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A CENTURY OF
JEWISH MISSIONS



CONFIRMATION.

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A Century of Jewish Missions

By A. E. Thompson

With introduction by

W. E. Blackstone



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PREFACE.

It passes as an axiom in missionary circles that facts are faggots for missionary fires. When kindled by the Holy Spirit on the altar of a consecrated heart, or when heaped upon a heart already aflame with love, they cannot but be converted into light and blessing to the world. The ever-multiplying periodicals devoted to the interests of Jewish Missions supply those who have time to gather them with an abundance of facts about current events in this field. Admirable historical sketches of a few of the larger societies have been published and works of great value on different phases of the Jewish question have appeared, but the English reader has not been supplied with a history of Jewish Missions. The author's aim has been to supply the increasing demand for a concise, comprehensive and convenient handbook which, while making no pretense to exhaustive and elaborate treatment, yet introduces the reader to practically every Society and Mission Station that has existed in the past century, to most of the prominent missionaries, and to the different types of Jew found in the many lands whither he has wandered. A few chapters on the scriptural aspect of the subject and on the present condition

and remarkable development of the Jewish race are inserted as an introduction to the historical sketch. A table of contents and a copious index have been prepared for convenience in reference, and a list of Jewish missionary magazines, as well as statistical tables, will be found appended.

The courtesy of the many secretaries of Societies, missionaries and other friends in all parts of the world who have so kindly supplied information, without which this work could not have been prepared, is most gratefully acknowledged, while the heavy tribute under which English and German authors and editors have been laid is freely admitted.

May the undertone of its message to every heart be the words of Paul: "Brethren, my heart's desire and prayer to God for Israel is that they may be saved."

June 1, 1902.

INTRODUCTION.

BY W. E. BLACKSTONE.

The Jew. What a magic name! How diverse are the feelings it awakens! In some contempt and hatred, in others sympathy and admiration. He stands unique in the plan of God. "Salvation is of the Jews." The Bible student must see the Jew, not as he appears to the world, but in the light of the eternal counsels of the God of Israel, before he can rightly divide the Word of Truth. The missionary must include him among the spheres of Christian evangelization and among the potent factors in the filling of the earth with the knowledge of the Lord. The statesman, the diplomat, and the political economist are forced to reckon with him in every crisis. He is an increasing potentiality in the world's finances, science, art, and literature. His history, his present power and his divinely revealed destiny are a convincing evidence that he cannot be eliminated from the affairs of this world.

The Church is slowly awakening to a sense of her obligation and privilege as the custodian of the Jewish oracles, and the herald of the Jewish Messiah, to include this nation in her missionary enterprises. Much has been attempted and more is being

planned; but the vast majority of Christians have little or no knowledge of what has been accomplished in Jewish evangelization. The literature on this subject is very limited. A few zealous students have been able to inform themselves of the achievements of the missionaries among this despised people, but the task has been too stupendous even for those whose love would prompt them to trace the workings of the Spirit in gathering out the remnant according to the election of grace. We cannot properly express our gratification that at length a treatise, covering the whole field of Jewish Missions, has been prepared by our zealous friend and brother, Rev. A. E. Thompson, and we heartily commend this volume to all who are seeking information about God's ancient people. And to those who are indifferent, it cannot fail to prove a blessing in awakening a love for this separate and covenant nation: "Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. 27:6). For "Though ye have lien among the sheep-cotes, yet shall ye be as the wings of a dove, covered with silver, and her feathers of yellow gold." (Ps. 68:13.) Therefore, "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." (Isaiah 62:6-7, R. V.)

A CENTURY OF JEWISH MISSIONS

CHAPTER I.

THE COVENANT PEOPLE.

The nineteenth century has passed into history as the most remarkable cycle in the records of the human race. Innovation, development and achievement beyond the wildest dreams of the most visionary optimist have marked its revolving decades. The genius and enterprise of man have wrought a silent, yet resistless, revolution that no armed force could have accomplished, and the new century is greeted by a transformed world. Nowhere has the change been more apparent than in the condition of down-trodden Judah. At the beginning of the century the Jews were "a nation scattered and peeled," everywhere "a proverb and an astonishment," denied political rights, loaded down with business restrictions which would have crushed any other people, ostracised socially, and neglected in the missionary enterprises of the Church. At its close they were occupying the highest seats in Councils and Governments, manipulating the world's finances, filling an altogether disproportionate number of educational positions, demanding not merely indi-

vidual liberty but national recognition and restoration to their own land, and attracting to themselves a large share of the effort after world-wide Christian evangelization.

The causes of these phenomena are not found in human genius, ambitious and capable though this people be. Neither is it attributable to national favoritism, for of this the Jew has never been the object. When we deal with this race we are at once brought face to face with the supernatural, for if behind the march of human events there be no preternatural power, then their very preservation is an inexplicable mystery. The sacred historians, who not only postulate God, but also assert that he is in a very special sense the God of Israel, give the only rational explanation of the survival of this insignificant nation through the wreck of successive empires, and its rejuvenescence in our own day. Thrice had mankind failed under probation when out of Ur of the Chaldees the Lord called Abram to be the head of a race in whom He could show marvels of His grace. With him God entered into covenant, and through him with his seed forever. This covenant is the basis of God's dealing with Israel, and must be understood before any safe conclusions can be arrived at concerning their past, present and future.

