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There is a tendency to give to the big societies rather than to the Church's own missions, but the most hopeful feature in connection with the work is that year by year the contributions for all purposes go on steadily increasing. Mr. John R. Anderson, W.S., Edinburgh, Convener of the Foreign Missions Board, writes that: "The interest in Foreign Mission work is growing, and we find the new *Foreign Mission Chronicle* an admirable medium for giving members of the Church full information about Foreign Mission enterprise, not only in our two selected fields of Kaffraria and Chanda, but in work abroad generally."

H. D. HENDERSON.

(To be continued.)



ART. VI.—THE ROMANCE OF JEWISH MISSIONS.

II.

THE second great era in the history of missions to Jews, as indeed in most evangelistic enterprise, commenced with the dawn of the nineteenth century. The centuries intervening between A.D. 100 and 1800 were indeed not devoid of incidents, many of them striking and romantic, in connection with this particular branch of missionary work, or barren in results, although the recognition of the necessity to evangelize the ancient people of God was not deep-seated enough to lead to any special or well-organized efforts in this direction. We can, however, trace the existence of "the remnant according to the election of grace" at all times; and the very narrowness of the thread, which connects the first century with the last, causes the honoured names which are attached to it to stand out in bolder relief. Hegesippus the historian, on whom Eusebius so thoroughly relied; Ariston, of Pella, the author of a missionary tractate; and Epiphanius, the polyglot Bishop of Constantia, are conspicuous in the sub-Apostolic age. In the eleventh century Pedro Alfonsi, formerly known as Rabbi Moses, of Huesca, in Aragon; in the twelfth Nicholas of Paris and Paulus Christianus of Montpellier; in the fourteenth Nicolas de Lyra and Paul, Bishop of Burgos, made attempts, in some cases, perhaps, of a questionable character, to win their former co-religionists to Christianity. The efforts, however, of Esdras Edzard in the seventeenth century were beyond all praise. Himself of Jewish descent, he was for fifty years a veritable apostle to the Jews of Hamburg. Hundreds of them through his teaching

joined the Church of Christ. "He being dead, yet speaketh," and converts to-day have reason to bless his memory.

The tide of religious enthusiasm in Germany in the eighteenth century, caused by the zealous ardour of Spener and Franke, did not recede without having left its mark on the Jews of that country. Christians awoke to the fact of the presence amongst them of a people who needed the Gospel, and vied with one another in their endeavours to give it back to the descendants of those from whom it had first been received. A weapon was providentially placed in zealous missionary hands by the Rev. John Müller, of Gotha, in the shape of a tract for the Jews, entitled "Light at Eventide," which, translated into Judeo-German by a Jewish convert, Dr. Fromann, had lasting results. It speedily appeared also in Hebrew, German, Dutch, and Italian, and in 1731 the Society for Promoting Christian Knowledge issued it in English. This tract led to the establishment, in 1748, of the Callenberg *Institutum Judaicum*, so named after its founder, Professor John Henry Callenberg, who had a class of 150 learning the Judeo-German jargon. For nearly fifty years this seminary sent out a succession of missionaries. Similar *Instituta Judaica* have since taken up the work, the most noteworthy being the *Institutum Delitzschianum* at Leipzig, founded by the eminent scholar and divine Franz Delitzsch, and now presided over by the equally learned Professor Dalman.

Side by side with this movement in Christian circles in the eighteenth century there was springing up a revival within the Jewish fold itself. The author of "Reformed Judaism," Moses Mendelssohn, little anticipated the effects of his work upon his own family. His grandchildren all became Christians, Felix Mendelssohn, the celebrated composer, being one, whilst another of his descendants, David Mendel, by his "History of the Christian Church," has an undying fame attaching to him under his Christian name, Professor Auguste Neander, or "the new man."

Coming to the nineteenth century, we find ourselves embarrassed with the riches of romantic incident in our special field of research. The want of space compels us to pick and choose from the abundance spread before us.

