thirteen. There were two baptisms. Unfortunately, as we shall see, when we return to the Persia mission, this encouraging situation was not to continue for long.

CHAPTER L.

UNDER THE SHADOW OF THE CROSS IN ABYSSINIA.

Romantic story of the Mission continued—"In perils of robbers"—and by their "own countrymen"—"In hunger and nakedness"—More baptisms—King John's edict—Visit from J. M. Flad—Cheering news—Soudan War of 1883-4—Many baptisms—"The children of Flad"—No news for three years—New Amharic Bible—Terrible sufferings—Argawi imprisoned—Widespread misery—"Persecuted but not forsaken"—Heroic work accomplished—Conference with Flad—"Martyrs of Jesus"—Great famine—Death of Beroo, the first convert.

WE have now to resume the fascinating and romantic story of the Society's mission amongst the Falashas of Abyssinia, for which perilous times were at hand. In 1875 the work was conducted at three stations: Genda, Asseso, and Dagusa, by eight native assistants and four teachers, all, with the exception of one, Falasha converts. Only two communications were received from them during that year, owing to the political disorder of the country, and the war between Egypt and Abyssinia. The three agents at Genda wrote:

You know that the ground on which the village of the converts was built was sold last year. The new owner made us leave the place, so we all had to build houses in another part of Genda. Our days pass in anguish and danger, continually floating between life and death. Thirty highway robbers had agreed to rob and murder us. They imagined that all our boxes and book cases were full of money. Our gracious Father watched over us, and frustrated all their plots. Under such severe trials we commit our way unto the Lord, believing that He will bring it to pass: Psalm xxxvii. 5.*

The agents at Asseso began their report with the words:

'Bless the Lord, O my soul: and all that is within me, bless His holy name.' We feel very thankful for the Lord's protection unto this day, in a country which drinks continually the blood of human beings. Since January 1875 fighting has been going on. Very many have lost their lives in battle. Towns and villages were burnt down, and those who did not perish have been plundered in a merciless

* *Jewish Intelligence*, 1876, p. 42.

manner by the soldiers of the fighting parties. As for our lives and property, we have been in great danger, but the Lord saved us. In regard to the future, we trust in Him. He will save us from all trials.*

Yet, notwithstanding, the work prospered. The Falashas in the immediate neighbourhood of the stations were accessible, and, though no missionary journeys could be undertaken, the distribution of Scriptures and tracts went on. The pupils in the schools at Genda and Asseso increased in number; and there were five baptisms during the year. The services and classes were well attended. The next year (1876) was marked by much progress, and by a visit by Flad to the frontier of Abyssinia. Many Falashas became "fond of the Word of God," which also had free course amongst the native Abyssinians. Even priests and debteras withdrew from their Church. This raised up persecution against the missionaries, who were summoned before the Government and accused as heretics by the priests, but their testimony was bold, like that of the Apostles of old. They wrote home:

When the priests heard this they were angry, and forbade us to visit their churches any more. Three times the people assembled themselves by night to set fire to our houses; once they wanted to kill some by the sword, but with God's help we escaped every time. Though we have many enemies and adversaries, and we are obliged to submit to much insult, mockery and contempt, on account of the name of Jesus, yet we can but rejoice thereat, and with the help of God we will not cease to be trumpets of the grace of God, till the Cross of Christ gains the victory in Ethiopia, and the word of God, like a clear stream, flows from one end of the land to the other, and every one receives true peace by the same.†

Thirty-six Falashas, including two Falasha priests, were baptized in 1876. In addition to persecution by Christians, the missionaries were plundered by soldiers. Not only were all the provisions they had bought for the winter taken away, but even their shirts and handkerchiefs!

In 1877, whilst Flad at Kornthal was carrying through the press 30,000 books and tracts in Amharic for Abyssinia, the agents in that country were preaching the Word and scattering it broadcast. Sixty-four Falashas were added to

* *Abstract of the Sixty-eighth Report* (1876), p. 167.

† *Sixty-ninth Report* (1877), p. 104.

the Church ; and another trained missionary sent back to his native land. From 1878 to 1880 very little news reached home from the missionaries. The country continued in an unsettled condition ; and famine stalked through the land. The work, however, prospered as far as these untoward circumstances permitted. Believers were added to the Lord. It was now that King John imitated Mohammed in his efforts after compulsory conversion. In reference to this, Argawi, Beroo and Sanbatoo, three of the native missionaries, wrote :

Some time ago the king issued a decree requiring all the Mohammedans, Kamants (heathen), and Jews in his realm to be forthwith baptized and become Christians. The first two and a portion of the Jews complied with the order, and the king had a church built at Gondar especially for these proselytes from the Mohammedans, Kamants and Falashas. Aboona Joseph, the spiritual adviser of the late Aboona Salame, our kind friend, on hearing this, told the king not to have the Jews baptized without instruction, *as we were there especially for the purpose of teaching them* previous to baptism ; on which the king rescinded the decree as far as the Jews were concerned, and gave us full permission to continue the work of preaching and teaching the Jews, without let or hindrance.†

The time had come for Flad to visit again his "children" in Abyssinia, and he arrived on the frontier, at Matama, in January of 1881. This time his caravan consisted of twenty-three camels, sixteen of which bore precious freights of Scriptures and tracts in Amharic. He stayed a month at Matama, not daring to risk his liberty by entering the country, giving instruction to enquirers and fatherly counsel to the missionaries. Thus the agents were assured that Christians at home were not forgetting them in their troubles, and that provision had been made for sowing more of God's Word in that dark and sorrowful land.

The next year (1882) brought better tidings. Four of the agents at Genda visited the Falashas in the provinces of Kunsula, Atshafer, Macha, Agawmeder, &c.; the two brethren at Dagusa visited Kwara ; and the two at Asseso journeyed through the provinces of Belesa and Wogera. The Falashas were friendly, listened to the Gospel message, and accepted Scriptures and tracts, several donkey loads being circulated.

† *Jewish Intelligence*, 1880, p. 185.

The country was quiet, though famine entailed much suffering. Thirty-four baptisms took place.

The conflict between the Egyptians and the followers of the Mahdi in the Soudan, 1883-4, was watched with great interest, as it could hardly help affecting the destinies of Abyssinia, and perhaps again open that country to European influence—commerce, immigration and pure Christianity. John, who was still king, was in many ways an enlightened monarch, and friendly to the missionaries. The hopes entertained of a speedy opening up of the country were not realized. The Dervishes invaded Abyssinia and carried bloodshed and ruin with them. During 1884 there were thirty-three Falasha baptisms, and ten more were reported in the spring of 1885. At this period Argawi reckoned that from 800 to 900 Falashas had outwardly embraced Christianity, and they were known throughout Abyssinia by the name of Yaaito-Flad-Letshotsh, *i.e.*, "Children of Flad." Thus, notwithstanding the outward circumstances with which the mission had been surrounded from the very first—the disturbed state of the country, war, famine, and other hindrances—the work amongst the Falashas had been greatly blessed. This was the general purport of the message which Argawi brought to England personally, when he visited this country in 1885. He also reported that thirty Falasha children were attending the mission school at Genda; from 20 to 25 at Asseso, and from 12 to 20 at Dagusa; and that Holy Scriptures and tracts were thankfully received, and the Book of Common Prayer used and much appreciated by converts.

The war between the King and the Dervishes, and the succeeding invasion by the Italians produced such disorder throughout the land, that all communications between the missionaries and the Committee were interrupted for three long years. The last letter from Argawi bore the date of February 24th, 1886, on the eve of his departure from Monkullo, to resume his work at Genda. After that, all was uncertain, and Flad and the Committee were in great anxiety, which was not lessened by an ominous despatch in November, 1888, from the

Rev. A. Svensson, Swedish missionary at Monkullo, who has ever taken the most warm-hearted interest in the mission, to the effect that the whole of Western Abyssinia had been destroyed by the followers of the Mahdi, Gondar burnt down, thousands of Abyssinian Christians, who refused to become Mohammedans, massacred in cold blood, and women and children driven away and sold as slaves. Amongst these was the only daughter of the King of Godjam.

In the summer of the same year Flad completed a new translation of the Amharic Bible, in two volumes, and shortly afterward, Gerlach's Commentary on St. Matthew's Gospel in the same language, for the Falashas. These were sent to the frontier at Monkullo, where they were joyfully welcomed.

When tidings of the missionaries were at length received, it was indeed a sad tale of troubles, persecution and imprisonment. The silence was broken by a letter from Argawi to Flad, under date of March 14th, 1889, written from Monkullo, to which place the former had to make a wearisome journey in order to ensure his message getting out of the country. Its opening paragraphs told the glad news that the missionaries were all alive, but had passed through much tribulation. Argawi himself, on his return to Abyssinia three years before, had been charged with leaving the country without the King's permission, and with being a Protestant. He was convicted, and imprisoned. To use his own words :

I was chained hand and foot, and thrown into a subterranean dungeon, swarming with rats, serpents, and other vermin. My clothes were stripped off me, and everything else that belonged to me was seized. Deprived of everything, almost without covering, shivering from cold, and faint from hunger, I had to spend a fortnight in this terrible and disgusting hole; I longed to die, and asked the dear Saviour to put an end to my existence.

The brethren at Genda, on hearing of my being a prisoner at Gondar, at once interceded for me with the Governor, who was at last prevailed on to let me go free; on seeing me thus in misery and in chains, the brethren—Beroo and Sanbatoo—burst into tears, and said, "Oh, dear brother, how much better it would have been for you to have remained in Europe." On being set free, I went with the brethren to Genda, where there was great rejoicing; our proselytes from the different places and provinces kept on coming to see me, and I had to keep on telling them all I knew of you (Flad), and of what I had seen in Europe. Great was their delight, and that of those who remained at home, when they heard of your being still spared, and in good health. They kept on asking, "Will not our father, Mr.

Flad, come again and visit our country? Oh, if we could but once more behold his face, how glad we should be! *

Shortly after Argawi's arrival at Genda, and before he had fully recovered from the effects of his imprisonment, the Dervishes from the Soudan overran Western Abyssinia. They overcame the King's forces under Tekla Heimanot, King of Godjam, burned down all the towns and villages within their reach, killed many thousands of Abyssinians, and carried away large numbers to Matama, to be sold into slavery. The wives of Tekla Heimanot, as well as those of Sheh Saleh, were barbarously murdered. Many converts lost their lives; whilst some were carried to Matama for sale as slaves. The missionaries' houses, as well as the church, were also burnt down. The city of Gondar, too, with its 33 fine churches, was likewise destroyed by these fanatical Dervishes. The misery of the people of that part of the country beggared description. Argawi sent the following particulars about his fellow-workers:

Kindy Fanta, the teacher, was very ill when I left; he is still in Wogera. Alamy and Wolda Selassie, the teachers working at Dagusa, have had to flee to Agawmeder on the approach of the Dervishes; they have now returned again to Dagusa. Merscha, the teacher at Genda, sought refuge at Tschanker; Debtera Beroo, Sanbattoo, and myself in the province of Belesa; and when the Dervishes reached Amba Tschara, we fled to Bagala and Kinfas. Thus we have been on the move all the rainy season (winter) without a home, without friends. Yet the Best of Friends was with us. Poverty, distress, and suffering were our daily portion. We have passed through a hard school, but not without experiencing the faithfulness of our God in many wonderful ways. †

The above sad news was supplemented by another letter from Argawi dated April 28th of the same year, which further spoke of the terrible sufferings of the Society's agents and converts since 1885, owing to the war and bloodshed which stained the unhappy country. But it also spoke of heroic work accomplished during those fearful times, although the mission stations were broken up. Missionary journeys had been undertaken, converts made and baptized, some of whom sealed their faith with their lives. The mission-

* *Jewish Intelligence*, 1889, p. 81.

† *Jewish Intelligence*, 1889, p. 82.

aries were able to testify of Jesus Christ in the synagogues as well as in Falasha villages ; and were everywhere received in a kind manner and hospitably entertained. Still, missionary operations at the organized centres had been sadly interfered with by the state of things related above, and re-organization was imperative. Consequently, Flad proceeded to Monkullo, on the Red Sea, arriving on February 15th, 1890. Seven of the Society's missionaries—Beroo, Argawi, Hiob, Negusie, Meherat, Beleta and Fanta David had made a wearisome journey, lasting nearly six weeks from the interior, in order to meet him there. Their conferences and meetings lasted sixteen days, until March 3rd, and were concluded with the Holy Communion and a prayer meeting. Missionary prospects were fully discussed, the stations re-arranged, and the work mapped out. Beroo, Argawi, Sanbatoo, Hiob, and Fanta David were to be located at Genda ; Liena and Alamy in Alafa ; Fanta and Meherat at Gorgora ; Heiwot, Negusie and Beleta at Sakalt. Schools were to be kept up at the four places ; and missionary journeys made from each centre. It was a time of much blessing to the agents. Beroo thus wrote of his pleasure in meeting his " father " :

Great was my delight that I have been permitted, while yet alive, to see my father's face once more ; and yet more, that, for the space of sixteen days he has been able to speak to us the Word of Life, enkindling within us the love of Christ in such a manner that any evil thoughts, or dissatisfaction, lurking in our hearts, were brought to light and expelled.

During our stay here we have heard much that is good, and have received much grace and blessing. Previous to our father's arrival we attended the services held by Mr. Svensson, the missionary, every day—morning and evening. May God give the blessed fruition in our hearts.*

Mr. Flad told the story of this visit, and narrated the following touching event in Exeter Hall the same year :

When I was, at the beginning of this year, at the frontier of Abyssinia, I learned that even among those Abyssinian Falasha converts we have martyrs of the new age. You all know that the followers of the Mahdi burned down all the churches, destroyed their villages and their towns, and all the people had to run away before them ; and our converts also had to take flight. But thirty families were caught by them, and the Dervishes spoke to them and would have persuaded them to become Mohammedans ; and they could have saved their lives if they had done so ; but

* *Jewish Intelligence*, 1890, p. 69.

not one out of these thirty families denied the Lord Jesus Christ. They died, willingly and faithfully, giving their lives for the Gospel's sake and for the Saviour's sake. A story, touching my heart very deeply, was told me of one of our converts, a man of about 53 years of age. He had to see, first his wife killed by the Dervishes, and after her, five of his children; and he told them: "Oh! it is only a short suffering, and you will get the crown of everlasting life." And after his wife and children had shed their blood, he was in the most cruel way killed by the Mohammedans. He said: "No, you may torture me, you may cut me in pieces; I will not deny Him who has died for me." *

A dreadful famine prevailed in the country in 1890. From May to August a great many converts of the Society died from starvation; a list of 177 names was given in the *Jewish Intelligence* for March 1891, but many others were likewise taken off by pestilence and famine. Argawi reported that many thousands perished in Tigré and Amhara, the well-to-do no less than the poor. Such a famine had never before prevailed in the country. Tidings, which subsequently came to hand, shewed that Argawi, Negusie, Meherat and Beleta, were driven down to Monkullo, while Liena and family, Kindy Fanta and family, and the wife and children of Gebra Heiwot, died of starvation, and another agent, Alamy, was devoured by wild beasts. Help was sent out to the starving ones, for which they expressed deep gratitude. The centre of missionary operations was now at Debra Tabor; the scene of their former labours around Lake Dembea having been completely desolated by sword and famine.

The mission suffered a heavy loss by the death, on August 30th, 1890, after a long illness, of Debtera Beroo. He was the first convert of the mission, having been baptized in 1862, and had been employed by the Society since 1870. He was a most faithful missionary, and the means of leading hundreds of Falashas to the knowledge of Jesus Christ. His biography will be found in the *Jewish Missionary Intelligence*, 1893, p. 154, from which the following account of his conversion is taken:

Mr. Flad remembers the day when he came to him followed by twenty-five Falashas, amongst them two priests and some Debertas. From nine o'clock in the morning until sunset, with Beroo as their spokesman, they were fighting, not with

* *Jewish Intelligence*, 1890, p. 92.

mere words, but with the open Bible before them. Passage after passage, prophecies after prophecies were read and discussed. It was getting dark, when Beroo rose and said, "Dear brethren: The truth has got the victory in my heart. The truth is not on our side, but on Mr. Flad's. Moses and our own prophets are against us. Christ is the Son of God, the Messiah of Israel, the atonement for our sins. I can't help it, our own Bible tells us so." Silently all rose up and left. One, in bidding good night, said, "Mr. Flad, we came to-day determined to beat you, but now all of us go away beaten by you." "Not by me, but by your Bible," was Mr. Flad's answer. Next Saturday Deberta Beroo made an open confession of his belief in Christ before the Falasha community in the synagogue. "It is the last time I shall be here," he said. "Not by the teaching of the missionaries, but by our own Bible, I am convinced that we are in error. There is a Triune Jehovah, and Jesus is the Son of God, the promised Messiah."

CHAPTER LI.

AMONG THE MUGRABI JEWS OF AFRICA.

Frankel succeeds Fenner at Tunis—St. Augustine's Church—Mission schools—E. H. Shepherd and H. C. Reichardt—Arrival of C. F. W. Flad—Ginsburg leaves Algiers—Zerbib's visit—Goldenberg in charge—Ginsburg settles at Mogador—Influence of the "Mizpeh"—Outbreaks of fanaticism—Famine and disease—Dark days—English protection withdrawn—Ginsburg leaves to acquire French naturalization—His return to Mogador—A flourishing work—More troubles—Results of eleven years—Zerbib succeeds to the charge.

THE Mugarbi, or "western" Jews, as they are called, inhabit ancient Barbary, comprising the countries of Barca, Tripoli, Tunisia, Algeria and Morocco, and now number, according to the last Jewish Year Book (1907-8), 277,000.

We have already dealt with them in previous chapters; in the last of which, XLI., we described the work of the Rev. W. Fenner in Tunis, brought to a sudden close by his premature death in 1874. A worthy successor to him was found in the Rev. E. B. Frankel, who had been stationed at Marseilles for a year, since he resigned the charge of the Damascus mission. He arrived at Tunis on May 23rd, 1875, and superintended the work till 1881, when he retired from his long and faithful labours in the Society's service. During his six years' residence in Tunis, the Gospel was proclaimed both in the capital and in every town and village in the regency where Jews were to be found, and 2,700 copies of the Old and New Testament Scriptures, whole or in portions, were circulated, the greater number being purchased by Jews. More than 10,000 tracts and fly-sheets were distributed far and wide; the great mass of the people were leavened with Gospel truth; they were known to possess the New Testament and to study it, and there was a marked result perceptible in the feelings of the Jews toward Christianity, and in their conduct to the missionary. Frankel said:

There is a large number of Jewish believers who have received Christ as their Saviour, but dare not make an open confession of their faith, as they and their families would be reduced to starvation, and be insulted and persecuted, not on account of their religious opinions, but because every Jew that is baptized is a soul cut off from Israel, and becomes a reproach to the nation. I have heard rabbis say, "Let them think what they like, and believe what they please, no one will interfere with them, but we must put our veto on baptism, we can never tolerate that." Hence a Jew may be an avowed infidel, and yet he would be treated as a member of the congregation of Israel.*

During Frankel's time, and owing to his zeal and energy, the English Church of St. Augustine was erected. That first building, called by travellers "the gem of Tunis," was made of iron, and erected on a foundation of large stones from Carthage, and standing in a garden of luxuriant foliage. It contained a window to the memory of John Howard Payne, the author of "Home, Sweet Home." A newer church, St. George's, has recently been erected.† The Society's missionary has hitherto acted as honorary chaplain. Resident Christians are thus indebted to the Society for the ministry of God's Holy Word and Sacraments; whilst the church is a centre for Hebrew Christians and workers. The mission schools wonderfully developed from an attendance of 72 boys in 1874 to 180 in 1881; and from 92 girls in 1874 to 320 in 1881. Up to 1878 as many as 960 boys and 1,600 girls had passed through these schools. The names of Mr. G. Perpetua and Miss F. Combe, the head-master and head-mistress respectively, are not likely to be forgotten by the generation now grown up. A small school was maintained at Susa from 1876 to 1881. The Rev. E. H. Shepherd, who had been assisting Frankel, remained in temporary charge of the mission until September 1882.

The Rev. H. C. Reichardt took charge in January 1883, remaining there till May 1888, when he retired from active service, after a missionary career of 40 years, spent in London, Damascus, Cairo, Corfu, Ancona, Alexandria and Tunis. The church, the schools, the depôt, in charge of a Hebrew Christian convert, continued to be centres of usefulness; but Reichardt reported an increasing spirit of infidelity and indifference to

* *Seventy-fourth Report* (1882), p. 134.

† See page 616.

religion amongst the Jews, owing to the growing influence of French thought throughout the regency. Their synagogues were deserted on the Sabbath, which was observed as a day of pleasure; gambling and drinking were common amongst them. Also the Jewish authorities exercised a strict *espionage* over those few Jews who were inclined to enquire into Christianity. Some, however, were successful in obtaining instruction from the missionary, and one was baptized on December 4th, 1885.

The present era of this mission may be said to have commenced with the arrival on October 9th, 1888, of the Society's active and enterprising missionary, the Rev. C. F. W. Flad. He at once threw himself ardently into the work, which he longed to make a greater power amidst the prevailing spiritual darkness, religious indifference, and carelessness respecting Divine things, but the story of this belongs to our next Period.

Passing along the coast we arrive once again at Algiers, where the Rev. J. B. Ginsburg had done good work during our last Period. After his removal to Mogador, in Morocco, the Society maintained no resident missionary at Algiers for some years. It was thought that it might be well to allow the ground to lie fallow for a little time, seeing that it had received an abundance of Gospel seed, and to trust to the fructifying power of the Holy Spirit to cause it to spring up. In 1889 Mr. T. E. Zerbib revisited the scene of his former labours at Algiers. The Jews received him as an old friend, many former pupils of the adult school inviting him to their houses. Others came to see him, as well as several converts, to talk about "the hope of Israel." He called upon the chief rabbi, whose sons, since deceased, used to attend the Society's adult school; and he visited Blidah, and also Constantine, his birth-place.

In the same year Algiers again had a resident missionary, A. Goldenberg commencing his labours there on August 31st. He found a large number of Jewish converts belonging to the Roman Catholic Church, and two Protestant converts: all were good and pious Christians. They assisted him in his

work, and with their help he was able to count eleven young Jews as pupils of his Bible class, or, as they preferred to call it, "religious debating class." In Goldenberg's opinion Algiers appeared to be "a very rich field for missionary work amongst the Jews." He resided in the Jewish quarter, where he had ample opportunities of preaching the Gospel. During the Feast of Tabernacles in the autumn of 1889 his house was "a little synagogue," Jews and their wives daily visiting him, in order to hear about Christianity.

The time had now come for the Society to have a missionary representative in Morocco, and Mr. Ginsburg, with other members of the Algiers Mission, arrived at Mogador on August 31st, 1875. He found much ignorance, superstition, and fanaticism amongst the Jews, for the rationalism and scepticism rife in Algeria had not then spread into Morocco. The Jews were also poor, and the temporal misery in the Mellah indescribable, but they were very accessible, though their rabbis eventually offered a determined opposition to all missionary efforts. There was much work to be done, and Ginsburg was the right man in the right place. Mission schools for boys, girls, and adults, were opened. A Sunday school and a mothers' meeting were started by Mrs. Ginsburg. Services were held on Sunday and Friday for converts, enquirers and their children, and one for English residents also on Sunday. In 1876 as much as £118 was realized by the sale of Bibles, Testaments, &c.

The Mizpeh, as the Society's old premises were called, became a centre of light and a general resort. Many Jews and Jewesses visited it, some for the benefits of its dispensary. Referring to this beneficent agency, the chief rabbi said to Ginsburg, "May thy reward be great in heaven: may the blessings of the suffering and the dying reach thee in the world to come!" The missionary was grateful for past facilities, and had cheerful prospects for the future. Missionaries and converts were steadily at work; and even seemed to be receiving the benediction of the rabbis, when suddenly an unexpected check was experienced. Anathemas did not

suffice. On Sunday, January 14th, 1877, a long procession of Jews, headed by the rabbis, proceeded from the Mellah (the Jewish quarter) through the Kasbah (Arab quarter) passing the Mizpeh to the Sultan's palace. There, at a confused meeting, it was resolved to petition the Sultan for the expulsion of the Society's missionaries from the country; and to give effect to this petition, bullocks were slaughtered at the doors of the authorities, and of the patron saints. Pending the Sultan's reply, steps were taken to starve out the inhabitants of the Mizpeh, by keeping them as it were in quarantine. Jewish shopkeepers were not allowed to sell them any provisions, and excommunications were pronounced against those who should serve or approach the Mizpeh, whilst those already employed were forced out of the house. The school received by these rigorous measures a heavy blow, and the whole work was paralysed as far as Mogador was concerned, but the mission staff was in no personal danger.

In 1878 a terrible famine, in which more than 10,000 Jews and Mohammedans perished at Mogador, led the Jews to reflect. Ginsburg and his willing helpers were able to relieve many hundreds of starving Jews; and this abated the inveterate prejudice against the missionaries, as he said:

Every pound of rice, every loaf, or whatsoever else was offered to the famished Jew or Mohammedan, was a word spoken for Christ. For the first time in their lives, thousands became acquainted with the motives of Christian charity, and were impelled to enquire about Him who taught the Christian universal charity. Jews who formerly dreaded to approach your missionary, or who considered it sinful to listen to one who rejects rabbinical tradition, now came, not for the meat that perisheth, but to enquire into the Christian faith. Notable Jews have sent kind and grateful messages, and the chief rabbi himself sent a message of a similar kind.

Their miseries drove overwhelming numbers of Jews and Jewesses to the mission premises, where an epidemic of fever, following hard upon the famine, prostrated several of the staff, and carried off Solomon Darmon, a young and devoted labourer. This was not the worst. Jewish fanaticism, stirred up by the progress the mission was making, and encouraged by the unfriendly attitude of the resident Consul, caused the imprisonment of an agent of the Society, Job Dahan. On February 4th, 1879, the

Hebrew teacher in the schools was excommunicated, robbed and turned into the street. The same day a convert was seized, beaten and imprisoned. The perpetrators proceeded from one act of violence to another until May 23rd, when the local authorities closed the gates of the Mellah to prevent the children attending the school. Determined to come, they climbed over the walls and houses, when they were seized in the European town, put in irons, imprisoned and severely beaten. Parents met with the same treatment for allowing their children to frequent the schools. The school servant, a Jewess of about three-score and ten, was likewise seized, tortured and imprisoned. But as all opposition, and the most barbarous means to arrest the Jews in their flocking to the mission premises, not only remained useless, but had the contrary effect, the persecution assumed even severer proportions. On July 11th, a premeditated, united assault was made upon the school children and adult Jews who visited the Mizpeh, and when for the first time remonstrance was made against such unwarrantable proceedings, the schoolmaster and those who were with him were grossly insulted and attacked, one of them being seriously wounded with stones. Instead of the culprits receiving deserved punishment for such an unprovoked outrage, Zerbib and Miskowitch, the schoolmaster and the colporteur respectively, were arrested and imprisoned on July 21st, and five days afterward banished from the country, with an order never to return.

As the work, however, continued to prosper, Ginsburg was informed on August 17th that, being born in Russia, he was not entitled to British protection, though he had enjoyed it for about thirty years, and was an ordained clergyman of our Church and a missionary of an English Society. Seeing that he was thereby at once placed at the mercy of the local native authority, as an *outlaw*, and knowing the lawless state of Barbary justice, and the personal character of the local Governor, he applied for the protection of the Spanish Consul, who graciously granted this privilege, and thus saved him from the clutches of arbitrary intriguers. But whilst the Spanish Consul humanely took the missionary under the shelter of

his flag, he could not, according to consular etiquette, take under the same flag a British mission. The Mizpeh was therefore immediately surrounded by native soldiery to watch, and, if possible, to arrest the missionary, and to stop and seize any native coming to, or leaving the premises. About eighty children, adults, and servants were arrested, and Ginsburg had to leave Mogador on September 7th for England, and the Rev. E. H. Shepherd arrived from Algiers to take temporary charge of the mission.

All efforts to get British protection for Ginsburg failed. The Committee sent over Dr. Ord-Mackenzie and the Rev. F. Smith to make enquiries into the nature of the opposition to the work, and to smooth down matters, but to no purpose. Consequently, Ginsburg took up his residence at Marseilles for three years in order to obtain French naturalization. The work went on at Mogador during his absence, for Zerbib and Miskowitch, being French subjects, had been allowed to return to Mogador to resume their labours, and when Ginsburg rejoined them in 1882 he found the work prospering. There were 150 Jewish children in the schools, and 34 adults attending the night school; whilst at Zerbib's daily meetings, 110 Jews and 23 Jewesses were in attendance. After Ginsburg's return every department of mission work continued to flourish: 200 children and adults were admitted into the schools. The change from a few years back was marvellous. He wrote:

In reviewing the difference between 1875, when this mission was opened, and the present year, the contrast is striking. Then, hardly a child would enter your schools; but now, the parents bring their children themselves. Then, to enter the Mizpeh was a capital sin; now, it is done in broad daylight, and considered a privilege. As late as 1879 one Jew was publicly flogged by the rabbis for confessing Christ, and another had his furniture thrown into the street, and was left with his wife and family homeless, for teaching in the Mizpeh school. Now Jews attend the baptisms of their brethren. Rabbis come regularly to the Hebrew services, and frankly acknowledge the superiority of the proselytes to the unbaptized.

There were eight baptisms in 1883. The work suffered somewhat during the next year owing to the prevalence of drought, famine, disease, and a bad harvest; and also to

an excommunication against the Mizpeh. In 1885 three rabbinical bulls, "Takanahs," were issued against the mission, but without much effect. Each year thousands of Jews in the country were visited by the missionaries of the Society.

Mr. Crichton-Ginsburg (as he had now become), left Mogador in May 1886, for Constantinople, amidst universal regret. The visible results of his work may thus be summed up: when he began to labour at Mogador in 1875 general darkness prevailed; but, in 1886, there were streaks of light, and the dawn of better days had commenced. Jews and Jewesses were then accessible. As many as 10,468 Bibles or portions had been sold, besides thousands of Scriptures, books, and tracts given away. About 40 Jewish adults had been baptized, and some 20 children. In the mission schools the love of Christ had been instilled into hundreds of Jewish youths. Disappointments and discouragements there had been, although blessings might be clearly traced.

On Crichton-Ginsburg's departure, Zerbib very naturally succeeded to the superintendence of the mission, but the description of his work must stand over till the next Period.

Ninth Period,

1891—1900.

PROGRESS.

Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favour the dust thereof.

PSALM CII. 13, 14

NINTH PERIOD, 1891-1900.

PROGRESS.

CHAPTER LII.

FORWARD MOVEMENTS AT HOME.

Progress and expansion—Result of Prayer—Increase in the Funds—In number of agents—In buildings and properties—Three new Organizations—"Children's Beehive for Israel"—"Ladies' Union"—"Clergy Union"—Keswick Convention—"Eustace Maxwell Memorial Fund"—"Diamond Jubilee" of Queen Victoria—The President—"Palestine Exhibitions"—Anniversary Sermons and Meetings—Bishop Creighton's speech—Annual Breakfast Addresses—Commemoration of the Jubilee of Christ Church, Jerusalem—Death of the Patron, Archbishop Benson—Archbishop Temple becomes Patron—Vice-Patrons—Death of the five Vice-Presidents—New Vice-Presidents—Trustees—Physicians—Honorary Life Governors—Committee—Many Deaths—James Cohen—Admiral Rodd—J. H. Moran—General MacLagan—G. Arbuthnot—W. N. West—W. Ord-Mackenzie—J. W. Reynolds—A. I. McCaul—W. H. Graham—E. Maxwell—Earl of Roden—Prebendary Gordon Calthrop—Canon E. Hoare—J. Montagu Randall—Dean Fremantle—Bishop Billing—Bishop Ryle—Adolph Saphir—Scarcity of good missionary hymns for Jews—Death of former missionaries—Hefter, Tartakover, Daniel, H. C. Reichardt, D. J. Hirsch and William Bailey—Death of C. J. Goodhart and W. Fleming—Secretariat in London, Canada and Dublin—Office Staff—Rise of Zionism—Dreyfus case—Baron de Hirsch—Publications of the Period.

EACH succeeding Period of the existence of the Society furnishes us with a larger amount of information to impart. Very naturally so. A tree is smallest at its base, but its branches go on spreading in all directions until the top is reached. As we near the end of our hundred years, we are more and more embarrassed with the wealth of matter at our disposal. The present Period offers a case in point.

After the stormy seas of the previous few years, the Society was in comparatively smooth waters during this decade, and able to pursue her course unchecked and with good results. Times of religious controversy are generally times of spiritual stagnation and retrogression; and it may also be

presumed that, when the members of a missionary society are harassed and perplexed by internal strife, they are not able to go forward as they otherwise would in their own special work. The facts of the case bear out this inference. For not much progress could be noted during our last Period, whereas during our present Period we can discern unmistakable advance and expansion ; not, of course, throughout the whole mission, but in certain ways which we shall indicate.

Perhaps all this may be traced back, as effect to its cause, to the growing practice of more definite prayer for the work of the Society noticeable during this Period. This was helped by the issue in March 1891 of a *Monthly Cycle of Prayer*, covering all the operations at home and abroad. This *Cycle* was amplified three years later, and re-issued in a larger form. Further on in the decade, instead of a monthly meeting for prayer, a weekly meeting was begun at the Society's House, and this is now held every Tuesday from 3.30 to 4 p.m., except on those days when it is merged in the quarterly gathering. To return to 1891, in the November magazine for that year, "A Plea for more earnest prayer," written by the Rev. C. S. Painter, association secretary, was put forth. No other mission can claim a greater right to intercessory prayer than Missions to Jews. So more earnest prayer was called for, prayer on behalf of the Committee, who had had painful recent experiences of guiding the ship in tempestuous weather, that they might be directed aright, and sustained and strengthened ; prayer on behalf of the Society's missionaries, that they might be more spiritually minded, full of zeal, faith and perseverance, filled with love for souls and apt to teach ; prayer on behalf of its converts and enquirers, that decision, firmness and endurance might be granted them ; prayer on behalf of the Jews in unbelief, that the petition which is offered daily in the synagogue—"By means of the son of Jesse the Bethlehemite, may redemption approach my soul"—might be answered by their acceptance of the Redeemer of mankind. Who can doubt that these supplications were heard ? At any rate, progress and expansion, advance and development, were abundantly manifest, whether we regard the

growing state of the Society's finances during this Period, or the development of work which that financial increase allowed. Another sign of progress was the increasing attention bestowed by the Church at large on Missions to Jews, and the many conferences and gatherings during the Period, a description of which is reserved for the next chapter.

Let us look first at the Society's funds, which are generally a fair criterion of interest felt in the work. In 1890 the aggregate income was "exceptionally large," namely, £38,012; in 1900 it was £46,338, the largest and "record" one of the century. And, moreover, the income shewed a general, though not invariable, upward tendency during the last seven years of the decade—thus: in 1894 it was £42,374; in 1895, £39,563; in 1896, £37,523; in 1897, £39,019; in 1898, £37,669; in 1899, £40,342, and in 1900, £46,338, notwithstanding the financial pressure caused by the War in South Africa during the two last years of the Period.

Again, in 1890 there were 130 missionary agents at 37 centres; in 1900 there were 199, including 23 honorary workers, at 52 centres. A great advance also was made in adding to the Society's resources, by the acquisition of new and valuable properties, such as the London schools at Streatham, the Jerusalem girls' school and hospital; the enlargement of the boys' school, Jerusalem; the new mission premises and hospital at Safed. Indeed, the various Building Funds were quite a feature of the Period, and appeals for these were of very frequent occurrence in the Society's magazine. All the time its more important General Fund had to be sustained. Deficits were of annual occurrence, notwithstanding the rising income; but the last three years of the Period saw the deficit reduced from an abnormal £11,087 to the quite tolerable figure of £2,866.

Another unmistakable evidence of progress was the formation of three valuable organizations belonging to the Society, having for their objects an increase of missionary interest in the cause.

First, there was the "Children's Beehive for Israel," an association formed in 1892, under the presidency of Lady

Carbery, to interest young people in the Society's Missions, and especially to help forward its educational work. Working-parties of "Busy Bees" were instituted to make garments for poor Jews. The *Jewish Missionary Advocate*, the illustrated monthly for young folks, enlarged in 1893 and issued monthly instead of quarterly, became the special organ of the "Beehive." The development of this, and the editing of the magazine and necessary leaflets, were placed in the able hands of the Rev. C. S. Painter, who cheerfully added this burden to his already onerous duties as organizing secretary for one of the most important districts in the country. The association has had a most successful career; and, to save future reference, we may here say that its scope was enlarged two years ago by the omission from the title of the word "Children's," in order to include adults; that the "Hives" now number 305, and the members 10,009. The present President is Lady Dodsworth.

The second new organization to be formed was "The Ladies' Union for Israel." The object of this Union, founded in 1893, with Lady Kennaway as President, who has been most earnest and eager for its extension, is to ask for the united influence of ladies to help forward the work of the Society, and to make it better known and cared for, and so to increase the spirit of prayer and supplication for all those who are labouring amongst the Jews. Its quarterly paper, *Works of Faith and Labours of Love*, is the organ of inter-communication between the members of the Union, and an aid to the promotion of Bible study with reference to the Jews. The late Archdeacon Richardson, of Southwark, was the first to suggest the Union, and Miss Gertrude Richardson (now Mrs. Bennett) and Miss G. Shepherd (now Mrs. Anderson) were the first honorary secretaries. Afterward, Miss K. E. Richardson held the position for several years, shewing a very keen interest in all that concerned the welfare of the Union, and most ably editing its periodical. Four years ago, the growing exigencies of the work called for a paid secretary, and Miss Richardson resigned her duties into the hands of Miss C. E. Burney, the present secretary. The

Union has greatly developed, there being now over 1,500 members and 68 branches in various towns.