Three features of the covenant with Abraham are specially significant. The one most generally disregarded is that it is *unconditional*. When the call to get out of his country and from his kindred and

from his father's house into an unknown land came to him, he obeyed, and immediately the covenant promises which were conditioned only upon this obedience went into effect. It is quite true that certain clauses were afterwards appended, and that some of these were conditional; but "The covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise."* The covenant was one of grace and not of works, emanating purely from the love of God, and resting upon his faithfulness alone. Therefore, in its main purpose, it never has been, and never can be broken, though such of its benefits as depend upon obedience may be lost temporarily to the sons of Abraham.

It is also a *perpetual* covenant. No time limit was imposed in the original agreement and in subsequent ratifications the perpetuity of its promises was more explicitly stated. "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant," was the Lord's word of comfort to the childless centenarian when hope was well nigh dead and faith began to falter. In later generations when Israel lay captive in Babylon, suffering under the chastening hand of their covenant God, the weep-

*Gal. 3: 17-18.

ing prophet was bidden to cry, "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night; if these ordinances depart from before me, then the seed of Israel shall cease from being a nation before me forever."* Still later, after the Messiah "came unto his own and his own received Him not,"† the fervent soul of the apostle cried out "I say, then, hath God cast off His people which He did foreknow," and thunders back the answer, "God forbid."‡ Then, under a fine inspiration, he opens to us God's unsearchable grace and everlasting love to poor apostate Israel. When the saintly John was transported in Spirit into the coming ages, and beheld things that must shortly come to pass, lo, avenging angels and winds of judgment held back their fury till an angel sealed the foreheads of twelve thousand out of each of the twelve tribes of Israel with the seal of the Living God.§ Compare his vision of the King of Kings, sweeping down to earth in a blaze of glory, with the graphic portrayal of the same stupendous event given by Zechariah, and it will be seen that it is for the deliverance of the re-gathered remnant of Israel that He appears at the very moment when they are about to be swallowed up by Anti-Christ.** Thus to the latest ages will He keep His covenant with this ancient people.

It is scarcely less important to understand that

*Jer. 31:35-36. †John 1:11. ‡Rom. 11:1. §Rev. 7:1-8.
 **Rev. 19:11-21; Zech. 14:1-5.

it is a *perfect* covenant. Its perfection consists in this, that it emanated from God and rests upon God's faithfulness; and is shown by the recurrence of the perfect numbers in its stipulations and ratifications. Its prerequisite was a three-fold separation on the part of Abraham, while its seven-fold promise was the assurance that all other things would be added unto it. Seven times was it ratified to Abraham; while the seven great representatives of the nation, Abraham, Isaac, Jacob, Moses, Joshua, David and Solomon each received personal assurance of its fulfilment. If it is objected that a new covenant was promised through the mouth of Jeremiah and that the writer of the Hebrews states that God found fault with the old and superseded it by a new and better one, a more careful reading of these passages will show clearly that the reference is to the covenant of law made with Israel at Sinai and not to the covenant with Abraham.* The former was faulty, because it demanded something from man, while the latter was perfect because it promised something from God. The one was a schoolmaster to bring us to Christ, the other promised Christ Himself as the Messiah of the Jews and the Saviour of the world.†

The promises contained in this covenant are no less noteworthy than its nature. "I will make of thee a great nation; I will make thy name great; I will bless thee; I will make thee a blessing; I will

*Jer. 31:31-34; Hebr. 8:7-13. †Gal. 3:10-24.

bless them that bless thee; I will curse him that curseth thee; I will bless all the families of the earth in thy seed," was the mighty oath which Jehovah swore to Abraham.* When at length his feet stood on the soil of Canaan the land was deeded to him and to his seed after him forever.† When the nation was warned against idolatry they were threatened with chastisement, if they should forget Jehovah, but assured that they would be the one enduring people.‡ When the sacrificial symbolism was perfected it was promised that a priest would never be wanting to appear before God on their behalf. When David was established in his kingdom he was told that he would never want a man to sit upon his throne.§ Under the terms of the original covenant God would be their God and they His peculiar people throughout all generations.** Under the appendant clauses they were to be preserved from their enemies, from pestilence, sickness, famine, and all manner of evil, and prospered in whatsoever they did, so long as they were true to God. If they forsook Him they would be a prey to the devourer, the pestilence, the elements and the surrounding nations, and their deliverance would come only through penitence and prayer.†† Through sin the Lord might be turned to be their enemy, nevertheless His kindness would He not utterly take away from them, nor alter the thing that had gone forth out of His mouth.§§

*Gen. 12:2-3. †Gen. 12:6; 17:8. ‡Deut. 4:23-31. §Jer. 33:17-22. **Deut. 7:6-8. ††Deut. 28:1-30:20. §§Isaiah 63:10; Psa. 89:30-34.