The life and missionary adventures of the Rev. Dr. Joseph Wolff gave a marvellous impetus to the work of Jewish evangelization commenced in the first decade of the century by the London Society for Promoting Christianity amongst the Jews. A young Jew from the vast mid-European Jewish population which has yielded so many learned and eminent recruits to Christianity, brought to Christ in early life, baptized in Prague, instructed at Cambridge under Simeon

(himself of Jewish extraction), set out for the East in 1823, under the auspices of the Society, burning with the desire, as he said, "to preach the Gospel in foreign lands, like Francis Xavier." He was the first in the Jewish mission-field in Egypt, Syria, Palestine, Persia, Mesopotamia, Arabia, and India. His pioneer work laid the foundation of many of the Society's missions in these countries. Like St. Paul, he, too, was "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness." Throughout them all he remained true to the supreme object of his life, which shines forth from the words of Francis Xavier, selected as the motto for the title-page of the book¹ in which he subsequently described his abundant labours: "Who would not travel over land and sea to be instrumental in the salvation of one soul?" One who knew Wolff, and watched his career with fatherly interest, as he did everything that concerned the Society, said of him: "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

¹ "Travels and Adventures of Dr. Wolff."

college could hold, is the way of the Judæan wilderness preparing. . . . Thus are his brethren provoked to emulation and stirred up to inquiry. They all perceive, as everyone 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."¹

Isaac da Costa the historian, Dr. Cappadose, and Sir Moses Salvador, in Holland, are names redolent of romance. The story of the conversion of the Plymouth rabbi, Michael Solomon Alexander, is of thrilling interest. Unsatisfied with his own religion, and longing after something which it could not give, he used to steal unobserved, and under cover of night, to one of the churchyards in the town, in order to listen to the hymns of the Christians. He eventually emerged out of spiritual darkness into full Gospel light, was baptized in St. Andrew's Church in Plymouth, became a missionary of the London Jews' Society, and subsequently, in 1842, the first Bishop of the Church of England in Jerusalem. His arrival in the Holy City gave an impetus to the work amongst the Jews, which had been steadily going on for twenty years, and was shortly followed by the consecration of Christ Church, on Mount Zion, the first Protestant place of worship erected in the Turkish Empire, within the walls of which more than six hundred Jews have been baptized. The same Society which owns this church claims the honour of being the first to establish Medical Missions in the world. The work inaugurated by Dr. George Edward Dalton in the Holy City in 1823, developed by Drs. Edward Macgowan and Thomas Chaplin, has now expanded into the large medical missionary work carried on in the beautiful hospital and three dispensaries by the energetic Dr. Percy d'Erf Wheeler, whose skill and loving sympathy are subjects of admiration and gratitude, not only in Christian, but also in Jewish circles in the East.

The mention of Bishop Alexander brings to mind two other Bishops of the House of Israel in the nineteenth century. Isaac Hellmuth, son of a Jewish banker of Warsaw, once told the writer the story of his conversion when a student in the University of Breslau. Brought to Christ by the influence of Professor Neumann, a convert and missionary of the London Jews' Society, disinherited by his father (though his Jewish brothers magnanimously restored to him his share of his father's wealth, of which he subsequently made such noble

¹ Rev. Lewis Way, quoted in "Travels and Adventures of Dr. Wolff, vol. i., p. 287.

use), baptized in All Saints' Church, Liverpool, rose to eminence and distinction as Archdeacon, Dean, and Bishop of Huron. The name of the third prelate was Bishop Schereskewsky, of the Episcopal Church of America, who was resident in China, where he translated the Bible into the Wenli dialect.

Another successful Hebrew Christian missionary, the features of whose romantic life in many respects remind us of Dr. Wolff, whom he followed in several lands, doing similar pioneer work, was Dr. Henry Aaron Stern. Like a star (as his name signifies) he shines for ever in the missionary firmament, having in his life turned many of his brethren to righteousness. His work in London and in Constantinople, in Persia, Arabia, and Abyssinia, was richly owned and blessed by God. The bread cast upon the waters in Persia, in the sowing of which he was followed by Brühl and Eppstein, the last named of whom remains unto this present, had indeed a romantic finding "after many days," and numerous sons of Israel in that land have confessed their faith in the Messiah, suffering shame, persecution, and stripes in His name. To-day Jesus Christ is preached in the synagogues of Persia by Christian missionaries on the invitation of the rabbis. The writer once made this statement during a sermon preached in a West-End church. A rabbi of an English congregation, who was present on the occasion, subsequently wrote to say it was simply amazing! Amazing or not, it is accurately true, as the publications of the London Jews' Society testify.