The third new organization in the Period was the "Clergy Union for Israel," formed in 1896. Its objects are:—
1. To promote interest in Missions to Jews by prayer and the study of the "Jewish Question." 2. To enable members, by meetings and lectures, to better inform themselves as to the work of the Society both at home and abroad. Only a few clergy so far have been enrolled members, and their number might be largely increased. Meetings are held from time to time to discuss various questions connected with the cause. Many able papers have been read, and much information mutually imparted. The Rev. F. G. Weston, missionary curate of Whitechapel, has held the post of honorary secretary since the formation of the Union, and shewn unbounded interest in its proceedings. The following have held the office of President:—the Revs. Sydenham L. Dixon, W. H. Davies, Canon McCormick (twice), C. H. Banning, S. Bott, Bishop Ingham, W. J. Parker, S. Pike and J. Gosset Tanner.

Since 1894 a party of the Society's missionaries and friends have met together at Keswick for the double purpose of seeking spiritual blessing at the Convention held there each summer, and of being the "Lord's Remembrancers" on behalf of the Jews. The kindness of friends enables a house to be taken for the reception of guests, who are well looked after by the Rev. W. W. and Mrs. Pomeroy. A prayer meeting is held there at noon each day, open to all who like to come, and two or three public gatherings on behalf of Missions to Jews are held during the Convention at Friars' Crag, or in one of the tents or halls. Interest has thus been awakened in the Society, which one year received the munificent gift of £1,000 from a lady to the Rev. A. H. Kelk to open a Women's Industrial Home at Jerusalem. The Convention Funds supply £100 a year toward the salary of the Rev. D. H. Dolman, the Society's missionary at Hamburg.

The Eustace Maxwell Memorial Fund was commenced in 1896 in memory of Eustace G. D. Maxwell, an undergraduate

of Pembroke College, Cambridge (the son of the Rev. D. A. Maxwell), who was killed in the terrible railway accident at Chelford, on December 22nd, 1894.* Dr. Masterman, assistant medical officer of Jerusalem, was the first "Eustace Maxwell Memorial" missionary, from 1896 to 1898 when he was at Damascus, the station to which Eustace Maxwell had thought of offering his services. The late Rev. G. Biddulph, of Constantinople, brother-in-law of Eustace, was the missionary from 1898 until his lamented death in 1900, from which time Dr. Masterman, now of Jerusalem, has again held the appointment.

No special fund was started in the year of the "Diamond Jubilee" of Queen Victoria, although there had been one ten years before in the "Jubilee" year. The sixty years from Her Majesty's Accession had seen great developments in our Society. For example: In 1837 the income was £19,376 as against £39,019 in 1897. The number of missionaries was then 42, of whom 16 were converts from Judaism; in 1897 our missionaries numbered 138, of whom 77 were Christian Jews. 90,670 Testaments and missionary publications were distributed amongst the Jews in 1897, as compared with 13,249 in 1837.

In this year the President of the Society, Sir John Kennaway, received the honour of being appointed to H.M. Privy Council.

This decade saw the beginnings of the "Palestine Exhibition" movement. At first it was only "a little cloud out of the sea, like a man's hand," and gave no indication of the wonderful shower of blessing, and of gold, that was to descend upon the Society in our final Period. But it has been a very vital effort from the first, awakening fresh interest in the Bible, in the Holy Land, in the Jews and in the Society itself; and, in doing so, also offering a valuable *quid pro quo* to those who have visited the Exhibitions. The Rev. Samuel Schor, who initiated the movement, has been the life and soul of it throughout, the first Exhibition having been held at Felixstowe, where he was curate, in the summer of 1891. This was followed by others at:

* See, *Translated. A Memorial of Eustace G. D. Maxwell.* London: Marshall Bros.

Harwich, and Stroud in the same year ; Plymouth, Croydon, Norwich, Clifton, Tunbridge Wells, Cambridge, Cheltenham, and Bath, in 1892 ; Brixton (opened by the present Archbishop of Canterbury), Charing Cross (St. Martin's Town Hall), Clifton. Reading, Bedford, Tiverton, in 1893 ; Hertford, Manchester, Birmingham, Paddington, Clevedon, Dudley, Isle of Man, Keswick, Sudeley Castle, Blackburn, Chester, and Falmouth in 1894 ; Liverpool, Holloway, Exeter, Yeovil, Shrewsbury, Sherborne, Balsall Heath, and Southport in 1895 ; Fakenham, Clitheroe, Barnstaple, Clacton-on-Sea, Congleton, and Ilfracombe, in 1896 ; Birkenhead, St. Helens, Liverpool, Hampstead, Eastbourne, Oxford (opened by the Lord Chancellor Halsbury) and Stockport, in 1897 ; Dublin, Blackheath, and Wicklow, in 1898 ; Cork, and Southport, in 1899 ; Macclesfield, Plymouth, Tunbridge Wells, York, and Whitby in 1900—sixty altogether within the decade. The Society's exhibits were on view at the Church Congress at Shrewsbury in 1896, and at the Missionary Loan Exhibition at Birmingham in the same year.

These Exhibitions were not all on the same scale, or attended with the same results, but as a whole they were singularly successful, bringing in altogether £8,753, mostly devoted to the Jerusalem and Safed Hospital Building Funds ; and when these were closed, the amount raised in 1899 and 1900, was given to the General Fund. We shall have more to say about Palestine Exhibitions in our last Period.

The Anniversary Sermons during the decade were preached in various churches—five in St. Paul's, Onslow Square ; two in All Souls', Langham Place ; one in Holy Trinity, Marylebone ; one in St. Matthew's, Bayswater ; and one in St. Martin's-in-the-Fields. Six of them were preached by Bishops, an unusually large proportion : Archbishop Plunket of Dublin ; Bishops Straton of Sodor and Man, Welland of Down and Connor, Brown of Bristol, Billing of Bedford, and Knox of Coventry ; and four by other clergy, Prebendary Webb-Peploe, Canon R. B. Girdlestone, C. H. Banning and E. A. Stuart.

The Annual Meeting was presided over each year of the Period by the President, Sir John Kennaway. Amongst the speakers were the following :—five Bishops, Bickersteth of Exeter, Ormsby of Honduras, Hellmuth, Creighton of London, and Crozier of Ossory ; laymen, Sir Richard Temple (late Governor of Bombay), Sir Joseph Savory, M.P. (late Lord Mayor of London), Sir Mark J. McTaggart Stewart, M.P., H. H. Bemrose, M.P., J. K. D. Wingfield-Digby, M.P. (member of

Committee), Colonel Robert Williams (twice), James Inskip, and T. Victor Buxton. The clerical speakers were : Dean Lefroy of Norwich ; Archdeacons Sinclair of London, Howell of Wrexham, Hughes-Games of Isle of Man, and Taylor of Liverpool ; Canons Trefusis (subsequently Bishop of Crediton), Tristram, J. E. Brenan, R. B. Girdlestone, T. C. O'Connor, and Bardsley (Huddersfield) ; the Revs. Dr. Bruce (late of Persia), A. E. Barnes-Lawrence, J. S. Flynn, E. H. Lewis Crosby (Church of Ireland Auxiliary Secretary) ; two Hebrew Christians, E. J. Turckheim and C. P. Sherman (formerly missionary at Damascus) ; and Professor Dalman of Leipzig, the only speaker not a member of the Church of England. The following missionaries also spoke—the Revs. A. H. Kelk, S. T. Bachert (Hamburg and London, three times), J. M. Eppstein (London), A. C. Adler (Amsterdam), J. Mühlenbruch (Smyrna), J. Segall (Damascus), C. F. W. Flad (Tunis), D. H. Dolman (Hamburg), Dr. P. C. d'Erf Wheeler (Jerusalem, twice), Dr. W. H. Anderson (Safed), T. E. Zerbib (Mogador), and M. Norollah (Tehran).

The speech of the Bishop of London (Creighton) naturally commanded most attention, especially as he thus strikingly defended Missions to Jews, the Society's methods of work, and the equipment of its agents :

Some people say, "Why don't you leave the Jews alone ; they, at all events, have a religion of their own ; they believe in the same God that you believe in. If you must do missionary work, why don't you do it among the heathen and leave the Jews alone." The answer is, we cannot leave them alone. What we have to do is to give the Jews a knowledge of the Lord Jesus Christ, and having given them the knowledge, we must leave God to do the rest. It is ours to obey our Master's command and to carry the knowledge of that salvation which He came to give, and then, having done our utmost for that purpose, we may leave the immediate and the further results alike in His hands. But in doing our work we have to use all our wisdom and our caution to see that we do it well, so that there may be no reproach. I am bound to say I have been exceedingly interested in the conversations that I have had with many of those who are engaged in this work, and I feel that their methods are right, that their views are right, that their zeal is keen, and that they are well equipped for the work that they have undertaken. They go and work among the Jews as their friends. They tell them the knowledge that they themselves possess. They tell it them simply.

The addresses at the Annual Breakfast during this decade were given by Canon Edmonds, vicar of St.

George's, Tiverton ; C. H. Banning, vicar of St. Nicholas, Rochester ; F. Smith, rector of Woodchester ; Archdeacon Richardson of Southwark ; W. H. Barlow, vicar of Islington (subsequently Dean of Peterborough) ; Dean Lefroy of Norwich ; Dr. Handley Moule (now Bishop of Durham) ; Dr. Chaplin ; the Rev. Dr. George W. Dalton ; and J. A. Faithfull, rector of Whitechapel. Of these, the future Bishop of Durham's address was the most noteworthy, being full of missionary information, and the first address he had ever made in connexion with foreign missionary work after actually seeing something of it. He spoke of his recent visit to Jerusalem, and especially about the work of Dr. Wheeler, who was then moving into the new hospital, and his absolute devotion, restless energy, and the reverence which the Jews there had for him. Dr. Dalton's address was full of the deepest interest, being a retrospect of the early history of the Jerusalem mission.

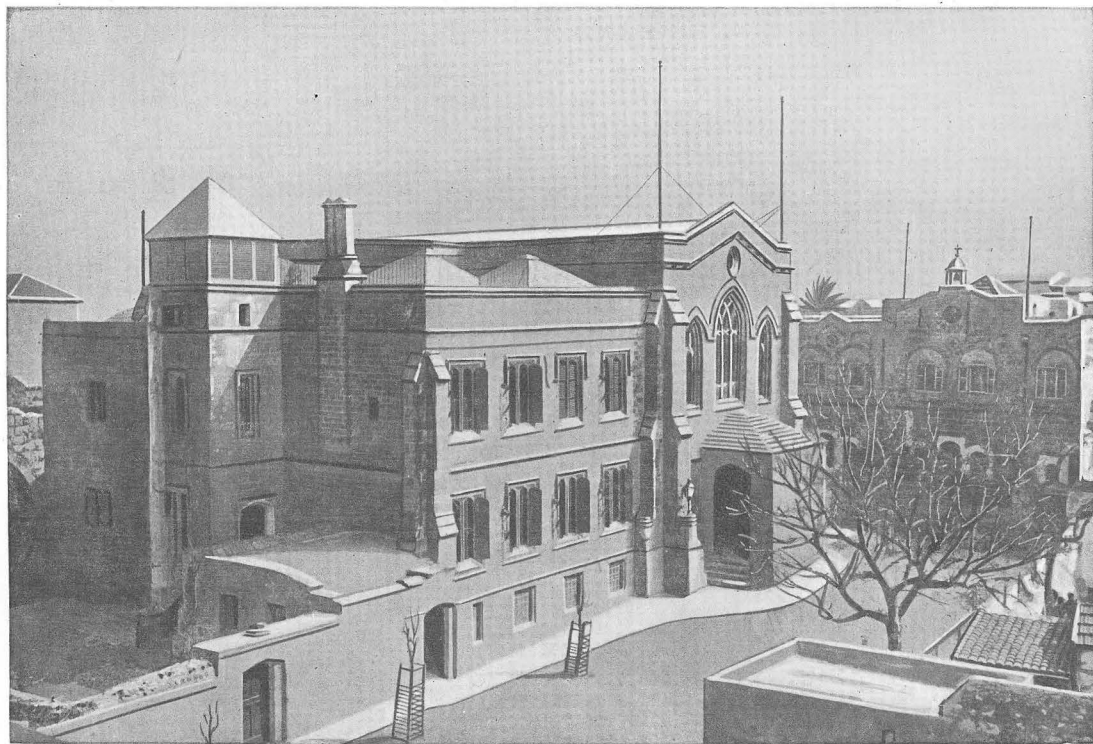
Perhaps the most eventful and inspiring gathering of the Period was the Commemoration of the Jubilee (1849—99), of Christ Church, Jerusalem, held in Exeter Hall on January 20th of the latter year, under the presidency of the venerable Bishop Hellmuth, whom it was always a pleasure to see and to hear. As a prelate of the house of Israel he was in his right place in charge of such a meeting. Invitations to take part in this joyful celebration were issued to all the survivors who had been associated with the church and mission, and to their relatives. There were present the Rev. Dr. George Dalton, son of Dr. George Edward Dalton, first medical missionary of the Society in Jerusalem in 1824, and step-son of the Rev. John Nicolayson, the first incumbent of Christ Church ; the Rev. A. B. Alexander, vicar of Shedfield, Hants, son of Dr. Alexander, the first Anglican Bishop in Jerusalem ; Mrs. W. Wynne Willson, daughter of the Bishop ; her husband, the Rev. W. Wynne Willson, rector of Church Hanborough, Oxon, and their two sons and daughters ; the Misses Ransom, granddaughters of the Bishop ; the Rev. Archdall Buttemer, vicar of Godalming, another son-in-law ; the Rev. George and Mrs. Gay ; Miss Henrietta Long ; the Rev. T. C. Gobat,

grandson of Bishop Gobat, the second Anglican Bishop in Jerusalem, who consecrated the Society's Church; the Rev. J. M. Eppstein, baptized and ordained by Bishop Alexander; the Rev. S. Schor, and others connected with Jerusalem. The proceedings were appropriately opened with the hymn, "Glorious things of thee are spoken," and the reading of Psalm cxxii. The office of prayer was said by Mr. Wynne Willson, followed by the dedication hymn, "Christ is our corner-stone." Letters of apology for inability to attend were read, from the President, Sir John Kennaway, who wrote, "It is indeed a subject for joy that we can look back on the work and testimony of Christ Church these fifty years"; and from the Treasurer, Mr. John Deacon, who, in token of his appreciation, gave a donation of £100 to the Society. The speech of Bishop Hellmuth was truly delightful, and so was that of Dr. Dalton, with its reminiscences, for he was the only survivor of the event commemorated. He told how a foreigner could not at that time purchase land. But as a *woman* was not prohibited, his own mother became the nominal purchaser of the site on Mount Zion! Mr. Eppstein spoke of his baptism in an upper room, which served as the place for worship until Christ Church was built. Mr. Alexander spoke in feeling terms of his father's life, conversion, work, and pathetic death. Mr. Gobat spoke of his grandfather's long work of 30 years at Jerusalem. After the singing of another suitable hymn, "Blessed city, heavenly Salem," the secretary, the Rev. W. Fleming, when thanking the chairman and the friends who had taken part in the gathering, very truly said:

At the Office we are very proud of Bishop Hellmuth, and I think I may say for my dear colleague, Mr. Gidney, that nothing does us more good at No. 16, Lincoln's Inn Fields than Bishop Hellmuth dropping in, taking the armchair, and sitting half-an-hour talking to us. We are an Episcopal society to the backbone. And when our leaders come and say a few words of encouragement to us, such visits are very welcome.

And then, before the benediction, there was the following kind final word from the dear old Chairman:

Truly, I can say, my heart is full of gratitude to God that He has so signally blessed this Society. I can take a retrospect of the work—though I have not been what you call an official, only a Vice-Patron—a retrospect of the great work the Society has accomplished, and I feel in my inmost soul that God has been the source of their strength, and the source of their blessing.



CHRIST CHURCH, JERUSALEM,

By the death of Archbishop Benson on October 11th, 1896, the Society lost its Patron, and the Church her most distinguished son. He was greatly interested in all missionary matters, and not the least in Jewish work, and in this connexion his primacy will ever be noteworthy from the fact that he revived, as we have seen, the Anglican Bishopric in Jerusalem, which had been practically founded by the Society. He was succeeded in the following spring as Patron by Archbishop Temple.

The following were added to the Patronage roll during this decade. Bishops Julius, of Christ Church, New Zealand, Perowne of Worcester, Davidson of Rochester (now Archbishop), Walsh of Mauritius (now of Dover), in 1891; Straton of Sodor and Man (now Newcastle), Bowlby of Coventry, and Welland of Down, Connor, and Dromore, in 1892; Gregg, Archbishop of Armagh, Bishop Gwynne of Killaloe, in 1893; Peacocke of Meath (now Archbishop of Dublin), Ormsby of Honduras, Stuart of Waiapu, and Knox of Coventry (now Manchester), in 1894; Jacob of Newcastle (now St. Albans), Chadwick of Derry, and Grisdale of Qu'Appelle, in 1896; Creighton of London, Browne of Bristol, Eden of Wakefield, Meade of Cork, Archdall of Killaloe, Shone of Kilmore, Graves of Limerick, Trefusis of Crediton, Carr Glyn of Peterborough, Sir Lovelace Stamer of Shrewsbury, Young of Athabasca, Taylor Smith of Sierra Leone (now Chaplain General to the Forces), Archbishop Lewis of Ontario, Bishop Wilkinson of Northern and Central Europe, Tucker of Eastern Equatorial Africa, Hodges of Travancore and Cochin, Oluwole of Western Equatorial Africa, Bishop Ingham (now C.M.S. Secretary), Stack of Clogher, Elliott of Kilmore, and Keene of Meath, in 1897; Percival of Hereford, Winnington-Ingram of Stepney (now London), Turner of Islington; Knox of Coventry; Cramer Roberts of Manchester (Assistant), Crozier of Ossory and Ferns (now Down), Williams of Waiapu, Phillips of Western Equatorial Africa (Assistant) and Wilson of Melanesia, Hoare of Victoria, Hong Kong, and Welldon of Calcutta (now Dean of Manchester) in 1898; and Pym of Mauritius (afterward of Bombay) in 1899.

It was a remarkable circumstance that all the five

Vice-Presidents were removed by death during this Period. Sir Robert Fowler, Bart., M.P., who, when Lord Mayor of London, spoke at the Annual Meeting on the Society's work in Palestine, died in 1891. Sir Charles Lowther, Bart., died in 1894. He had reached the patriarchal age of 91, and, blind though he was, his familiar figure was never missed for many years from the platform on the occasion of the Annual Meeting. George Arbuthnot died in 1895 and W. N. West in 1897, to both of whom further reference is made on page 508. The last of the five Vice-Presidents to pass away, in 1900, was the oldest of them all, Sir Walter Rockcliffe Farquhar, Bart., who had been elected as far back as 1840. The following five senior members of Committee were elected Vice-Presidents : Dr. W. Ord-Mackenzie in 1893, General George Crommelin Hankin in 1897; General A. J. Bruce, General J. Crofton, and Dr. Robert Needham Cust, in 1898.

Amongst the Trustees there was one death in 1897, that of the Rev. John Haydon Cardew, who had for many years been Treasurer of the Hall-Houghton-Melmerby Fund. Dr. Lionel Beale, who had been Honorary Physician to the Society since 1859, resigned in 1893. He was succeeded in 1897 by Dr. Edward Clapton, who resigned in 1900, when Dr. T. Chaplin was appointed Physician. Numerous Honorary Life Governors were elected, the decade commencing with twelve and ending with sixty-two. A new order of Honorary Lady Life Governors was instituted in 1892, and numbered forty-four at the close of the Period.

The Chairmen of Committee during this decade were W. N. West, and General Bruce, although, of course, the President of the Society always takes the Chair when he is present. There were great changes in the composition of the Committee, the following laymen joining :—Captain Cundy, William Walter, whose firm are the honorary stockbrokers to the Society, T. Roberts, J. E. Wakefield, General H. Lewis, Colonel J. Pyne, Colonel W. Robinson, C.B., T. H. Batten, N. Buxton Beyts, S. H. Gladstone, J. K. D. Wingfield-Digby, M.P., Colonel R. F. Lewis, Captain H. N. Knox, R.N., who was re-elected in 1896 and eagerly welcomed back, General C. G. Robinson, Edward

Clapton, M.D., Colonel C. S. Perry, and Major H. P. Treeby. Amongst the clergy attending for the first time, were: Bishop Hellmuth, Archdeacon Richardson, Canon McCormick, Canon Trotter, H. O. Allbrook, E. B. Birks, E. H. Lewis Crosby, G. C. Daw, E. Maxwell, Dr. O'Brien, S. Pike, E. A. B. Sanders and J. H. Scott. In the year 1895-6, Bishop Hellmuth attended frequently, nearly always taking the Chair. It was a great pleasure to have him there. His geniality, unfailing courtesy, intimate knowledge of the Jewish question and the Society's work, keen intellect, and business-like qualities, combined to make him an ideal Chairman.

The ranks of the Committee were greatly thinned during the decade, no less than nineteen being removed by death. R. Nugent, who had been elected only in 1888, died in 1891, and in the same year the oldest member, the Rev. James Cohen. He had really a double interest in the Jews, being of Jewish descent and rector of Whitechapel from 1860 to 1875. For forty-six years he did good work in Committee, his genial presence, sound judgment, and accurate and expert knowledge on Jewish matters being greatly valued. He had become through this length of years the Nestor of the gathering. He also frequently preached and spoke for the Society in town, and in the provinces; he used to recount his deputational experiences for the Society in Ireland, where he penetrated even to the remotest parts, when travelling was not so easy as at present. In Wales he once preached in English to a congregation that did not understand a word he said, but he asked the clerk to give the people the purport in their vernacular. The day was long remembered as "the English Sunday."

Admiral Rodd, a bluff old sailor, died in the early part of 1892. He manifested great interest in the Society, and regularly attended both the general and sub-Committees. He bequeathed to the library his copy of the *Survey of Western Palestine*; and his widow, who died some years later, left the Society a legacy of £2,000. The Rev. J. H. Moran, formerly minister of St. Thomas Liberty of the Rolls, Chancery Lane, died in 1892, at the age of 83. He was one of the oldest clerical

members, and had identified himself with everything connected with the Society. Colonel Macdonald-Macdonald, a member for 22 years, died in 1893 ; General Maclagan, brother to the Archbishop of York, and John T. Marshall, in 1894 ; G. Arbutnot, who had been a member for thirty-five years, and a Vice-President, in 1895 ; and Martin Ware, one of the youngest members, in 1896. The next year saw the loss of three members, W. N. West, Colonel John Pyne, only recently elected, and the Rev. J. B. Gordon.

William Nowell West demands a special notice. He had been a leading member since 1863, and Chairman since 1885. He was appointed Trustee in 1870, and Vice-President in 1887. During all these years his residence, hard by Lincoln's Inn Fields, enabled him to devote a large amount of time to the Society, and he thereby acquired an intimate knowledge of its work, which was of the greatest value. His zeal for the cause, dearer to his heart than any other, arose from his love for and study of God's Word, and the influence of the teaching of Bishop Montagu Villiers, a former rector of St. George's, Bloomsbury, his parish church, and also of Haldane Stewart, Marsh, Goodhart, Fremantle and others. Mr. West was a man of calm and wise judgment, and had a very quiet and gentle way of conducting business, although he could be very firm and uncompromising if circumstances required. He bequeathed to the Society a legacy of £500.

A few months later, in January 1898, we lost another prominent member of Committee by the death of Inspector-Gen. W. Ord-Mackenzie, M.D. Elected in 1873, he was, during Mr. West's chairmanship, regarded as the deputy-chairman, and for many years presided at the sub-Committee for the London mission schools, in which he took the keenest interest. He was thoroughly acquainted with the Society's history and work, and had personally inspected many of its stations. His high character, winning manner, counsels of moderation, accurate knowledge and clear judgment, rendered his presence in Committee very helpful ; and, being most regular in his attendance, he came to be looked upon as almost indispensable. The year 1899 was a disastrous one for the

Committee, who lost two useful lay members, R. G. Hobbes and N. Buxton Beyts, and three of their leading clerical members, Prebendary Reynolds, A. I. McCaul and W. H. Graham. A few words must be said about each of the three last named.

Joseph William Reynolds, from 1853 to 1859 was Principal of the Operative Jewish Converts' Institution, a work in which he took a deep and abiding interest; vicar of St. Stephen's, Spitalfields, from 1859 to 1882, during which period he twice held for a term of three years the Limborough Lectureship at Christ Church, Spitalfields. He was then appointed rector of St. Anne and St. Agnes, with St. John Zachary, City, which living he held till his death. By his able and brilliant books, which gave him world-wide fame, he was known to a far larger circle of people than those with whom he was brought into contact in the faithful discharge of his ministerial duties. *The Supernatural in Nature, The Mystery of Miracles, The Mystery of the Universe, The World to Come, and The Natural History of Immortality*, are books of a most highly cultured and able man, with very original ideas, which he knew how to express in the clearest, purest, and choicest language. It was doubtless as a mark of recognition of these works that he received from the Bishop of London, in 1880, the Prebendal Stall of Rugmere in St. Paul's Cathedral. Mr. Reynolds was brought into close contact with Jews for thirty years, and took a most active interest in all the concerns of the Society, regularly attending its Committee meetings. He occasionally went out as deputation, and in 1885 gave the address at the Annual Breakfast in Exeter Hall. The Society published an excellent pamphlet of his, *Reasoning with the Jews, or Messianic Prophecy* in 1891, and sent a copy to every clergyman in England.

Alexander Israel McCaul, like his father, the renowned missionary, before him, was rector of St. Magnus the Martyr, London Bridge, having been appointed in 1863. He was connected for forty years with King's College, London, of which he was Fellow and Lecturer in Hebrew and Divinity. He inherited a deep love for the Jews, taking hearty interest in the work of the Society, and of the Operative Jewish

Converts' Institution. For a long time he examined, on behalf of the Bishop of London, the Society's candidates for baptism, in connexion with the London mission.

William Henry Graham was an Honorary Life Governor of the Society, and vicar, for 30 years, of St. Paul's, Upper Norwood. He was a life-long friend of the cause. In 1858 he was appointed an association secretary, which position he held till 1861. He took deep interest in the proceedings of Committee, which he regularly attended for many years, till declining health compelled him to relinquish what was to him an unfeigned and real pleasure. His sturdy common sense, sound judgment and kindly heart made his presence very acceptable; and when no longer able to attend in person, he followed the course of events with unabated interest. His counsel was often sought in times of perplexity, and his advice was always welcome. "The dear Society," as he ever called it, occupied a very warm corner of his heart, and benefited to the extent of £500 by his will.

The last year of the century saw a further loss in Committee by the death, at the age of 81, of the Rev. Edward Maxwell, for many years rector of High Roding, Essex. All his life he was a staunch supporter of the Society, of which he was an Honorary Life Governor, and during his residence at Blackheath, after his retirement, a very regular attendant at Committee, of which he was a valued member, on account of his genial manner, warm sympathy, and wise counsel.

A distinguished former member of the Committee, the Earl of Roden, who had been President of the Operative Jewish Converts' Institution since 1880, died in 1897.

We have to chronicle several more deaths during our Period. The inevitable passing away of time brings many separations, and the Society seems to have suffered more than in this way than in any previous Period. Perhaps it was to be expected, for, to return to our simile of the tree, the larger the tree, the more leaves there are to fall. We can mention only the following friends: the Rev. Samuel Paynter, of Stoke Hill, Guildford, and Mayfair, a most munificent donor; Henry Caddell, vicar of St. Peter's, Colchester, the Society's generous

honorary secretary there for many years, who entertained its deputation—and he would have a good many of them for each anniversary—in princely fashion; Uriah Davies, vicar of St. Matthew's, Canonbury, always ready to take part in any of its meetings; Mrs. McCaul, the widow of Dr. McCaul, who died at the advanced age of 93, outliving her husband by thirty years. All these passed away in 1893.

At the beginning of the next year we lost Prebendary Gordon Calthrop, the brilliant, if somewhat eccentric, vicar of St. Augustine's, Highbury. A steadfast friend of the Society, he was interested in every effort for the spiritual and temporal welfare of the Jews, being President for many years of the Barbican Mission. He had a large number of Jews in his parish, and received grants for two missionary workers from the Society, Mrs. Guttmann and the Rev. H. Goldberg. Many Jews attended Mr. Calthrop's church, some of whom became Christians and received baptism at his hands. We should like to quote from his excellent sermons preached to Jews in St. Paul's Cathedral, and from others of his numerous sermons on the Jewish subject—they were all good, able, and characteristic of the man—but space forbids. Many Hebrew Christians testify to his generosity and kindness. So liberal and generous was he that it is to be feared he was often imposed upon. This did not hinder him from aiding and helping all those who sought his help. "Israel is a burdensome stone," he often used to say, when talking over his doings amongst them, but it was a burden which he cheerfully bore in his loving zeal for their welfare. The cause held a warm place in his heart till the very last, and on his death-bed he composed a poem on "Jerusalem," founded on Isaiah lxii., and sent it to the Principal of the Operative Jewish Converts' Institution.

Henry Hebbert, our indefatigable honorary secretary at Brighton; and Canon Edward Hoare, Vicar of Holy Trinity, Tunbridge Wells, were further losses during 1894. The latter was a "Master in Israel," and a great prophetic student. He was a life-long supporter of the Society, of which he was elected an Honorary Life-Governor in 1886. He preached the Annual Sermon in 1860, in Marylebone Parish Church; spoke

at the Annual Meeting in 1850, 1858, 1867, 1876 and 1881; and gave the address at the Annual Breakfast in 1870 and 1884. He was always willing to advocate the Society's claims as a deputation, and had a flourishing branch-association connected with his parish, which raised, and still raises under his successor, a considerable sum of money yearly.

In the next year, 1895, one of the most devoted, best, and hardest working friends whom the Society ever had during its long existence, was removed in the person of J. Montagu Randall, the blind vicar of Bishop's Langham, Norfolk. For thirty years he held the honorary secretaryship for the county of Norfolk, and, in addition to earnest, laborious and successful work in his parish, he devoted, ungrudgingly, his spare time to advocate the claims of the Society, which he loved so well, and for which he shewed his love in a most hearty, practical, and thorough manner. It was with great regret that he retired, only three months before his death, from this work for "our beloved Society," as he called it; a regret shared by the Committee and also by those numerous friends and supporters in whose houses he was very welcome as his yearly visits came round. He left his mark on the Norfolk district, having been instrumental in creating and sustaining a well-felt interest in the Society's missions. He was made an Honorary Life Governor in 1866. The Society needs more men like Mr. Randall, as Honorary District Secretaries, who would be willing to help it by preaching sermons and attending meetings in their county and neighbourhood. What can be done in this way, may be gathered from the following letter from Mr. Randall* :

I am in my seventy-third year, and am almost totally blind, and a little deaf; and I think after thirty years' work it is time for me to retire, and to leave the work in younger and abler hands. This year I have visited more than forty parishes. I cannot accurately tell, as I have not the material by me—but I think I have been permitted and enabled to collect for our Society, in the last thirty years, more than two thousand pounds. With scarcely an exception I have met with nothing but kindness. I have made many dear and valued friends, have never lost the train, and have only had one slight accident, when I was pitched out of a cart into a muddy lane, one January night, between Ipswich and Clopton. I

* The author of this History first heard of the Society from his lips.

deeply feel that my obligation to the Society is much greater than ever theirs can be, for I have experienced personally and in my ministry the blessing promised to those who seek the welfare of Zion.

Dean Fremantle of Ripon, and Dean Payne Smith of Canterbury also passed away in 1895. The death of the former severed a link with the far off past, for he was one of the Society's very oldest and truest friends, "of the same age," as he often said, having been born in 1809. He was first influenced by the sermon preached by Francis Goode, in the Society's church, in 1835. In 1867 Fremantle thus wrote about his debt of gratitude to the Society :

The influence which it has exercised upon my spirit, my Scriptural study, and my ministry during the last thirty years cannot be expressed in words.....There can be no question as to the share which the Society has had, by God's blessing, in raising the standard of Scriptural study and missionary zeal in the Church.*

Speaking at the Annual Meeting in 1875 he mentioned some early reminiscences of the general coldness exhibited to the cause :

I recollect the late Sir Thomas Baring, at a time when we were looked down upon with disfavour by ecclesiastics, saying, that he could only compare the progress of this Society to what takes place in Kent when the hop sacks are filled ; they used to put the sack on the floor and a man in the sack, shovelling the hops on his head ; treading them down, he by degrees rose to the top, and the hops were thus firmly pressed. That may be taken as an illustration of the steady and firm growth of this Society.

At the Annual Meeting in 1890, the last of twenty-three occasions (which constitute a record) at which he had spoken at the Anniversary, the Dean said :

I am getting to be an old man in this cause, my interest has not begun to abate ; I am as full of love and of earnest zeal for this great work as I ever was, and perhaps more so, because I see in the Jews at this time around me manifest tokens of God's blessing.

His fine and handsome presence was hardly ever missing from the annual gatherings in Exeter Hall. He was there the year before he died, and gave the blessing. He had also pleaded on behalf of the Society in many other places. Very conspicuous amongst departed friends shines the name of the good old Dean of Ripon.

Two munificent donors, E. P. Parry, honorary treasurer for Southport, and G. C. Courthope, of Whiligh, in Sussex, passed

* *Jewish Intelligence*, 1867, p. 177.

away the same year. Dr. E. P. Hodgins, vicar of St. Stephen's, Liverpool, our honorary secretary and oldest supporter there, died in 1896, and also Miss Jane Cox, an enthusiastic collector at Derby. Edward Gotto, our treasurer at Hampstead, followed in the next year. Dr. Billing, Suffragan Bishop of Bedford, for many years rector of the Jewish parish of Spitalfields, a fellow helper with the Society in every way, and a frequent deputation, died in 1898; also Mrs. Robert Phelps, a munificent donor. Bishop John Charles Ryle, who survived his retirement from the See of Liverpool a very few months, died in 1900. He was a staunch friend all his life, a speaker at five Annual Meetings, a preacher of two Annual Sermons, and an advocate on many other occasions. His tract, *Israel Scattered and Gathered*, translated into German, has proved very useful in missionary work.

A distinguished Hebrew Christian passed away in 1891 in the person of Adolph Saphir, minister of the Presbyterian Church, and a well-known Biblical expositor. The death, in 1898, of George Müller of Bristol, at the patriarchal age of 92, re-opened a very old page in the history of the Society, in whose service he was for a short time, as far back as 1829, but he gave up the work owing to temporary failure of health. Joseph Rabinovitz, Jewish reformer and preacher, died in 1899. His work is noticed in the Continental section of this decade.

The death of the Rev. S. T. Stone, rector of All Hallows', London Wall, on November 19th, 1900, removed a lover of the Jews and the author of the most beautiful and inspiring Jewish missionary hymn ever written, "Unchanging God, hear from eternal Heav'n," which he kindly permitted us to add to our hymn sheet. Many causes have sung their way into popularity. Sankey's hymn, "Jesus of Nazareth passeth by," led to the phenomenal success of Moody's first evangelistic tour in England in 1875. In the same manner Alexander's "Glory Song" made it easy for Dr. Torrey to gain the ear of thousands. The Jewish missionary cause has had no such inspiring and powerful aid. The hymns at its disposal have been meagre and doggerel indeed. One only, Lyte's, "Oh that

the Lord's salvation" (1834), deserves special commendation, though we may mention Shrubsole's "Arm of the Lord, awake, awake" (1795), and Cotterill's "Great God of Abraham, hear our prayer" (1819). Sometimes friends, pitying the barrenness of the land, have sent us their contributions, but alas! whilst a few have merited a fleeting place in the pages of the magazine, the many have found a quiet resting place in the editor's locker. Hymn-writers are born, not made. Perhaps the present century may produce a few really good hymns suitable for Missions to the Jews.

Many missionaries of the Society passed away during this decade, and their deaths are recorded under their respective stations. Of the veteran missionaries no longer in active service, the Rev. David Albert Hefter died in 1896 at the age of 77 years. He entered the Society's service, and was attached to the Jerusalem Mission, being ordained by Bishop Gobat. He was stationed at Pesth in 1862, Memel in 1864, Posen in 1869, and Frankfort in 1872, where he remained till 1887, when failing health compelled him to retire, after a laborious and active ministry amongst his brethren. In 1896 also died the Rev. Emmanuel Mendel Tartakover, another Galician Jew. Baptized in 1838, he entered the Hebrew Missionary College in 1840, having previously been an inmate of the Operative Jewish Converts' Institution. He was ordained in Jerusalem, and laboured principally at Königsberg and Danzig, retiring from active service thirty-four years previously, in 1862.