The history of Israel is an exact fulfilment of this covenant. Springing out of the loins of faithful Abraham by a miracle of God's quickening power, the small one became a great nation. The oppression of the Egyptians only increased their fecundity. The stubbornness of Pharaoh became the occasion of the nightiest manifestations of Jehovah's providence; the wilderness where they wandered forty years on account of their unbelief and rebellion was turned into a school of faith and obedience from which they went forth to conquer their inheritance; while the nations that opposed their march of conquest sooner or later were utterly destroyed. Settled in the land, they speedily forgot God, yet He raised up Judges who repeatedly delivered them from enemies without and idolatry within. Wearying of theocratic rule they demanded a king like the surrounding nations. The broken-hearted seer, who had grown hoary in the service of Jehovah and His people, was reminded that "They have not rejected thee but they have rejected me that I should not reign over them,"* and bidden to anoint the stalwart son of Kish as their king. His light went out in obscurity, and David, the God-anointed ruler, grasped the fallen sceptre in time to save the kingdom from utter ruin. Leading his people back to God, he established his throne in righteousness, bequeathing a great and prosperous people to his son Solomon, the type of the Prince of Peace as he himself had been of the Lion of the Tribe of

*I Sam. 8:7.

Judah. The folly of his grandson, who took no counsel with God, rent the house of Israel in twain, and the dismembered nation began a speedy decline. Under a succession of wicked kings, the downward course of the northern kingdom, known as Israel, and consisting of ten tribes, was never arrested, and ended after two and one-half centuries in the Assyrian captivity. So complete was its overthrow that the very identity of this section of the covenant people is a matter of question at the present day. The downfall of Judah was stayed by an inter-spersion of godly kings who heeded the warnings of the prophets and called their people to repentance. But judgment was only suspended and fell with awful force when the Babylonians sacked and burned the holy city, carried the nation captive and re-peopled the land with alien hordes. Yet it was judgment unto mercy, for the restoration of Judah was accompanied by so complete a turning from idolatry that the altars of Judah never again smoked to an unknown God. The re-gathered nation preserved a form of religion which was strangely barren of life and for four hundred years no prophet's voice was heard and no Urim and Thummim divulged the secrets of the Most High. The land became the battleground of the Syrian and Egyptian Empires, and not even the sturdy resistance of the Macabean priest-kings could maintain the political integrity of the nation. The iron knee of Rome was bending over the prostrate people when their king appeared "just and bringing

salvation lowly and riding upon an ass.”* Him they rejected “because they knew not the day of their visitation,”† and within a generation “their house was left unto them desolate.”‡ For nineteen centuries the horrors of the Roman destruction of Jerusalem have been re-enacted on a small scale in almost every land whither this chastened people has been driven, till every curse pronounced against them by Jehovah has been mercilessly invoked and ruthlessly fulfilled by successive generations.

Yet they endure. Egypt their oppressor is an almost forgotten memory. The great world-empires, which, in the form of a composite image startled the slumbering Nebuchadnezzar, and each of which became their conqueror, have passed forever.§ The modern nations,—those toes of the image which stamped upon the holy seed,—have had a foretaste of impending judgment in the signal defeat of Spain at Manila and Santiago. Yet the covenant people remain and never gave such proof of their vitality as in the present day. Judah “coucheth as a lion” and every son of Israel reads with quickened pulse the patriarchal blessing which “prevailed above the blessings of his progenitors.”**

What of the future? The covenant has not yet been fulfilled. With straining eyes the Jew watches for his coming king. With yearning desire he turns towards Jerusalem. Centuries of wandering have not healed his homesick heart, nor has long waiting

*Zech. 9:9. †Luke 19:44. ‡Matt. 23:38. §Dan. 2:31-45.
**Gen. 49:9, 26.

blasted the hope of restoration that springs perennial from the hidden roots of faith in his father's God. He reads his destiny on the prophetic scroll, and in the covenant confirmed by the smoking furnace and burning lamp on the starlit plains of Mamre; and wherever he wanders under that star-studded dome, he spells his years in their ceaseless orbit, his numbers by their multitude, his providences in the harmony in which they swing on to the music of creation. It is not too much for him to believe that "He that scattereth Israel will gather him and keep him as a shepherd doth his flock";* that "ten men, out of all languages of the nations, shall take hold of the skirt of him that is a Jew saying 'we will go with you for we have heard that God is with you'";† that "the Lord shall inherit Judah His portion in the Holy Land and shall choose Jerusalem again";‡ that "out of Zion shall go forth the law and the word of the Lord from Jerusalem"§ that He will make them "one nation in the land upon the mountains of Israel, and David my servant shall be King over them and they shall dwell in the land that I have given unto Jacob my servant, even they and their children and their children's children forever."** If from his veil-covered eyes the no less definite promise of the appearing of one who was "wounded in the house of his friends" is yet hidden, it is none the less certain that he will then "mourn

*Jer. 31:10. †Zech. 8:23. ‡Zech. 2:12. §Isa. 2:3. **Ezek. 37:22, 24, 25.

for Him and shall be in bitterness as one that is in bitterness for his first-born," and shall shout, "Blessed is He that cometh in the name of the Lord."* With the nation regathered and reunited on the hills of Israel, and Messiah seated on the throne of his father David, the world shall see the fulfilment of the covenant, "I will make of thee a great nation, and I will bless thee and thou shalt be a blessing; and I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed."

*Zech. 13:6, 12:10; Matt. 23:39.