Of still more thrilling interest is the work amongst the Falasha Jews of Abyssinia, commenced by Stern and Martin Flad forty years ago, and carried on by a succession of faithful converts to this very day. Not in vain were the prison, the tortures, and the sufferings of the first two missionaries to this country; not in vain the misery and tears of their devoted successors, who have struggled on "through peril, toil, and pain," in spite of opposition from the Abyssinian priesthood and cruelties of Mohammedan invaders, at whose hands some have died the martyr's death. Let the following story, told by Flad, of the martyrdom of some of the 1,500 Jewish converts won to Christ, testify that the missionaries' labours have not been in vain in the Lord:

"A Falasha family, converts of the Society, were overtaken by the Mahdists. They were told that they might save their lives if they would become Mohammedans, and say, 'Allah ilahu ill Allah wa Mohammed e rasul Allah,' the Mohammedan creed. They refused. 'Never,' they cried, 'will we deny Him who died for us on the cross. We are born Falashas, but have been converted to Christ. He is our

Saviour, and not Mohammed.' The five children were then cut in pieces by the Dervishes before the eyes of their parents. The father encouraged and cheered them, saying: 'Oh, it is only a short suffering, and you will get the crown of everlasting life.' After the children had thus been foully massacred, the trembling mother was told: 'Now save your life by denying Christ.' 'Never,' was her reply, from a sobbing, broken heart. 'I love Him; I do not fear death.' Her husband had then to witness how she was most cruelly butchered before him. Then his own turn was come. 'Now, old dog, save your life, and become a Mohammedan. We will make you a rich man, and give you all you wish.' 'No,' said he; 'you may torture me, you may cut me in pieces, I will not deny Him who has died for me.' After which he, too, was killed in the same cruel way in which his poor wife and children had been done to death.

"Never was a more piteous tale of suffering told, and never one more radiant with glory in the hope of a speedy immortality following on the martyr's death. 'Be thou faithful unto death, and I will give thee a crown of life.' Noble martyrs these from among this poor ignorant Falasha people in the highlands of Abyssinia!"

We retrace our steps to Europe, and visit the capital of Hungary, Budapest, where there is a vast Jewish population, amongst whom Scotch missionaries have been at work since 1842. In the early days of the mission, amongst the many Jews gathered into the Church of Christ, two names stand out very conspicuously, Dr. Alfred Edersheim and Dr. Adolph Saphir. In allusion to the fact that the entire family of the latter became Christians, Professor Delitzsch remarked that the foundation of the mission was laid in *sapphires*. Edersheim and Saphir both did splendid service with their pen. The former, following in the wake of Schürer, has laid succeeding generations under obligation by his brilliant historical works, and the latter by his luminous commentaries, so full of devout and spiritual teaching.

One other name alone have we space to mention—that of Professor Paulus Cassel, of immortal memory in Germany and wherever the achievements of the Cross are known. Brilliant in scholarship, gigantic in intellect, he devoted all his talents and gifts to the work of commending to his brethren that Gospel which he adorned by word and life and pen. He sowed in tears, he reaped in joy. Hundreds of spiritual children call him blessed.

We have passed over in silence the successful work of *Gentile* missionaries to the Jews, for our aim has rather been to show the romantic character of the work carried on by

Christian Jews amongst their unconverted brethren. Only those of the seed of Abraham can speak from their own experience, "Come thou with us and we will do thee good," for "We have found the Messiah!"

W. T. GIDNEY.

Whitsuntide.

"POWER FROM ON HIGH."¹

POWER from on high! Eternal Might!²
 The energy of strength Divine!
 From Thee the throbbing waves of light
 Drew their first swift and flashing line;
 From Thee all life in leaf and flower,
 And living creature, draws its power.

Thou with the Father and the Son,
 Eternal Spirit of all grace,
 In that Majestic Power art One,
 That Arm controlling Time and Space!
 Force hath from Thee its mystic birth,
 To hold and move the heavens and earth.

Thou, too, wast present, Spirit bless'd,
 When Death's Almighty Victor died;³
 And Thou on Him with power didst rest,
 When with pierc'd feet and hands and side
 He rose in glory from the grave;⁴
 Now and for ever strong to save!

Power from on High! The rushing wind,
 The house that trembled at Thy Breath,⁵
 Told of Thy Power on souls that sinn'd,
 Upraised by Thee to life from death;
 Come once again, Thy influence give!
 And the whole death-struck world shall live!

¹ Luke xxiv. 49; Acts i. 8.

² Eph. i. 19.

³ Heb. ix. 14.

⁴ Rom. i. 4.

⁵ Acts ii. 2; iv. 31.