David Daniel, who was born of Jewish parents and appointed missionary at Safed as far back as 1849, died at Wadhurst, Sussex, in 1897. Owing to ill-health he was transferred to Jerusalem in 1852, but was compelled to quit the East in 1853 through the same cause, and was for a year attached to the Frankfort mission. He had lived in retirement for nearly 50 years. Henry Christian Reichardt, nephew of the elder Reichardt, and since 1848 a missionary in London, Jerusalem, Cairo, Corfu, Ancona, Alexandria, Damascus and Tunis, retired in 1888. A pupil of McCaul, he acquired an accurate knowledge of Hebrew and Rabbinic, and accumulated a

large library of ancient editions of Jewish books. He was, perhaps, more of a scholar than a missionary. The year 1898 saw the removal of two other former missionaries; the Rev. David Jacoby Hirsch (a convert of Dr. Marsh, baptized in 1845 by Dr. Baylee, of Birkenhead) who served the Society in Liverpool for twenty years (1852-74); and the Rev. William Bailey, rector of Colney Heath. The latter was educated in the Society's College under Cartwright, for whom he ever entertained the most profound esteem, and ordained by Bishop Gobat at Jerusalem, where he was in charge of the Society's boys' school from 1857 to 1875, being with his wife, real foster-parents to the lads. During the remainder of his life spent in England Mr. Bailey was ever ready, at any personal inconvenience or self-sacrifice, to advocate the claims of the Society, and to recount his experiences in the Holy Land.

On May 28th, 1892, the Rev. C. J. Goodhart, Honorary Secretary, passed away at the advanced age of 88, after a connexion, unofficial and official, with the Society of fifty-three years. He spoke at the 30th Anniversary in 1839 and again in 1841, and had as his fellow speakers, Edward Bickersteth, Dr. Marsh, T. S. Grimshawe, Sir George Rose, Longley Bishop of Ripon, Lord Ashley, Haldane Stewart, and Fremantle. Goodhart spoke again in 1848 and 1872. He preached the Annual Sermon in 1853 and again in 1869, and took part in the Anniversary of 1887; nearly fifty years after his first appearance! We have already spoken of Mr. Goodhart, both at the time of his appointment and of his resignation of the post of secretary, which he held from 1853 to 1858: and would now add that he brought to the work an ardent zeal for the cause, a rare and extensive knowledge of the subject, a wonderful business aptitude, and a burning eloquence in pulpit and on platform. He was an acknowledged and unrivalled master in the interpretation of prophecy, and intensely practical withal. For twenty-three years, as honorary secretary, he gave the Society the benefit of his wise counsel and ripe experience, though he was unable to take a very active interest in its affairs, owing to

increasing years. Ordained in the year 1827, his was indeed a long and useful life; and he passed away "as a shock of corn cometh in in his season."

Toward the end of this decade the Society suffered a further grievous loss by the death, on May 20th, 1900, at the age of 71 years, of the Secretary, the Rev. William Fleming, who had occupied the position since 1881. Brought up for the Army, in which he served from 1845 to 1854, he was ordained in 1857, and at the time of his death had been incumbent of Christ Church, Chislehurst, for twenty-eight years. He was a staunch Evangelical and Protestant of the old school. He had no parish, and when he was offered the Secretaryship of the Society, and invited to give four days a week to it, he readily complied. The humble and beautiful spirit in which he entered upon this additional work may be inferred from the following words written many years after to his colleagues:—"I have always striven, since the time God called me so unexpectedly to the office, to be chief not over you, but amongst you. I learnt before I was eighteen that if you wished to command men you must trust them to do their duty themselves; and set them the example by doing your own." Those who served under him fully endorse every word of this manly utterance. It is a mirror of the man himself, and explains why all loved and honoured and esteemed him. Honest, upright, brave and true, he was of sterling metal, and as Bishop Ryle once said of him, when introducing him to a meeting at which he was to speak on behalf of the Society, "He is sixteen ounces to the pound." So he was. Those blunt, bluff words hit him off exactly. He was a man, every inch of his handsome and dignified presence. He was a man, moreover, of deep and unaffected piety, and one who walked closely with his God. Holiness and humility were conspicuous in all he said or did, although he never paraded either to the common gaze. Words were of no account with him without deeds. He had seen too much of life to be taken in by any mere profession of religion. He had an honest dread of anything that savoured of religious affectation or cant, and a distrust of morbid sentimentalism.

The fruits of the Spirit dwelt in him, and amongst them long-suffering and gentleness were conspicuous.

Mr. Fleming was succeeded in 1900, in his office of Secretary of the Society, by the author of this History, who had served under him for nineteen years as assistant secretary. At the same time, the Rev. C. H. Banning was elected Honorary Secretary, a position vacant since 1892. In November of the same year the Rev. F. L. Denman also was appointed Secretary, the Committee, after long deliberation, deciding that the growing demands of the Society called for a return to the old plan of having two full secretaries, instead of a secretary and an assistant secretary.

The following were appointed Association Secretaries during this decade :—the Revs. Dr. C. Rumfitt (midland district, 1891—1907), now incumbent of Ram's Episcopal Chapel, Homerton; H. H. Ashley Nash (south-western and eastern districts, 1891 to the present time); S. Schor (north-western district, 1892—1903); and C. H. Titterton (northern district, 1890—1). The Rev. James Adamson Bell, metropolitan secretary, died on May 28th, 1891, after six years' work. He was, perhaps, the most able deputation and brilliant speaker the Society had had for many years, and commended the cause wherever he went. He had previously been rector of Banagher in Ireland, where likewise he had done good service by his advocacy. In 1892 two former association secretaries were taken to their rest: Prebendary Bassett, and A. Gault.

The Rev. James J. Hill was appointed organizing secretary for Canada in 1892, in succession to the Rev. T. S. Ellerby, who died in that year. On the death of Mr. Hill in 1897, Dr. J. W. Beaumont was appointed, and, in 1899, he was succeeded by the present secretary, the Rev. A. F. Burt.

In Ireland, the Rev. Ralph W. Harden, who had held the post of clerical secretary to the Irish Auxiliary for twenty years, resigned in 1895, on his appointment to St. John's, Monkstown, Dublin. He was succeeded by the Rev. E. H. Lewis Crosby, curate to Dr. Neligan, who had been one of Mr. Harden's predecessors in the Irish Secretaryship.

The office staff underwent considerable modification in this Period. Mr. W. A. Seaton, publications' clerk, retired in 1895, after a lengthened service of forty-four years spent in the publishing and issue department. He was succeeded by Mr. R. Calder.

In 1898 Mr. Benjamin Bradley resigned the post of Accountant, which he had held for twenty-nine years, having served the Society altogether forty-nine years. His masterly grasp of figures, and of all financial matters, his unwearied patience, the thoroughness of his work, and his absolute devotion to it, greatly impressed all associated with him. We much regret that he has not enjoyed good health during the evening of his life. He was succeeded by Mr. J. Colin Palmer.

Mr. P. R. Overton, who had held the position of chief clerk for many years, had to retire, to the great regret of the Committee and Secretaries, in 1899, from failing health. He had been in the service of the Society for forty years and, in the confidential post which he latterly occupied, rendered most valuable service, from his accurate knowledge of the Society's affairs. He was succeeded by Mr. H. J. Bentall.

The Jewish world was startled toward the close of 1895 by the issue of a pamphlet, by Dr. Theodor Herzl, of Vienna, entitled *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, in which he advocated the restoration of a Jewish State in Palestine. This he described as "an universal idea, as old as the people, who have never ceased to cherish it." The idea at once caught on. It seemed to offer an escape from Anti-Semitism in Russia, and soon blossomed into the great Zionist movement. The first Congress to advocate its aims was held at Basle from August 26th to 31st, 1897, and kindled wide-spread enthusiasm. This was followed by a second and third Congress at Basle in 1898 and 1899, and by a fourth in London in 1900.

The Dreyfus case excited world-wide sympathy with that unfortunate sufferer and victim of injustice, which was tardily redressed a few years later.

The death of Baron de Hirsch in 1896 removed a Jewish celebrity, whose name loomed larger in the Jewish world of

last century than that of any other man, except Sir Moses Montefiore. It was calculated that Hirsch gave away ten millions sterling in ten years to benefit his co-religionists. He was absorbed in emigration and colonization efforts in America in their behalf, and was probably the most princely benefactor their race has ever known.

A word remains to be added to this already overgrown chapter about the publications of the Society during the decade. In January 1893 the title of the monthly magazine was altered to *Jewish Missionary Intelligence*, the incorporation of the middle word more accurately defining its object. The same year was marked by the enlargement and more frequent issue of the children's magazine, also under the more definite name of *Jewish Missionary Advocate*, as already recorded. In 1894 a new magazine entitled *Jews and Christians*, for the higher class English Jews, was commenced, with the Rev. A. Lukyn Williams as editor, and Dr. R. Sinker, Librarian of Trinity College, Cambridge, as consulting editor. It was an able and interesting quarterly, and its cost was privately defrayed. It had, unfortunately, only a short, though useful, run of two years. In 1897 the S. P. C. K. published Mr. Williams' *Missions to Jews, an Historical Retrospect*. From 1897 to 1900 four books by the present author—*Missions to Jews, Sites and Scenes* (2 volumes), and *At Home and Abroad*—were issued by the Society, and another, in 1899, *The Jews and their Evangelization*, by the Student Volunteer Union. In 1896 a service of song, *The Separated Nation*, was composed by the Rev. C. S. Painter, and set to music by Dr. E. J. Bellerby, of Margate. In 1899 the Rev. J. F. de le Roi, a former missionary of the Society, published a most useful book, *Jewish Baptisms in the Nineteenth Century*, shewing that altogether 224,000 Jews had been baptized during that time.

CHAPTER LIII.

INCREASED CHURCH INTEREST IN MISSIONS TO JEWS.

Jewish Missions to the front—Church Congresses at Rhyl, Norwich and London—Missionary Conference of the Anglican Communion—Pan-Anglican Conference at Lambeth—Committee of Convocation on "Missions to Israelites"—Report and Resolutions—Forward movement by the Society—Letters to Prelates and Rural Deans—The replies of the Bishops—Islington Clerical Meeting—Three Courses of Sermons—Conference on Jewish Missions.

MISSIONS to Jews were remarkably in evidence during this Period in the counsels of the Church; and received more attention from Ecclesiastical authorities than at any previous time.

Three times during the decade the paramount claims of Missions to Jews were advocated at the Church Congress. At Rhyl, in 1891, by Bishop Blyth; at Norwich, in 1895, by the Bishop and Sir John Kennaway; and in London, in 1899, by the latter, who said, during a session devoted to "The Church and the Evangelization of the World":

He hoped that from that day's proceedings there would spring a new desire for missionary information—a new and increasing interest in missionary efforts. "Beginning at Jerusalem" was the instruction given in St. Luke's Gospel. There was a hope, for which St. Paul seemed to give authority, that the Jews in time to come would be the foremost agents in the conversion of the world, and, therefore, it was the present duty of the Church to use her best efforts for the evangelization of the Jewish nation in our generation. The London Society for Promoting Christianity amongst the Jews had for ninety years carried on the work, with small resources, in three Continents. It was cheap sarcasm to deride these efforts, to sneer at the thousands said to be necessary to convert a Jew, but it was an assertion, he believed, to be capable of proof, that more than 200 Hebrew Christians were in holy orders in the Church of England, and that the Gospel was proclaimed in more than 600 pulpits in Europe by Jewish lips. The position of the Jew was deplorable—without a country and without a home. Hated, despised, and outcast, who could wonder at the growth of the Zionist movement, which sought to establish the re-creation of national life in Palestine? Three conferences had been held, and £2,000,000 subscribed for a Jewish National Bank—who should say what might come of it?

In 1894 a great Missionary Conference of the Anglican Communion, promoted by the Boards of Missions of Canterbury and York, was held in St. James' Hall, London, from May 28th to June 1st, when the subject of "Judaism" was placed in the very forefront. An able paper was read by Archdeacon Richardson, of Southwark, followed by equally able speeches by the Revs. A. Lukyn Williams and C. H. Banning, and Bishop (now Archbishop) Nuttall, of Jamaica.

Mr. Williams, who was at that time superintending the Society's work in London, spoke on the attitude of the Jews toward Christianity, basing his remarks on information supplied him by thirty-eight missionary friends in all parts of the world, to whom he had previously addressed enquiries. Consequently, they were extremely valuable and comprehensive, and led up to the following practical suggestions on the chief needs of the present time in Missions to Jews :

One is a supply of spiritually-minded University men. It is often said that no one but a Jewish convert can be of any use in this work. The history of Missions to the Jews proves the contrary. Callenberg, Schultz, McCaul, Nicolayson, Reichardt, Delitzsch, for instance, had not in their veins, so far as they knew, a single drop of Jewish blood. Secondly, we must provide much more missionary literature. I hope that our new venture of a quarterly missionary magazine, *Jews and Christians*, may prove useful in calling this out. Thirdly, we must make more use of the language spoken by some three or four millions of the Jews, Jewish jargon. Fourthly, and perhaps most important of all, we must learn not to be in a hurry to see results. The London Jews' Society is probably far more careful than any other Society in baptizing enquirers, but even we sometimes allow ourselves to be over-persuaded and to baptize too soon. God works surely, but generally slowly. Let us follow Him.

At the Pan-Anglican Conference held at Lambeth in July 1897 a discussion on "The duty of the Church to the followers of Judaism," was opened by the Bishop of Stepney (Dr. Winnington Ingram). This was followed by an Encyclical Letter from the Archbishop of Canterbury (Dr. Temple), in which occurred the following striking passage :

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The con-

version of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

Amongst the "Resolutions formally adopted by the Conference," was the following recommendation :

That a more prominent position be assigned to the Evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognizance of this work ; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work.

This was a gratifying sign that the Church, as a whole, was beginning to feel it her duty to engage in a work which the Society had been doing for nearly 90 years.

In 1898 the special Committee of the Convocation of Canterbury, charged to consider the question of "Missions to Israelites," issued their Report. They had been appointed on May 1st, 1896, in consequence of a communication from the Anglican Bishop in Jerusalem (Dr. Blyth), asking that Convocation might be invited to consider "the need there is for a more definite recognition than now exists of the rightful position of Jewish Missions." The Committee consisted of the following influential clergymen :—The Prolocutor (Dr. Sumner), the Dean of Windsor (Dr. Eliot), the Dean of Worcester (Dr. Forrest) ; the Archdeacons of Birmingham (Bishop Knox of Coventry), Lewes (Mr. Sutton), Leicester (Bishop Mitchinson), London (Dr. Sinclair), and Worcester (Mr. Walters) ; Canons Hamilton and Murray ; and Mr. Philips. The Bishop of Shrewsbury (Sir L. T. Stamer, Bart.), was Chairman.

The Resolutions of this Committee, revised by the Lower House of Convocation, adopted and confirmed by the Upper House were :

1. That Missions to Israelites should receive special recognition from the Board of Missions of the Province of

Canterbury, which shall be requested to entrust them to the charge of a sub-Committee of that body.

2. That an endeavour should be made to co-ordinate the several agencies which exist, so as to prevent the overlapping of their operations, and to save expenditure of effort and money, which is wasteful and hurtful.

3. That the presence of so many Israelites in parishes of the United Kingdom lays a grave responsibility on their incumbents, which calls for wider recognition, and more sympathetic action.

4. That on the Annual Day of Intercession for Missions prayer should be expressly and earnestly asked for the salvation of Israel; and that suitable collects should be sanctioned by authority for use on that day and at other times.

5. That their Lordships of the Upper House be respectfully requested to consider the propriety of suggesting to their clergy not to deprive Missions to Israelites of a share of their people's almsgiving.

6. That the attention of Divinity Professors of the Universities, and of Principals of Theological and Missionary Colleges, be directed to the need that exists of clergy to undertake the Jewish side of parochial work, and that they be requested to consider how provision can best be made for the due training of such junior clergy, and such candidates for Holy Orders as have a desire to be employed in this work.

The Report carried weight both from the names of the Committee before whom the Secretaries of the Society gave evidence, and from its actual decisions. In addition to the above Resolutions we now quote its words referring to the Society, and its conclusion :

The first organised effort was made by the London Society for Promoting Christianity amongst the Jews, founded in 1809. By its rules, its Patron is the Archbishop of Canterbury : its Vice-Patrons are Bishops of the Home or Colonial Churches..... This Society, whose first design, we believe, was to care for Israelites in London, has long ago outstripped this limit ; and, as far as its means and opportunities allow, it seeks to reach them wherever they are to be found ; and it has at the present time stations in Europe, Asia, and Africa. (Numbers then given). In relation to the home work, it is important to note that the Society apportions the sum of £500 a year for grants to the Incumbents of six parishes in

the East of London, viz., Christ Church, Spitalfields; St. Mary's, Spital Square; St. Stephen's, Spitalfields; St. Mary's, Whitechapel; Christ Church, and St. Benet's, Stepney.

Turning to the Jews outside our own land, dispersed over the Continent of Europe and elsewhere, with whom the London Society, with Christian intrepidity, seeks to deal, the difficulty of making any real impression appears to us overwhelming, and the means as yet employed in the extremest degree inadequate. In saying this we would not be understood to suggest even a thought of disparagement of the aims of the noble founders of the Society or their successors, who have yearned with an intensity of desire approaching that of St. Paul for the conversion of God's ancient people, wherever they are to be found. The recent removal to Christ Church, Spitalfields, of the monumental tablets formerly on the walls of the Episcopal Jews' Chapel in Palestine Place, recording such names as Lewis Way, Alexander McCaul, Henry Aaron Stern, Reichardt, Ewald, and many more, is sufficient to rekindle in the hearts of their successors in this holy enterprise the fire of their love. *But if the field of operations is to continue to cover four continents, its income and its agents ought to be multiplied fourfold.* We do not say that this is impossible. It would not be so were the claim of the Jews to possess the hearts of the Christian Church recognised as fully as it ought to be. But until it is, it seems to us that the possibilities of the case need to be carefully considered.

Having referred to the work of the "Parochial Missions to Jews," the Report went on:

We may take it that the much older 'London Jews' Society' approves of this, since, as has been already noticed, it is making grants to six parishes in the East End of London towards curates' stipends. But it needs to be done in far larger measure, and not in London only, but in all other cities and towns where Jews are congregated; and for this the conscience of the Church needs to be aroused to give towards Israelitish work an increased share in its offerings.

The Report ended with these words:

The conclusion, then, to which we are led, accords with the Bishop's strongly-worded contention that the Church of England, missionary as she is, does not place Jewish work in the prominence which is due to it; does not aid it as she ought (and as she does her Gentile Missions) with her prayers and with her alms; does not bring up the cause of the lost sheep of the House of Israel as a memorial before God with such enthusiasm as should meet the present raising of the veil that is upon their hearts, and the reversal of their long sentence of exile.

As a Church Society we were most thankful for the above authoritative pronouncements and for the due recognition of the Society's past work. Advantage was taken of the same by the Committee to press the claims of the Society upon all faithful and loyal Churchmen. A circular letter was sent round to all the Rural Deans in England and Wales, asking them to bring the matter before the clergy

in their respective deaneries. This letter had previously been forwarded to the Archbishops and to all the diocesan Bishops asking for their sympathy with the effort. From many very encouraging replies were received in 1899. These are given below :

His Grace asks me to say that he sympathises with the appeal that you are making.—*For the Archbishop of Canterbury (Dr. Temple).*

I need scarcely say that I am deeply interested in your work amongst the Jews, and that I am constantly urging its importance.—*The Bishop of London (Dr. Creighton).*

I gladly commend the circular of which you have sent me a copy to the consideration of the Rural Deans of this Diocese.—*The Bishop of Durham (Dr. Westcott).*

I heartily approve of a moderate forward movement towards the instruction of the crowd of poor Jews in London. I intentionally use the word "instruction" instead of "conversion," believing that that puts the emphasis in the proper place. And I say "moderate," because I believe that action of a large type might stir animosities of a racial character.—*The Bishop of Bristol (Dr. Browne).*

I trust that the issue of the circular just received may bring about a deeper and more intelligent interest in your Missions to Jews.—*The Bishop of Carlisle (Dr. Bardsley).*

I beg leave to acknowledge the receipt of, and to thank you for, the copy of the letter to the Rural Deans of England. I feel sure that the weighty extracts it contains from the Lambeth Encyclical and the Report of the Committee of Canterbury Convocation will secure its due consideration.—*The Bishop of Chester (Dr. Jayne).*

The proposed circulation in his Diocese has his approval.—*For the Bishop of Hereford (Dr. Percival).*

I entirely approve of the letter which your Committee propose to send to the Rural Deans. I am unable to understand the ground on which a Christian man can abstain from all efforts to bring the Gospel to the Jewish people, and the London Society offers an organisation which has been widely blessed, and deserves to receive large support.—*The Bishop of Newcastle (Dr. Jacob).*

I am desired by the Bishop of Rochester to say that.....he is glad that your Committee should write to the Rural Deans as proposed.—*For the Bishop of Rochester (Dr. Talbot).*

The Bishop of St. Albans desires me to say that.....he intends to bring the subject forward at his meeting of Rural Deans at the end of the month.—*The Bishop of St. Albans (Dr. Festing).*

I wish the London Society for Promoting Christianity amongst the Jews every success.—*The Bishop of St. Davids (Dr. Owen).*

I am glad that your Society is calling attention to the words of the Lambeth Conference on Jewish Missions. I was glad to make the acquaintance of your missionaries, Mr. Kelk and Messrs. Hanauer and Segall in my recent tours in Palestine and Syria, and to see Dr. Wheeler's admirable hospital at Jerusalem.—*The Bishop of Salisbury (Dr. John Wordsworth).*

I am in hearty sympathy with the London Society and trust that the circular may further the interest of your work.—*The Bishop of Sodor and Man (Dr. Straton).*

The Bishop of Southwell desires me to say that he fully endorses the opinion of the Lambeth Conference and of Convocation.—*For the Bishop of Southwell (Dr. Ridding).*

The Bishop of Wakefield is glad to hear that a fresh effort is to be made to bring the claims of the London Society for Promoting Christianity amongst the Jews before Church people.—*The Bishop of Wakefield (Dr. Eden).*

We include within this chapter certain other efforts by which Missions to Jews were kept *en évidence* during this Period.

At the Islington Clerical Meeting in January 1892 the Jewish subject had a place, excellent papers being read by the Revs. C. H. Banning and J. E. Brennan on "The present condition of the Jews"; and again in 1895, when high class papers on "The Evangelization of the Jews" were read by Archdeacon Perowne of Norwich, and the Rev. A. Lukyn Williams. The latter's illuminating paper on "Methods," embracing the experiences gained in London as head of the mission, was fruitful in its excellence. The Rev. J. Seaver and Sir John Kennaway followed, commending Jewish work, the latter saying that there seemed a danger of the Jews losing their "rightful pre-eminence" in missionary enterprise.

Courses of Special Sermons by well-known Jewish advocates and experts were preached in three London churches about this time; in St. Paul's, Onslow Square, before and during Advent 1893; in Christ Church, Highbury, during Lent 1895; and in St. John's, Paddington, during Lent 1896. These were subsequently published under the titles of *Seven Sermons on the Jewish Question*, *St. Paul's Reasons*, and *The Jewish Story* respectively. Combined they contain a wealth of information on the Jewish subject. A few years later, in the Lent of 1899, a still more interesting course was preached in St. Paul's, Onslow Square, by Hebrew Christian clergy, on "*What saith the Scripture?*"

A most useful two days' Conference on "Christian Missions to Jews" was held in Exeter Hall, November 23rd and 24th 1899. The subjects, treated by experts and well-known friends of the cause, comprised:

(i) The promises to Israel in the Old Testament—(a) Temporary or conditional ; (b) Irreversible. (ii) The grounds of Jewish opposition to Christ—(a) In His life-time ; (b) In our own time. (iii) The duty of Christians towards the Jews. (iv) The doctrine of Sin and Atonement—(a) In the Old Testament ; (b) Among modern Jews. The Messianic Doctrine—(a) Its political and social side ; (b) Its spiritual and theological side. (v) Methods of teaching the doctrine of the Holy Trinity—(a) From the Old Testament view ; (b) From the New Testament view. (vi) Jews of the present day—(a) Statistics, territorial disposition and sects ; (b) Recent movements : religious, political, and social. (vii) Methods of Missionary work—(a) Spiritual and temporal ; (b) How to utilize common religious grounds between Christians and Jews ; (c) Literature. (viii) Results and prospects of Missions to the Jews.

The papers and ensuing discussions were subsequently published under the title of *Conference on Missions to Jews in London, 1899*.

CHAPTER LIV.

RE-ORGANIZATION OF THE HOME MISSION.

Appointment of the Rev. A. Lukyn Williams—Three classes of Jews to be reached—College—Mission Hall—Chapel—Labour Home—Surrender of Palestine Place—Old associations and record of work—Memorial Tablets and Font—Schools transferred to Streatham Common—Appointment of Dr. Ellis—Fellow-helpers—Baptisms in London—Hostel for Students at the London College of Divinity—Parochial grantees—Operative Jewish Converts' Institution—Death of J. H. Brühl and Ezekiel Margoliouth—Liverpool and Manchester—Death of Lewis Paul Samson and Marcus Wolkenberg—Leeds and Newcastle—Death of Kroenig of Hull—Birmingham Mission re-organized—New Mission Hall—Bristol Mission re-opened—Eppstein and the Wanderers' Home—Ireland Mission re-organized.

THIS Period saw some very important developments in the work in London, where both in 1891, and again in 1895, radical changes took place. In the former year the Rev. A. Lukyn Williams, who had had a distinguished career at Cambridge, was appointed head of the mission, Principal of the College, and chaplain. It was thought that a triple arrangement of this kind, combining the superintendence of all the work under one head, might conduce to the greater efficiency of the mission. Mr. Williams brought to the discharge of his onerous duties a freshness and zeal, and new methods of work, which soon had gratifying results.

He commenced by recognizing the fact that the Jews of London belong to three classes, the wealthy, the middle-class in the East End and elsewhere, and the foreigners, and that if all are to be reached each class must be dealt with in a different way. The wealthy can be influenced only through the press or by the organizations of the parish; the second class can be visited, especially by non-Jewish workers; and the third, attracted to a mission hall. To reach the first, a new publication, *Jews and Christians*, already referred to, was started. To reach the second, missionaries were sent into all parts of London. For the third class, a hall for aggressive evangelistic work was secured at No. 4, Goulston Street, just two doors off the Whitechapel High Street, with a dispensary

attached to it. For the more pastoral side of the work, one of the houses in Palestine Place was set apart as a mission centre, and the "Lewis Way" library, which consisted principally of standard Jewish works published before 1825, moved into it. The church, which of recent years had been less and less attended by residents, in the neighbourhood, became more and more a special chapel for the mission. The Rev. F. L. Denman (now Secretary), was appointed assistant chaplain, and the Rev. H. O. Allbrook continued to render voluntary aid. The College received a large amount of Mr. Williams' attention, the Rev. G. C. Daw, now Vicar of St. Mark's, Dalston, remaining as resident tutor. Amongst the students were: A. L. W. Adler, L. Zeckhausen, G. G. Priestly, and K. E. Khodadad; of whom three are now in the service of the Society. When the College was closed and Palestine Place given up, Mr. Williams continued the education of two of the above, until his resignation.

In 1894 there was opened through the munificence of a friend a Labour Home for the reception of foreign Jews and their instruction in cap-making and other industries, and in Christianity. The results did not justify the expenditure, and it was closed in 1897. The work in London had thus been re-organized, but the new *régime* was not destined to have a fair trial, for, in 1895 Palestine Place had to be relinquished as related below, and, at the same time, Mr. Williams accepted the living of Guilden Morden, near Royston. The Committee were fortunate in being able to retain his valuable services for the revision and publication of the Society's missionary literature, which is carried on by a special publications' sub-committee. A very large number of tracts for Jews in Hebrew, Yiddish, German, Arabic, and Judæo-Spanish have been published in recent years.

In 1895 the Bethnal Green Board of Guardians made an offer of £17,500 for the remaining 15 years' leasehold of Palestine Place, which in 1910, the property having been acquired in 1811, would have passed from the Society's control, not merely without any compensation, but with some heavy charges for dilapidations. The Committee had long looked

forward to that time with grave anxiety ; and so, when, very unexpectedly, the Bethnal Green Board of Guardians negotiated for the purchase of the freehold, and received the sanction of the Local Government Board to build their Parochial Infirmary upon the site, the Committee, after obtaining the best advice and ascertaining that the ultimate proposal was fair, and even liberal, felt they had no option but to close with it. It was plainly better to move then, with £17,500 for the acquirement of fresh quarters for the Society's institutions, than 15 years later with nothing coming in, and even heavy outgoings. The only alternative left to the Society was to purchase the freehold. This would have required many thousands of pounds, and it was felt that such expenditure would not have been wise, even if it had been possible. All friends, indeed, felt strong reluctance at parting with a spot associated with the names of Lewis Way, McCaul, Alexander, Cartwright, Ewald, Stern, Brühl, and many others, and regretted the closing of a place of worship where so many fathers of the Church had preached the everlasting Gospel. It was hard indeed to surrender what was really the spiritual home of the converts of the Society, the scholars in the schools, the students of the College, and the inmates of the "Operative Jewish Converts' Institution." It was *the* converts' church in London. It also served as a mission church ; for every Sunday afternoon throughout the year, and on great Jewish festivals, a special service in Hebrew, followed by a sermon in German, was held therein. Of many a son of Abraham it may be rehearsed, "This man was born there." In fact, no fewer than 1,765 persons of the Jewish race were baptized within its walls ; in addition to the 79 baptisms that had taken place in various churches in London before the opening of the church. But the one consideration paramount at all times in the counsels of the Society must be how best the faith of Christ can be promoted amongst the Jews ; and several circumstances concurred to make it probable that the change, whatever passing inconvenience it might cause, would in the end prove a positive advantage to missionary work.

Speaking at the next Anniversary, the President, Sir John Kennaway, said :

We have often felt anxious at breaking off the great associations with Palestine Place. To many it was a sore and grievous blow, but, now it is done, there is no one who will regret it, and will not feel that, by what we have done in the establishment of the mission hall in Goulston Street, and the Saturday afternoon services there, and by the prospect of services in the parochial churches, which the Jews are more likely to attend, we have put ourselves in a better position to face the need, not of the past, but with what we have now more to do, *viz.*, the ever-varying needs of the present.

After the church had been closed, the memorial tablets erected therein to the memory of the Rev. Lewis Way, the Rev. C. S. Hawtrey, the Rev. J. B. Cartwright, the Rev. Dr. Alexander McCaul, Mr. G. T. King, the Rev. J. C. Reichardt, the Rev. Dr. F. C. Ewald, Mr. W. Wynne Willson, the Rev. Dr. H. A. Stern, and Miss Jane Cook, were, by the kind permission of the rector and churchwardens, transferred to the porch of Spitalfields Parish Church, where a commemoration service was held on March 1st 1898.* The old font, which had stood in the Society's church for 81 years, and at which so many Hebrews had received Holy Baptism, was also placed in the same porch.

A new home had to be found for the London mission schools, for the education of Jewish children in the faith of our Lord Jesus Christ has ever been one of the foremost objects of the Society, and one of the most encouraging features of its work. Not only are numbers of the rising Jewish generation brought into the Church, but their parents are likewise, in many instances, influenced to follow their children. The value which Jewish parents attach to a good education for their children is a factor which greatly aids the Society in this Christian and beneficent work. During the 75 years of their existence in Palestine Place, the schools received, boarded, and educated 1253 Jewish children. A new site was found on Streatham Common, S.W.; and the freehold purchased. The buildings thereon were then adapted to the Society's needs, and formally opened on October 20th, 1896, by Lady Montagu Pollock, Prebendary Webb-Peploe preaching the sermon in Immanuel Church, which is the place of worship of the school residents. In the interim, the children had been domiciled at Ramsgate.

* *Jewish Missionary Intelligence*, April, 1898 (Supplement).



MISSION SCHOOLS, STREATHAM COMMON.

The Rev. O. J. Ellis, D.D., who, for eighteen years, had done the Society most excellent service at Warsaw, became head of the mission in 1896, and remained in charge till September 4th 1900, when he returned to Warsaw.

The mission hall in Whitechapel was now the only centre of work. With thousands of Jews on every hand, it was admirably situated for this purpose, being in the midst of the dense and poor Jewish population of the East End, chiefly hailing from Russia, and speaking Yiddish. The combination of a medical missionary organization, with efforts of a more direct spiritual character, has tended to make the work very effective and telling. Four days in the week are termed "dispensary days," when the hall is filled with Jews. Proceedings are opened by reading a portion of Holy Scripture, with prayer, and an address, after which the patients see the doctor in turn. Some idea of the work done may be formed from the fact that, during the years 1892-9, there were as many as 59,530 attendances upon the doctor, Dr. T. Chaplin, and during the same eight years, 30,354 persons had their wounds dressed. Dr. N. Benoly assisted till 1896. Every Saturday afternoon there is a mission service. Jews' and Jewesses' Bible classes, and mothers' meetings, are also held regularly.

Outside the hall the work consisted of holding special services, in German, Yiddish, or English, in Spitalfields and Whitechapel; visitation of Jews, and distribution of missionary literature. The following ordained missionaries, lay missionaries, colporteurs, Bible woman, and voluntary helpers worked in London during this Period: the Revs. F. L. Denman, A. Bernstein, and G. H. Händler; Messrs. F. Spiro, N. Herz, H. Silberbusch, A. L. W. Adler, L. Zeckhausen; Miss E. M. Cotton, Miss Schneider, Miss C. E. Burney (Ladies' Union missionary) and Mrs. Sales; and the following honorary workers, the Rev. C. Fenn (formerly C.M.S. Secretary), Miss J. M. Shepherd (now Mrs. Anderson), Miss M. E. Goss (Ladies' Union missionary), Miss Hambleton, and Miss Lewis.

The total number of Jews baptized in London by the Society's missionaries from 1809 to the end of the century was 2,022.

After Palestine Place had been surrendered a hostel for students was rented in North London, from July 8th, 1896, under the supervision of the Rev. S. T. Bachert. The students who resided there, and attended The London College of Divinity, St. John's Hall, Highbury, were K. E. Khodadad, I. Sunlight, E. Ealand, H. Zimmerman, and J. Kirsch, of whom all but one have been in the service of the Society. The hostel was closed in 1899, and since that time most of the Society's students have resided in College, of which the Rev. Dr. Greenup is the Principal.

Grants were made during this decade to aid various East End incumbents in their Jewish work. R. S. Spiegel, T. M. Rosenthal, the Rev. A. P. Weinberger, Miss Fuge, and Miss Barrow were working in Whitechapel; the Rev. G. N. Walsh, Dr. Benoly, N. Herz, the Revs. H. Heathcote and J. H. Adeney, Miss G. E. Bartlett, B. S. Rosenthal, Miss Smyth, J. Kirsch, T. A. Gelbart, the Revs. A. L. W. Adler and J. H. Scott, Miss S. M. Bennett, A. A. Brand and Miss Long in Spitalfields; the Rev. S. J. Deutschberger (now Carlton) and E. Asch in Stepney; in Highbury, Dr. Paul Bendix and Mrs. Guttman.

When Palestine Place was sold the Operative Jewish Converts' Institution found a permanent home for itself in partly new premises in Bodney Road, Hackney. There, under the name of "Palestine House," its former usefulness has been more than maintained. Mr. J. K. D. Wingfield-Digby, M.P., was its beloved President from 1898 to his death on Christmas Day, 1904.

Two London missionaries were taken to their rest during this decade. The Rev. John Henry Brühl died in 1893. Born in 1823, baptized in early manhood in 1846, educated in the College, he was identified with the Society practically all his life, serving it faithfully at Bagdad, Lemberg, Vienna, and London. From 1875 to 1887 he was Principal of the Operative Jewish Converts' Institution, preparing during these twelve years seventy young Jews for baptism. He was a brilliant Hebrew scholar, and a successful missionary. The same may be said of Ezekiel Margoliouth, father of the present distinguished Professor of Arabic at Oxford, who died the next year,

and who came of a very noted rabbinical family at Suwalki. Born in 1815, baptized in 1848, he laboured as a missionary of the Society in London from 1850 almost to the end of his life. In his knowledge of Hebrew he equalled, if he did not excel, Dr. Biesenthal, and most of the Society's publications in that language were translated by him, including the *Old Paths*. He was one of the nine scholars who had from time to time taken part in the re-translation and revisions of the Society's Hebrew New Testament, originally issued in 1817, the others being d'Allemand, F. Fry, Dr. Neumann, Dr. McCaul, Bishop Alexander, S. Hoga, Dr. Biesenthal and the Rev. J. C. Reichardt.

To turn to the Provinces. The Rev. M. Wolkenberg, who was in charge of the work in the north of England, was transferred in 1891 from Birmingham to Liverpool, which thus became the head-quarters of the district. He had the hearty loving assistance of Lewis Paul Samson, an ardent and zealous English Christian Jew, and of younger Hebrew Christian missionaries, such as Priestly, Sunlight and Khodadad. Toward the end of this decade a medical department greatly added to the importance of the station. Drs. Macpherson and Ackerley generously gave their services at the dispensary, where hundreds and thousands of Jews heard the Gospel from the lips of the Society's missionaries. Christian ladies were not less liberal in giving their kind services in the dispensary, in mothers' sewing classes, and meetings for Jewesses, and in the Sunday school for children. Thousands of missionary publications were distributed amongst the Jews of Liverpool, and put into the hands of Jewish emigrants going to cross the Atlantic. Other towns in the district were periodically visited. The mission was very active at Liverpool under Wolkenberg and his assistants, and every expedient was resorted to, in the way of special sermons, addresses, visitation, and conversations, to win the Jews to the Saviour.

The same may be said of Manchester, where there had been a mission house for some years. In 1897 a medical

department was added to it, to which Drs. Rodger and Walsh and Miss Johnson kindly gave their valuable services. The work was of the same beneficial character as that in Liverpool, and was conducted successively during this Period by F. Spiro, H. S. Waller, M. Hacker, L. Zeckhausen, and I. Sunlight, under the supervision of Mr. Wolkenberg, who frequently preached sermons to Jews in Manchester Cathedral. Miss Doubble and Miss Lees (honorary) rendered useful aid to the mission.