CHAPTER II.

THE JEW AND THE GOSPEL.

“Thou shalt be a blessing” was a part of the covenant which gave Israel little concern. At no period in their history did they make any effort to secure its fulfilment. So blind did they become to this divine purpose of their existence that when He appeared in whom all the families of the earth were to be blessed, they knew Him not; nor would they accept any credential that the long-looked for Messiah could offer. “His blood be upon us and on our children,”* was the cry with which they invited the judgment which their stubborn resistance of their destiny, and the rejection of Him who alone could work it out, was about to precipitate. It had been pronounced against them already; for, after convicting them of their double guilt, by the parable of the husbandman and the citation of the prophecy concerning the rejection by the builders of the headstone of the corner, Christ had declared,—“Therefore I say unto you the kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof.”†

On the meaning of these ominous words the rela-

*Matt. 27: 25. †Matt. 21: 43.

tion of the Jew to the gospel depends. That they affect the other tribes of Israel directly is not evident; for the ten-tribed kingdom, having cut itself off from the nation by its revolt, stands or falls on its own merits till the reunion of the two sections of the race at the final restoration; but that the place of the Jew in the divine economy was altered thereby is unquestioned. The exact intent of this sentence, however, is a matter of dispute, and our interpretation of its meaning of necessity fixes our view-point of the whole question of Jewish missions.

Five questions arise concerning the force of this pronouncement. What is the kingdom of God? What are its fruits? From whom is it to be taken? To whom is it to be given? Is this rejection final? In these days when theories multiply alarmingly, it behooves us to tread softly in the sacred courts of the divine mysteries, not handling the word of God deceitfully, but humbly imploring the wisdom of God that we may rightly divide the word of truth. In such a spirit let us seek an answer to these questions, upon the right understanding of which so much depends.

The kingdom of God is the people over whom He rules as acknowledged King. "The Holy One of Israel is our King" sang the Psalmist, voicing the sentiment which to a greater or less degree always prevailed in Israel.* "My people Israel" was the endearing epithet which the

*Psa. 89:18.

Almighty applied to this nation when covenanting with David to establish his throne* "I will settle him in Mine house and in *My* kingdom" was the promise the Lord made to David concerning his son.† Israel was the acknowledged kingdom of God. When Christ appeared they would not own Him as their King; consequently he disowned them as His people, and forthwith began to call into His kingdom another people who would acknowledge His sovereignty.

The fruits of the kingdom are its increase. The kingdom consists of subjects, therefore the fruits of the kingdom are the multiplication of its subjects. The earth was in revolt against its sovereign Lord. The loyal citizens were to win back these rebels to the standard of their rightful ruler. For this purpose God had called Israel. "Ye are my witnesses that I am God," had been spoken of them.‡ He blessed them that through them he might bless the world. Regarding themselves as the favorites of Jehovah and the nations as outcasts, they mistook their mission. Their temple court rang with that sublime chant of petition and praise:

"God be merciful unto us and bless us,
And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise Thee, O God;
Let all the peoples praise Thee.

*2 Sam. 7:10. †1 Chr. 17:14. ‡Isa. 43:12.

O, let the nations be glad and sing for joy :
 For Thou shalt judge the peoples with equity,
 And govern the nations upon earth.
 Let the peoples praise Thee, O God ;
 Let all the peoples praise Thee.
 The earth has yielded her increase :
 God, even our God shall bless us.
 God shall bless us,
 And all the ends of the earth shall fear Him.”*

Yet they failed to comprehend that they were pleading for blessing upon themselves in order that God might be known in all the earth ; that they were calling upon the peoples, or tribes of Israel, to praise the Lord, and the Gentile nations to shout and sing, because God would be judge in Israel, and ruler among the nations ; and that only after the earth had yielded her increase, or, in other words, after the nations of the earth were added to the kingdom of God, could they themselves enjoy the full measure of promised blessing. This increase of His dominion among the nations, as well as the perfect subjection of the Jews themselves, constituted the fruitage that Christ expected.

From whom was the kingdom to be taken ? Manifestly from the *nation*. There cannot be a kingdom without a nation. Therefore Christ declared that the kingdom should be given to “another nation.” Nationally the Jews were to be neither the recipients of nor the witnesses to the saving

*Psa. 67, R. V.

grace of the Lord Jesus Christ. Individually a Jew might be both of these. As there had always been individuals who had not merited the curse so there might always be individuals who escaped its fulfilment. Of these Paul spoke when he said, "Even so, then, at this present time also there is a remnant according to the election of grace."* This distinction between national and individual rejection is one of the fundamental principles with which the student of the Jewish question must reckon.