The Liverpool mission was bereaved of its two earnest and veteran workers in two successive years. Lewis Paul Samson, a Liverpool Jew by birth, influenced by Dr. McNeile, baptized by Mr. Hirsch, doing active service as a colporteur for twenty years, died in 1899. He was a man of one book, and "an Israelite indeed in whom was no guile." A greater loss was to follow by the death, in 1900, of the Rev. M. Wolkenberg. At his baptism by the Rev. W. Mayer, the Society's missionary at Jassy, he took the Christian name of Marcus instead of Mordecai, and was educated at Malta College, and by the Rev. A. S. Thelwall, of Amsterdam. He entered the ranks of the Society in 1862, and served in Roumania and England, as already narrated. He was one of the ablest missionaries of the second half of the nineteenth century, and was distinguished for his great intellectual gifts and sound classical and Hebrew learning, as well as for his deep and sober piety. He was succeeded from November 1st by the Rev. S. T. Bachert.

At Leeds, also under the supervision of Mr. Wolkenberg, the resident missionaries during the Period were N. Herz, H. E. Heathcote, A. P. Weinberger and R. S. Spiegel. Like Liverpool and Manchester, Leeds also enjoyed the benefit of a medical mission, with a large number of patients. Drs. Rumboll, Libbey, Teale and Jameson most kindly rendered their professional aid gratuitously; whilst Miss Keith, Miss Atkinson, Mrs. Wilson, Miss Laws, Miss Wrice, Miss Wright and Miss Ruddock did all they could to strengthen the efficiency of the mission by taking part in its various forms of activity. A service was held for Jews every Saturday,

and various classes for Jews, Jewesses, and children throughout the week.

In response to the invitation of the Bishop of Newcastle (Dr. Jacob) the Society for three years (1897-1899) made a grant to the Diocesan Fund for Mission work amongst the numerous Jews in that city. The local Committee selected the Rev. C. P. Sherman, rector of St. John Lee, Hexham, and formerly missionary of the Society at Damascus, to be the missionary. He devoted Saturdays to direct evangelistic work, and as much time as he could spare from his parish on other days. He held meetings in a mission house, kindly placed at his disposal by the Rev. A. Matthews, and visited the Jews in their synagogue, Beth-Hamidrash, and private houses.

The Rev. J. C. S. Kroenig continued his earnest work at Hull almost throughout this decade, entering into rest on August 25th, 1900. He was a native of Prussia, and came of a noble Polish family. He received his University training in Berlin, followed by the study of medicine in France, and by an Associateship at King's College, London, where he carried off many scholarly awards. He had previously studied for the synagogue, but after his conversion took orders in 1871. After serving as curate under Canon Brooke at Holy Trinity, Hull, he was preferred to the vicarage of St. Barnabas in that town in 1874. He was an earnest, zealous, and able advocate of the cause, and wrote a learned tract on the *Religious Condition of the Jews*, which was the subject of his paper at the Church Congress at Derby in 1882.

The increasing Jewish population of Birmingham led the Committee, in 1892, to make it the centre of a new district, comprising the midland counties of Warwickshire, Staffordshire, and Worcestershire, and the Rev. J. Lotka was placed in charge of it. The work greatly developed, owing to the interest which local friends increasingly evinced. The Jewish population is about 5,000, many of whom are immigrants from Russian Poland. For the most part they are very poor and needy, and accorded Lotka a friendly reception when he visited them, looking upon him as their friend. In 1897 a mission house was opened, the rector, the Rev. Canon

A. J. Robinson, presiding on the occasion ; and the mission was otherwise strengthened by Miss K. Woosnam joining it as an honorary worker, and by the engagement, locally, of Miss Werfel as medical missionary. Classes for Jews and Jewesses were held during the week, and a service every Saturday afternoon. In 1898 fifteen Jews and one Jewess attended the Bible classes, and might be considered regular enquirers. The dispensary, in which Miss Werfel received assistance from local medical men, Drs. Blakeney, Kirby and White, and Mr. Griffin (dental), was open on three days in the week. Special services for Jews were held from time to time in one or other of the Birmingham churches.

There had been no resident missionary of the Society at Bristol from 1863 to 1894, when, in response to representations from friends in that city urging upon the Committee the importance of once again filling the station with a duly qualified missionary, the Rev. J. M. Eppstein was transferred from London. He found scope for his activity in Bristol itself, and also in most of the important towns in the south with a resident Jewish population, which he visited from time to time to preach special sermons to Jews, or to hold meetings for them. He was assisted in Bristol by a colporteur, and had under his supervision agents working at Swansea and Brighton. Mr. Eppstein baptized 66 Jews at Bristol to the end of 1890. G. G. Priestly was stationed at Swansea in 1898, and Miss Dora Barry at Brighton in 1897-8.

The Wanderers' Home, which we have already mentioned as having been founded by Dr. Ewald and carried on by Dr. Stern till 1885, when Mr. Eppstein took charge of it, was removed to Bristol when he went there. From 1888 to the end of the century over 500 Jews were admitted, most of whom were baptized.

A. P. Weinberger was stationed as missionary in Dublin from 1890 to 1898, doing good work, and at the same time taking his degree in the University. His duties principally consisted in visiting the Jews in their homes, distributing Bibles, Testaments, and tracts amongst them, and holding instruction classes for those willing to attend. He also

periodically visited the Jewish communities of Belfast, Cork, Limerick, and Londonderry, and occasionally the smaller bodies at Armagh, Athlone, Coleraine, Cookstown, Drogheda, Dundalk, Edenderry, Kilkenny, Lisburn, Mullingar, Newbridge, Portadown, Portarlinton, Tullamore, Tullow, and Waterford. He found the Jews generally accessible, and willing to receive him personally, but not his message. In 1892 Miss Thorpe (now Mrs. W. R. Wade), and in 1897 Miss Alice Barry (now Mrs. Weinberger) were the lady workers. Cork was visited once a quarter, and for a short time, from 1894 to 1897, had a resident missionary in the person of Moses Hacker, whose health most unfortunately completely gave way. In 1897 the Church of Ireland Auxiliary took over the maintenance of mission work in Ireland, under the superintendence of the Rev. E. H. Lewis Crosby, with three lady missionaries to assist him : Miss G. Carnegie working from 1893 among the Jewesses in Dublin and Belfast ; Mrs. Kamin, a Russian lady, baptized in Dublin in 1896, in Cork and the south of Ireland since 1898. Miss M. Kamcké, for some time a voluntary worker in Belfast, was added to the staff in 1899. Miss Carnegie and Mrs. Kamin were also trained nurses. J. B. W. Breslau, one of the Society's Hebrew Christian missionaries, was attached to the Irish staff in 1900. The church of Old St. Kevin's, in Dublin, by the consent of the Archbishop of Dublin and the rector of the parish, was specially appropriated to Jewish evangelistic work, under the charge of the head of the mission.

CHAPTER LV.

AMONG THE CONTINENTAL JEWRIES.

Holland—Death of Julius Paul Bloch—Dr. Ellis at Warsaw—Death of fellow-helpers—Ellis leaves Warsaw for London—Baptisms—Succeeded by Rev. C. H. Titterton—Summary of his work and baptisms—Death of Joseph Rabinovitz, Jewish Reformer—Vienna visited—Rosenstrauch's work and death at Lemberg—A. C. F. W. Becker succeeds Professor Cassel at Berlin—Death of the latter—also of Dr. Klee and Hausig—Closing years of Bachert's work at Hamburg—Succeeded by D. H. Dolman—Mamlock at Paris—Mühlenbruch at Bucharest—Death of J. B. Crighton-Ginsburg—Succeeded by A. G. S. Biddulph—His early death—Greece visited.

WE must, from exigencies of space, make our description of Continental work as brief as possible.

In Holland, the Rev. A. C. Adler continued his important work throughout the decade. Both Amsterdam and Rotterdam claimed his attention; at the former he had the assistance of J. Zalman, a Jewish convert, who carried on a regular system of colportage, no less than 114 places having been visited in one year (1898). Not only were the Holy Scriptures extensively sold and tracts distributed on these journeys, but the Gospel was preached to Jews, both individually and collectively. Belgium was occasionally included in these missionary tours. Rotterdam is second in importance to Amsterdam as a mission centre, having as many as 7,000 resident Jews. It is, moreover, the chief Dutch port for the embarkation of Russian Polish Jews on their way from their own inhospitable country, to a happier and freer land beyond the seas. Julius Paul Bloch, who had been working there since 1844, retired in 1899. Throughout his long career he devoted himself to the work "in the love of it," and in the ardent desire for the salvation of his brethren according to the flesh. He went into the streets and lanes of the city to compel them to come in, and found ready access to hearts and homes. He spoke to emigrants in lodging houses, at the docks, and on

board ship. Hundreds and thousands of poor wanderers heard the Gospel from his lips, and received the Bible at his hands. As so often happens, he put off his harness only to die, for he entered into rest but four short months afterward, in the 84th year of his age. Earnest, prayerful, humble, holy, zealous, and always about his Master's business, he was greatly respected and esteemed by all, for his character and works' sake. He was succeeded at Rotterdam by Zalman. The story of the fuller development of the work belongs to our next Period.

Dr. Ellis continued his labours at Warsaw till 1895, when he resigned, and went to Vienna previous to his call to London. In 1892 he had lost a valuable fellow-helper in the person of A. E. Ifland, who had been in the service of the Society since 1854, first as Scripture reader and then as assistant missionary at Warsaw since 1876; and another in the following year in the person of A. Blumberg, who had served the Society as mission-assistant for thirty years. Both were Christian Israelites of the country. Miss Blumberg succeeded to the charge of the mission depôt on the death of her father. Dr. Ellis baptized 346 Jews during his eighteen years' residence in Warsaw. The baptisms would, indeed, have been much more numerous, had not the mission been hedged about with restrictions, leading the majority of enquirers to seek baptism in the Lutheran and Calvinistic Churches, which have a much higher *status* in Warsaw than the Anglican Church. Dr. Ellis carried on a regular system of visitation, and discharged the duties of chaplain to the English residents of Warsaw. The Rev. C. H. Titterton, curate of Holy Trinity, Richmond, Surrey, formerly Senior Hebrew Prizeman and Van Dunlop Scholar in Semitic Languages at Edinburgh University, was appointed to succeed Dr. Ellis, and took charge in April 1896, but, owing to considerations of health, he could remain only till July 1898. He thus summed up the character of his work and its results :

On the one hand, it consists of receiving in one's own house, and speaking with or teaching, those who call to see the missionary, as, *e.g.*, during one year I received over 300 visits from Jews. On the other hand, it consists of speaking to Jews in shops, gardens, or other places; and, where opportunity permits, of selling or giving tracts, Bibles, Testaments, or portions of Scripture.

Also, if possible, meetings are held. A book depôt, easily accessible to all, has also proved a great blessing. During my stay in Warsaw I baptized some 80 Jews and Jewesses,—more than once a whole family together, a most touching scene.*

Joseph Rabinovitz, the well-known convert, died in 1899. He had been preaching the Gospel to his brethren in South Russia since 1883. A Chassid by birth, he was in the first instance influenced in favour of Christianity through reading the New Testament, a copy of which had been sent to him by Dr. Ellis, the Society's missionary. A visit to Jerusalem in 1882 decided his future, and, after his return to Kischineff, where he lived, he avowed himself a Christian, and was baptized on March 22nd, 1885. He commenced to preach, and his followers were known as "Israelites of the New Covenant." They were guided by *Twelve Articles of Faith*. Some of the principles and methods of the "Sons of the New Covenant" might, perhaps, be open to objection, as they appeared to be an endeavour to graft the Gospel upon Judaism, retaining many of its practices. Still, there could be no doubt of the Christian character of the movement.

Very little has to be said about the work in Austria during this decade. Dr. Ellis, after leaving Warsaw, took temporary charge of the Vienna mission in 1895-6. It then remained vacant until our next Period. M. Rosenstrauch continued his zealous work at Lemberg, instructing each year a small band of enquirers, varying from three to twenty in number, six of whom were baptized at Lemberg, and more elsewhere, in Germany, England, and America. The anti-Semitic agitation, and the Zionist movement, had to be added to the things which militated against the progress of the Gospel in this great Jewish city. Notwithstanding this, Rosenstrauch spoke of the work "advancing all along the line" in 1898, of a larger number of enquirers than in any previous year, and of a more extensive distribution of the New Testament. He was not permitted to carry on his good work much longer, for, in consequence of protracted illness, he passed away in November 1900, after a most faithful service of nearly

* *Jewish Missionary Intelligence*, 1899, p. 160.

a quarter of a century, first in the Rhine Provinces and then in his native Galicia. His *Prayer Book for Jewesses* and *Catechism for Jews* have proved of great help, especially in the instruction of enquirers.

On the retirement of Professor Paulus Cassel, recorded in Chapter XLV., the Rev. A. C. F. W. Becker, son of the Society's former missionary, the Rev. F. W. Becker, was appointed to Berlin. He made use of churches, the Bohemian, Moravian, and others, and mission halls placed at his disposal, for sermons and addresses to Jews, both on ordinary and special occasions, such as the Jewish fasts and feasts. A fair number of Jews attended. Becker conversed with individual Jews at the railway stations, in streets, parks, shops, and houses, not only in Berlin itself, but also in its suburbs, and in other German towns. The attendance of enquirers was small, but he admitted eighteen Jews into the Church. The smallness of the number is to be accounted for by the fact that most of the converts were baptized in the National Church, in which, for example, there were 303 baptisms in 1891. In 1896 Becker was assisted by the Rev. J. H. Adeney for a short time, and he had also the regular help of a colporteur provided by the liberality of the "Brandenburg Society of Friends of Israel," which Becker had established. He circulated the Holy Scriptures, tracts and other missionary publications in large quantities, and also some thousands of copies of his periodical, *Dibre Emeth*, which was formerly published at Breslau. In September 1901 the Committee, pursuing the policy of withdrawal from Protestant countries, closed this station and transferred Becker to Vienna.

Dr. Cassel, whose great work has already been recorded,* died on December 23rd, 1892, after 23 years' strenuous service. He was a most remarkable and distinguished missionary; a brilliant Hebrew and Talmudical scholar, and a most voluminous author. His eloquence and popularity as a preacher and lecturer were renowned not merely in Berlin itself, but throughout all Germany. God's blessing rested on his indefatigable labours on behalf of the Jews, a very large

* See pages 347 and 433.

number of whom he was instrumental in bringing into the Church of Christ. His ardent love for his Jewish brethren also shewed itself in the valiant manner in which he espoused their cause during the anti-Semitic troubles in Germany.

The same year another former Berlin missionary, the Rev. Dr. Klee, was taken to his rest; and a third in 1895, the Rev. F. Hausig, who since his retirement had been in the service of the Berlin Missions to Jews, and the Berlin City Mission.

Returning to Hamburg, we find the Rev. S. T. Bachert continuing his work there. From 1875 to 1896, when he was transferred to England, he had been instrumental in leading as many as sixty-nine Jews to the baptismal font. He was able to trace a steady improvement not only in the large number of converts, but also in the deep-rooted interest which the mission produced in thousands of Jews who had never heard the Gospel before. The mission church had proved a blessing in the highest and truest sense of the word. Mr. Bachert's last report was:

At the last Sunday evening service in the mission chapel we had no less than 56 communicants, the greater number of whom represented some of the results of my work amongst the Jews. It was a pleasing and gratifying sight to see such a number of true and earnest worshippers. The mission has now sent forth sixteen ministers of the Gospel, ministers who are lifting up the Cross to Jews and Gentiles, who, had it not been for the mission work at this station, would still be groping in darkness and in hatred toward their true Messiah. When I look back upon the large numbers who have been baptized by myself, and by others through my instrumentality, during the last twenty-two years, my heart is rejoiced, and I cannot but praise and glorify my Master, that real and substantial missionary work has been effected.*

The present missionary, the Rev. D. H. Dolman, took charge of the mission in 1896, and conducted it on the lines laid down by his predecessor. Services were regularly held in the mission chapel for converts, enquirers and Jews. In the Church of Ireland Auxiliary "Home," as many as fifty-four young Jews found a shelter in 1898, seventy in 1899, and eighty-two in 1900. Twenty-seven baptisms took place from 1897 to 1900. Nor was Mr. Dolman's energy confined to the

* *Eighty-eighth Report* (1896), p. 65.

work in this institution. He and his assistants visited Jewish families in the town and neighbourhood, and distributed the New Testament and tracts in large numbers. It was said that there was hardly a Jewish family in Hamburg of which there was not a Christian convert ; and although many were baptized in the National Church, the first impulse toward Christianity was, in most cases, derived from the influence of the mission. Miss E. Webster, subsequently Mrs. Adeney of Bucharest, whose salary was found by the Church of Ireland Auxiliary, rendered valuable assistance amongst Jewesses and children.

L. C. Mamlock continued his excellent work in Paris throughout the decade on the same lines as those narrated in Chapter XLV. In 1896 a more conveniently situated and larger mission hall was opened in the Rue du Roi de Sicile, near the Bastille, for the work had grown beyond the capacity of the old premises. Mamlock's addresses attracted a large number of Jews ; and he received regular aid from L. Padva and Miss Maillet, missionary assistant and Bible woman respectively. At the International Exhibition held in Paris in 1900, as at those in 1867, 1878, and 1889, the Society's missionaries delivered the Gospel message to the thousands of Jews present from all lands.

The Rev. J. Mühlenbruch conducted the work at Bucharest on the same and successful lines as his predecessor. In addition to the Sunday services, in English in the morning for English residents, and in German in the afternoon for Jews, he held a Saturday morning service for the latter, which was well attended ; and also a Sunday school, which developed into a children's service. The number of Jewish children in the day school rose to 310 in 1894. Mrs. Oczeret, widow of the Rev. A. L. Oczeret, of Safed, worked amongst the Jewesses from 1892 to 1894. Mühlenbruch baptized fifteen Jews, and continued to reside at Bucharest till the end of 1896, when weak health necessitated his transfer to Smyrna, from which place he continued a supervision of the mission till the beginning of

1900, when the Rev. J. H. Adeney, late missionary curate of Spitalfields, took charge.

The Rev. J. B. Crichton-Ginsburg continued his indefatigable labours at Constantinople from the beginning of this decade till his death in March 1898, after forty-two years of service. During his residence at Constantinople he baptized ninety-nine Jews. We have already given an account of his interesting life and work.* Whether at Constantine, Algiers, or Mogador, the three places in Africa where he passed nearly thirty years of his life, or at Constantinople, where he lived for its last twelve years, he exhibited the same zeal, sympathy, and activity in the cause of Israel, and rendered signal assistance to the Society. His whole heart was in his work, and his faculties consecrated to his Master's business. His love for his own people, and care for the souls and bodies of his converts, shewed that he was both missionary and pastor in one.

The Rev. A. G. S. Biddulph, curate of Walcot, Bath, was appointed to succeed Crichton-Ginsburg, and arrived at Constantinople in October 1898. He at once threw himself heart and soul into the work, which, the Training Home at Ortakeuy having been given up, was now chiefly confined to Haskeuy, where the mission church, school and mission house are situated, although there were also book depôts at Ortakeuy and Galata. Biddulph expended much thought and time on the development of the schools, and the pupils increased in numbers, there being 142 on the books at the end of 1899, and this, notwithstanding the fact that the "Alliance Israélite," and also the Scotch Mission, had large and flourishing schools within a stone's throw of the Society's premises. Miss Tucker, the head mistress for many years, deserved much credit for her patient and persevering labours. The Spanish service on Sunday mornings attracted a considerable number of Jews, whilst the English services, on Sunday and Wednesday evenings, were a source of spiritual refreshment to the mission

* See pages 309, 391, and 448.

workers. Querub occupied the old position of Mose Paulo, and devoted a large portion of his time to the instruction of enquirers, many of whom were of a high class. Biddulph bore testimony to the character of Querub's work, holding that his quiet influence amongst the Jews in Haskeuy was responsible for the efficiency of the mission and for the numerous earnest enquirers whom he had found on his arrival.

Biddulph's missionary career was of very short duration, as he died in 1900. He had given much promise of being a successful missionary. He joined the Society with the highest testimonials to his character and work, which were more than borne out during his brief connexion with it and his tenure of the Constantinople station. His high intelligence, deep religious convictions, spiritual earnestness, and zeal, coupled with much latent strength of purpose, good common sense and discriminating judgment, admirably fitted him for his vocation. He married the elder daughter of the Rev. D. A. Maxwell then rector of Branston, Lincolnshire, and both he and his young wife gained universal esteem and respect at Constantinople, alike for their personal qualities and their works' sake. The mission had thus suffered heavy bereavement twice within two years, in the loss of its successful veteran and one of its most promising recruits.

The missionaries in Turkey have occasionally visited Greece. Crichton-Ginsburg paid a short visit to Athens in 1893. There he met a convert, baptized by him some years previously, who helped him to find the Jewish quarter, where twice during his stay he addressed the worshippers in the synagogue.

CHAPTER LVI.

BUILDING ERA IN PALESTINE MISSIONS.

Development of country by railways—New buildings in Jerusalem—Girls' School—Boys' School—Dr. Wheeler's efforts for a new Hospital—Foundation stone laid by the Earl of Northbrook—Formally opened by Mr. W. Grain—Patients and staff—Death of Alexander Iliewitz—New Home for Jewesses—Canon Kelk and his staff—Jubilee of House of Industry and Christ Church—Yemenites at Jerusalem—Hebron Mission—Jaffa—B. Z. Friedmann's work at Safed—Medical Mission—Dr. Anderson—New Hospital projected.

CONTINUING our narrative of the Society's work in Palestine, we now enter upon a most important Period in the history of the Jerusalem mission. The opening of the Jerusalem-Jaffa railway in 1892, and of other railways in the north, namely, the Damascus-Hauran and Damascus-Beyrout, had a beneficial effect on the development of the country. This Period may be called a "building era," for no former one witnessed mission building operations on so extensive a scale. First, there was a new girls' school erected in Jerusalem. For some years it had been apparent that the old building known as "the Jewesses' Institution" was no longer adapted to the growing needs of this important branch of the Society's work, and that a move must be made to larger and more commodious premises. Consequently, a healthy and eligible site was selected at the western end of the "Sanatorium," a plot of land purchased by the Society in 1862, and used as a camping ground during the hot summer months. Upon this a substantial and fine building, capable of accommodating forty pupils, was erected at a cost of £5,961, and opened on November 3rd, 1892. The transference of the school to more roomy and airy quarters was greatly appreciated by teachers and scholars alike. Miss E. C. Fitzjohn continued to superintend the school, assisted by Miss Kate Kelk, Miss E. Tibbits and Miss S. Barzillai.

Miss Kelk died in 1900. Mrs. Coral and Miss E. Langtry were successively in charge of the girls' day school, under the honorary supervision of Miss E. G. Birks.

Secondly, in 1898 the Society was enabled, through the bounty of the Rev. G. F. Whidborne, to add a new wing to the boys' school and to increase its accommodation materially. Mr. G. Robinson Lees continued his excellent work as head master till 1894, when he was succeeded by Mr. C. Hornstein, the present master.

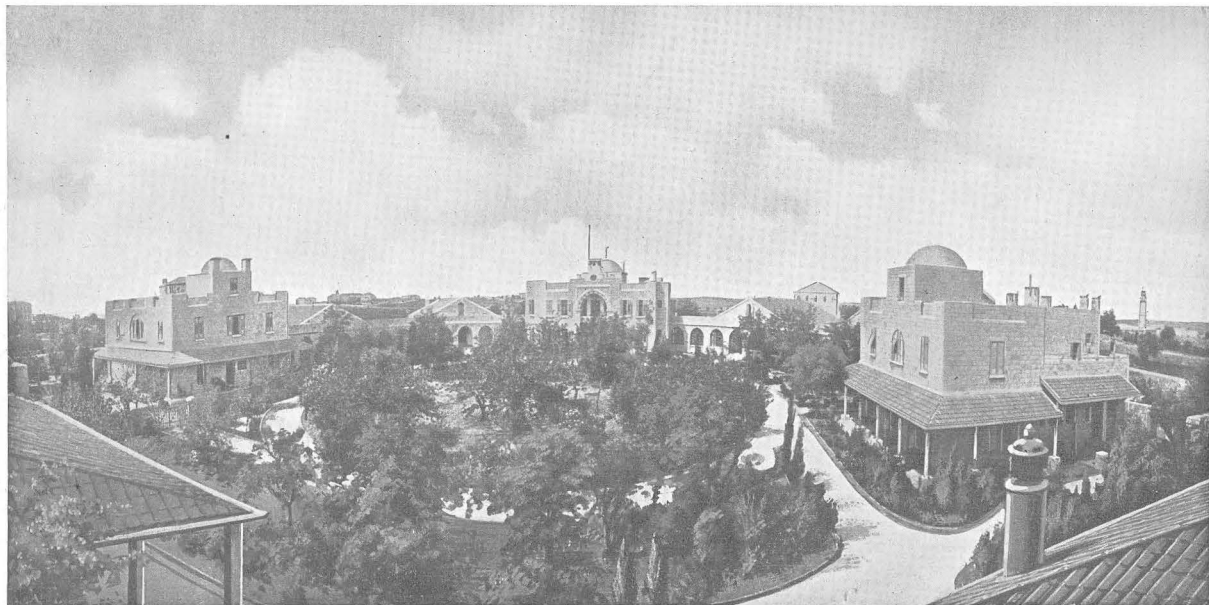
And thirdly, the Society's present hospital was built and opened. This is perhaps the most beautiful institution of the kind in the East, and stands as an abiding monument of the indefatigable zeal and untiring energy of its chief medical missionary, Dr. Percy C. E. d'Erf Wheeler, who was both its originator, and the chief instrument in raising the funds for its erection. Soon after his arrival in Jerusalem in 1886, it became quite evident that the work in the old hospital had altogether outgrown its accommodation. The number of patients had nearly doubled within four years, and it was desirable to move the institution into a healthier and more sanitary locality. A site for the new hospital was accordingly selected at the eastern end of the "Sanatorium" ground, and the necessary firman obtained in 1893, after a long period of anxiety and suspense. Mr. (now Professor) A. Beresford Pite was appointed the architect, and the building commenced on July 4th, 1894. The hospital was designed on the detached pavilion plan, with a central administration block, four wards, dispensary and out-patients' department, and a doctor's residence. The foundation stone was laid on March 6th, 1895, by the Earl of Northbrook, and the hospital formally opened on April 13th, 1897, by Mr. W. Grain, a member of the Committee. Actual work was commenced on April 26th, with a fair number of patients. The same week the leading rabbis of Jerusalem, having taken alarm at this fresh proof of the aggressive and progressive operations of the Society, and, fearing the influence of the new hospital, issued a strong prohibition against Jews making use of it. Their subsequent refusal to bury a Jewess who had died therein—an

action recalling that of their predecessors just after the opening of the old hospital in 1844—frightened away the patients, and for a time the wards were almost deserted. The effects of this opposition, however, gradually wore away, and Dr. Wheeler reported that, on June 29th, 1898, there were thirty-two patients in the wards, of whom twenty-six were Jews. During the next year the hospital had 1,096 in-patients, 33,657 out-patients, whilst 58,017 prescriptions were dispensed. The wards were named Meath, Chaplin, and Norfolk and Norwich.

In 1900 the last ward, the "Cadbury," built by the family of the late Mr. Richard Cadbury, who died in the hospital, was added, and the whole institution completed without a debt on it. The total cost of the hospital was £17,000, the Church of Ireland Auxiliary most generously meeting the outlay on the doctor's house, included in these figures.

The staff consisted of a medical officer, Dr. Wheeler, an assistant, Dr. E. W. Gurney Masterman, who was re-selected as the "Eustace Maxwell Memorial Missionary" in 1900, on the death of A. G. S. Biddulph; a matron, Miss Eleanor Mackenzie, a dispenser, Samuel Wiseman, and his assistant J. Eliahu, three trained English nurses, generously provided by the Countess of Meath, a district nurse, "the Claypon-Bellingham," provided by Mrs. Wrench through the Church of Ireland Auxiliary, and a ward nurse supported by the same, and native nurses and servants. The names of the nurses in the new hospital were: Miss A. M. Shaw, Miss Gravestock, Miss Christie, Miss Isabel Maxwell, Miss Butler, Miss S. J. Ellison (now Mrs. Zeckhausen), and Miss Weinecke. The beds numbered forty, all of which were speedily appropriated and specially named by their donors.

In 1895 Alexander Iliewitz, the assistant medical missionary in the old hospital, was taken to his rest at the age of eighty years, thirty-nine of which had been spent in service of the Society. He was the friend as well as the doctor to hundreds of Jewish families, and never ceased his efforts for their spiritual enlightenment by the Gospel. Joshua Lyons, dispenser for forty-six years, had to retire from his work in the Jerusalem hospital in 1900. He had been baptized with his father,



THE SOCIETY'S HOSPITAL, JERUSALEM.

Rabbi Judah Lyons, a Mugrabi Jew, at Jerusalem, in 1844, by Dr. Ewald.

In 1897, owing to the munificence of a lady, the Rev. A. H. Kelk, was able to purchase a house in Jerusalem, to serve as a Home for Enquiring Jewesses, the need for which had been felt for a long time. Miss Barlee and Miss Birks (honorary agents), Miss Lindsay, and Miss Paterson, who were working amongst Jerusalem Jewesses, found this house a great help to them in their labours, which formed a very promising and important branch of the mission work. They visited the women in their own homes, and collected as many as possible into mothers' meetings and classes, for Spanish, German, and Arabic-speaking Jewesses. Miss Birks and Miss Paterson taught the Spanish-speaking Jewesses, and had as many coming as they could manage; whilst a Biblewoman looked after the Arabic-speaking women. The women who attended Miss Lindsay's workroom evinced a keen interest in the truths of Christianity, and were very thankful for the sympathy and kindness shewn to them.

The Rev. A. H. Kelk, who was appointed Canon of Cana in Galilee by Bishop Blyth in 1900, had the assistance during this decade of the Revs. J. E. Hanauer, J. Jamal, H. Heathcote (now secretary of "The East London Fund for the Jews"), and L. Zeckhausen. Messrs. N. Coral, G. Hensman, and G. C. Day, were successively superintendents of the House of Industry, which celebrated its Jubilee in 1898. During the previous fifty years (1848—1898) as many as 460 Jews had enjoyed its benefits. Of these, 41 were baptized before admission, 142 during their term of residence, and 17 after leaving the Institution. The work of the inmates has become well-known of recent years through the beautiful olive wood articles, which have found such a ready sale at home. The trades of printing and bookbinding were now taught as well as carpentry and joinery. David Gold had charge of the Enquirers' Home and also of the book depôt.

The Jubilee of Christ Church was commemorated on January 21st, 1899, when the sermon was preached by Canon Oldfield of Lincoln. We have already described on page 503 the "Jubilee" commemoration in London.

Within this Period about 2,500 Yemenite Jews settled at Jerusalem—some at Siloam, others near the Jaffa Road. They were regularly visited by the Society's missionaries. The Rev. J. Jamal, in one of his visits, came across a most interesting correspondence which had passed between an enquirer belonging to these Yemenites at Siloam and the rabbis of Yemen.*

At Hebron, a dispensary was opened in 1890, the expenses being met by a grant in aid from the Swedish Mission; and in 1893, a new mission house was acquired, situated most conveniently for the work, in the midst of the Jewish colony outside the city. The Jerusalem mission party, consisting of the doctor, dispenser, and missionaries, used to visit Hebron several times in the year. The opinion was formed that an endeavour ought again to be made to constitute Hebron a station of the Society, and in August 1895 Miss L. J. Barlee offered her services as an honorary worker in this field. She remained there for a year, but met with little success, and then returned to her former work at Jerusalem. The doctors from Jerusalem continued to visit the dispensary, and they always had a good number of patients to see. The addresses were given by Mr. Jamal, and seemed to interest the patients. Whilst the obstacles in the way of the establishment of a permanent mission at Hebron had not been overcome, and the results of two attempts were not encouraging, this ancient and intensely Jewish centre seemed to offer a fair field for evangelizing effort, especially when that effort was backed up by the beneficent and welcome addition of medical advice and remedies. Notwithstanding this the station was relinquished in 1902.

With the continuous growth of the Jewish population at Jaffa the Society's work now got beyond the power of a single worker. The presence of an ordained missionary became necessary, both for strengthening and developing the mission. Consequently, the Rev. J. E. Hanauer was put in charge in

* *Sites and Scenes*, i. pp. 177 ff.

December 1893. In 1894 a mission room was formally set apart for Divine service, held three times every Sunday. A larger number of Bibles and tracts were circulated than in any previous year. The book depôt was moved to a more advantageous position, and placed under the charge of L. P. Weinberg.

Turning to Safed, we find the Rev. B. Z. Friedmann prosecuting his good work amongst his brethren. In addition to actual enquirers, he had much intercourse with the Jews generally, and was able to say :

This has never been interrupted, not even for a single day. Not only do I come daily and hourly in contact with Jewish friends, but my house is always open to them. From the leading rabbis to the humblest labourer, the first place for a Jew to come to for comfort and help in time of sorrow or need, as well as in time of rejoicing, is the house of your missionary, where they are always welcome. Most precious opportunities are thus offered for preaching the Gospel. The confidence shewn by some Jews, even in religious matters, is very surprising.

During this Period, toward the end of 1896, the mission was strengthened by the arrival of Miss Cotton, and Miss Robertson, now working in Spitalfields. Miss James, and subsequently Miss Friedmann, had charge of the school.

Dr. E. W. Gurney Masterman, medical missionary at Jerusalem, spent the greater part of June 1893 in Safed. During this time he saw 1,200 patients at the dispensary and visited over 300 Jewish houses. His opinion was that this was a splendid field for medical mission work, especially if a small hospital for sick Jews could be opened. He was surprised at the respect, not to say friendship, which Mr. Friedmann received from the Jews, and thought there was a wonderful opportunity for their evangelization. Dr. Masterman returned there in the autumn. He was greatly helped by Mrs. Stern, widow of the Society's missionary, who assisted him in every way, attending to all the surgical and other special cases, and exercising great influence over the patients. Dr. W. H. Anderson took up the duties on April 6th, 1894, having spent three months in Jerusalem on his way. He, too, reported Safed a most promising place, doors being open on every hand. The people were most

friendly and accessible, and altogether there were prospects of a great and important work. He also was much struck with the profound respect entertained for Mr. Friedmann by all classes of Jews. Shortly afterward, Dr. Anderson reported crowds of patients attending the dispensary, and spoke of the necessity for a hospital, just as Dr. Masterman had done. The Committee, recognizing this, decided to build a mission hospital, and a fund was at once started. Meanwhile, pending the acquisition of a suitable site, and the erection of a permanent institution, Dr. Anderson was authorized to open a small temporary hospital, which was done on February 21st, 1896. Six beds were provided for patients, an excellent site was secured for the permanent hospital in a very healthy position and near to the Jewish quarter, and by the end of 1900 the out-patients' department was completed. In 1898 Dr. Anderson suffered a sorrowful bereavement by the death of his wife.

CHAPTER LVII.

PERSIA, DAMASCUS, AND SMYRNA.

M. Norollah at Isfahan—His expulsion—Work superintended by C. M. S. agents—Settles at Tehran—Extensive missionary journeys—Visit to England—Schools at Isfahan—Norollah returns to Tehran—Schools—Rev. J. L. Garland appointed to Isfahan—Rev. J. Segall at Damascus—Remarkable scenes—Visit of the Bishop of Argyll and the Isles—Jewish opposition—Work stopped for a time—Developed—Medical mission—School—Rev. J. Mühlenbruch returns to Smyrna.

IN our last chapter on Persia (XLIX.) we left M. Norollah with very hopeful prospects at Isfahan. In 1891, notwithstanding organized opposition on the part of Jews, the school attendance from May to December averaged fifty. There were four baptisms, and Norollah was able to report, "In every branch of the work I have been successful and encouraged." Tehran, the capital, was twice visited that year, and Kashan five times. A great impulse was given to the cause at Isfahan by the conversion of an influential rabbi, a former opponent, who placed the largest of his houses at Norollah's disposal for meetings, and induced many Jews to send their children to the Society's school. Everything seemed going on prosperously, when a sudden "bolt from the blue" appeared. Ominous tidings reached London by telegram in December that Norollah had had false representations laid against him, and had been banished from Isfahan for six months. It subsequently transpired that he left that city on the 12th of the same month, and that the mission school, which then had an attendance of fifty boys, was closed three days after his departure. Having spent a month at Kashan quietly working amongst the Jews, Norollah arrived at Tehran on February 6th, 1892, intending to make that city his centre, until he received permission to return to Isfahan, which it was hoped would soon be forthcoming. This expectation was not fulfilled; and, after a short visit of nine days to Isfahan in

May, to settle up his affairs, Norollah took up his permanent residence at Tehran. During this visit he was permitted to see one of his converts baptized, whom he had been instructing for two years. This made the eighth baptism since his taking charge of the work in the autumn of 1889. There were also about forty secret enquirers. Thus the blessing of God was evidently resting upon his efforts.

When Norollah retired from Isfahan, the agents of the Church Missionary Society most kindly undertook the supervision of the Society's work, carried on by Joseph Eliyahu, the mission assistant, and subsequently by Joseph Hakim. In 1892 a service was conducted every Saturday, 50 to 100 Jews being present; the depôt was visited by 10 to 15 Jews daily; and the dispensary opened every Thursday. In 1893 as many as 1,200 Jews and Moslems called for books or medicines.

Norollah's early labours at Tehran in 1892 were much increased by a severe visitation of cholera, during which he was able to aid the poor stricken Jews both spiritually and temporally. Services, classes, and visits filled up his time, with three journeys to Kashan and one to Demavend. The year 1893 was spent partly at Tehran, partly at Hamadan, and the remainder on a tour to the south-west provinces. In June 1893 he visited Kurdistan. At Sinna, the capital, the chief Jews called upon him, and, by the invitation of their rabbi, he addressed a congregation of 500 Jews and Jewesses in their synagogue, and a Jewish school of about 200 boys. At Kermanshah he held services for them at his lodgings; and at Kangawar he visited all the fifty Jews of the place.

Norollah's second missionary journey in 1893 included visits to Dauletabad, Isfahan, Khonsar, Gulpaigan, Kumain, Sultanabad, Burujird, Nihavend and Tuisirkan, and was successful from an evangelistic point of view. From 1889 to 1893 he travelled 6,000 miles, and visited many thousands of Jews.

Norollah came to England in 1894, with the intention of becoming a naturalized British subject. It was hoped this would strengthen his position in his own country. Joseph Hakim was left in charge at Isfahan, working under the

C.M. Society's missionaries ; and Hezekiel Haim, one of the oldest converts of the Society, at Hamadan. The cheering tidings were received, after Norollah's arrival in London, that the school at Isfahan, which had been closed since his banishment, had been re-opened with an attendance of 50 boys, and three teachers. At one time, in 1895, between 50 and 60 boys were attending. Through the action of influential rabbis the number of boys was reduced for a time, and the school was even closed. However, in January 1896 the average attendance had risen to 70. The school remained open all the year, and in December 1896 the number was 200. New school premises were taken, the old not being large enough. Unfortunately, through Jewish opposition, the school was again closed, but at the end of 1897 no less than 120 children were in attendance.

In October 1896 Norollah returned to Tehran as the "Charles Eliot Cairnes" missionary, an Irish lady having generously provided a portion of his salary, in memory of her son. Norollah had not succeeded in obtaining British naturalization, but even this, it was ascertained, would be inoperative in his native country. When in England, he transliterated the Persian versions of the Pentateuch and the Psalms into Hebrew characters ; and these productions have been much appreciated in Persia by the Jews since his return. In May 1897 the school hitherto conducted by the American missionaries at Tehran was made over to the Society. Norollah also started a girls' school, a Sunday school, a mothers' meeting, and a Bible depôt, with every promise of success. He also held a Church of England service in Persian on Sunday, when sometimes as many as 45 Jews were present ; and he founded an association for converts and enquirers, who met on Sunday morning at seven o'clock for Bible reading and prayer.

In 1897 the Rev. J. L. Garland was appointed to work amongst the Jews at Isfahan. His first ministerial act was performed while passing through Tehran, where, on November 7th, he baptized five Jewish converts, relatives of Norollah. The attendances of Jews at the Saturday services at Tehran increased considerably that winter ; on one occasion, Christmas

Eve 1898, as many as 127 being present. Baptisms were recorded each year. Miss M. P. Baily was attached to the mission from 1898 to 1900 and took charge of the girls' school and work amongst Jewesses. The prospects at Isfahan also were distinctly favourable. Miss Stuart, the daughter of Bishop Stuart, who was in charge of the C.M.S. mission, kindly instructed the Jewish women. A service was commenced in the Jewish quarter, and there were baptisms in 1899 and the following year.

We must now re-visit Damascus, to which station the Rev. J. Segall had been appointed in 1888. A residence of two or three years convinced him that there was a great future for the Gospel amongst the Jews in that city. The railways in course of construction, with Damascus as their central point, were sure to give a still greater importance to the city, and to call for a strengthening of missionary operations.

The year 1893 was marked by an unprecedented occurrence in the history of the mission there. Early in the spring a large number of Jews, chiefly young men, and also heads of families, came to Mr. Segall in a body, and expressed a wish to place themselves under religious instruction with a view of embracing Christianity. Accordingly, he arranged for classes, meetings, and services. As each of these enquirers had to follow his daily occupation, the time of gathering had to be fixed for the early morning and evening. Segall therefore began a daily morning service in Hebrew with a short address at six o'clock, and classes for instruction in the evening. The Bishop of Argyll and the Isles (Dr. Haldane) happened to be at Damascus just then, and kindly consented to be present at the first Hebrew service, and inaugurated this new departure by celebrating the Holy Communion for the workers. When the Jews heard of this movement, they first tried persuasion and then ostracism. They threw the enquirers out of employment, a very serious matter. The division of labour in Damascus is unique. Certain branches of industry are in the hands of certain communities, Jews, Christians, and Mohammedans

having their distinctive trades. Therefore the enquirers on losing their occupation were utterly helpless, for the kind of work to which they were trained was quite useless among either Christians or Mohammedans. In addition to this, the rabbis issued a *cherem* not only against the enquirers themselves, but against any other Jews who came into contact with them, or any of the mission staff, and began to persecute them in every imaginable way. In order to shield them from the vengeance of the Jews, Segall took into his house as many as possible in the few rooms set apart for that purpose. The rest begged him to send them away to some other place where they would be unmolested by their fanatical Damascene brethren. But he had not the means of doing so, neither could he find a suitable place of refuge. The consequence was that they withdrew one after another. In the meantime, those that were housed with Mr. Segall found work amongst Christians and Mohammedans, and, for a time at least, escaped persecutions by the Jews. But this was not to last for long. The Jews found means of reaching these enquirers also. Wives, children, and relations constantly besieged the house, or waylaid them on their way to work ; by fair means or foul they got hold of them one after another. The last enquirer who held out longest mysteriously disappeared one day. He had gone to his work in the morning as usual, and never came back again, and all enquiries about him were fruitless. Several weeks afterward Segall met him in the street looking worn and haggard. He told him that on the morning he left the house a number of Jews waylaid him, and asked him to return with them to his family. On his refusing, they beat him mercilessly, and as he still persisted in not going back to the Jews, they handed him over to the police, and he was imprisoned till he promised to return to his family.

The vengeance of the rabbis, however, did not rest there. Not content with recovering all the enquirers, they broke up the whole work. Until then Segall had held a most successful night school three times a week, the average attendance being about seventy young men. This had to be given up.

Mrs. Segall's mothers' meeting, with its forty Jewesses, shared the same fate. Nor did the school escape. It was still kept open, but very few boys came. The other branches of the work, such as the services in Arabic, the Sunday school, the dépôt, the sale of Scriptures, and the visiting, also suffered in consequence, but they were maintained as far as circumstances permitted. Strange to say, after this outbreak of fanaticism and opposition had passed, a reaction set in. Not only was the number of scholars greater toward the end of the year than at the corresponding time in other years, but the members of the mothers' meeting, conducted by Mrs. Segall, could have been doubled if it had not been for want of room, and of help in teaching.

Owing to Segall's representations the mission was now strengthened, and a medical department opened in 1895. Generous friends in Ireland found the funds for a grant for a Bible woman, and for the medical work, which also received a grant from the S. P. C. K. for three years. Miss A. A. Gridley also was sent out to help in the work. The grants enabled the Committee to rent a house for the missionary doctor, to open a dispensary, to employ a dispenser, to purchase the necessary drugs, and to meet other incidental expenses, but it was not sufficient to cover the doctor's stipend. Here the Eustace "Maxwell Memorial Fund" came in most providentially, and Dr. Masterman, assistant medical missionary officer at Jerusalem, was constituted from April 1st, 1896, to 1898, the "Eustace Maxwell Memorial Missionary," the fund furnishing his salary.

A girls' school was commenced in 1896, having on the roll 47 in the summer term, and 31 in the winter; and by the end of 1897 this total had risen to 45. The numbers in the boys' school suffered a diminution, owing to the opening of a new Jewish free school. Indeed, no efforts were spared to counteract the influence of the mission, but in 1897 the school was fuller than ever. The other branches of the work, classes, meetings, visits, continued to flourish. The Arabic and English services held in the Society's new mission church of St. John's were well attended.

A suitable house for a dispensary was taken in the very heart of the Jewish quarter, prominently situated where two roads meet, and the services of a dispenser secured. Passing over what was done in the last two months of 1895, Dr. Masterman reported 975 new cases in 1896. With regard to the spiritual influence on the sick, ever the prime object in the dispensaries and hospitals of the Society, Dr. Masterman wrote :

As the great majority of our patients are women and children, it is the Biblewoman who specially finds a field of usefulness in the medical mission. Unfortunately the women are so completely ignorant of Divine truths that the simplest teaching is often above them. We have Scripture pictures and texts, in both Arabic and Hebrew, in the waiting and consulting rooms. Texts and portions of Scripture are from time to time given away. In November I started a short and simple service with the patients before they came in to me. I have been content with reading a short passage of the New Testament and saying a short prayer in Arabic, two or sometimes three times a week. During the last two months I have read almost all the parables of our Lord, and this preliminary reading has sometimes afforded a good opening for the Biblewoman to commence a few remarks.

The medical department was suspended in 1898, as funds were not forthcoming for its maintenance.

There is very little to say about the work in Smyrna during the decade. The Rev. J. Mühlenbruch continued to superintend it from Bucharest until 1896, when he again settled at Smyrna. The mission house, a room of which was set apart as a book depôt, near the Jewish quarter, continued to be the centre of gracious influences. The depôt, with its four windows, two facing one street and two another, filled with Bibles, New Testaments, and tracts, attracted the passers-by. Services were held on Saturday and Sunday in the small chapel over the depôt.

CHAPTER LVIII.

A TIME OF MISERY AND TEARS IN ABYSSINIA.

Famine—Invasion by Dervishes—Cholera—Massacres—Better prospects—Flad's sixth visit—Mission re-organized—Rout of the Italians—Silence for three years—Royal permission to resume work—English Mission to Abyssinia—More hardships—Brighter hopes.

OUR last narrative of this most interesting mission left the missionaries and converts in the throes of a terrible famine during the year 1890. The next year saw no mitigation in the famine or in their hardships. On March 28th, 1892, Mr. Argawi wrote :

The whole country is now a desert ; famine is everywhere, and numbers have continued to die of hunger even to this time. As to ourselves, we were all in rags, whilst to satisfy our hunger we went into the woods and lived on different plants we found, in order to save our lives.... Such a time of misery and tears I have not seen in Abyssinia from my youth up ; and it is a marvel that we are still alive.... During January 1892 the Dervishes again invaded the country, murdering those they got hold of, and carrying away everything. When we heard this we prepared for flight, but by God's mercy they returned to Matama. Thus we are always between life and death. It pleases God to carry us through many difficulties ; everywhere we see nothing but thick clouds ; our only hope is, that if we sow here "in tears," we shall one day "reap in joy." These precious words of the Psalmist encourage us to go on working and struggling. God's hand lies very heavy in judgment upon us and upon our nation—famine is all over Western Abyssinia so that everyone has to think only of how to save his life ! We had cholera, too, last rainy season, and in the summer the Dervishes again invaded the country up to Dagusa. All Christians, whom they got hold of, were butchered and the country plundered. After they were driven out of Abyssinia, the Ras of Begemeder revolted against King Menilek, who sent an army against him ; but, until they captured him, the savage soldiers ate up the country like locusts, and plundered it before leaving. The misery we live in, and are surrounded by, is indescribable. The prices of eatables have risen to such an extent as were never before heard of. The proselytes come in numbers, starved to skeletons, and ask for their portion of money which had been sent by their father living beyond Jerusalem.

It seemed impossible that the mission could overcome the accumulated obstacles in its path. This was Argawi's

opinion, shared by Mr. Flad, who wrote :—"The best thing we can do is to give up the mission, as long as the present miserable and unsafe state of the country lasts." The darkest hour, however, was past. Letters written in April 1893 shewed that the "time of misery and tears" in Abyssinia was passing away. The agents were well. The money and missionary publications sent out reached their destination. The country was quiet, and the distress arising from starvation subsiding. The situation was decidedly better than it had been for four years.

Mr. J. M. Flad now made his sixth visit to the Abyssinian frontier, arriving at Massowah on March 16th, 1894, for the purpose of holding conferences with the native agents. Argawi, Sanbatoo, Hiob Negusie, Wanchem Huning Negusie, Meherat, and Beleta, were present. These periodical meetings have always proved to be of the utmost importance, as a means of keeping in touch with the agents, and strengthening their hands in their difficult and often dangerous labours. This conference was of more than ordinary moment. The very existence of the work was at stake; and so the great question considered was, "Can the mission be continued, and in what way?" There had been no regular missionary operations for the previous five years, during the Dervish invasion; the stations existed in name only; and the native province of the missionaries—Dembea—remained closed to them. It was decided that, for the present, Debra Tabor and Abu Hara should continue to be their head-quarters; the schools should be kept open, the Gospel preached and circulated, and the converts visited. Evangelistic journeys should be made when and where possible. Argawi was to be their head and leader, something more than the *primus inter pares* which he had hitherto been. A new start was thus, it was hoped, given to the mission. An improvement also in the political state of the country was reported in the summer of 1894. The Italians took possession of Kassala, and the Dervish invasion was turned back.

Whilst western Abyssinia was quiet, communications were interrupted owing to the disturbed state of things in the east.

The Tigrians were shortly afterward in open revolt under Ras Mangesha, and engaged in conflict with the Italians commanded by General Baratieri. For a while fortune favoured the latter. They took possession of Tigré. At the same time, while losing the north, King Menilek had conquered some Galla provinces south of Shoa, and was extending his sway in that direction. The King of Godjam, however, deserted Menilek, as also did the Rases of Lasta and Amhara. An Italian Protectorate over the whole of Abyssinia now seemed likely, and hope prevailed that the country might be again opened to European missionaries. All the expectations cherished of the re-organization of the mission under European headship were dashed to the ground by the subsequent defeat and rout of the Italians at Adowa in 1896, and their consequent withdrawal from all their designs upon the country.

No direct news of the missionaries was received in London from the report of the conference in March 1894 until May 14th, 1897. Three years was a long time to wait. Deep anxiety prevailed as to the mission. It subsequently transpired that on account of the Italian war the Abyssinian authorities had strictly forbidden the agents to write to Mr. Flad, thinking they were spies in the pay of the Italians. They passed through many troubles, but were not idle. Twelve Falashas had been baptized since March 1894.

In March 1895 Argawi and Wandem Huning Workenech went to Shoa, to the court of King Menilek. They were kindly received, and the King gave them a written document, with his seal, that they were allowed to re-open their mission amongst the Falashas at any place suitable for their work in western Abyssinia. He declared them free from all taxes and quartering of soldiers.

In 1897 Mr. (now Sir) Rennell Rodd, the nephew of the late Admiral Rodd, who was for many years a member of the Committee, and other Government officials, were entrusted with a message to the King. They left Egyptian territory, Harrar, on April 8th, and arrived at Adis Abeba on April 28th, the rapidity of their march causing great surprise to the Abyssinians, as caravans usually take a much longer time. The ambassador

met with a splendid reception from the Emperor Menilek, and its members were lodged in a large compound, several houses being placed at their disposal. No tidings were received from Abyssinia during 1898. Toward the end of the next year it was found that Argawi and his fellow-helpers had undergone many hardships and trials, but that, nevertheless, fourteen Falashas had been baptized. Permission, moreover, had been given to them to return to Dembea, and the centres now were Genda, Asseso, and Fentscha, to which seven native missionaries and schoolmasters were attached. They made journeys to Tschelga, Sakalt and Begemeder and other provinces. The century thus closed with better prospects.

CHAPTER LIX.

ALONG THE NORTH COAST OF AFRICA.

Alexandria occupied—Revs. J. Lotka and Dr. Ellis—Rev. C. F. W. Flad at Tunis—Services, &c.—Extensive missionary journeys—Schools—Visit of Archbishop Benson—Baptisms—Algiers—Death of A. Goldenberg—F. Spiro—Anti-Semitic Riots—Close of Mission—Summary—T. E. Zerlib at Mogador—Visitors to Dépôt—Circulation of New Testament.

THE time has come again for us to visit the Jews of North Africa. In Egypt there was a large influx of refugees from Russia in 1890, which made it advisable to reopen the Alexandria mission, the Rev. J. Lotka being stationed there from 1890 to 1892. As there was no mission room or dépôt he held services for Jews on Sundays in the schoolroom of the Scotch mission, which was kindly placed at his disposal. The attendance was never very great ; but while the services lasted they not only enabled Lotka to preach to a number of Jews, principally Polish, but also served to make him known amongst the Russian, Arabic, Spanish, and Italian Jews. He visited them, not an easy thing to do in a city where the streets have no names and the houses no numbers. The poor—the most accessible here as elsewhere—lived in the narrowest lanes and most secluded courtyards, and were continually changing their houses, or leaving altogether. Lotka found them very indifferent to religion, though some evinced deep interest in the question of the Messiah. This was especially the case with the refugee Jews from Russia. Lotka wrote :

I shall not easily forget being surrounded by a group of poor refugee Jews, hanging on my lips as I spoke to them of their rejection of the Messiah as the cause of all their misery, and of faith in Him as the only balm for the healing of their wounds.

Lotka also received visits from Jews at his own house, where he held services for them, gave instruction to enquirers, amongst them a young Falasha Jew, of Abyssinia, whom he baptized.

In the winter of 1894-5 the Rev. Dr. Ellis spent a few months in Alexandria, but, the climate not suiting his health, he was unable to assume permanent charge of the mission, which was not occupied again during the decade.

Passing along the coast we stop next at Tunis, where the Rev. C. F. W. Flad had arrived in the autumn of 1888. He continued the English and German services in St. Augustine's Church. Subsequently, an Italian service was started, and also an evangelistic service in French, at which thirty Jews were sometimes present. Bible classes, prayer meetings, and preparation classes were regularly held and enquirers instructed, and on Whitsun-Day 1891, Flad was permitted to baptize a young Israelite. He was greatly aided in his work by his devoted wife, who held needlework classes and mothers' meetings for Jewesses, and looked after the girls when they left the school.

Numerous missionary journeys were made during the decade. Places along the coast as far as Tripoli, including the Island of Gerba, Gabes, Menzel, Shara, Sfax, Susa and Monastir, were visited by Flad, and his assistant Laub. The Jews were found to be ignorant and shy. Laub repeated his tour a few months later, and Flad in 1895. The latter also visited Bona, Guelma, Constantine, Ain-Beida, Souk-Aras, and Tebessa, all towns in Algeria. In 1894 the Jews of Kairouan, Susa, and Kef were visited. In the same year, through the generosity of a friend, a "Home of Rest," for the benefit of tired workers of the mission, was opened at Kram, a village near ancient Carthage, and within half-an-hour's journey from Tunis.

The schools were removed to more spacious and better quarters, and, for a time, all the mission premises were collected into one compound, a great and obvious advantage. Mr. Perpetua resigned his connexion with the schools in 1891, after nearly twenty years' service, and Miss Combe, in the following year, after thirty years' service.

Archbishop Benson visited the schools in 1892, and made the following entry in the visitors' book: "The boys appear

to be carefully and very brightly taught. The aspect of the schools cheerful and very happy." In the same year the Rev. C. White also made the following remark : "Excellent schools ; in the teaching the Word of God has its rightful position and due prominence." In 1897 the schoolmaster, F. Berney, reported 100 boys in attendance, the number rising to 112 in 1900, under the mastership of D. Reboul ; and Miss Marie Guye, the schoolmistress, mentioned 161 girls in attendance in 1897, and at the close of 1900 the then mistress, Miss Elizabeth Hoss, reported the school quite full. A Sunday school was also held regularly.

In 1898 Flad removed to a new house, very conveniently situated, not far from the schools and on the border of the Jewish quarter. A book depôt on the ground floor attracted a good many visitors, especially on Saturdays. Mrs. Flad had her mothers' meetings and sewing-classes for grown-up girls upstairs. Three of Flad's converts were baptized in 1898, though not in Tunis. One was baptized in Christ Church, High Barnet, by Canon Trotter ; another at Paris ; and the third at Susa. There were three baptisms at Tunis itself the next year. The Bible woman, Miss Meth, whose salary was paid by the British and Foreign Bible Society, visited Jewesses ; as did Miss Laepple, who also looked after the girls when they left the school.

Mr. A. Goldenberg's work was continued at Algiers till checked by illness, and subsequently ended by death, in December 1893, after several years' faithful service. Mr. F. Spiro succeeded him in January 1894. He received a warm welcome from the English chaplain and other Christian friends, by whom he was brought into contact with Jews. He joined with some Christian fellow-labourers on the Saturdays, when as many as fifty Jewesses, from sixty to seventy boys and girls, and from fifteen to twenty Jews attended the different classes held in their house. At a Bible depôt, kindly placed at his disposal, Spiro used to meet Jews. Systematic instruction of enquirers was carried on, some students of the Rabbinical College availing themselves of it, and, said Spiro, "not being

content to drink in the saving knowledge of Christ themselves, they brought to me, like Philip of old, four other fellow-students." Jews were also visited at their shops and houses.

The work, so auspiciously begun, was maintained and developed in the two following years, 1895 and 1896; but, in 1897 and 1898, it received a check from fanatical outbreaks against the Jews, both in Algiers itself and throughout the colony, which were described in the *Jewish Missionary Intelligence* at the time. Spiro was able to minister comfort at the Rabbinical College, where he was invited to assist at special prayers. He left Algiers in May 1899, his connexion with the Society ceasing. The station has since remained vacant.

The Jews of Algeria have, at one time or another, received much attention from the Society. Wide-spread efforts have been made for their evangelization, and a very great deal of ground covered. From Oran, on the extreme west of the coast, to Bona, in the extreme east, the Gospel has been proclaimed, and also in the extreme south, which is desert. The missionary has resided at Oran or Constantine, Bona or Algiers, as circumstances served. Innumerable copies of the Holy Scriptures have been placed in circulation, and much good must have been done in this way. In Algiers, fanaticism, political considerations, and jealousy hindered and put a stop to early efforts. "Moors and Jews," it was said, "were fanatical, and conversions amongst them might throw them into fire and flames." Now-a-days Anti-Semitism is the hindrance; ill-treatment and persecution do not lead the Jews to view Christianity with kindly eyes.

Mr. T. E. Zerbib, who was appointed to the charge of the Mogador Mission in 1888, was a worthy successor to the Rev. J. B. Crighton-Ginsburg. During the years till the end of the century, the Gospel of Christ was proclaimed to thousands of "the lost sheep of the house of Israel," far and wide, north and east, and in the Mellahs beyond the Atlas Mountains. Nearly every year wide districts were visited; and time after time the pages of the *Jewish Missionary Intelligence* were

enriched by Zerbib's most interesting journals, and adorned with illustrations of Jews and Jewesses, and sites and scenes of the Atlas Mountains, the Desert of Sahara, and other remote corners of the country.

Of the work in Mogador itself the following figures are eloquent exponents : during the thirteen years, from 1888 to 1900 inclusive, as many as 15,384 Jews, 4,900 Jewesses, and 4,733 Arabs and Europeans visited the mission dépôt. There they were cordially welcomed by the missionary and the colporteur, and each one carried away a Christian publication. Some of these came from the utmost bounds of Morocco, and took home with them light for their dwellings. These Jews are more accessible to the Gospel than those living on the coast. The New Testament was always received with much eagerness ; it was rarely burnt or torn as it used to be years before. A Jew remarked to Mr. Zerbib :

You have inundated the whole of Morocco with your tracts and New Testaments. I think there is not a Jew who has not read one or the other ; and as for the Bible, we must acknowledge that you have spread it abundantly, and it is thanks to the Christians that we have it and read it cheaply.

Tenth Period,

1901—1908.

THE LAST FEW YEARS.

Ebenezer . . . Hitherto hath the Lord helped us.

I SAMUEL VII. 12.

TENTH PERIOD, 1901—1908.

THE LAST FEW YEARS.

CHAPTER LX.

THE OUTLOOK FROM THE SOCIETY'S HOUSE.

Less to be said about the Last Period—New Century ushered in by an "All Day" Meeting—Death of Queen Victoria—Accession of King Edward VII.—Address by the Committee—Income rising—New mission stations—Exhibitions and Prizes at the Universities—"Popular Meetings"—Advent Sermons and Bible Readings—Conferences on Jewish Missions—Meetings to protest against Jewish persecutions—Alien Immigration—Convocation of Canterbury and "Missions to Israelites"—Parochial Missions—Church Congresses—Conferences—Annual sermons and meetings—Speeches by the Bishops of London and St. Albans—Medical Aid Branch to the Ladies' Union—Letter from the President—Palestine Exhibitions—Cinematograph—Patronage—Trustees—Committee—Death of the Patron—Archbishop Davidson Patron—Death of Bishop Hellmuth, John Deacon, several members of Committee and many other friends and former missionaries—Dr. Chaplin—Rev. C. H. Banning—Dr. Herzl and Zionism—Bishop Schereschewsky—Maxwell Ben Ollel—John Wilkinson—Publications of the Period—Missionary publications—Church Consultative Committee.

WE have now arrived at the last Period of our History, about which, although there is not less to say, less must be said. In the first place, one cannot speak of existing work or of living agents with that freedom, whether of approbation or criticism, that one can of work and men of other Periods. It would not be wise, it might not be kind. If the work is good it is a pity to spoil it, or the workers, by praise; if it is unsatisfactory, that is a matter for private conversation and not for publication. In the second place, this History has already grown beyond the limits originally determined upon. On these two grounds the Tenth Period, a short one in point of time, will be comparatively shorter in narrative than some of its predecessors.

The Society entered upon the New Century by holding, on January 22nd, 1901, an "All Day" meeting for prayer, consist-

ing of three gatherings. The last was rendered inexpressibly solemn by the announcement made at the opening that our beloved and venerable Queen Victoria had just passed away, after an illustrious reign of nearly sixty-four years. It was felt to be according to the fitness of things, that the Victorian Epoch should have come to an end almost simultaneously with the Old Century, and that the New should usher in the reign of her son and successor, His Most Gracious Majesty King Edward VII., to whom the Committee sent a loyal and dutiful address, which was graciously acknowledged. In this, mention was made of the fact that His Majesty's grandfather, H.R.H. Edward Duke of Kent, had been the first Patron of the Society. During her late Majesty's long reign many disabilities of her Jewish subjects were removed, and a happy augury for the well-being of the Jews in England was to be deduced from the fact that, for the first time in history, the monarch's proclamation on accession was attested at the meeting of the Privy Council by Jews as well as others.

We naturally look to the income, first of all, for signs of progress, and these are satisfactory. In the seven years (1901—7) the income has been respectively, £38,555 ; £40,669 ; £39,970 ; £42,532 ; £40,969 ; £40,756 and £51,251. Though the income for 1901 was far behind that for 1900, when £46,338 was received, still the above figures altogether indicate a general upward tendency ; so much so, that the average income is now considerably higher than during any other previous Period. The income for 1907-8 is easily a record.

The Society's actual missionary work has been enlarged by the opening of a new station in Canada ; whilst the work has been resumed in Egypt, and at Vienna and Cracow, after an interval of some years.

Amongst the special efforts of the Period may be mentioned, first, the endeavours made to awaken in the Universities of Oxford and Cambridge more interest in Missions to Jews by the foundation by the Society of Annual Exhibitions of £50, tenable for two years, at Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, to graduates of either University, to induce them to take up the study of Hebrew and rabbinic literature,

with the view of offering themselves after ordination to be missionaries of the Society. An annual prize of £20 for the best essay on some selected subject has also been offered at Oxford and Cambridge. There have been several competitors for the latter, and there is at the present time one exhibitor at Oxford. The Church of Ireland Auxiliary also offers Essay Prizes to the members of the University of Dublin.

The institution of a "Popular Meeting," held once a year, for the imparting of missionary information by those who are actively engaged in the work, is another effort to awaken interest. Again, in 1901 an invitation was issued to incumbents in London to bring before their congregations in the Advent of that year the subject of the Second Coming of our Lord with reference to Jews, to which 300 clergy responded by preaching special sermons; and a course of "Advent Bible Readings" was given in Exeter Hall in that year. A Conference on Missions to Jews was held in the same place on January 15th, 1902, at which many friends of the Society and experts on the subject spoke. An International Jewish Missionary Conference was held in the Church House on October 21st and 22nd, 1903, and opened by the Bishop of Salisbury (Wordsworth) at which representatives of various Jewish missionary societies contributed papers or speeches of abiding usefulness. Three years later the Conference assembled at Amsterdam, on April 24th and 25th, 1906, and was also a most profitable occasion.

On St. Andrew's Day, 1906, a special meeting for prayer was held in the Society's House in consequence of the persecutions of the Jews in Russia during that year. This was followed by a great Protest Meeting in the Queen's Hall, Langham Place, on January 8th, 1906, under the presidency of Lord Rothschild, and addressed by the Bishop of Ripon (Boyd Carpenter) Sir Edward Clarke, K.C., the Roman Catholic Archbishop of Westminster, Viscount Milner, Lord Kinnaid and others. The magnificent speech of the Bishop of Ripon aroused the utmost enthusiasm. The Society raised a special Relief Fund which amounted to £700. That year (1906) was one of the saddest in Jewish annals.

Throughout its course acts of bloodshed and horror occurred, which recalled the dark middle ages. The pogroms, indeed, commenced in November 1905, massacres of Jews taking place at Odessa, Kieff, and other places, when, according to Dr. Adler, the Chief Rabbi of England, 20,000 were murdered and 100,000 injured. These outrages were followed by others, at Vasilikof, Khotimsk, Berschad, Bereschewka, Sharnischzi, Homel, Bialystock, and Siedlce, with a further tale of victims. Much amelioration in the Jewish situation has been hoped for from the assembling of the three Dumas, but alas! so far without any immediate prospect of realization.

The appointment of a Commission to enquire into the question of Alien Immigration into this country, and the subsequent passing of the Aliens Bill in 1905, were important events of the Period.* It should also be noted that the vindication of Captain Alfred Dreyfus, a Jewish officer in the French army, from the cruel and false charges of twelve years previously, took place in 1906.

During this Period, as in the preceding, the Convocation of Canterbury discussed the question of "Missions to Israelites." At a meeting held at the Church House, on January 28th, 1902, the Bishop of Salisbury moved :

That it is desirable that a Joint Committee should be appointed to consider the best methods of approaching the large number of unconverted Jews now resident in this country, and whether any special spiritual provision should be made for Jewish Christians during the first years of their conversion, with power to confer with any similar committee that may be appointed by the Convocation of York.

The Bishop referred to the remarkable increase in the Jewish population in London, and other large centres, during recent years. The present Bishop of London (Winnington Ingram) in seconding the resolution, said that, when he worked in the East of London as Bishop of Stepney, he found the difficulties of that work very great. He would like their lordships to picture a clergyman with a parish of 6,500 people, 6,000 of whom were Jews, or another with a parish of 24,000, of whom 16,000 were Jews. The Bishop of Bristol (Browne) having strongly supported the resolution, it was carried unanimously, a joint committee of both Houses was appointed, the members

*Abbott, *Israel in Europe*, pp. 460-79, where the subject is dealt with impartially.

being the Bishop of London (Chairman), the Bishops of Bristol, Salisbury, Coventry (Knox), and Shrewsbury (Stamer), the Deans of Windsor (Eliot), and Worcester (Forrest), the Archdeacon of London (Sinclair), and Canon Hamilton.

Their report was presented in the Upper House, on February 18th of the next year, when the following resolutions were passed :

1. That Christian work among Jews, in order to be satisfactory in its methods and to give promise of some degree of ultimate success, should be dealt with, wherever possible, by the staff of the parishes in which Jewish populations are found to be resident, and should be regarded as an integral part of the work of the parishes, the Jews themselves being the parishioners who have a claim upon the care and thought of the clergy of the parish.

2. That every care should be taken to obviate the possibility of Jews attaching themselves to the Church for merely mercenary reasons, and that—while being ready to assist Jews as well as other parishioners with such advantages as are provided by well-managed clubs, institutes, reading-rooms, sick dispensaries, &c.—the Church should absolutely discountenance the association of relief from first to last with attendance at religious services.

The recommendation to carry on the work parochially, wherever possible, exactly fell in with the practice of the Society for many years. There can be no doubt that this is the best and most satisfactory way in London and large towns.

The Jewish subject was included in the Brighton Church Congress programme (1901) when Canon Sir James Phillips, Bart., stated the case for Missions to Jews with great clearness and cogency. Once again during the Period the subject was given a place, at the Weymouth Congress, when the Rev. S. Schor was the selected speaker. The Society had a stall in the Ecclesiastical Art Exhibition at the Congresses at Bristol (1903), Liverpool (1904), Weymouth (1905), and Yarmouth (1907). At the Congress at Barrow (1906), and at Yarmouth (1907), special meetings were held in connexion with Missions to Jews. It is very important that the Society should be represented at this great annual gathering of the Church.

In the first year of the century, the Jewish subject was incorporated in the programme of the Islington Conference, when an excellent paper was read on "Work among the Jews," by Dr. Townsend, vicar of Broadwater Down, Tunbridge

Wells. In 1902, at a Conference of the Foreign Missionary Societies of Great Britain and Ireland, held at the Bible House, Queen Victoria Street, a paper on the "Industrial Missions" of the Society was read by the author of this History.

The Annual Sermons from 1901 to 1905, inclusive, were preached on the Wednesday or Thursday evening preceding the Anniversary Meeting. In 1901, by Francis Paynter, in St. Paul's, Onslow Square; in 1902, by Dr. Jacob, Bishop of Newcastle (now of St. Albans), in St. James', Piccadilly; in 1903, by F. S. Webster, rector, in All Souls', Langham Place; in 1904, by Archdeacon Sinclair, in St. James', Piccadilly; and in 1905, by E. H. Lewis Crosby in the same church. Owing to the invariably poor attendance for many years, it was then resolved to change the day to the Sunday at the beginning of the "May week," and to have two or more sermons. Consequently, in 1906, four sermons were preached—by Bishop Ingham, Prebendary Webb-Peploe, and W. R. Mowll—in three churches; in 1907, four sermons—by the Bishop of Ossory (Crozier), the Dean of St. David's (Smith), C. Askwith and S. Schor—in four churches; and in 1908, six sermons by the Rev. Canon McCormick, Prebendary Webb-Peploe, R. Catterall, and H. L. Williams—in three churches. The Sunday sermons have decidedly answered better than the week-day, and the plan is one which lends itself to great extension.

The Annual Meeting was held each year from 1901 to 1907 in Exeter Hall, and in 1908 at the Queen's Hall, Langham Place, with Sir John Kennaway presiding, and the following as speakers:—the Bishops of London (Winnington-Ingram), St. Albans (Jacob), Down, Connor and Dromore (Welland), Honduras (Ormsby), Mombasa (Peel), Sierra Leone (Elwin), and Woolwich (Leeke); Archdeacon Madden; Sir W. T. Charley; Prebendaries Webb-Peploe and H. E. Fox, Canon Bruce (formerly of Persia) the Revs. S. L. Dixon, J. A. Jamieson, W. H. Davies (rector of Spitalfields), C. Askwith, A. R. Buckland, and a larger number than usual of missionaries,—the Revs. Canon Kelk of London, J. H. Mühlenbruch of Smyrna, J. H. Adeney of Bucharest (twice), S. T. Bachert

of London, J. L. Garland of Persia, D. H. Dolman of Hamburg (twice), Mr. M. Norollah of Persia ; Canon J. Carnegie Brown, Dr. Wheeler (twice), Dr. E. W. G. Masterman, of Jerusalem ; and Dr. W. H. Anderson of Safed.

The speeches of the Bishops of London (Winnington-Ingram), and St. Albans (Jacob), naturally commanded the greatest attention. That of the former has since been circulated by thousands all over the country. In the course of it his lordship said, in answer to objections to this work :

“Go ye into all the world, and preach the Gospel to every creature.” Can I leave out a nation of 100,000 people in the midst of my own land, to say nothing of those throughout the world? It seems to me, and I have thought it over, and I have prayed over it, that I cannot possibly do so. “Beginning at Jerusalem” we are given as our orders in the very lesson for this morning. How can we then leave out this great nation so close to us? I cannot do it. I cannot believe I am discharging my commission, and my duty to this great city and diocese, if I leave out of its missionary operations a race like this.

The Bishop of St. Albans, in the course of his remarks, raised a perennially difficult question in connexion with the baptism of converts, and, referring to a statement in the Report by a missionary that he could not undertake the responsibility of baptizing them if they were not able to secure employment, said :

It does seem to me as though the missionaries in the case of the baptism were adding, to the natural spiritual qualification of faith by works and by life, the other secular qualification of being able to find employment in secular work. I am quite aware, having had some knowledge of the mission field, of the intense difficulty in regard to this, and this difficulty is one which arises in India and other parts of the world. I cannot think that Mr. Segall meant to say that he on his part refused to baptize unless employment were found. If a convert says, “I cannot ask you for baptism until I find employment,” that is another matter, but I do not think a missionary is justified in saying, “I decline to take the responsibility if you are willing to accept the responsibility.”

The attitude approved by the Bishop is that which the Society's missionaries are expected to take up.

Bishop Elwin's speech was much appreciated, for he spoke about the good work being done amongst the Jews in his diocese of Sierra Leone by the Society's missionary at Mogador. Canon Kelk's speech in 1900 was very interesting, as it was a summary of his twenty-two years' work at Jerusalem, which he had just resigned.