Who constitute that *other nation* unto whom the kingdom of God has been given, of whom Christ said that they would yield Him fruitage? It had been spoken of Abraham, and of him alone, that in his seed all the nations of the earth were to be blessed. That seed was Christ. He was to be the head of a great house. What could be more natural than that His "brethren according to the flesh" should receive the place of priority in this new household? Even so it was. "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God."† The little band of Jewish disciples who followed Him to Olivet received the commission which Israel had disregarded, and became His witness among all nations. Yet they did not understand the nature of the new kingdom of which they were the nucleus. They inquired, "Lord, wilt Thou at this time restore again the kingdom to Israel?"‡ Alas the kingdom was being transferred

*Rom. 11:5. †John 1:11-12. ‡Acts 1:6.

to another elect. These devout Jews were slow to understand that Israel could be set aside and other children raised up unto Abraham. It remained for the Apostle to the Gentiles to apprehend "the mystery which in other ages was not made known unto the sons of men, that the Gentiles should be fellow heirs, and of the same body."* Through him it was declared that though in time past the Gentiles were aliens from the commonwealth of Israel and strangers from the covenants of promise, yet now in Christ Jesus they were no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. Christ had broken down the middle wall of partition and of twain had made *one new man*.† It had come to pass that "they which are of faith, the same are the children of Abraham."‡ This was the new *ecclesia*, or called out company, taken from Jew and Gentile, constituted as a new nation, and commissioned to fulfil Israel's mission during this age. It is known to us as the Church. It has Abraham as its father, virgin Israel as its mother, the King of the Jews as its head, the Jewish oracles as its source of knowledge, the Jewish covenants as its birthright and the promises made to the Jews as its eternal pillow. Built upon the foundation of the apostles and prophets, its corner stone cut out of the tribe of Judah, many of the most polished stones in its superstructure have been Jews. As the great master builder

*Eph. 3:3-6. †Eph. 2:11-19. ‡Gal. 3:7.

hastens to complete his holy temple, we see Him laying His hand on many a stone hewn from the Jewish quarry, shaping it into an ornament of grace and laying it where it will forever adorn the house eternal in the heavens. From a place in this new ecclesia it has never been God's purpose to exclude the Jew. Indeed he has priority of claim upon the saving grace of God, for is it not written,—“The gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Gentile?”*

“How long, O Lord, wilt thou be angry forever,”† is still the cry of the suffering sons of Jacob. The sure word of prophecy sends back no uncertain answer. Under the terms of the covenant He is pledged to bless and preserve them to the latest generations. Though they suffer severe chastisement they must finally be restored to every covenant right. The promise that they shall be a blessing is no exception. That they will yet fulfil their mission to the nations is as sure as the faithfulness of God. They shall yet evidence the truth of the word,—“This people have I formed for Myself; they shall show forth My praise.”‡ The Gentiles, though flourishing in the garden of the Lord, are merely grafts upon Israel, God's olive tree. If they abide not still in unbelief, the Israelitish branches will be grafted in again. Because God, in His faithfulness will restore faith unto them, the apostle cries,—

*Rom. 1:16. †Psa. 79:5. ‡Isa. 43:21.

“And so all Israel shall be saved.” When the Deliverer shall come out of Zion He shall turn away ungodliness from Jacob.* Only the Crucified One Himself can convince the nation that He is the Messiah. Here and there a Jew already accepts the gospel, but only when they look upon Him whom they have pierced will the nation bewail their stubborn rejection of their Messiah, acknowledge Him as their deliverer, and be restored to the place from which they have fallen.† With what gladness will they then herald His name to the uttermost parts of the earth, till “the earth shall be full of the knowledge of the Lord as the waters cover the sea.”‡

The relation of the Jew to the gospel may be summarized as follows:

1. That, on account of their rejection of Christ, the Jews as a nation are set aside, during this age, from their place as witnesses unto His gospel.

2. That the Church, a people called out from all nations, is the divinely appointed witness to the gospel during this age.

3. That the Jew, as an individual, has priority of claim upon the gospel and to a place among this new elect.

4. That, at the Second Coming of Christ, the nation will acknowledge Him as Saviour and Lord, and be reinstated as witnesses unto Him among the nations of the earth.

*Rom. 11:17-27. †Zech. 12:10-14. ‡Isa. 11:9.

CHAPTER III.

JEWISH SECTS AND SUBDIVISIONS.

Scattered as they are over the face of the earth, the Jews present a great diversity of characteristics. They may be classified according to several outstanding distinctions. Chief among these are the political, the linguistic, and the religious differences existent among them.

The political subdivisions are as numerous as the countries into which they have wandered. Retaining as they do the distinctive marks of their race, they yet become more or less identified with the people where they sojourn. Consequently they are known as Russian Jews, Algerian Jews, American Jews, etc., according as they reside in this or that land. In some cases the name has no deeper significance than this; while in others, where for centuries they have been isolated from their kindred, certain distinguishing characteristics have developed, which are consequently associated with the name. Among these may be mentioned the Yemen Jews of Southern Arabia, the Persian Jews, the Beni-Israel of India, the Falashas of Abyssinia, and the Marannos of Spain, the peculiarities of which will be discussed in the chapters devoted to these countries. Of political organizations there are none

among the Jews themselves, the nation being bound together by internal forces rather than external ties, by divine purpose rather than human control. Zionism and similar movements, though political in design, have not attained to political status.