The Breakfast Address was given by the Revs. R. M. Hawkins, W. H. Griffith Thomas, Bishop Ingham, Canon W. Hay Aitken, R. Catterall, R. C. Joynt and L. Harding Squire. Special interest attached to the Anniversary of 1907, as it was the last occasion of meeting in the historic Exeter Hall, where it had been celebrated for 77 years; that is, from the 23rd to the 99th Anniversary. We have already explained * how it came to pass that we are one year in advance of the true reckoning. Friday was the day for the Annual Meeting till 1908, when it was changed to the Thursday in the "May week." The earlier day in the week should lead to a decided increase in attendance.

A Medical Aid Branch was established in 1903 and incorporated with the Ladies' Union, for the purpose of arousing and increasing sympathy in the medical missionary work of the Society, raising funds and collecting medical appliances, such as drugs, splints, etc. Miss C. E. Burney was appointed Secretary to the Union at the same time. In 1908 the President, Lady Kennaway, in view of the Society's Centenary, addressed a letter to all members of the Union urging that a fund of £1000 should be raised for the purpose of permanently endowing in the Jerusalem Hospital a "Ladies' Union Bed."

Palestine Exhibitions were held during the Period at the following places :

Belfast, Lincoln, Carlisle, Bolton, Waterford, Londonderry, Bath, London (Prudential Assurance Offices), Dublin, Altrincham, Weymouth, Enniskillen, Durham, West Kirby, Bristol and Clifton, Boscombe, Glasgow, Edinburgh, Pen-Selwood, Grantham, Windsor, Leamington, Chelmsford, Sydenham, Islington, Liverpool, Aberdeen, Dundee, Plymouth, Carshalton, Southampton, Dublin, and Birmingham.

In 1906 a great development took place in this most important department, and the Rev. Samuel Schor, who had conducted these exhibitions from the first, was appointed general secretary and manager, and now devotes all his time and energy to this work. The result has been a most encouraging increase in the number of Exhibitions, the last seven

* See page 52.

having been held under the new conditions. The Islington Exhibition, known far and wide as "Palestine in London," was a gigantic success. Held in the Royal Agricultural Hall for nineteen days (June 11th—July 2nd, 1907) under the presidency of the Bishop of London, it was visited by more than 350,000 people, and produced a net result of over £12,000 for the Society. Thanksgiving services were held in St. Margaret's, Westminster, and St. Bride's, Fleet Street, on July 5th; and on October 14th, a *Conversazione* was held at the Church House, to receive the report of the Exhibition and to inaugurate a new Union, "Israel's Remembrancers," for study, prayer and effort on behalf of the Society's work. The text book for study in the current year is *The Jews and their Evangelization*, and the first meeting of members of the Union, now numbering 200, was held on December 3rd, in the Society's House.

In 1907 the cinematograph was added to the list of attractions, the animated pictures being taken from scenes of the Society's work in Bucharest, Constantinople, Jaffa, Jerusalem and Safed.

Turning to the Patronage roll, we find that it has been very greatly extended during this last Period; there having been added as Vice-Patrons:

In 1901. The Bishops of Durham (Moule), Barking (Stevens), Kensington (Ridgeway), Sheffield (Quirk), Stepney (Lang), the Assistant Bishop of Manchester (Thornton), the Bishops of Madras (Whitehead), Niagara (Du Moulin), Ontario (Mills), and Tinnevely (Morley).

In 1902. The Marquess of Bristol, Lord Gwydyr, the Rev. Lord Scarsdale, the Bishop of Exeter (Ryle, now of Winchester), the Bishops of Goulburn (Barlow), Keewatin (Lofthouse), Mackenzie River (Reeve), Moosonee (Newnham), Sierra Leone (Elwin), West China (Cassels) and Bishop Ridley.

In 1903. The Bishops of Exeter (Robertson), Clogher (D'Arcy), Ipswich (Fisher), Leicester (Clayton), Auckland (Neligan), Bendigo (Langley), Calgary (Pinkham), Falkland Islands (Every), Gippsland (Pain), Hokkaido (Fyson), North China (Scott), Osaka (Foss), Quebec (Dunn), Rangoon (Knight), and Shan-Tung (Iliff).

In 1904. The Bishops of Croydon (Pereira), Gibraltar (Collins), Southampton (MacArthur), and Thetford (Bowers).

In 1905. The Archbishop of Rupertsland (Matheson), the Bishops of Ely (Chase), Norwich (Sheepshanks), Limerick (Bunbury), Burnley (Pearson), Caledonia (Du Vernet), Dorking (Boutflower), Hull (Blunt), Huron (Williams), Coadjutor-Bishop of Jamaica (Joscelyne), Knaresborough (Smith), Moosonee (Holmes), Nova Scotia (Worrell), Travancore (Gill), and Woolwich (Lecke).

In 1906. The Archbishop of Melbourne (Lowther Clarke), the Bishops of Carlisle (Diggle), Newcastle (Lloyd), Colchester (Johnson), Columbia (Perrin), Fuh-Kien (Price), Grantham (MacCarthy), and Jarrow (Nickson).

In 1907. The Bishops of Montreal (Carmichael), Fredericton (Richardson), Limerick (Orpen), Victoria, Hong Kong (Lander), Sodor and Man (Drury), Mid China (Molony), and Bishop Mitchinson.

In 1908. The Bishops of Chichester (Ridgeway) and Clogher (Day).

Captain H. N. Knox, R.N., William Grain, the Rev. F. Paynter and W. Melmoth Walters have been elected Vice-Presidents during this Period. The last mentioned had for thirty years been a Member of the Committee, a Trustee of the Society, and its Honorary Solicitor, and throughout he has shewn the keenest interest in its work and has at all times been ready to give it the benefit of his advice on all questions submitted to him, and to transact all the legal business of the Society. His honorary services thus rendered during this long term of years have been invaluable. Mr. J. F. W. Deacon was appointed Treasurer of the Society and a Trustee, and Mr. S. H. Gladstone, a Trustee. Montagu Handfield-Jones, M.D., was appointed Honorary Physician, and Peyton T. B. Beale, Honorary Surgeon to the Society.

The following have been added to the General Committee during the Period :—Major H. P. Treeby, D.S.O., Sir W. T. Charley, K.C. (since deceased), Colonel Seton Churchill, W. R. Bell, M.D., Colonel D. F. Douglas-Jones, Colonel E. S. Skinner, F. Weston, C. F. Elliott, G. M. Nation, and Colonel C. Russell. Clergy attending for the first time have been Francis Paynter (deceased), J. A. Faithfull (deceased), Canon Girdlestone, D. A. Maxwell, J. B. Barraclough, and Canon Whitby.

The extension and development of the Associations throughout the country has occupied much attention on the part of the Committee during this Period ; and in 1905 the number of districts was increased by the formation of a new one called the "south midland," and they were constituted by dioceses, instead of, as heretofore, by counties. The designation of the secretary for each district was changed from "association secretary" to "organizing secretary," the former description, though of long standing, being inaccurate. The following have been appointed organizing secretaries :



BISHOP HELLMUTH.

the Revs. H. L. Williams (northern district 1901-7), now vicar of St. Mark's, Preston; J. Politeyan (north-western district, 1905), J. Harries Jones (south midland district, 1905), E. L. Langston (north midland district, 1907), and E. W. Stredder (northern district, 1907).

The Society has lost many foremost friends during this Period. We must first record the death of the Patron, Archbishop Temple, on December 23rd, 1902, after a long and strenuous career, at the age of eighty years. He was a most remarkable man and prelate, intensely interested in the missionary work of the Church and of our Society. Dr. Randall Thomas Davidson, the present Archbishop of Canterbury, succeeded him as Patron. Earlier in the same year we had to mourn the loss of one whom we have often mentioned in these pages—Bishop Isaac Hellmuth, formerly of Huron, at the age of eighty-one, a Vice-Patron since 1871. His personality endeared him to all who knew him; he was a wise counsellor and never-failing friend. The Society lost in him her eldest and most honoured son, whose conversion to the faith of Christ in early life was recorded in one of the earlier Periods.*

In 1901 the Society lost the services of Mr. John Deacon, who had filled the office of Treasurer of the Society for 37 years, having been appointed in 1863. He was also a Trustee of its funds, and ever ready to advise the Committee on matters connected with the Society, the interests of which lay very near his heart. He was a munificent contributor to its funds, and a Life Member. His death was an incalculable loss to the Society. He was succeeded in the Treasurership by his son, Mr. J. F. W. Deacon, as mentioned above.

Several members of Committee—clerical and lay—have gone from us during these past seven years: Canon Arthur James Robinson, rector of Birmingham, formerly of Whitechapel, where he threw himself heart and soul into the work for his Jewish parishioners, and Canon James Eustace Brennan, vicar of Emmanuel, Clifton, a former association

* See page 167.

secretary, and an ever warm, attached and working friend to the cause, died in 1901; General George Crommelin Hankin, C.B., a very regular attendant at all Committees for twenty years, and a Trustee of the Society; and Colonel Charles S. Perry, died in 1902; also the Rev. J. A. Faithfull, rector of Whitechapel, who was most earnest in his parochial work amongst the Jews. He developed the work carried on by his immediate predecessors, the Revs. A. J. Robinson, E. A. B. Sanders, and J. Draper. The Rev. Albert Augustus Isaacs, the Jubilee secretary, whose Israelitish descent, keen intellect, acquaintance with Jewish matters, and zeal for missionary work, made his presence acceptable in Committee, died in 1903. The Venerable John Richardson, Arch-deacon of Southwark, a staunch supporter for over fifty years, a frequent speaker and preacher for the Society, both at its Anniversary and country gatherings, and practical founder of the Ladies' Union, died at the advanced age of eighty-six years in 1904. The Rev. William Ayerst the younger, at one time Principal of the Society's College, and lately Bishop-elect of the "Church of England in Natal," who had almost been brought up in the Society; Sir William Thomas Charley, K.C., formerly Common Serjeant of the City of London, a writer and lecturer on various subjects; and J. K. D. Wingfield-Digby, M.P., of Sherborne Castle, one of the junior members, all died in 1904.

In 1906 we lost Major-General Alexander James Bruce, H.E.I.C.S., late Mysore Commission, at the age of 76 years. He was one of the very oldest members of Committee, having been elected as far back as 1879, and was appointed Chairman in succession to the late Mr. W. N. West. He was annually re-elected to the position for some years, and in 1898 he was created a Vice-President of the Society. In 1907 there passed away, at the very advanced age of eighty-nine years, Mr. William Grain, Vice-President, who had been a member of Committee since 1891. As long as he was able, he regularly attended its meetings, being vitally interested in its objects and work. He was also a Life Member of the Society and a munificent donor. He gave the funds for the purchase of the

Rotterdam Mission Hall, for the endowment of the "Grain" Bed in the Jerusalem Hospital, and for the clock in the tower of the same institution, at the public opening of which, in 1897, he presided, representing the Committee on the occasion. Mr. Grain also bequeathed a legacy of £1,000 to the Society. This year, 1908, has taken from us Colonel Wellesley Robinson, C.B., a member of Committee since 1890; and the Rev. Francis Paynter, a Vice-President and generous supporter.

Amongst the many other friends who have fallen asleep during this Period ought to be mentioned: Miss Alice Hooper, the treasurer of the Clevedon Association and donor of a bed in the Jerusalem Hospital, called the "Sarah Hooper," whose work amongst the Jewesses in London has already been noticed: Mrs. Cairnes, of Monkstown, Dublin, the supporter of the "Charles Edward Cairnes missionary": Mrs. Conran, supporter of the "Wrexham" Bed in the Jerusalem hospital, and a writer of numerous leaflets on Jewish matters: Dr. William L. Rosedale, vicar of Middleton, Norfolk, a convert of the Society; and Dr. Henry C. Deshon, of Falmouth, also of Jewish descent, both nearly ninety years of age: Canon Maurice Neligan, of Dublin, secretary and then honorary secretary of the Church of Ireland Auxiliary: Professor Lionel S. Beale M.D. Honorary Physician to the Society from 1859 to 1893: William Wynne Willson, formerly rector of Hanborough, Oxon, an Honorary Life Governor, closely in touch with the Society all his life: Robert N. Fowler, of Bath, another Honorary Life Governor and Treasurer for many years of the Bath Association: Mrs. Orchard, who succeeded to Mrs. Way's work amongst Jewesses in London, and carried it on for many years: Miss Mary Ann Goodhew, of Anerley, aged 98, a collector for 80 years: the Rev. E. J. Turckheim, vicar of Hale Magna, Lincolnshire, a convert of the Society; and Mrs. Richard Cadbury.

Of former missionaries there have died: the Rev. E. Frankel, who served the Society at Paris, Jerusalem, Damascus, Marseilles and Tunis from 1862 to 1881; the Rev. Nahum Nürnberg, another Hebrew Christian missionary, from 1857 to 1861, at Bucharest and Manchester; Edward

Atkinson, medical missionary at Jerusalem from 1856 to 1860; and the Rev. Frederick George Kleinhenn, who had a lengthened connexion with the Society of sixty-six years, of which thirty-two were spent at Bucharest.

Two prominent officials have passed away during this Period—Dr. Thomas Chaplin and the Rev. Charles H. Banning. The former died on September 20th, 1904, having been in the service of the Society for forty-four years, spending twenty-five of these as medical missionary in Jerusalem, and most of the remainder, until 1902, in the same capacity in London. Also, as Inspector of Missions, he paid repeated visits to every part of the field. His accurate knowledge of the needs of the various stations was of great use in Committee, of which he was elected a member in 1885. He was one of the most modest, humble-minded and cautious of men, and very unobtrusive even when giving the most useful and valuable information. His death was a very great loss to those at headquarters, who had learnt to rely upon him for counsel in many an anxious and difficult matter. The special office of "Inspector of Missions," which had been created for him, died with him, the Committee deciding that the Secretaries of the Society should again undertake this work. The benefits of this arrangement are obvious, as it makes them the depositaries of information, which otherwise they must obtain at second hand.

Another equally severe bereavement was sustained by the death on November 7th, 1906, of the Rev. Charles Henry Banning, who had been identified with the Society for forty-five years. He was association secretary 1861-9, and chief secretary 1869-73. He was a most eloquent and able advocate of the cause, and a frequent deputation even after he had resigned the secretaryship, both on regular and special occasions. In Advent 1901 he gave a course of Bible readings in Exeter Hall on "The Jews and the Advent," which were full of information and much appreciated. He deeply loved the Society, and loyally served it, both in public and in private, being most regular in attendance in the Committee room. In return for his

service he was, in 1890, appointed Honorary Secretary, a post which has been but rarely in existence during the last eighty years, and held by two men only, Goodhart and himself.

We must note also the death during this Period of one or two other men formerly connected with the Society. The Rev. Thomas Daniell Halsted, rector of Little Hereford, died in 1902. He had been the metropolitan district secretary from 1856 to 1864, and sometime editor of the *Jewish Intelligence*. He was the author of *Our Missions* (1860), which was the standard history of the Society for many years. In 1903 died Robert Collins, formerly assistant secretary to the Church of Ireland Auxiliary. He had been identified with the Society for sixty years. One of his last acts was to give £100 for the medical mission work at Jerusalem. The Rev. Dr. William Joshua Adams, association secretary (1870—80), and chief secretary (1880—3), died in 1904. During his thirteen years' connexion with the Society he rendered much good service. After his resignation he held several important positions: the secretaryship to Mrs. Lewis' Homes, and the chaplaincy of Christ Church, Neuilly, Paris. William A. Seaton, formerly publications' clerk in the Society's House, and son of a former association secretary, died in 1905, leaving most of his savings to the Society which he had served so long and faithfully. He had retired at the end of 1895.

We must refer to the death of three notabilities within this Period. Dr. Theodor Herzl, the founder of Zionism, died in 1904. His pamphlet, *The Jewish State*, published in 1896,* gave a tremendous impetus to Zionism, which had been formulated in 1882 by Dr. Leo Pinsker, of Odessa, in his pamphlet, *Self-Emancipation, the only Solution of the Jewish Question*. Herzl came to be looked upon as the leader in the Zionward aspirations, and was considered "the new Moses." He presided at six Zionist Congresses, that of 1903 being specially noteworthy, because of his announcement of the offer by the English Government of a tract of land in Uganda, East Africa, for Jewish colonization. This caused a split

* See page 519. On Zionism generally consult Abbott, *Israel in Europe*, pp. 482—518.

in the movement, which was further checked by the death of its leader in the midst of his activity and work. The offer of the Government was subsequently declined after inspection by a Jewish commission. The Jewish Territorial Organization, commonly called the ITO, was founded in 1905, to form in some part of the world a Jewish State upon an autonomous basis, as a haven of refuge for persecuted Jews in Russia. This is not in avowed antagonism to Zionism, but rather an effort to find a "half-way-house" to Palestine. The decision of the Courts in 1908 makes the Zionist Trust Funds available for settlement of Jews in other lands.

The Baroness Burdett-Coutts, who took a practical philanthropic interest in all sorts and conditions of men, Jews not excepted, died in 1907. Other countries, besides our own, shared in her bounty. The work of the Palestine Exploration Fund had her generous support, and she supplied the funds for Sir Henry James's topographical survey of Jerusalem. She offered also to restore at her own cost the ancient aqueducts of Solomon, to supply the Holy City with water; a work, however, which the Sultan of Turkey declined to allow.

Bishop Samuel Isaac Joseph Schereschewsky, the Hebrew Christian Bishop of the American Church, died at Tokyo, on October 15th, 1906. He was a brilliant scholar and orientalist, and the translator of the Prayer Book and the Bible into the Mandarin and Wenli dialects, and the Gospels into Mongolian. He also compiled Chinese grammars and dialects, in order to help the missionary work of the Church in China.

Two well-known workers for Israel passed away in 1907. One was the Rev. Maxwell M. Ben Oriel, a Hebrew Christian who had devoted many years of his life to missionary work amongst his brethren, whose conversion to Christianity he had so greatly at heart. He was the founder of the Kilburn Mission, which he directed until his death, and the author of many striking booklets, by means of which he appealed, through the post and otherwise, to a large Jewish circle. The other was the Rev. John Wilkinson, director of the Mildmay Mission, since its establishment by him in 1876. He had been previously connected for many years with the British

Society. Under Mr. Wilkinson's auspices a large gratuitous distribution of New Testaments in Hebrew and in Yiddish was made in Russia and elsewhere. His book, *Israel My Glory*, holds a deservedly high place in missionary literature advocating the claims of the Jews, of which he himself was such an eloquent exponent.

Amongst the Society's publications of the Period may be mentioned the issue, in 1901, of *Quarterly Notes*, for binding with parochial magazines. The first issue in February of that year was encouraging, amounting to 57,000 copies; and the last issue in May 1908, reached the total of 78,000. In 1901 an *Intercessory Service* for mission work amongst the Jews was published. Of the series of *Biographies of Eminent Hebrew Christians*, twelve have already appeared. The handbook, *Missions to Jews*, reached its seventh edition in 1906. *The Monthly Cycle of Prayer* has been re-issued and also enlarged. We may mention a book of much interest, published in New York, in 1902, namely, *A Century of Jewish Missions*, by the Rev. H. E. Thompson. It would be strange indeed if, after ninety years of existence and activity, the Society had not amassed a full and varied *répertoire* of information for enforcing the claims of Christianity upon the Jews. A glance at the catalogue of missionary publications will shew that the Society issues tracts in English, Hebrew, German, Spanish, Judæo-Polish, Judæo-German, Judæo-Spanish, Judæo-Persian, French, Dutch, Italian, Roumanian, Amharic, and Arabic. These cover almost every conceivable topic of controversy that can arise between Christian and Jew; and, it may without exaggeration be said, have proved very effective weapons for the purpose. Five million tracts have been judiciously circulated, and that in every country of the world. Such a collection, however, can never indeed be regarded as complete, for there ought always to be a steady issue of these silent messengers to meet the requirements of the day, and the ever changing character of the Jewish mission field. The Reform Jews require very different handling from that which is suitable to the Orthodox. When a Jew no longer

believes in the Talmud, and perhaps not even in the Old Testament, it is of no use approaching him in the way one would a rabbinical Jew to whom both are sacred and authoritative. For this and other reasons the Society seeks to keep abreast of the times with its missionary literature. A special Committee, composed of experts, with the Rev. A. Lukyn Williams as adviser, is continuously at work revising the existing tracts, and bringing them up to date; and also in the preparation of new tracts in various languages, especially in Yiddish, which is the mother tongue of the millions of Polish Jews. It is often their only medium of communication, whether amongst themselves, or between themselves and the Gentile world. Consequently, it is of the utmost importance that the Society should be in a position to reach them by means of its publications.

The Church Consultative Committee,* consisting of four representatives of our own Society, of the Parochial Missions, and of the East London Fund, which meets four or five times each year, has issued a useful series of tracts for educated English Jews, by prominent writers, under the title of *Judaism and Christianity*. Mr. Lukyn Williams is a co-opted member, and edits its publications. The Committee is a useful means of intercourse between the three Church Societies and a standing witness of their friendly relations and co-operation in the cause of Missions to Jews in London.

* See also page 415.

CHAPTER LXI.

WORK IN ENGLAND AND IRELAND.

Dr. Ellis returns to Warsaw—Canon Kelk succeeds him—Rev. C. H. Titterton—Services in Goulston Street Hall—Medical Mission—Baptisms—Schools—Magazine—Students—Operative Jewish Converts' Institution—Parochial grants to many parishes—Dr. Paul Bendix—Open-air pulpits in Spitalfields and Whitechapel Churchyards—Work in these parishes—Liverpool—Manchester—Leeds—Death of Canon Kelk—Birmingham—Bristol—Death of the Rev. J. M. Eppstein—Death of the Rev. J. C. S. Kroenig—Hull Mission—Death of the Rev. J. Lotka.

THE work in England during the years under review has been of a similar nature to that described in Chapter LIV., and need not be described at length. After the return of Dr. Ellis to his old post at Warsaw in the autumn of 1900, the senior missionary, the Rev. A. Bernstein, remained in charge of the London mission till June of the following year; when Canon Kelk, who had resigned his work at Jerusalem, was appointed head; and the Rev. C. H. Titterton, then association secretary for the northern district, and formerly of Warsaw, was added to the staff in the place of the Rev. F. L. Denman, who was appointed Secretary after eight years missionary work in London. In 1904 Canon Kelk was, on the ground of health, transferred to the less laborious sphere at Leeds, and Mr. Titterton succeeded to the headship. In addition to the staff mentioned in the previous period, the Rev. F. A. and Mrs. Dixon, Mr. J. C. Goss, A. Weiman, Miss Burney, Miss Burgess, Miss Kelk, Miss E. M. Gill and Mrs. Buchan-Hepburn have at different times been attached to the mission, which has continued to have its centre in Goulston Street Hall. Several services have been regularly held there each week; latterly with 3,000 Jewish attendances each year, both at the Saturday and Sunday services. This success is greatly owing to the Yiddish hymn-book, compiled by Mr. Titterton. Lantern lectures are given to adults and children, mothers' meetings and

classes of many descriptions are held. Since the retirement of Dr. Chaplin in 1902, the medical work has been done most ably and gratuitously by Dr. W. R. Bell, the aggregate attendances to the end of 1907 amounting to 50,650. Special services are held during the Jewish fasts and feasts. Open-air services also are held from time to time in Victoria Park. The return of the "Wanderers' Home" in 1903, has greatly helped on the work in London. During the years under review there have been 88 baptisms, including those of the Jewish boys and girls in the Streatham Schools. Altogether there have been 2,110 baptisms in the mission, and 1,451 children have been educated in the schools since 1809. These were enlarged in 1905 by the addition of a new hall at a cost of £850. A monthly missionary magazine, the *Kôl Shôphar*, was published in 1902. This was superseded in 1905 by the *Kôl M'bhasser*, edited by Mr. Bernstein, which has been found most useful in visitation and correspondence. Only three students were trained during the Period, one at Highbury, another at Cambridge, and a third at St. Aidan's.

The Operative Jewish Converts' Institution has continued its excellent work. There is no register extant of beneficiaries before 1831, but since that year 1,047 Jewish converts have been received, and about 116 of the number have become preachers of the Gospel, chiefly as missionaries or parochial clergymen. Colonel Robert Williams, M.P., has been President since 1905.

As if to emphasize the recommendations of the Convocation of Canterbury, given in the preceding chapter, the parochial missionary grants made by the Society during the last few years have been more than in any previous Period. For 1908-9 as much as £1,428 has been assigned to parochial missions in eight different parishes in London, and for diocesan missions in Liverpool and Birmingham. Help has thus been given to the incumbents of Christ Church, Spitalfields; St. Mary, Spital Square; St. Stephen, Spitalfields; St. Mary, Whitechapel; Christ Church, and St. Benet, Stepney; and Highbury. The names of the parochial missionaries are the Revs. A. L. W. Adler (now at Paris), W. H. Scott, M. H. L. Williams, and C. E. Thomas

(now at Cairo). M. Marcus, R. S. Spiegel, B. S. Rosenthal (now at Dublin), F. J. M. Iredell, Miss Robertson, Miss Collis and Miss Long in Spitalfields ; D. J. Neugewirtz (now at Montreal), the Rev. H. Zimmermann (now at Bucharest), F. W. Blum (deceased), Miss Barrow (now Mrs. Zimmermann), J. S. Davidson, and Miss Dixie in Whitechapel ; A. Goldner, T. M. Rosenthal and Miss Dixie in Stepney ; the late Dr. Paul Bendix and Mrs. Guttmann in Highbury.

Dr. Bendix died early in 1901. He was formerly a rabbi and made a public confession of Christianity in St. Matthew's Church, Berlin, in 1860. He was a very learned man, and, in 1883 became missionary in Prebendary Gordon Calthrop's parish in Highbury. He continued in his work amongst the well-to-do Jews until his death, and was also lecturer in rabbinic Hebrew at the Society's College.

In 1901 an open-air Memorial Pulpit to Bishop Billing was erected in the Spitalfields' churchyard, and dedicated by Archbishop Temple. It is regularly used for open-air services for the Jews on Saturdays and feast days, as also is a similar pulpit in Whitechapel churchyard, which had been placed there some years previously. Jews are in this way attracted and induced to enter the church for another service. Earnest missionary work is carried on in all the parishes subsidised by the Society. In that of Christ Church, Spitalfields, where the Rev. W. H. Davies succeeded Bishop Billing as rector, there are nearly thirty gatherings—classes, guilds, clubs, and night-schools—each week for Jews, Jewesses and their children. In the other grantee parishes there are likewise many similar organizations. House to house visitation also is systematically carried on.

Turning to the Provinces. Owing to the efforts of the Rev. S. T. Bachert, a new mission hall, with dispensary, situated on the borders of the Jewish quarter, was opened by Bishop Royston in Liverpool in 1901, where an excellent work has been done throughout the Period. The Rev. K. E. Khodadad, E. Asch, J. Kirsch, Miss J. Winslow and Miss E. Whatham were Mr. Bachert's fellow-helpers. Mr. Bachert was placed on the Society's deputational staff in 1904 and the Rev. S. Schor

succeeded to the headship of the mission in that year, and Mr. Kirsch in 1907; Miss Ida Banner and Mrs. Gelbert have been their fellow-workers. Drs. R. W. Mackenna, Newton Davies, and Waitman, and Misses Dumbell and Gardner, have rendered invaluable and honorary services in the dispensary. Out of 7,800 Jewish attendances in one year of the Period—1903—as many as 3,717 availed themselves of medical advice, the others coming for the evangelistic meetings. At the beginning of 1908 Mr. Khodadad was placed in charge of the station, and the appointment of a parochial missionary was likewise sanctioned to meet the needs of the ever-growing residential Jewish population, which now amounts to 12,000.

Mr. Israel Sunlight remained at Manchester till May 1901, when he was transferred to Lemberg. He was succeeded by Mr. Khodadad in 1902. In addition to the honorary workers mentioned previously, Miss Nora Harrison and Miss Ricketts have given valuable help to the work, which has been growing in importance, proportionate to the increase in Jewish population, now not far short of 30,000. In 1904 the commodious house, partly acquired by local funds, became the property of the Society. It is splendidly situated in the Jewish quarter and forms a good centre for the Society's operations. The Rev. J. Segall, from Damascus, succeeded to the charge of the mission in 1907.

The work at Leeds, with its 15,000 Jews, is also of great importance. Mr. R. S. Spiegel continued in charge till 1904, when he was succeeded by Canon Kelk. The new helpers of the Period have been Drs. S. T. Rowling, S. J. Fox, and Liddell; S. H. Hey (Dentist), and Mr. Sanderson, in the medical department; Miss Kelk, Mrs. Burniston, Miss Barber, Miss Hield, the Misses Hobson, Miss Roesset, Miss Crabtree and Mr. Spalenice in the general work. In 1903 a larger mission hall was acquired by the efforts of local friends, and is the centre of a varied and growing organization.

Canon Kelk, whose health had been failing for some months, died on January 27th, 1908, at the age of 72 years. This was a great loss to the Society in whose service he had been for thirty years, at Jerusalem, London and Leeds. He had

offered himself over fifty years ago, influenced by a visit paid by the Rev. W. Ayerst to Cambridge, where he was then an undergraduate. He subsequently held curacies and the living of St. Stephen's, Burmantofts, Leeds, until 1878, when he was appointed to the Jerusalem mission. His labour there and in London has already been described. He was an earnest Christian man, an evangelical Churchman of wide and generous sympathies, and an able preacher and speaker. He died in harness, as he greatly desired to do, and was mourned by a large circle of personal friends, and fellow-workers, one of whom wrote: "His death is a great loss to the mission. It has been such a blessed time while he was over it. He knew the Jews and the needs of the work so well, and his firm, tactful, kindly control of the workers has been very helpful to them."

The work at Birmingham was carried on after the removal of the Rev. J. Lotka to Hull, in the beginning of 1901, by Mr. G. G. Priestly, who left Swansea that year. There were other changes, for Miss Woosnam left for Jerusalem in 1901, and in 1902 Miss Werfel resigned her medical work in connexion with the Society. In the same year a new mission hall was opened in the Jewish quarter of 5,000 inhabitants, but did not prove a successful centre. In 1904 Mr. R. S. Spiegel, from Leeds, was placed in charge, remaining till 1906, when he was transferred to Spitalfields. During 1907 the work was re-organized, and on parochial lines, the Society making a grant to the rector for a diocesan missionary curate, the Rev. E. Asch.

At the opening of the Period, the work in the south of England was being carried on by the Rev. J. M. Eppstein, living at Bristol and in charge of the "Wanderers' Home." He was spared for two years longer, during which he baptized fourteen Jews: and then, on May 10th, 1903, he was called home. The departure of this faithful and successful veteran missionary was indeed a heavy loss to the Society, with which he was connected from his boyhood in Jerusalem. His story is extremely fascinating and romantic.* Born at

* See *Biographies of Eminent Hebrew Christians*, vii.

Memel in 1827, baptized at Jerusalem by Bishop Alexander in 1844, educated at the Malta Protestant College and subsequently in the Society's College in London from 1854 to 1857, he served the Society devotedly as a missionary for 46 years; successively at Bagdad from 1857 to 1867, Smyrna from 1867 to 1885, London from 1885 to 1894, and Bristol for the next nine years. His earnestness and spirituality of mind, his ability, his acquaintance with fourteen languages and dialects, his force of character, his love of his brethren, his devotion to his Lord and Master and also to the Society, combined to make him one of the most successful missionaries the Society ever had. His spiritual children are to be found in every quarter of the globe, and he could enumerate 262 converts, baptized by him during his long missionary career, in East and West.

The death of the Rev. J. C. S. Kroenig, who carried on parochial missionary work in Hull for many years, receiving a subsidy from the Society, necessitated a change in methods of action. Consequently, the trustees of the mission house, which had been given by Mrs. Disney Robinson, for Mr. Kroenig's use, now transferred it to the Society, and the Rev. J. Lotka was appointed to the charge of the mission at the beginning of 1901. He continued the Saturday services and night classes in the hall, visited the 3,000 resident Jews, and addressed, and distributed New Testaments and tracts amongst, the emigrant Jews at the docks, of whom about 10,000 arrive each year. He quietly persevered until his illness toward the end of 1906, which ended in his death on May 4th, 1907, after thirty-four years' faithful service to the Society in Galicia, Persia, Germany, Egypt, and lastly, in England. He was a very humble-minded and retiring man, though well equipped by learning and other excellent gifts.

The Jewish population in Ireland, especially in Belfast, has been increasing in recent years, and now amounts to about 4,000. There are three centres of work—Dublin, Belfast and Cork, under the supervision of the Rev. W. J. Mayne, who succeeded the Rev. E. H. Lewis Crosby on his appointment to the rectory of North Strand and Drumcondra in March 1904.

The other Church of Ireland Auxiliary workers, in addition to those previously mentioned, have been the Revs. W. H. Scott, and J. Gordon in Belfast ; Miss E. Webster (subsequently Mrs. Adeney) and Miss Keith at Dublin ; and Miss E. S. Bligh, in Cork. In 1902 B. S. Rosenthal succeeded J. B. W. Breslau, who was transferred to Warsaw, as the Society's missionary in Dublin. To meet the growing needs of the work in that city a fresh centre, Old St. Kevin's Church House, was occupied in the beginning of 1902 until 1904 ; since then a new mission house, at 82, Heytesbury Street, acquired in 1903, has been the pivot of operations. A medical department was added in 1905, and to this Drs. Sneyd-Torney and Ashe, and Miss Conway have given valuable services.

CHAPTER LXII.

WORK ON THE CONTINENT.

Rev. A. C. Adler in Holland—His death—Succeeded by Rev. L. Zeckhausen—Rev. D. H. Dolman at Hamburg—Baltic Provinces—J. M. Flad at Kornthal—Rev. W. Becker leaves Berlin—Review of the work in the German Empire—Rev. C. H. Titterton and Dr. Ellis at Warsaw—Becker at Vienna—Lemberg and Cracow—Rev. J. H. Adeney at Bucharest—Death of Mamlock in Paris—Succeeded by Rev. A. L. W. Adler—Work in Rome and Constantinople.

THE work in Holland, which continued under the charge of the Rev. A. C. Adler, until his lamented death in the autumn of 1907, was carried on even more energetically than ever both at Amsterdam and Rotterdam. In the former city thirty-two Jewish baptisms took place, making 103 altogether by Mr. Adler, whilst a great many others were baptized in the Dutch Church. The Holy Scriptures were largely circulated, and many towns visited. At Rotterdam the increasing number of Russian emigrants embarking for America necessitated the opening of a mission house in 1901; and its enlargement in 1905. Since the former date, and up to the close of 1907, as many as 143,864 Jews visited "Elim," as it is called, which has been the centre of a great missionary work under the immediate care of J. Zalman. The death of Mr. Adler in 1907 was an irreparable loss. He had been a devoted missionary for forty years, first at Bucharest, then at Frankfort-on-the-Main, and since 1873 at Amsterdam where he laboured in season and out of season to win the souls of his brethren to Christ. He will long be remembered in the annals of the Society, and his name held in honour for his works' sake. The mission has made its mark, and is a power for good in the Low Countries, where it has aroused warm interest in the evangelization of the Jews. The Rev. L. Zeckhausen, formerly missionary at Cracow, succeeded Mr. Adler in Holland.

The Rev. D. H. Dolman has pursued his laborious task in Hamburg during this Period with great encouragement, and reported forty-one baptisms up to the end of 1907, making seventy-two in all during his residence of ten years. The Home has been the centre of much spiritual blessing in its care of young Jews from many parts of the world, there having been 699 inmates since 1897. *Israel's Hoffnung*, a magazine commenced by Mr. Dolman in 1902, has reached the very large circulation of 55,000 copies every month. The monthly postage bill amounts to nearly £100. The magazines are folded and stitched in the Home, which thus supplies permanent employment for the inmates, who earn on an average twenty shillings a month, and are thus able to provide themselves with clothes.

Mr. C. Urbschat's labours in the Baltic provinces came to an end in October 1903, when he was placed on the list of retired missionaries. He had resided nine years at Danzig and eleven years at Königsberg. He came into contact with many thousands of Russian refugee Jews, to whom he delivered the spoken and printed Gospel. He tried to reach the resident Jews in various ways, by services, lectures, and by correspondence, but without much success. Yet many Jews called upon him; several became enquirers, and four became Christians.

South Germany has had a resident missionary in Würtemberg since 1875, in the person of Mr. J. M. Flad, who has lived at Kornthal since he was debarred from continuing his work in Abyssinia, though he still watches over with fatherly love and interest the labours of the Society's missionaries in that country. He made occasional visits to the Jews of Bavaria and Baden as well as Würtemberg, as long as his health permitted, and has circulated a large quantity of Christian literature. Notwithstanding the indifference of the Jews in those districts as to religious matters, he has reported baptisms from time to time in Christian churches.

The Rev. A. C. F. W. Becker remained at Berlin until

September, 1901, when he was transferred to Vienna. During the nine months of that year he had visited 1,122 Jewish houses, finding many enquirers, and baptized three Jews. This retirement from Berlin, which had been a fruitful field, was in pursuance of the policy laid down some years previously, namely, to withdraw the Society's missionaries from Continental Protestant countries having their own missionary agencies.

In reviewing the Society's operations in Germany during the last eighty years or so, we cannot but realize that, with the Divine blessing, extensive and solid work has been accomplished. The German Empire has been occupied in the length and breadth of it. As many as 40 towns have been mission stations at different times, and under differing circumstances. Baptisms by missionaries have been by no means few; baptisms by the ministers of the Established Church have been numerous. Many thousands of Jews in Germany have embraced Christianity, and in bringing about this great result the Society has had an important share. It has only two stations in Germany at the present time.

Warsaw was left without a missionary for a year and a half after the departure of the Rev. C. H. Titterton in 1898. In 1900 Dr. Ellis, though advanced in years, very courageously offered to return to his old post, which he did in September of that year. The mission chapel was re-opened on January 27th, 1901, to the great delight of the congregation of Hebrew and Gentile Christians. A year later J. B. W. Breslau was added to the missionary staff, remaining there until his appointment to Lemberg in 1906. The past seven years have indeed been full of peculiar difficulty and trial for the Poland mission, owing to organized disorders and revolutionary outbreaks, accompanied in various localities by ill-treatment and even massacres of Jews. These naturally produce a feeling of insecurity most detrimental to the work, but Dr. Ellis has bravely stuck to his post, and has been permitted to baptize 153 Jews up to the end of 1907. Warsaw has always yielded an abundant spiritual harvest, for since the

establishment of the mission 949 have been baptized by the Society's representatives, who have been invariably Gentiles, because they are more acceptable to the authorities of the country than Hebrew Christians. The visible success of the work has been great: for, apart from the large number of baptisms recorded, numbers of Polish Jews, who first heard the Gospel in Poland, have been baptized in other countries.

Let us turn to Austria. Vienna, with its 160,000 Jews, was again occupied, in 1901, the Rev. A. C. F. W. Becker being stationed there in November of that year. It has more resident Jews than any city in Europe, with the exception of Warsaw and Buda-Pesth; but the restrictions on the work are many. No special mission hall for Jews is allowed: and no public distribution of literature. The missionary's work is confined to laborious and extensive house-to-house visitation of all classes, rich and poor, professional and mercantile, and to preaching in ordinary churches and halls. These duties fully occupy Mr. Becker's time. During his residence at Vienna he has visited 14,911 Jewish families, and sold 3,383 New Testaments, and 14 Bibles; also 19,790 tracts, many being written by himself. He has given away 425 portions of the New Testament and 62,880 tracts, including copies of his able little quarterly magazine, *Dibre Emeth*. These high figures testify to a vast amount of personal effort. Mr. Becker has baptized eleven Jews. Some of his enquirers have been received into the Church by other clergymen. The number of Jewish baptisms at Vienna is very large. In 1906 no less than 227 Jews were baptized by Lutheran clergymen. In 1907 from 50 to 65 Jews left the synagogue every month. Mr. Becker endeavours to influence his converts also after their baptism. Some have left Vienna, with whom he can only correspond. He visits also many important towns in Austria and Germany.

Mr. Israel Sunlight was the Society's missionary in Lemberg from 1901 to 1905. This great Jewish centre has similar restrictions to those at Vienna, and the work is of the same

quiet, plodding character, most of it being done at the cafés and restaurants resorted to by Jews, and in evening classes at the missionary's own house. Sunlight was able to do a good deal of private visiting, and found many open doors and the inmates well acquainted with the New Testament, some being secret believers. It was a matter for much regret when, for personal reasons, he resigned the work, which has been carried on by Mr. Breslau since 1906.

Cracow, another great centre with 35,000 Jews, was re-occupied in 1902 by the Rev. L. Zeckhausen, after a vacancy of five years. He has preached to Jews, held Bible readings for them, and maintained a friendly intercourse with all classes, rabbis, lawyers, medical men, merchants, students, &c. Three baptisms were recorded there apart from those baptized elsewhere. The terrible Jewish persecutions in Russia, however, have had a baneful influence on the work during the last few years, although affording more opportunities for discussion. Mr. Zeckhausen left for Amsterdam in March 1908.

The Rev. J. H. Adeney has carried on his zealous and indefatigable work in Roumania throughout the Period, assisted by the Rev. H. Zimmermann since 1905, and also by three or four colporteurs. The century opened with a useful Conference at Bucharest of Christian workers. Colportage has continued to be a great feature of the mission, being carried on from Bucharest, Bistritz, Galatz, and Jassy. Many towns are visited each year, and thousands of Christian publications circulated. The mission services, held every Sunday at Bucharest, have been largely attended; and the recent opening of a new hall, in memory of Mrs. Adeney, has afforded increased facilities for evangelizing work. Mrs. Adeney's death was a great loss to the mission. She had been identified with the Society since 1898, and exercised a deep influence at Bucharest during her short wedded life from 1903 to 1906. She instituted a prayer meeting and missionary union among the teachers of the school, together with a mothers' meeting, and won all hearts completely. She was her husband's constant companion in his visits to

the children's homes, while to the teachers she was a mother, ready at all times to help them.

The educational work, always an important feature in this mission, was largely increased in 1902, by the opening of a new "high school" for Jewish girls of the more well-to-do class, known as the Negustori school. This has been as successful, under Mr. Adeney's capable management, as the older mission school at Olteni, and at the close of 1907 an aggregate of 600 children were in daily attendance at the two schools. The Society has had to purchase the Olteni land and premises, and a new school and other mission buildings are now in course of erection at a total cost of some £8,000.

Mr. Adeney has been British Chaplain at Bucharest since 1905, and received much generous help and encouragement from the Bishop of Gibraltar (Dr. Collins).

The total number of Jewish baptisms since the opening of this station in 1846 has been 146.

The work in Paris was carried on by Mr. L. C. Mamlock till his death, in 1902, after a service of thirty-two years for the Society, he having previously been under training with Dr. Ewald for seven years. When Mamlock first went to Paris in 1876, the mission consisted merely in house-to-house visitation, which was very arduous and unsatisfactory. But after twenty-six years' labour, he left the mission perfectly organized and in thorough working order, with meetings for men and women, Sabbath schools and classes for children, and mothers' meetings all regularly held in the mission hall. Mr. Mamlock was ably assisted by Mr. Padva, the colporteur, and Miss Maillet, the Biblewoman. The Rev. A. L. W. Adler, missionary-curate in Spitalfields, succeeded to the charge in 1903. The meetings have continued to grow in popularity until a larger hall has been found necessary to accommodate the increasing numbers of men, women and children attending services, meetings and classes. Mr. Padva and Miss Maillet continue to work amongst them. Dr. Mamlock, the son of the former missionary, has most kindly given his valuable services in the medical mission, supported locally.

Mrs. Burtchaell has continued her good work at Rome, aided by the Rev. Rosario Giamporcari, from 1902 to 1904, when he died, and since then by Mr. R. F. Boriglione, whilst Dr. Arias, son of the former missionary, has kindly rendered valuable service in the dispensary. Mrs. Burtchaell's chief work is amongst the Jewesses, for whom she has an embroidery class, who manifest marked improvement in character, leading her to hope that the Spirit of God has been working in them. Mr. E. P. Arias, on leaving Rome in 1898, continued to labour at Genoa, Leghorn and Turin until 1903, when he retired from active service.

Only one more mission station in Europe remains to be noticed, *viz.*, Constantinople. The Rev. A. P. Weinberger was appointed to its charge in March 1901. The next year Mr. J. S. Querub was transferred to Jerusalem. Schools, church services, and all branches of the work have flourished, and extension of the premises has been found necessary. In December 1904, Miss Tucker resigned her post as head-mistress of the schools, after twenty-five years' service, and was succeeded by Miss M. H. Krollmann. Miss M. L. Clark, Miss B. A. Doughty and Miss Olive Clark have helped in the schools, and two other assistant teachers. The mission room in Galata has drawn a large number of Jews each year. Mr. Weinberger has baptized nine, and four children of Hebrew Christian parents, since he has been in charge of the mission.

CHAPTER LXIII.

A LAST VISIT TO THE HOLY LAND.

Canon Kelk retires from Jerusalem—Succeeded by the Rev. J. Carnegie Brown—New School—Jerusalem staff—Summary of results—Work in the Hospital, City dispensary at Siloam—Archdeacon Sinclair visits the Hospital—The House of Industry—Death of Dr. Conrad Schick—Benefits conferred by the Mission—Development of Jaffa Mission—Grant of land at Haifa—Safed Mission—School work—New Hospital—Summary of work in Palestine.

CANON Kelk's long tenure of the Jerusalem mission came to an end in May 1901. He had held the post for twenty-two years, a longer period than any previous incumbent, during which there were 199 Jewish baptisms in Christ Church. It was a time of increased effort, greater earnestness, and satisfactory progress in every way: the old Jewish hostility had lessened. The schools had done excellent work, and there had been very few young Jews in the House of Industry who had not become Christians; and efforts amongst the Jewesses had received an impetus, owing to the opening of a Home, of which we spoke in Chapter LVI. Canon Kelk was the recipient of a gratifying presentation, in the form of an illuminated address and a pilgrim's staff, from the Hebrew Christian community of Jerusalem, who expressed their deep regret at his departure and their sense of his faithfulness and sympathetic ministry. The Rev. J. Carnegie Brown, vicar of St. Paul's, Brixton, was chosen to succeed Canon Kelk, and arrived in Jerusalem in November of the same year. He spoke of the various workers whom he found as being all keenly in earnest, lovers of God and of His people, and eagerly desirous of leading them to Christ. Mr. Brown, who had the distinction of a canonry conferred on him by Bishop Blyth in 1906, has during the last six years conducted the work on the lines of his predecessor, and there have been 41 baptisms. An exchange of sphere was effected in 1902,

between the Revs. J. E. Hanauer, of Jaffa, and J. Jamal, of Jerusalem, and in 1904, the Bishop conferred upon each of them the distinction of "Associate of St. George's Collegiate Church, Jerusalem," which carries the privilege of wearing a hood. Mr. J. S. Querub was transferred from Constantinople to Jerusalem in 1902. An important event in the same year was the opening of the new day school for girls, a plain solid building adjacent to the church, and which has been the centre of increased efforts among the native Jewish children. Miss Fitzjohn, having rendered devoted service of more than twenty years in the girls' boarding school, resigned in 1905. She was a real "mother in Israel," and many of her scholars, on whom she expended unlimited sympathy and love, will "rise up and call her blessed." She was succeeded by Miss Holland, Miss K. Woosnam, in an honorary capacity most kindly taking charge of the school during the interim.

In 1901 Miss Barlee resigned her honorary work amongst Jewish women and other enquirers, in which she had been engaged since 1883. She was greatly missed, and her place supplied by Miss K. Woosnam, and also by Miss E. Perry, who is partially supported by the Dover Young Women's Christian Association. An industrial home for girls was opened in the spring of 1903.

In this our last notice we may give the following summary. From 1849 to the close of 1907 there were 648 Jewish baptisms in Christ Church, Jerusalem. During fifty years (1857-1907) the number of scholars in the boys' school was 591, of whom 456 were boarders and 135 day pupils. Of these 204 were baptized either before or after admission, and 37 after leaving the school. The number of day scholars and boarders in the girls' school during the same period was 774, of whom 172 were baptized either before or after admission.

The work in the hospital has been of its usual interesting character. Endowments have been provided for two additional nurses—the "Pratt" and the "Cadbury." There have been 9,190 in-patients in the last seven years (1901-7), and considerably over 12,000 out-patients each year. In addition to these,

as many as 44,047 patients were seen in their own homes in the seven years, and from 35,000 to 40,000 prescriptions dispensed annually. Moreover, at the city dispensary some 10,000 cases are treated each year ; and since 1900 there has been a branch dispensary at Siloam, with about 2,000 cases every year. Dr. Percy Radcliffe assisted Dr. Wheeler in 1906 in the absence of Dr. Masterman at Safed, and the following have been nurses during this Period: Misses L. A. Brooke Webb, F. M. Abell, M. Cohen, A. Gough, M. E. Gwynn, H. A. Braithwaite, M. L. Wells, E. M. Riley, J. E. Martin and M. Walton. The Archdeacon of London (Dr. Sinclair), when preaching the Annual Sermon in 1904, bore the following striking testimony to the hospital:

It would be impossible to imagine a work more certain to break down prejudice, to win hearts, and to unite Jew and Christian in common love to Him who is the Father alike of Jew and Christian. The hospital itself is a beautiful building, separate wards united in a semi-circle by corridors, surrounded with a lovely garden, on the highest part of the new city outside the ancient walls, with wide and beautiful views on all sides. It was one of the most delightful and encouraging things I saw in all the Holy City. It was early in the morning, but the crowd of out-patients was great, and they were pressing on each other in their eagerness to secure the attention of Dr. Wheeler. I sat by, while one after another came into the consulting-room to explain their case and obtain advice and prescriptions. It was easy to see that one and all had the utmost possible confidence in the great Hakim (doctor).

In speaking so warmly of the medical work I must not omit to mention the schools for boys and girls in connexion with Christ Church. The children have improved marvellously, and the understanding of the true meaning of the Christian life as seen in the spirit and conduct of the teachers is having a sure and silent effect. In the Society's mission schools the number of children has been over 1,300. Safed, Jaffa, Alexandria, repeat in a smaller degree the experience of Jerusalem.

The House of Industry continued its most excellent work under the superintendence of Mr. G. L. Day until 1905, when Mr. W. Wright took charge. All the inmates of the Home in that year were baptized, an unusual circumstance. Since its establishment in 1848 there have been 516 altogether, of whom 61 were baptized before admission, 158 during residence, and 18 after leaving. A former superintendent, a well-known Jerusalem resident, passed away on December 23rd, 1901, in his 80th year, in the person of Dr. Conrad von Schick, who

entered the service of the Society in 1850. During those fifty-one years he rendered it faithful service as trade master in the House of Industry at Jerusalem, from 1850 to 1857, and as master of the institution from 1857 to 1880. Since 1857, and till his death, Dr. Schick had been custodian of the Society's extensive property in Jerusalem, and permanent architect, in which position his extensive and accurate technical knowledge proved of the utmost benefit. Dr. Schick had a world-wide reputation for his intimate and accurate knowledge of Jerusalem, ancient and modern, and was an ardent investigator of the topography of the Holy City in Biblical times. He had many orders and honours conferred upon him, being a Doctor of Philosophy of the University of Tübingen, a Baurath (Counsellor of Buildings), and a Ritter (Knight). Dr. Schick's Christian character and his keen interest in missionary work won for him universal esteem and regard.

Jerusalem owes much of her civilization and present-day advantages to the Society's mission, the first in the field in Palestine. Christianity has "promise of the life that now is," and this saying has been strikingly verified in the history of the Holy City. One of the former incumbents of Christ Church, the Rev. James Neil, says in one of his interesting books on Palestine :

No honest Hebrew, acquainted with the modern history of Palestine, can fail to know very well, however little he may care to confess it, that the altogether new comforts and privileges he now enjoys are due in no small degree to the work, direct and indirect, of Protestant missionaries, and more especially of the early missionaries to the Jews, if only as being the first in the field. The very presence of these men of God and their families, possessed respectively of the great advantages of English, German, and American training, was a solemn protest against the ignorance and barbarism by which they were surrounded. In Jerusalem itself, that great stronghold of Muslim, Jewish, and apostate Christian fanaticism, at the peril of their lives they, and they alone, fought out, for the benefit of all alike, the great battle of religious toleration, and openly triumphed. It was the missionaries who, according to the best of their abilities, at once commenced the work of liberal education, totally neglected before, and so carried it on as to compel the Jews themselves to follow in the same path. It was the missionaries, too, who used their utmost endeavours to raise the Hebrew women from that depth of degradation to which they had been brought by the teaching of the Talmud, and who succeeded so far as to render it absolutely necessary for the most bigoted Jews

in Jerusalem to open schools for girls, in order to keep the young people away from the missionary establishments. These messengers of the Gospel were the first to furnish duly trained and able medical men, and to found an excellent hospital, so as in this particular also "to provoke to emulation" the rabbis, whose medical institutions, subsequently founded in rivalry, are now also becoming very efficient, and no doubt a means of much temporal good to many.*

Further, Jerusalem owes the introduction of its olive wood trade to the Society, and to a great extent its stone-mason industry also. When Christ Church was built, there were no skilled stone-cutters in the country, and the mission was compelled to bring workmen from Malta. These men, probably descendants of old Phœnician emigrants, and it may be of the very men who hewed stone for Solomon's temple, taught the modern Bethlehemite artisans their proper craft. Since the close of the Crimean war, Latins, Greeks, Russians and others have undoubtedly done much toward the modern rebuilding of Jerusalem, but to the Society belongs the credit of having sixteen years before led the way in training the workmen.

Good progress during our Period may be reported at Jaffa, where the Jewish population is ever increasing, owing to immigrants from Russia, of whom as many as 4,000, out of the 12,000 landing in 1906, settled at Jaffa and the neighbouring colonies. In 1902 the depôt was moved to a more suitable locality, on the main road from the landing stage to the railway station, and the display of Bibles and other literature has attracted a greater number of visitors, in fact as many as 4,683 in 1907. A larger room was also found necessary for the Saturday mission service and the evening classes. The extensive Jewish settlements round Jaffa have been visited many times each year by the Rev. J. Jamal, who, as already stated, succeeded the Rev. J. E. Hanauer in 1902.

In 1901 Mr. D. C. Joseph discontinued his mission work which he had been carrying on at Haifa for some years, and generously transferred the property to the Society. Haifa is now regarded as a sub-station to Safed.

The work in Galilee has been continued on the same lines as in the previous decade, the mission services and meetings

* *Palestine Re-peopled*, p. 21.

at Safed being conducted by the Rev. B. Z. Friedmann and his fellow-helpers, and the colonies regularly visited. The attendance at the girls' school has been invariably good, beating all records in 1907, whilst the boys' school, only recently commenced, has had an encouraging amount of success. Mr. Friedmann says :

For nearly twenty years I have laboured in Safed, and during that time the change in the Jewish attitude toward the Christian faith has been nothing less than an entire revolution of ideas. The sight, not only of so many eager children, but also of Jewish mothers begging for them to be taken into our school, is truly wonderful. The Jews are perfectly aware that we teach the New Testament, and that we give regular instruction in the Christian religion. It is a matter of common remark that the children are a great means of spreading the knowledge of Christ amongst the parents.

The fruit of several years' earnest work by Miss James and Miss Friedmann has begun to shew itself.

The new Hospital, erected at a cost of £4,000, was opened on May 31st, 1904. It is a handsome, compact building, on a splendid site both for health and convenience. It has accommodation for forty patients, of whom there were 414 in 1907, and a dispensary, which is in need of enlargement already, owing to the increasing number of out-patients, of whom there were as many as 16,679 during nine months of 1907, when Dr. Masterman of Jerusalem, took charge of the medical work during Dr. Anderson's furlough in England. The latter has had the help of Misses K. E. Day, A. M. Shaw, N. M. Ingham, and B. L. Hall as nurses.

In our concluding paragraph we may remark that the Galilee mission, with the very Jewish town of Safed as its centre, has been gradually built up to its present position as one of the most important and promising fields of the Society. The little seed sown as far back as 1843 has become a sturdy tree, firmly rooted in the ground, and with wide-spreading branches. Originally an outpost of the Jerusalem mission, visited frequently and periodically, then a sub-station, it has been a separate organization since 1893. With its mission house, depôt, school, dispensary and hospital, and its dozen or so

missionary agents, Safed now is one of the most important of the Society's foundations in the East.

The foregoing history testifies that progress has been made in every direction, and in every department of mission work in Palestine—a work which has attained dimensions which appeared quite unattainable in days gone by. The Palestine mission may be compared to a river, which, rising as a tiny rill, in course of time, widens out into a flowing stream, with many branches and tributaries, all helping to swell the main current. Instead of one agent in the whole of Palestine in 1824, the Society in 1908 has thirty-five at Jerusalem, thirteen at Safed, and two at Jaffa.

It may be assumed that Christianity is making progress in Palestine, especially amongst God's ancient people. The New Crusade—the more excellent way of spreading the knowledge of Christ, both by word and kindly deed—is effecting what the Crusaders of old with carnal weapons could not do. The rapid growth of Jerusalem, and the fact that the Jews there number more than the members of any other race, call for sustained and strenuous efforts to bring them into the Redeemer's fold.

CHAPTER LXIV.

ASIA, AFRICA AND AMERICA.

Damascus—Retirement of the Rev. J. and Mrs. Segall—Difficulties of the work—The Great Mosque—Rev. J. Mühlenbruch at Smyrna—New chapel necessary—Persia—Mr. M. Norollah and Rev. J. L. Garland—Summary—Egypt re-occupied—Mr. F. Blum at Alexandria—Rev. C. E. Thomas at Cairo—Abyssinia Mission—Baptisms—Tunis Mission—New Church of St. George—Direct and indirect results—Mogador and Morocco—Visit by Bishop of Sierra Leone—A wide field well sown—Association in Canada—Miss E. G. Vicars—Deputation sent out—Establishment of mission at Montreal.

THE work at Damascus was carried on in its various branches without interruption until Mrs. Segall's return to England in 1905, owing to ill-health, when her very successful women's meetings were given up. The attendance at the Saturday meetings varied considerably, from 25 to 300, whilst that at the schools was well maintained, rising to 125 children, the highest on record. In 1907 the Rev. J. Segall was transferred to Manchester, the Rev. J. E. Hanauer succeeding him at Damascus in 1908.

There can be little doubt that missionary work amongst the Jews in Damascus is conducted under very great difficulties. This is primarily owing to the mutual feeling of antagonism with which Jews, Christians and Mohammedans of Damascus regard each other. Fanaticism and bigotry are characteristic of all. Such a state of things cannot but hinder the efforts of a Christian evangelist. All the missionaries stationed at Damascus have been confronted with this serious obstacle, and it is a great hindrance to enquirers openly embracing Christianity. Notwithstanding all this, and the consequent lack of many visible results, there is reason to believe that the Gospel is gradually making its way amongst Damascene Jews. It was Mr. Segall's conviction that if only a few Jews had had the courage to come forward and make an open confession of what they believed in their hearts, many others would have followed their example.

There is a celebrated building at Damascus, the Great Mosque, which has served pagans as a temple, and Christians as the cathedral of St. John. Over a portal are the words, "Thy Kingdom, O Christ, is an everlasting Kingdom, and Thy Dominion endureth throughout all ages."* Although the church was almost destroyed when taken by the Mohammedans, and although the mosque, which succeeded it, has been three times partially consumed by fire, these words have remained imperishable. They have looked down upon centuries of Moslem sway, and are as stable to-day as when they were written. They are at once a prophecy and an encouragement. They assure us that the Crescent shall one day give way to the Cross, just as the light of the moon pales and fades away before the rising sun.

The Rev. J. Mühlenbruch has continued his good work at Smyrna. The weekly services, visiting, and circulation of Christian literature, are effecting a gradual change in the attitude of the Spanish Jews, and many are secret believers.

The old chapel proving too small, a larger one was opened in 1903, in which year there were 2,682 attendances at 81 services. Colportage was regularly carried on in the interior of Asia Minor. The girls' school, established in 1901, has prospered under the fostering care of Misses Ashe and Cairns, both honorary workers, and Miss Baker-Munton, with some 145 children on the register. During his residence at Smyrna, Mr. Mühlenbruch has baptized six Jews, and four children. An evening school was commenced in 1903.

Turning to Persia, we find that the work has been well maintained throughout the recent troublous times. Mr. M. Norollah at Tehran, and the Rev. J. L. Garland at Isfahan have laboured incessantly. The Hamadan mission was given up in 1904. At Tehran many Jews attend the Sunday services; and there were 147 children in the schools in December 1907. In one year, 1905, over 200 young Jews were instructed in Christianity. Mr. Norollah preaches in Jewish synagogues, and

* From the LXX. version of Psalm cxlv. 13, with the insertion of the name of Christ.

visits the neighbouring towns. There have been several baptisms in the Period ; and since 1894 nineteen of Norollah's own relatives have been baptized. He has been actively engaged in literary work, transliterating the Old Testament into Judæo-Persic, five volumes in all. He has also similarly transliterated the New Testament ; and translated the first two chapters of *Old Paths*. The sale of Bibles in 1907 considering the unsettled times, was the highest on record. At Isfahan in 1907 there were 241 children in the schools, which have had the kind help of Miss Stuart, and the missionaries of the C.M.S. The dispensary has been more and more appreciated, 2,341 Jews attending in 1907. The carpenters' shop, supported by Mr. Garland and his friends, has proved a very useful institution. Bishop Stuart of the C.M.S. has confirmed the converts, of whom there have been several during the Period.

In taking leave of the Persia mission, we cannot help remarking on the romantic character of its history. The scattering of the Written Word by Stern, Brühl and Eppstein ; the seed growing silently in the hearts of an earnest few ; the subsequent confession of faith, "We have found the Messiah," before their brethren ; the persecution and punishment which followed ; the touching appeal to English hearts, "Come over and help us ;" the period of anxious waiting for the response ; the sending out of the missionaries Lotka and subsequently Norollah, both Hebrew Christians, and the latter, one of their own Persian Jewish brethren ; the strengthening of the mission by an English missionary ; the building up and care of the converts, the opening of schools, and the wide-spread evangelistic and itinerating work throughout the Jewry of Persia—these and other events go to form one of the most interesting and encouraging chapters in the history of modern Missions to Jews.

The scenes enacted in many a Jewish synagogue in Persia carry us back to the Acts of the Apostles. The missionaries reason, as did St. Paul, with Jews in their own synagogues on their own Sabbath, and from their own Scriptures. There are the same ancient people of God, the same Holy Scriptures, the same day of the week, the same Jewish place

of worship, the same zeal and earnestness, we trust, on the part of the preachers, and the same divided attitude on the part of the listeners, some believing the things which are spoken, and some believing not.

Egypt has been occupied twice during our Period—Alexandria from 1902 to 1905, and Cairo from 1906 onward. Mr. F. W. Blum's work in the former city, which consisted principally of visiting and holding meetings in the Sailors' and Soldiers' Institute, was promising, but brought to an untimely end by his death. The Rev. C. E. Thomas, formerly missionary curate in Spitalfields, has been at work in Cairo for two years, during which he has opened a book depôt and mission room, and started various other useful agencies.

The situation in Abyssinia has not materially improved, and missionary operations have been conducted only under great difficulties. Notwithstanding this, a new centre has been opened, and there are now nine native agents at work instead of seven as at the end of the last Period, the stations being Genda, Maskala, Krestos, Tsherkaw and Tschanker. Most interesting letters have been received from time to time giving details of the earnest and self-denying labours of the missionaries, not only at these places, but also up and down the country. There have been 43 baptisms since the beginning of this century. One of the first converts, Thahee Hasu, baptized as far back as 1862, is still living. Argawi thus writes to Mr. Flad about him :

He is now 85 years of age. He always enquires after you and Mrs. Flad. He is a living witness of what grace can make of a lost sheep of Israel. His sight has gone, but he has the saving truth of the Bible in his heart, so that it is a pleasure to listen to him proclaiming how he was saved by grace. And when he begins the story of old, about you and Dr. Stern's trials and sufferings under Theodore, everyone's eyes become wet. And when he goes on to relate all your and Debertera Beroo's battles with the Falashas, before the King, at Debra Mawi and at Gondar, our young proselytes wonder how the Lord gave victory to those who believed and trusted in Him.

In the Abyssinia mission, the one fact that stands out clearly above all others is that, by God's providence, it has been *continuous*, and not once been suspended since its establishment

in 1860; and this in the face of overwhelming odds and almost insuperable obstacles! Other missions have been given up for a time when dangers threatened; this has held on its way through the fostering care of Mr. J. M. Flad, and the indomitable courage of the native missionaries. Like the early Christians, they have overcome by "the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death" (Rev. xii. 11). Famine, war, bloodshed, imprisonment, ecclesiastical jealousy, civil strife, the Dervish invasion, the failure of the Italians, have been potent hindrances, powerful enough to harass and to impede, but not to stop the work. Indeed, it has flourished beyond expectation, and, since 1869, without the aid of any direct European guidance on the spot. In spite of all opposition, and in spite of ignorance and want of freedom, the Gospel has spread amongst the Falashas, 1,513 of whom have been baptized in the Abyssinian Church through the agency of the Society; and from 200 to 300 not in immediate connexion with it.

The chief event to be recorded in the history of the Tunis mission during the last few years was the consecration, on February 24th, 1901, by the Bishop of Gibraltar (Dr. Sandford), of the new English Church of St. George, superseding the former Church of St. Augustine, erected in 1877 through the efforts of the Rev. E. B. Frankel, the Society's missionary at that time. The new church is built in the English cemetery, after the model of the English Church at Patras, with chancel, porch and belfry, and is surrounded by memorials of the dead, amongst them the tomb of John Howard Payne, the author of *Home, Sweet Home*.* The church contains a handsome marble pulpit, erected in 1902 to the memory of the Society's former missionaries, the Revs. T. London, A. E. Page, and W. Fenner. The Society's representatives have always ministered to the spiritual needs of English residents, and the Rev. C. F. W. Flad is the chaplain of the new church. Here services are held in English on Sunday, and the Society's

* See page 486.

converts baptized and confirmed. The weekly missionary service is held in French in the mission house, purchased in 1901. The schools have continued their excellent work, the number of Jewish boys and girls usually attending being about 200. Sorrow has twice invaded the mission during this period, by the lamented death in 1902 of Mrs. Flad, and in 1906 of her sister, Miss Hoss, the schoolmistress. The former did a good work amongst women and girls, in which she was assisted for a time by Miss M. P. Baily. Miss F. Laepple and Miss Meth have continued their efforts among Jewesses.

In trying to sum up the operations carried on here, it must be remembered that the Jews of Tunis are in a state of transition. Their outward circumstances have undoubtedly changed for the better, in the way of greater freedom and higher education, since the French occupation, but not without raising a spirit of anti-Semitism on the part of their fellow countrymen. It is to be feared that Jewish religious and spiritual life have suffered retrogression. Whilst *direct* results in the past have been scanty, Christianity has, for many years, been systematically taught to hundreds of Jewish youths of both sexes; and this, we believe, must have had great and important *indirect* influence; 200 children cannot be daily instructed in the truths of Christianity without such instruction having an influence both on themselves and on the Jewish community in general. Again, the very large circulation of Holy Scriptures during the past sixty years cannot have been in vain. Mr. Flad said at the Annual Meeting in 1897, "It has been my pleasure on a sabbath-day in a synagogue, where there were some 400 or 500 men, to see in their hands the publications of our Society, every one of them bought." The seed has been faithfully sown, and the knowledge of our Lord Jesus Christ spread and promoted. This, after all, is the true work of the Society; to the Holy Spirit alone belongs the work of regeneration.

The work at Mogador, and in Morocco generally, has been continued energetically by Mr. T. E. Zerbib on the same lines as in previous Periods. A vast amount of Christian literature

has been both sold and distributed gratuitously. The visitors to the book depôt during 1901-6 amounted to 13,650, of whom about a tenth were Arabs, the rest being Jews and Jewesses. Zerbib has visited over 2,000 Jewish houses, and he and the colporteur have received at their own residences about 10,000 Jewish visitors. Long missionary journeys have been made into the interior and along the coast, until recent troubles in Morocco, arising from the instability of the Government, the rival Sultans, and consequent outrages, made travelling impossible. The present Bishop of Sierra Leone (Dr. Elwin) visited Mogador, which is in his diocese, in 1902-3, and afterward wrote :

In season and out of season Mr. Zerbib is the Jews' friend, and everywhere he took me I could see how very welcome he was. In fact, he is a father to them all, and his witness is true and bright, and his life must be a powerful leavening in that very strange mixture of Jews and Moors. Mrs. Zerbib's influence too is a deeply spiritual one among the ladies of the place, and I am glad and thankful to be able to testify to what they are doing and what your Society is doing on that poor neglected coast.

Morocco, with its tens of thousands of Jews, doubtless offers a very wide field indeed for missionary and evangelistic effort, which the Society has put forth for many years past. In no other country, with the exception of Roumania, is such an extensive colportage carried on. The Gospel has had "free course," and has undoubtedly made much progress. Since the Rev. J. B. Crighton-Ginsburg left in 1886, an un-ordained missionary has been in charge, and there have consequently been no baptisms by him; but the knowledge of our Lord Jesus Christ has been spread far and wide. It has overthrown much Jewish prejudice and fanaticism, and Jews can now read the New Testament and tracts without serious persecution. Some years ago the books would have been torn to pieces by their brethren if they had read them in public. These are some of the visible effects of the mission. "The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. ix. 2), may be said of Morocco of the present day, as it was said of old of Galilee of the Gentiles.

Since 1847 the Society has had an Auxiliary Association in Canada, which has contributed generously to its funds. In Chapter LII. we mentioned the organizing secretaries during the last decade of the century. As the Jewish population of the Dominion rapidly increased, our Canadian friends desired to begin at home. Consequently, in 1895, Miss E. G. Vicars, daughter of a former secretary, was appointed to work at Toronto, under the supervision of the then secretary, the Rev. J. J. Hill, whom she subsequently married. In 1898 a deputation, consisting of the Revs. F. Smith and C. F. W. Flad, and Miss Amy Litt Smith, visited Canada for the purpose of stirring up increased interest. They left England on January 27th, reaching Halifax on February 6th. They received a most cordial welcome and hearty support from Canadian friends, and preached sermons and held meetings in Halifax, St. John (New Brunswick), Shediac, Quebec, Montreal, Ottawa, and Toronto, arousing great interest in the Society's work throughout the 9,000 miles of Canadian territory traversed. In the beginning of the next year the Rev. A. F. Burt, rector of Shediac, was appointed organizing secretary, and at once got to work, energetically issuing 25,000 appeals to clergy and laity, in which he stated that tens of thousands of Canadians were doing absolutely nothing toward the evangelization of the Jews, and that thousands of others did nothing more than drop a trifling bit of silver into the Good Friday collections. This produced a good effect, and owing to Mr. Burt's unceasing exertions, the income of the Association has since steadily increased, until the "record" of £981 was reached in 1907. Of this, £204 was forwarded to the parent Society, the balance being retained to defray the expenses of the Montreal mission, established in April 1902, when the Rev. I. T. Trebitsch was temporarily engaged to conduct the work, the centre of which was a mission house and hall near the Jewish quarter. Mr. D. J. Neugewirtz, one of the Society's missionaries in the parish of Whitechapel, was sent out to take charge in the autumn of 1903, being subsequently ordained by the late Archbishop Bond, who took unbounded interest in the work. This has since greatly developed, necessitating the acquisition of a

larger hall for services, meetings, schools and classes, all of which are well attended, especially by the immigrant Russian Jews, who are pressing into the Dominion in large numbers. Many of these first heard the Gospel in the Society's hall at Rotterdam. Eleven Jews have been baptized. Miss M. B. Etches did honorary work in the mission from October 1906, to the end of 1907; and the services of a colporteur were acquired in 1905. Ottawa, which is visited periodically from Montreal, may be regarded as a sub-station. The missionary outlook is most promising, and the Advisory Council at Montreal strongly urge development and progress.

CONCLUDING CHAPTERS.

I will take you one of a city, and two of a family, and I will bring you to Zion.

JEREMIAH III. 14.

Even so then at this present time also there is a remnant according to the election of grace.

ROMANS XI. 5.

I heard the number of them which were sealed . . . an hundred and forty and four thousand of all the tribes of the children of Israel.

REVELATION VII. 4.

Alleluia: for the Lord God omnipotent reigneth.

REVELATION XIX. 6.

CHAPTER LXV.

RESULTS.

Difficulty of appraising results—Effort expended—Missionary and parochial results—Statistics—Baptisms—Missionaries and workers—Eminent Converts—Change in Jewish views concerning Christ—Gratitude to God for past development of the Society's work.

IN this chapter we must make an endeavour to gather up, and to connect in one whole, the threads of information imparted in the foregoing chapters, and to appraise, as far as possible, the value of the results of the work of the past ninety-nine years. In other words, to determine what contribution the Jews, through the instrumentality of the Society, have made to the fulness of the Church, the mystical Body of Christ.

When we deal with Results we are never on altogether solid ground, for we can see only "as man seeth." We know not what standard to set up, or what test to apply. The tabulation of spiritual statistics is always risky, never accurate, and figures are dry reading. The fallacy of argument based on them is proverbial, and when they are brought forward as the test of operations, which cannot fairly be estimated without taking into calculation many moral influences and considerations, the fallacy is immensely greater. The mere enumeration of Baptisms, Confirmations, and acts of Holy Communion, may mean little or much, anything or nothing. Still more uncertain and valueless, as a test of success, is the chronicle of numbers attending church and mission hall services, Bible and other classes, day and night schools, hospitals and dispensaries. All these efforts—means of grace, as they may be called—are only the scaffolding for the erection of the building, and not the building itself, or even any sure indication of its character.

Those who have had the patience to read this History, and to follow the wide-spread and manifold operations of the Society for just upon a century, will, at any rate, acknowledge the vast aggregate of Christian endeavour—thought, love, means, and efforts—expended in the cause, knowing that it cannot have been fruitless. To question this, would be to deny their faith in the promise of God who has said, “My Word shall not return unto Me void”; to question the validity of the command of the Son, “Go ye into all the world, and preach the Gospel to every creature”; and to doubt the power of the Holy Spirit, the Lord and Giver of life.

Is there not much inconsistency between the way in which missionary results are appraised on the one hand, and the results of ordinary parochial work on the other? Why should a missionary be supposed to have a short and easy way of converting souls, which a parish clergyman does not expect to have himself? What are the usual results in an ordinary parish after a year, or years, of work? These questions must be answered before any valid objections can be raised as to the paucity of missionary results, compared with the time, labour, and money expended thereon.

With regard to Missions to Jews, well instructed Christians in the “mystery” of the Jew will believe, that in spite of every failure, the “remnant according to the election of grace” has been, and is being gathered in, by this and other agencies—and that more than this was impossible, for “blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” There is a limit to this work which cannot be passed; there is a certain limit which must be reached.