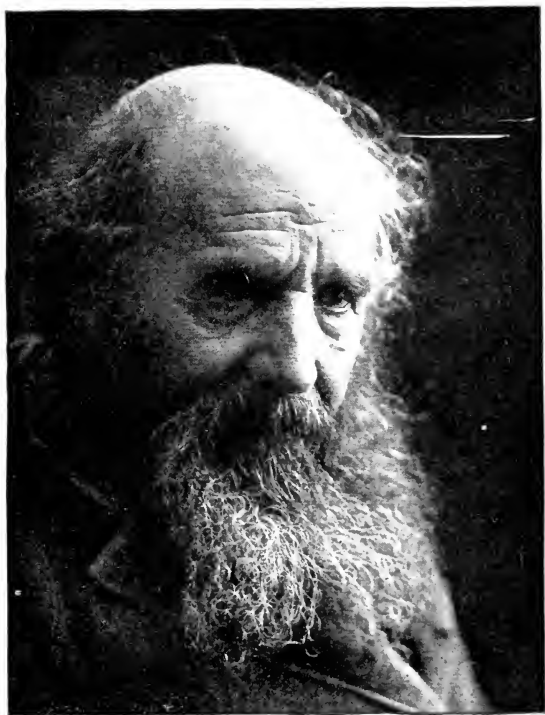
The linguistic classification might be almost as extended as the political, for the Jew always succeeds in gaining a working knowledge of the language of any people he is thrown into contact with. There are, however, several languages that are distinctively Jewish, one or other of which is the mother tongue of the Jew the world over, with a few exceptions. Hebrew is little used in current speech, though it is being revived in the Palestinian colonies. It is preserved chiefly as a literary and religious language, being used almost exclusively in the Synagogue service. Among the most liberal Reformed Jews, it is becoming customary to employ the language of the people where they dwell in a part of their service. Neither is Aramaic, the common dialect of the Jews in the time of Christ, a living tongue today.

By far the greater number are known as Ashkenazim, that is German Jews. They speak Yiddish, a jargon or mixed dialect. Its basis is low German, with an admixture of other modern tongues, and a strong savor of Hebrew in idiom and inflexion, as well as in vocabulary. Naturally it derives its religious words from this latter source. The Hebrew characters are employed in writing it. It defies all rules of grammar, overleaps all barriers and carries

off from any land a word or construction that seems to meet present exigencies. Beginning with colloquial German, it may suddenly swing off into Rabbinical Hebrew, flounder through a corruption of French idiom, and then plunge into the mysteries of enigmatic English in the expression of a single idea. There are several dialects of this flexible tongue, such as the Judeo-German and the Judeo-Polish. It is spoken by the majority of European, English, and American Jews, and by many in Palestine. It is becoming a literary language, with its poets, authors, dramas, newspapers and versions of the Bible.

Next in importance are the Sephardim Jews. The name means Spanish, and is applied to the descendants of that unhappy multitude who were driven out of their adopted land by the Inquisition. Their language is Sephardic or Judeo-Spanish, a jargon similar to Yiddish in its development, but with a basis of Spanish instead of German. It is spoken by about a million Jews, scattered over Holland, Turkey, Palestine and North Africa. The Sephardim retain the pride of their ancestors who formerly were honored so highly in Spain, and regard the Ashkenazim as their inferiors.

The Mugrabim, or Western Jews, as their name implies, are found chiefly in North Africa, where they have resided since the dispersion of the nation. Their language is Arabic, though they use the Hebrew characters in writing it. They are much oppressed by the Mahommedans.



"MELAMID."

From "The World's Work."

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moment of conscious existence, and hung as a millstone about the neck when wading the floods that sweep between the shores of time and eternity. Punctilious to a fault, it can truly be said of the orthodox Talmudists that they have "a zeal of God but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."* Being either ignorant of or unwilling to admit the fact that "Christ is the end of the law for righteousness to everyone that believeth,"† and finding no satisfaction in their religious formality many of them have drifted from their old moorings into indifference or unbelief.

Reformed Judaism is the outcome of this falling away from Orthodoxy. The religious instinct is so strong in the race that they cling to some semblance of faith. The sect is a product of the eighteenth century. It sprung out of the rationalism of the day, and the tendency of many to follow their illustrious kinsman, Moses Mendelssohn, in casting off the bonds of a rigid and blind traditionalism which forbade progress, and in entering into the arena of modern civilization. Among them can be found a wide diversity of opinion, embracing all shades of belief or unbelief, from the mere refusal to conform to traditional Judaism to pronounced rationalistic skepticism. Of them as a body it may be said, that, while retaining a modified form of

*Rom. 10:2-3. †Rom. 10:4.

Synagogue service, and recognizing the existence of a supreme Deity, they discard belief in the supernatural in general, discredit or limit the inspiration of the Bible, and deny the literal fulfilment of Messianic prophecy. They urge the re-peopling of Palestine by their own race, not so much for religious as for political and economic considerations. They attempt to maintain a twofold patriotism, the one towards their own nation, the other towards that government under which they dwell, provided it accords them the liberties of citizenship. Being rationalists they naturally enough flourish in Germany, feeding and being fed upon the scholarly skepticism of the Fatherland. Large numbers of them are found in America, England and Austria, their ranks being constantly augmented in these and other lands. In Palestine they are almost unknown.

The Chassidim are another somewhat numerous sect, numbering nearly half a million, with their stronghold in Galatia and the adjacent Russian provinces. The modern movement is traceable to Rabbi Israel Baalshem, one of the great teachers of the eighteenth century. A somewhat similar sect existed in the time of the Maccabees. Ascetics in practice and mystics in belief, they are deeply versed in Cabalistic lore, and aim at holiness rather than knowledge of the letter of the law. To the chief Rabbis, who are known as Zadikim, almost superhuman powers are ascribed, and to them the Chasid looks as his intercessors. Pilgrims flock to the several temples where they have their respective seats, hoping to see,

attitude of the Jew. These are the external religious, political, social and moral conditions that surround him; and the internal conditions, such as his sectarian affiliations, his training and his personal religious feelings. Thus the Russian Jew, dwelling in the midst of a Church, the ceremonies of which to him seem idolatrous, hated by the people and oppressed by the government, regards Christianity very differently than does his kinsman in England or America. True the memory of centuries of maltreatment fades but slowly even here; yet "the milk of human kindness" and the love of Christ manifested in His people appeal strongly for a reversion of the verdict which every Jew has pronounced against a Church that has hidden rather than revealed Christ to His brethren according to the flesh. On the other hand the heartiness of the reception of the first heralds of the gospel by the Jews of non-Christian lands indicates that the deep-seated opposition encountered elsewhere is largely the outcome of the treatment meted out by Christians. Witness the labors of Wolff, who preached in synagogues in Arabia, Mesopotamia, Turkestan and India. Witness the early success of Stern and others in Bagdad. Witness the result of the brief sojourn of Stern, Flad and a handful of co-laborers in Abyssinia. Witness the present attitude of the Persian Jews, and the Yemen colonies in Palestine.

That Jesus is an historic personage is generally admitted by modern Jews. Few now venture to say that He is a myth of Christianity. His character

and His claim to the esteem of mankind are open questions. His Messiahship is scouted, by some in a mild way, by others with the bitterest derision. Evidence is not lacking, notwithstanding, to show that not a few who remain in outward opposition have serious misgivings that, after all, the Christian may be right in his estimate of Jesus.

Among strictly Orthodox Jews there prevails the sincerest and most pronounced opposition to the claim that Jesus is the Messiah, and consequently to the advances of the missionary. It is only by the exercise of the greatest tact that he can be approached on this subject. Speak with him of Messiah, the long expected prince of Israel, and his eye brightens with hope, but suggest that the crucified Nazarene is that Prince of Peace and it is at once evident that "the offence of the cross" has not ceased.

Of Orthodox Jews there are some millions in Russia, Poland, Austria, Africa and Asia who have little or no knowledge of the story of Jesus their Messiah, an ignorance in which many of the Rabbis share. Owing to the untiring efforts of missionaries, who either by the spoken or written word have diffused the savor of the knowledge of Him in almost every place during the last century, this number has been greatly diminished. Another large proportion, having heard something of the gospel, have been prejudiced by tales which to us seem so absurd that we marvel at the credulity of the dunes who are blinded by them. One sample will suffice

to show their tone. They are told that Jesus was able to perform miracles because He stole into the Holy of Holies, secured the sacred name of Jehovah, and inserted it in a slit made in His heel. As He was flying through the air, on a certain day, a Rabbi, who had resorted to the same means of securing super-human power, flying above Him, struck Him to the earth; whereupon the women and children pelted Him with stones and rotten vegetables. Judas, crouching to kiss His feet, secured this charm, broke His spell and made possible His capture. Hatred of Jesus is instilled into the heart of the child, who is taught to spit at the sound of a name so accursed. That part of the Orthodox sect which has come under strong and direct Christian influence adopts a more reasonable method, suited to the circumstances. They are skilled in cunningly devised interpretations of the passages of the Old Testament usually quoted as proof texts by Christians, which they manage to explain to the satisfaction of any who are not earnestly desirous of the truth. Their opposition is no less determined than their less informed brethren, nor their wrath less real if it proves unavailing. The crossing of the narrow line between Judaism and Christianity is so serious an offence that the offender becomes an outcast from his family and an alien from his people. A Gentile Christian is tolerated, but a Jew who apostatizes is as one dead. Not infrequently, indeed a public funeral is solemnized, and the name of such an unworthy scion cut off. All that has been said of

the Orthodox Jews is equally true of the Chassidim, who are even more bitter against apostates.

Quite different is the attitude of the Reformed Jews towards Christ. They stand upon a platform not radically different from the Unitarian. While denying His Messianic mission, they assign Him a place of honor among the Hebrew prophets and the great and good of all ages and races.

A few quotations from recent utterances of their representative men will show the trend of thought of Reformed Judaism. These are not unusual or extraordinary expressions, but so common as no longer to provoke opposition among their fellows.

Isadore Singer, Ph.D., of New York City, thus speaks of Jesus and the place He is winning in the Jewish heart: "I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the Rabbi would have been dismissed at once. Now it is not strange in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting,—in fact we are glad to claim Jesus as one of our people."

N. Porges, Ph.D., of Leipsig, Germany, voices the sentiment of this section of the race in the

following words: "The fact that Jesus was a Jew should, I think, in our eyes, rather help than hinder the acknowledgment of his high significance, and it is completely incomprehensible to me why a Jew should speak or think about Jesus otherwise than with the highest respect, although we, as Jews, repudiate the belief in his Messianic character and his divine humanity with the utmost energy, from innate conviction."