Still, for the benefit of those who look for “outward and visible” signs, we would not leave the question of Results in this indefinite position. We, therefore, point to the large number of baptisms by the agents of the Society, recorded throughout these pages, as having taken place at London, Berlin, Warsaw, Jerusalem, and in Abyssinia, and elsewhere. Tens of thousands of Jewish children have been educated in the Society’s schools

in West and East. The Houses of Industry, either directly or indirectly connected with it, have at all times had young Jews seeking the way of salvation. Its Hospitals and Dispensaries have relieved the bodily pains of hundreds of thousands of poor sick folk. The numbers of Jews attending mission services, or visited in their homes, and spoken to by missionaries, pass all computation. The New Testaments sold to Jews have been numerous, considering the amount of persuasion and effort attending the sale of each volume. Nearly a million Old Testaments have been circulated, and 25,723 copies of the Liturgy of the Church of England in Hebrew, and over five million tracts.

There is little doubt that the known results of Missions to Jews, when the restriction of the field and the means to cultivate it are taken into account, will be found to be quite as great as in any other missionary cause. The Rev. J. F. de le Roi, a former missionary of the Society, computed that there were 224,000 Jewish baptisms last century. Many years ago the *Church Times* (August 17th, 1883) said, "There is reason to believe that there is no family of the human race which, on the whole and in proportion to its size, yields more converts to Christianity." This is certainly not less true now, although not conspicuously evident, because when a Jew becomes a Christian he is absorbed into the Church, and lost sight of as a Jewish convert. Frequently, indeed, he hides his Jewish origin under a new name and in a new country. We may not judge his motives, or question his moral courage—and we may believe that the children of these converts are more thorough Christians than their parents; seeing that they were baptized in their infancy, and have had the blessings of an early Christian training and Christian influences and surroundings denied to the former.

Again, a comparatively large proportion of Christian Jews become missionaries, or voluntary workers in the cause. This is a most encouraging result. They eagerly desire, like St. Andrew, to convey to their brethren the glad tidings: "We have found the Messiah."

Again, the way in which the name of our Lord Jesus Christ is honoured and venerated by thousands and tens of thou-

sands of the most learned Jews, and the reception given to His teaching as contained in the New Testament, are the greatest proofs possible of the effects which Christianity is making upon pious and religious Judaism.

We might quote, if we had the time, the opinions expressed by leaders of modern Jewish thought, such as Mr. Claude Montefiore, Mr. Oswald Simon, Professor Grätz, Dr. Isidore Singer, Dr. Castelli, Dr. Berkowitz, Joseph Reinach, Jacob Schiff, Moses Schwab, Professor Lazarus, Dr. Gottheil, James Hoffmann, Dr. Friedländer, Dr. Kohler, Dr. Max Nordau, and many others in support of our statement.*

The forecast of Lord Beaconsfield is becoming true, and Jews are coming to see that "Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race."†

Again: Jewish converts must be weighed as well as counted; and the results are still more gratifying. What other mission-field has produced a list of men, excelling and renowned in every calling in life, comparable to that list of Jewish Converts in the *Jewish Year Book* for 5664, i.e., 1903-4? We find the following well-known names in that list:—Professor Benfey, Sir Julius Benedict, Dr. Biesenthal, Isaac da Costa, Sir Michael Costa, Dr. Paulus Cassel, Isaac Disraeli, Dr. Alfred Edersheim, the Halevys, the Herschells, Bishop Isaac Hellmuth, the Mendelssohns, the Margoliouths, Dr. Neander, Sir F. C. Palgrave (historian), Baron Reuter, A. G. Rubinstein, Joseph Salvador (historian), Sir Arthur Sullivan, Dr. Joseph Wolff, to which we may add the following from the chief Sephardic families:—Bernal, Furtado, Ricardo, Lopez, Ximenes, Uzzielli, and Mocatta; and also Jules Simon, Señor Castelar, Father Hyacinthe, Dr. Capadose, Lydia Montefiore, Bishop Alexander, Bishop Schereschewsky, Dr. Henry Aaron Stern, Dr. Adolf Saphir, Joseph Rabinovitz, and Friedrich Stahl.

In Eastern lands, apart from direct results, the very presence

* *Missions to Jews*, pp. 134-5.

† *Biography of Lord George Bentinck*, chap. xxiv.

of the Society with its educational, philanthropic, and medical work has exercised a beneficial and wide-spread influence in ameliorating the conditions of life, and introducing into Jewish circles an atmosphere of sweetness and light, where before were squalor and darkness.

The grand result already achieved is this—that Missions to Jews are gradually preparing the Jewish people for the eventual acceptance of the Lord Jesus Christ. Only a remnant believe now. A few here, a few there “look on Him whom they pierced,” as St. John tells us some did on the great day of redemption, according to the prophecy of Zechariah; but the same Apostle tells us that when He comes again in glory, “Every eye shall see Him, and they also which pierced Him.” The way is being prepared for this great national acceptance of their Messiah. The utterances of their leaders testify that the Jews regard Him as a great teacher, philanthropist, and reformer, indeed, as a Prophet and as a King. We must press forward with our work until they regard Him as their Priest also—Prophet, Priest and King—and receive Him in the fulness of His Personality, exclaiming, “Rabbi, Thou art the Son of God, Thou art the King of Israel”; and also, “Lo, this is our God; we have waited for Him . . . we will be glad and rejoice in His salvation.”

Before we leave Results let us take a grateful glance at the past. Truly God has been “good to Israel.” He has protected the Society and enriched it with manifold blessings. An appropriate motto for it might well be that inscribed on an old house in Chester. When the plague visited that city some 330 years ago, only one house escaped its ravages, and the residents in that one, out of gratitude to the Almighty, inscribed this legend on the outside—“God’s providence is mine inheritance.” That this is true also of the Society, every one who has read this History must confess. God has led it forward and onward, and delivered it out of many an *impasse*. He has made crooked places straight, rough places plain, and brought the Society into a “large room.” Its origin was small. Its scope, as its title indicates and as we have seen, was confined to London, where the Jews numbered less than

a tenth of their present population, now verging upon 150,000. Its resources were meagre, its workers few, its experience yet to be acquired. It was, indeed, a "day of small things." But when once a beginning had been made, piety and perseverance, zeal and energy, and an absolute dependence upon the Divine blessing, overcame the numerous obstacles in its path. As doors were opened on the Continent, in Africa, and in the East, the Society made successful efforts to enter and take possession. Holland, Poland and Palestine were added to the field of operations within a dozen years. Before twenty more had passed, Germany provided several mission stations. Their number was subsequently augmented until as many as forty cities and towns have, at different times, been occupied throughout the length and the breadth of the German Empire. Within the next ten years, Asia Minor, the North Coast of Africa, Turkey and Austria were included in the Society's table of Missions. Within fifty years, Sweden, the Danubian Principalities, Egypt, Persia, Italy, France and Abyssinia had been added, and the list of the Society's stations practically completed. Since then the number of missionaries has gradually increased, until, at the present time, as the last Annual Report shews, as many as 229 workers are in the field dispersed throughout 46 stations in Europe, Asia and Africa. We thank Almighty God for what He has permitted the Society to do in the past ninety-nine years, and for the great company of Jews it has been instrumental in calling out of the darkness of Judaism into the glorious light of the Gospel of Jesus Christ; but we ask for and expect greater things in the second century of the Society soon to dawn upon us. We pray for the enduement of His Holy Spirit in a fuller measure, so that the work may be prosecuted with more prayer, more zeal and more devotion, and with correspondingly greater results.

CHAPTER LXVI.

PROBLEMS.

Many problems yet to be solved—Education and training of Missionaries—Supply of Clergy—Temporal Relief—Baptism—Finance—Supply of Deputations—How to evangelize the millions of Jews in Russia.

THE Problems which confront the boards of management of Missions to Jews are both many and weighty, and some of them seem to be well-nigh insoluble. Of others indeed it can be said, *solvuntur ambulando*, but the following are still with us. The Society, after an existence of ninety-nine years, a far longer experience than any other agency at work amongst the Jews can claim, cannot be said to have solved them, although this has not been for the want of earnest endeavour from generation to generation. Some have already been alluded to in the course of this History, but being of such an important nature, they are here re-stated, even at the risk of the charge of repetition.

The education and training of missionaries is a problem of the utmost difficulty and urgency. We speak of Hebrew Christian candidates. The training of Gentile missionaries is, on the whole, unnecessary and often unprofitable. Unnecessary, because we ought to be able to procure University men, educated without any cost to the Society, who can be ordained to an East End curacy, trained in practical work there, and then drafted to the mission field: unprofitable, because it has been found by experience that the Society is sometimes used by needy and ambitious Gentiles merely as a stepping-stone to Holy Orders. This may also be the case with Hebrew Christians. But we cannot get the latter for missionaries without educating and training them.

Three methods, at least, have been tried, and laid aside after a time, only to be tried again later. The Society has, more than once, had a College of its own for the education and training of its missionaries; placed students out under private tuition; and sent them to a University or Theological College. Of these three methods, the first has on the whole answered the best, but that was in bygone days, when a University education was costly, and Theological Colleges but few in number. When the College was resuscitated thirty years ago, the success was not so apparent. It must be remembered that the needs of the Society's missions require a limited number of men only. For the mission field is comparatively small, and wastage of life almost unknown, its missionaries being stationed in large cities in civilized countries, generally healthy and sanitary. It is far otherwise with missionaries to the heathen. They principally reside in unhealthy climates, either very hot or very cold, where mortality is high. Therefore the Society needs but a small output of men each year, and, consequently, it has been found that the education of each student costs as much as £200, or even £300 a year. The University is cheaper, the Theological College much cheaper. Moreover, the Missionary College could not compete with either, in education or standing, and it was found that the best type of men were not attracted to it.

Latterly, therefore, the students of the Society have been educated either at the University or at a Theological College, and especially at St. John's College of Divinity, Highbury. This method, however, has its deficiencies and disadvantages. In the first place, the Jewish controversy is not taught, as used to be the case in the Society's own College; and in the second, some of the men, mixing with those who are being trained for work in the Church at home, are apt to lose their special interest in Jewish missions, and to desert the Society, which has borne the cost of their training, for the more attractive sphere of an ordinary curacy.

The supply of English clergy for the Jewish mission field is not sufficiently ample. We are now speaking of men

already ordained. Somehow or other, the junior clergy are not attracted to Missions to Jews. At our Centenary Conference in February 1908, the rector of Spitalfields, the Rev. W. H. Davies, said that he found it almost impossible to get a curate for the Jewish work in his parish, and when he was at Cambridge recently he found that there was nothing like the missionary zeal for the Jews that there was for any other people in the whole world. Jewish missionary work is certainly the most difficult work a man can touch, and is very much misunderstood. These are some of the reasons for the dearth of clergy for this particular work. The enthusiasm aroused by the Pan-Anglican Congress has so far resulted in one man offering himself to the Society for missionary work abroad. Lastly, it must be borne in mind that this work demands the highest intelligence and ability, and the gift of acquiring foreign languages, such as German, Spanish, Hebrew, and above all Yiddish. In this last respect the Jewish missionary generally has a great advantage over the Gentile, inasmuch as, if he is not already a linguist, he probably has a greater facility for the acquisition of languages than his Gentile brother.

The Society needs both Gentile and Jewish clergymen for its work—necessary as the former are, the latter can never be dispensed with. Indeed, one of the lessons of the past is that, with some notable exceptions, nearly all the famous and successful missionaries of the Society have been Hebrew Christians, and this because they know Judaism from the inside, can speak its tongue as no Gentile can ever hope to do, and can say from their own experience, "We have found the Messias."

The question of **Temporal Relief** offers another difficult problem. Is it right to give it or not to give it? If it is given, the Society lays itself open to the charge of bribery, upon which the Jews are not slow to fasten. If temporal aid is not given to needy enquiring Jews or converts, it seems heartless. This question has already been discussed in Chapter XXIII., in connexion with events which happened in 1844. It would

appear that we are no nearer to a solution now, than our forefathers were then ; and on the whole, we are inclined to think that the problem never will be solved.

Allied with the foregoing is the question of **Baptism**. Is it to be administered to every Jew who desires to confess his faith in Christ crucified, independently of his worldly circumstances, and inability to earn his livelihood if baptized? The withers of an earnest missionary are often wrung over this problem. If the man is baptized, who is to support him? The missionary himself cannot afford to do so, the Temporal Relief Fund of the Society will not bear much draught upon it. What is to be done? Sometimes the missionary has refused baptism, until the enquirer has been in a position to support himself, but he has done so on his own responsibility, there being no rule of the Society directing him thus to act. His action is, to say the least, doubtful ; and we commend the words of the Bishop of St. Albans in this connexion, given on page 579, to the careful consideration of all interested in the question.

We now come to two problems connected with administration. The first is the important question of **Finance**. Far too frequently there is a deficit at the end of the year. Could and ought it to have been avoided? A 'deficit' is not a 'debt,' because there is capital which can, if necessary, be used to pay it; but it is a balance on the wrong side of the current account through failure to make both ends meet. In other words, the Society is living beyond its income. It is a most difficult thing to cut your garment according to your cloth, in other words, to decide, when making up estimates of expenditure a year before, what the income for the next year will be. New expenditure, however, ought not to be attempted until the money is actually in hand. The policy of going forward, entering "open doors," and engaging new agents, trusting that the funds will be duly provided, is perilous, and is, after all, a policy of recklessness and not of faith. It would be wrong for an individual, or a trading corporation, to conduct business on these principles; it is still more wrong for a religious or missionary board to do

the work of the Lord in such a way. The previous gift of the means is a surer indication that it is God's will that the work should be done. The mere needs of the work, or the actual offers of service, are not sufficient indications of guidance in the matter. If missionary societies adhered to this sound rule, there would be very small deficits, if any. Deficits, occasioned by new expenditure, are really inexcusable. It is a matter for deep gratitude to Almighty God that the Society enters upon its One Hundredth Year practically without the burden of a deficit, and is in a better financial position now than at any previous era of its history.

The second question connected with administration is the perennial problem of the **supply of deputations**. We have seen how, in the early days of the Society, when clerical friends were ardent in a new cause, and were in their first love, and the needs of the Mission were small, no difficulty was experienced on this score. Then, as the friends died off, and the Society's work expanded, and greater funds were necessary, came the appointment of official deputations, in the form of paid association secretaries, without whom, of course, the Society could not now exist. In addition to these, there are the missionary deputations, consisting of the missionaries stationed in England, or foreign missionaries home on leave. But secretaries and missionaries are not sufficient to meet the needs of the case. Ought there to be these needs? If every clergyman studied the Jewish subject—and it is definite and limited, and the Society's literature upon it varied and abundant—he could himself occasionally plead the Society's cause, and not require a brother clergyman to come and do it for him. Expense would thereby be saved, and the preacher probably more interested by his own studies than by the sermon of another. We would fain hope that more may be done in this way.

One more problem remains to be stated, and that the most serious of all—the difficulty of reaching the **six millions of Jews** in Russia, amongst whom the Society has been working in a very restricted way—and that not continuously—for

eighty years. Here, indeed, is a vast mission field, very scantily occupied. The Society has only one station in Russia, *viz.*, at Warsaw, the position of which is of great delicacy and might be jeopardized in a thoughtless moment. The great tact and *savoir faire* of the Society's missionary at Warsaw, Dr. Ellis, have alone prevented this hitherto. It is difficult to see how the present restrictions can be removed. Mr. Lukyn Williams, in his paper written for the consideration of the Pan-Anglican Congress, touches upon this problem. He says :

The pressing needs of the work in Russia, besides that of freedom from Lutheran superintendence, are first more literature (especially in the Polish and not the Yiddish language), and secondly the employment of more native colporteurs for the distribution of the Scriptures and of tracts so far as permission can be obtained. Dépôts are needed throughout Russia. It is to be hoped that our improved relations with her may help to remove some of the obstacles at present maintained against these improvements.*

A Society which formerly had a large representation in these great Ghettos in Central Europe, and whose resources in the present day enable it to put one hundred labourers into the English and Palestinian mission fields, ought not to rest satisfied until the mass, as well as the fringe, of the Jewish people, is brought into touch with the Gospel.

Viewed from the Christian standpoint, those millions of Jews are destitute and forsaken, demanding the compassion and help of the followers of Him, of whom it is recorded that when He saw an infinitely smaller number of His people, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few ; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (St. Matthew ix. 36—38).

* *The Work of the Church among the Jews in Europe*, p. 4.

APPENDICES
and
INDEX.

APPENDIX I.

SECRETARIES.

From 1809 to 1908.

1809—11.	HONORARY.	Joseph Fox.
1810—14.		Rev. Thomas Fry, M.A., Chaplain of the Lock Hospital.
1812—14.		Rev. W. B. Collyer, D.D.
1815—27.		Rev. Basil Woodd, M.A., Rector of Drayton-Beauchamp, Bucks.
1815—27.		Rev. David Ruell, M.A., Chaplain to the County of Middlesex.
1814—31.		Rev. C. S. Hawtrey, M.A., Vicar of Whitstone, Monmouth. (Honorary to 1824; salaried to 1831).
1818—25.		Rev. Peter Treschow. (Foreign).
1824—33.		Joseph Gibbs Barker. (Lay).
1826—41.		Rev. J. B. Cartwright, M.A.
1833—34.		Rev. W. Curling, M.A.
1835—37.		Rev. J. Davis, B.A.
1837—46.		Rev. J. J. Reynolds, M.A.
1841—53.		Rev. W. Ayerst, M.A.
1846—49.		Rev. A. H. Stogdon, B.A.
1849—71.		Captain Henry L. Layard. (Lay).
1853.		Rev. B. W. Wright.
1853—68.		Rev. C. J. Goodhart, M.A. (Honorary, 1869—92).
1869—73.		Rev. C. H. Banning, M.A. (Honorary, 1900—6).
1871—80.		Rev. F. Smith, M.A.
1880—82.		Rev. W. J. Adams, D.C.L.
1882—1900.		Rev. W. Fleming, LL.B.
1900—		Rev. W. T. Gidney, M.A.
1900—		Rev. F. L. Denman, M.A.

APPENDIX II.

INCOME OF THE SOCIETY FROM 1809 to 1908.

YEAR.	INCOME.	TOTAL.	AVERAGE.	YEAR.	INCOME.	TOTAL.	AVERAGE.		
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
First Period.				Seventh Period.					
1809 ..	342 18 3	51,036 8 11	7,290 18 5	1860-61..	35,754 17 7	533,411 12 5			
1809-10..	2,280 11 11			1861-62..	37,657 15 5				
1810-11..	12,222 5 9			1862-63..	32,986 19 5				
1811-12..	7,041 15 10			1863-64..	32,998 11 3				
1812-13..	7,890 4 6			1864-65..	35,257 6 8				
1813-14..	11,711 18 2			1865-66..	35,409 17 8				
1814-15..	9,546 14 6			1866-67..	37,036 12 2				
Second Period.				1867-68..	36,413 12 8			35,560 15 5	
1815-16..	7,588 2 0	44,171 3 4	8,834 4 8	1868-69..	35,218 19 4				
1816-17..	6,589 9 4			1869-70..	34,186 19 2				
1817-18..	9,502 12 8			1870-71..	34,689 9 0				
1818-19..	9,205 4 3			1871-72..	36,343 19 9				
1819-20..	11,285 15 1			1872-73..	33,336 6 0				
Third Period.				1873-74..	38,547 5 4				
1820-21..	10,789 18 2	126,874 5 0	12,687 8 6	1874-75..	37,573 1 0				
1821-22..	11,203 12 9			Eighth Period.					
1822-23..	11,389 8 6			1875-76..	41,831 6 0	597,341 15 4			
1823-24..	12,656 13 1			1876-77..	36,220 18 7				
1824-25..	14,230 12 6			1877-78..	35,697 9 5				
1825-26..	13,418 19 10			1878-79..	36,458 18 2				
1826-27..	15,118 9 9			1879-80..	35,499 0 10				
1827-28..	12,929 16 11			1880-81..	34,494 10 10				
1828-29..	12,991 10 6			1881-82..	37,257 17 4				
1829-30..	12,145 3 0			1882-83..	39,035 4 1				
Fourth Period.				1883-84..	44,816 6 6				
1830-31..	14,156 6 6	171,750 12 4	15,613 13 10	1884-85..	35,832 0 11				
1831-32..	11,635 13 5			1885-86..	40,273 18 4				
1832-33..	11,388 3 8			1886-87..	36,844 4 3				
1833-34..	10,198 17 10			1887-88..	34,194 9 6				
1834-35..	12,458 16 11			1888-89..	35,083 14 7				
1835-36..	14,554 10 10			1889-90..	35,788 17 10				
1836-37..	14,887 14 8			1890-91..	38,012 15 0				
1837-38..	19,376 0 5			37,333 17 2					
1838-39..	17,735 0 4			Ninth Period.					
1839-40..	22,420 8 7			1891-92..	35,623 2 3	390,175 1 9			
1840-41..	22,938 19 2			1892-93..	36,602 5 4				
Fifth Period.				1893-94..	35,119 2 9				
1841-42..	24,609 8 9	270,186 10 0	30,020 14 5	1894-95..	42,374 0 0				
1842-43..	25,066 2 6			1895-96..	39,563 17 2				
1843-44..	25,325 8 0			1896-97..	37,523 5 3				
1844-45..	26,562 3 4			1897-98..	39,019 2 10				
1845-46..	28,811 17 3			1898-99..	37,669 4 7				
1846-47..	29,629 12 6			1899..					
1847-48..	39,376 10 10			1900..	40,342 10 0				
1848-49..	28,077 2 0			1900-01..	46,338 11 7				
1849-50..	42,638 4 10			39,017 10 1					
Sixth Period.				Tenth Period.					
1850-51..	34,933 3 5	352,116 5 4	35,211 13 6	1901-02..	38,555 3 2	294,705 2 7			
1851-52..	30,969 0 4			1902-03..	40,669 5 7				
*1852-53..	52,009 3 2			1903-04..	39,970 10 7				
1853-54..	32,089 7 4			1904-05..	42,532 13 10				
1854-55..	34,878 0 0			1905-06..	40,969 17 9				
1855-56..	30,255 9 11			1906-07..	40,756 6 1				
1856-57..	32,571 18 10			1907-08..	51,251 5 7				
1857-58..	33,066 14 7			42,100 14 7					
1858-59..	37,908 3 8								
1859-60..	33,435 4 1								

* This includes a benefaction of £23,975 1s. 7d. by Miss Jane Cook.

APPENDIX III.

CHRONOLOGICAL TABLE.

FIRST PERIOD.

- 1809 The Society founded.
- 1810 Opening of the "Jews' Chapel," Spitalfields.
Lord Barham elected President.
- 1811 School opened in the Jewish quarter.
Library collected.
- 1813 H.R.H. the Duke of Kent became Patron.
Foundation stone of Episcopal Jews' Chapel and Schools, Palestine Place,
laid by the Patron, April 13th.
First Hebrew Christian Association formed, September 9th.
Jewish Repository issued, January 1st.
- 1814 The Episcopal Jews' Chapel opened, July 16th.

SECOND PERIOD.

- 1815 The Society became a Church of England institution.
Sir Thomas Baring appointed President.
Lewis Way gave a donation of £10,000.
- 1816 The Bishops of St. Davids and Salisbury became Patrons.
Jewish Expositor started, January 1st.
- 1817 First issue of the Hebrew New Testament.
Basnage's *History of the Jews*, and Leslie's *Short and Easy Method with the Jews*, published by the Society.
Journey of Lewis Way to the Continent to prepare for missions abroad.
- 1818 Mrs. Hannah Adams' *History of the Jews*, published by the Society.
The Society's Offices established at Wardrobe Place, E.C.
- 1819 Boys' School, Palestine Place, opened.

THIRD PERIOD.

- 1820 Holland mission begun.
Mission opened in India.
Palestine mission begun.
Frankfort-on-the-Main mission begun.
- 1821 Girls' School, Palestine Place, opened.
Seminary for missionary students opened.
McCaul appointed to Warsaw.
Joseph Wolff's first journey to the East.
Dresden occupied till 1838.
- 1822 Wolff visited Palestine.
Jewish Records first issued.
- 1823 Lewis Way visited Palestine.
W. B. Lewis and Wolff visited Damascus.

- 1823 Issue of Old Testament in Hebrew.
Dr. G. Clarke appointed medical missionary at Gibraltar.
- 1824 Dr. G. Dalton appointed medical missionary at Jerusalem.
- 1825 Horstgen occupied till 1827.
Posen mission begun.
Hamburg mission begun.
Wolff visited Persia.
- 1826 Rev. John Nicolayson in Syria.
Detmold occupied till 1831.
Strasburg mission begun.
Breslau mission begun.
- 1827 Wolff issued an appeal to the Jews of Great Britain.
Wolff visited Holland.
Neuwied occupied.
Cologne mission begun.
Königsberg mission begun.
Commencement of Posen schools.
- 1828 Wolff in the Ionian Isles.
Danzig mission begun.
Society's Annual Meeting first opened with prayer.
- 1829 Seminary transferred to Palestine Place.
Smyrna mission begun.
Operative Jewish Converts' Institution founded.
Wolff re-visited Jerusalem.

FOURTH PERIOD.

- 1830 *Monthly Intelligence* started, January 1st.
Translation of Old Testament into Judæo-Polish.
Michael Solomon Alexander appointed missionary.
- 1831 Annual Meeting held first in Exeter Hall.
- 1832 Berlin mission begun.
Lippstadt occupied till 1834.
Algiers mission begun.
Wolff visited Bokhara.
Lublin mission begun.
- 1833 Wolff visited India.
Death of William Wilberforce, V.P.
Cracow mission begun.
Dessau occupied till 1834.
Nicolayson settled at Jerusalem.
- 1834 Magdeburg occupied till 1838.
Marseilles occupied till 1835.
Tunis mission established.
- 1835 *Jewish Intelligence* started.
Episcopal Jews' Chapel Abrahamic Society established.
Metz occupied till 1842.
Constantinople mission begun.

- 1836 Death of Charles Simeon.
Wolff visited Arabia.
- 1837 English Liturgy published in Hebrew.
Mission House opened in New Street, London.
Hebrew Service commenced in Palestine Place.
Issue of McCaul's *Old Paths*.
Bishop Longley became Patron.
- 1838 Revised Hebrew New Testament published.
Daily Hebrew service commenced in Jerusalem.
Liverpool mission begun.
- 1839 Kreuznach occupied till 1868.
- 1840 Death of Lewis Way.
Hebrew Missionary College in London established.
Building of Christ Church, Jerusalem, commenced on February 10th.

FIFTH PERIOD.

- 1841 Archbishop Howley became Patron.
English Bishops became Vice-Patrons.
Anglican Bishopric in Jerusalem founded.
Endowment of the same by the Society.
Alexander consecrated as first Bishop, November 10th.
- 1842 Arrival of Bishop Alexander at Jerusalem on January 21st.
Beyrout occupied till 1849.
- 1843 Frankfort-on-the-Oder occupied till 1849.
Hebrew College opened in Jerusalem, May 19th.
Temporary House of Industry opened in Jerusalem.
Safed mission begun.
Society's House transferred to Chatham Place, Blackfriars, E.C.
Stettin occupied till 1853.
Gothenburg mission begun.
- 1844 Bristol mission begun.
Special Temporal Relief Fund for converts and enquirers started.
Pilgrim's Progress issued in Hebrew.
Bible Depôt opened in Jerusalem.
Rotterdam mission begun.
Jerusalem Hospital opened, December 12th.
Mission work commenced at Jaffa.
Bagdad mission begun.
Persia visited by Stern and Sternchuss.
Mogador occupied for a few months.
- 1845 Death of Bishop Alexander, November 26th.
Mission work commenced at Aleppo.
Oran occupied for a few months.
- 1846 Bucharest mission begun.
Samuel Gobat appointed Anglican Bishop in Jerusalem.

- 1847 Work commenced amongst Jewesses in London.
First missionary appointed in Dublin.
Cairo mission begun.
Persia again visited by Stern and Sternchuss.
Salonica mission begun.
- 1848 Archbishop Sumner became Patron.
Lord Ashley (afterward Earl of Shaftesbury) became President.
- 1849 Christ Church Jerusalem consecrated, January 21st.
Trieste occupied till 1853.
House of Industry at Jerusalem opened on December 21st.

SIXTH PERIOD.

- 1850 Manchester mission begun.
Breslau mission begun.
Operative Jewish Institution opened at Bagdad.
Oran re-occupied till 1855.
- 1851 Miss Jane Cook, benefactress of the Society, died February 11th.
First parochial missionary appointed in London.
J. H. Brühl appointed to Persia.
- 1852 Society's House transferred to 16, Lincoln's Inn Fields.
Tangier occupied till 1854.
- 1853 Wanderers' Home, London, founded by Dr. Ewald.
Mission commenced at Fürth, Bavaria.
- 1854 Missionaries left Warsaw on December 28th on account of Crimean War.
- 1855 Fraustadt mission begun.
Olecko occupied till 1859.
Colmar occupied till 1861.
Turin occupied till 1862.
- 1856 Paris occupied till 1861.
Stern visited Arabia.
- 1857 J. M. Eppstein sent to Persia.
J. B. Ginsburg appointed to Constantine.
- 1858 Mülhausen became centre of Rhine mission till 1871.
Nuremberg occupied till 1864.
"Kametz-Cross" agitation in Germany.
School for boys opened at Jerusalem.
- 1859 Jubilee of the Society.
Miss Cooper's Jewesses Institution at Jerusalem transferred to the Society.
Abyssinia mission begun.
J. H. Brühl visited Bombay.

SEVENTH PERIOD.

- 1860 Formation of "Alliance Israélite Universelle."
Spain visited by Markheim.
Jewish communities in the Sahara visited by Ginsburg.
Dr. Chaplin appointed to Jerusalem hospital.
- 1861 Heidelberg occupied till 1862.
Marseilles re-occupied till 1863.

- 1861 Dr. Barclay appointed to Jerusalem mission.
- 1862 King Edward VII. (then Prince of Wales) visited Jerusalem.
 Death of Dr. Wolff.
 Buda-Pesth occupied till 1864.
 Leghorn occupied till 1866.
 Modena occupied till 1864.
- 1863 Archbishop Longley became Patron.
 Mr. John Deacon elected Treasurer.
 First deputation to Canada.
 Death of Prebendary McCaul, November 13th.
 Memel occupied till 1869.
 Piedmont occupied till 1870.
 Imprisonment of missionaries in Abyssinia.
- 1864 Christ Church, Berlin, erected and opened on November 23rd.
 Därlach occupied.
 Milan occupied till 1871.
 Missionary stationed in Corfu till 1868.
 Death of Dr. Marsh, August 29th.
- 1865 Carlsruhe occupied till 1875.
- 1866 *Our Missions* published.
 Hebrew New Testament again revised.
- 1867 J. M. Eppstein went to Smyrna.
- 1868 Professor Cassel appointed to Christ Church, Berlin.
 Leipzig mission opened by Dr. Biesenthal.
 Ancona occupied till 1872.
 Release of Abyssinian captives.
- 1869 Archbishop Tait became Patron.
 Prague occupied till 1872.
 Paris mission permanently established.
 Crown Prince of Prussia (afterward Frederick III.) visited Jerusalem.
- 1870 Rome mission begun.
 Damascus mission begun.
 English Church opened at Algiers.
 Morocco visited by Ginsburg.
- 1871 Stern succeeded Ewald as head of the London mission.
 Lemberg mission begun.
 Vienna mission begun.
 Alexandria mission begun.
 J. M. Flad visited Abyssinia.
- 1872 Appointment of Day of Intercession for Foreign Missions.
 Opening of Home for Girls, Constantinople.
- 1874 Conference on Missions to Jews held at Clifton.
 Grant made to Pastor Faltin's work in South Russia (continued till 1890).
 J. M. Flad visited Abyssinia.

EIGHTH PERIOD.

- 1875 Re-opening of Warsaw mission (closed since Crimean War).
 Conference on Missions to Jews held at Southport.

- 1875 Cologne, Crefeld and other towns in Rhine district occupied till 1888.
- 1876 Missionary districts created in England.
J. M. Flad visited Abyssinia.
- 1877 Hebrew missionary college re-opened.
Dr. Ellis appointed to the Warsaw mission.
- 1879 Dr. Barclay appointed third Anglican Bishop in Jerusalem.
J. B. Ginsburg compelled to leave Mogador.
- 1880 J. M. Flad visited Abyssinia.
- 1881 Church of Ireland Industrial Home opened at Hamburg.
Persia mission begun at Hamadan.
J. M. Flad visited Abyssinia.
- 1882 Anti-Semitic May Laws in Russia passed.
Russian refugees arrived at Jerusalem.
Ginsburg returned to Mogador as a French subject.
- 1883 Archbishop Benson became Patron.
Hebrew Missionary College closed.
Jewish Refugees' Aid Society formed.
Settlement of Jews at the colony of Artouf, Palestine.
- 1884 Hebrew Missionary Training Institution opened in London.
Safed mission re-opened.
- 1885 Death of Lord Shaftesbury, President.
Jewish Intelligence enlarged and illustrated.
Mission work commenced in Birmingham.
Death of Dr. Stern, May 13th.
- 1886 Sir John H. Kennaway elected President.
Leeds mission begun.
J. B. Crichton-Ginsburg appointed to Constantinople.
- 1887 Dr. Blyth appointed Anglican Bishop in Jerusalem and the East.
Formation of Boards of Missions.
- 1888 Centenary Conference of Protestant Missions held in London, in June.
Cracow re-occupied.
M. Norollah appointed to Tehran mission.
New translation of the Amharic Bible completed.
- 1890 Protest Meeting against persecution of Jews in Russia held in the Guildhall,
London, December 10th.
Posen mission relinquished.
Dispensary opened at Hebron.
J. M. Flad visited Abyssinia.

NINTH PERIOD.

- 1891 Medical mission opened in London.
First Palestine Exhibition at Felixstowe.
A. Lukyn Williams appointed to London mission.
Dr. Cassel retired from work in Berlin.
- 1892 Children's Beehive for Israel founded.
New Girls' school opened at Jerusalem.
Archbishop Benson visited Tunis.

- 1893 Ladies' Union founded with Lady Kennaway as President.
Title of Magazine altered to *Jewish Missionary Intelligence*.
Jewish Missionary Advocate issued monthly.
- 1894 Missionary Conference of the Anglican Communion held in London.
Labour Home opened in London till 1897.
J. M. Flad made his last visit to Abyssinia.
Mission work commenced at Cork and Toronto.
- 1895 Dr. Herzl issued his Zionist appeal.
Palestine Place relinquished.
Foundation stone of Jerusalem hospital laid, March 6th.
Home for Jewesses opened at Jerusalem.
Hebron occupied till 1902.
- 1896 Clergy Union for Israel founded.
Eustace Maxwell Memorial Fund started.
London mission schools opened at Streatham.
Dr. Ellis became head of the London mission.
Hostel for missionary students opened till 1899.
Temporary hospital opened at Safed, February 21st.
Girls' school commenced at Damascus.
Dispensary opened at Damascus till 1898.
- 1897 Archbishop Temple became Patron.
First Zionist Congress at Basle.
Lambeth Conference and Archbishop's Encyclical Letter on Missions to Jews.
Medical missions opened at Liverpool, Manchester, Leeds and Birmingham.
Mission work commenced at Swansea.
Diocesan mission at Newcastle till 1899.
Mission work commenced at Belfast.
Jerusalem hospital opened, April 13th.
J. L. Garland appointed to Isfahan.
- 1898 Boys' school at Jerusalem enlarged.
Jubilee of House of Industry, Jerusalem.
Erection of Monumental Tablets from Episcopal Jews' Chapel in Spitalfields Parish Church.
Second deputation to Canada.
- 1899 Jubilee of Christ Church, Jerusalem.
Conference on Missions to Jews in London.
Joseph Rabinovitz, Hebrew Christian reformer, died.
- 1900 Zionist Congress in London.
Dr. Ellis returned to Warsaw.

TENTH PERIOD.

- 1901 Mr. J. F. W. Deacon elected Treasurer.
Quarterly Notes issued.
Canon Kelk appointed head of London mission.
Girls' school opened at Smyrna.
New English Church of St. George, Tunis, consecrated on February 24th.

- 1902 New Century Conference on Missions to Jews held in London.
 "Missions to Israelites" discussed in Convocation of Canterbury,
 January 28th.
 Missionary magazine *Kôl Shôphar* issued.
 High school for girls opened at Bucharest.
 Erection of girls' day school at Jerusalem.
 Alexandria re-occupied till 1905.
 Mission begun at Montreal.
- 1903 Archbishop Randall Davidson became Patron.
 International Jewish Missionary Conference in the Church House, October
 21st and 22nd.
 Medical Aid Branch established.
 Industrial Home for girls opened at Jerusalem.
- 1904 New hospital opened at Safed, May 31st.
 Mission hall at Rotterdam enlarged.
- 1905 Aliens Bill passed Parliament.
Kôl M' Bhasser issued in place of *Kôl Shôphar*.
 C. H. Titterton appointed head of London mission.
- 1906 Protest Meeting against Jewish persecutions in Russia, held in Queen's Hall,
 January 8th.
 Cairo re-occupied.
- 1907 "Palestine in London," June 11th to July 2nd.
 Conversazione in Church House, and inauguration of new Union, "Israel's
 Remembrancers," October 14th.
 Diocesan missionary appointed to Birmingham.
 Memorial mission hall erected at Bucharest.
- 1908 Pan-Anglican Congress in London.
 Mission schools, Bucharest, rebuilt.
 Centenary Year of the Society, closing on February 15th, 1909.

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