Isadore Harris, M.A., of London, Eng., is thus quoted in one of the appendices of "Tarry Thou Till I Come," from which the foregoing quotations are also taken: "It seems to me that the truest view of Jesus is that which regards him as a Jewish reformer of a singularly bold type. In his days Judaism had come to be overlaid with formalism. The mass of Rabbinical laws that in the course of centuries had grown around the Torah of Israel threatened to crush out its spirit. Jesus protested against this tendency with all the energy of an enthusiast."

Max Nordau, M.D., of Paris, than whom there is no more eloquent exponent of the trend of thought of the Reformed school, replying to a letter from Pere Hyacinthe said in part: "I shall not discuss the question as to whether Jesus is a historic figure or a legendary synthesis of many real persons, or even simply a mythical incarnation of the thought and sentiment of the epoch in which tradition places his existence. In any case, he of whom we have a glimpse through the accounts in the Synoptic Gos-

pels is a figure ideally Jewish. . . . Jesus is soul of our soul as he is flesh of our flesh. Who, then, could dream of separating him from the people of Israel? St. Peter will always remain the only Jew who said of the descendant of David, 'I know not the man.' If the Jews up to this time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because they have always been persecuted, tortured and put to death in his name. The Jews have judged the Master from the disciples, which was a wrong truly, but one pardonable in the victims of the implacable hatred of self-styled Christians. Each time a Jew has gone back to the sources, and has contemplated Jesus alone without his pretended followers, he has cried with emotion and admiration: Leaving the Messianic mission aside this man is ours! He honors our race; and we claim him as we claim the Synoptic Gospels, flowers of Jewish literature, and nothing if not Jewish."

The past century has witnessed a marked change in the attitude of the Jews as a whole to Christ and Christianity. The liberty that has been granted them in Christian lands, the kindness that has been shown them by missionaries, the benefits they have received gratuitously in Mission schools and hospitals, the better understanding of our religion that has followed their untrammelled intercourse with Christians and the light that has been diffused through the free distribution of more than a million copies of the New Testament have combined to

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force upon the consideration of this naturally religious race the claims of a Jew who avowed Himself to be their Messiah and a religion which subtracts nothing from Scriptural Judaism. The gospel has become a familiar story to hundreds of thousands of their number. The missionary is regarded as a friend by not a few. The New Testament is read in a widening circle and quoted in an ever increasing number of synagogues. Quite recently Mr. Weinstock, of Sacramento, Cal., proposed that the children of the Jewish Sabbath schools be taught more of the life and work of Jesus, and has been invited to repeat his lecture before other Jewish audiences. The Central Conference of American Rabbis, at their annual meeting in July, 1901, discussed the place of Jesus in the curriculum of Jewish religious schools, and put this on record: "Dogmatically speaking, the position of Judaism in respect to the founder of Christianity is altogether negative as denying His divinity, though the pivot on which Christianity revolves, Jesus of Nazareth, has no place in Jewish theology. The conception of his historic position and his significance in the development of religion is a matter of individual conviction, as is also the pointing out and application to the Jewish nature of many of the beautiful moral teachings attributed to Jesus." There is a studied indefiniteness about this pronouncement which speaks plainly of the trend of opinion. It is definite enough as regards the divinity of Christ, which the American Rabbis are not yet prepared to concede.

But what council of Rabbis of a hundred years ago would have allowed a free discussion of the merits and claims of the founder of Christianity, or have given a moment's consideration to the question of the advisability of giving the teachings of Jesus a place in a school curriculum?

Despite these evidences of a radical change in the disposition of the Jews towards the Redeemer, in the ordinary course of events it would still take centuries to bring the nation to an acknowledgment of Jesus as the Christ. Yet in the extraordinary course of events predicted by the prophets, and by Christ himself, it is quite possible that the seed-sowing of the knowledge of Him may be well-nigh accomplished; and that the out-shining of His glory at His second appearing is the only requisite to the ripening of that matchless harvest when "All Israel shall be saved."

CHAPTER V.

ZIONISM.

Zionism is one of the most significant signs of the times. It is the overflow of the pent-up longings of the Jewish nation, the bursting of the leaves of the fig tree, the proof positive that there still exists a national Judaism, the forerunner of restoration, the beginning of the fulfilment of the prophecy that the race will be re-gathered to their ancient fatherland.

Several similar but smaller and less popular movements preceded and paved the way for it. A national feeling, fostered by the emancipation of this long oppressed people, took form in such societies as Chevovi Zion (Lovers of Zion). These nourished the newly-awakened life of the nation, but it remained for some one to conceive and propound the platform upon which all of its elements could meet, and for some leader with a genius for organization and executive management to muster the forces. That a man who combined in himself these qualities was ready against the emergency was proven when, in 1896, Dr. Theodore Herzl sent forth his famous pamphlet, "The Jewish State". Nothing has so thrilled the nation for centuries as this clarion call to arise and secure "an openly recog-

nized and legally secured home" on those holy hills which are its heritage by divine covenant. With masterly hand he directed the enthusiasm thus aroused, shaped it into an organization at the conference at Basle in 1897, developed it into a world-wide movement which is sweeping into itself even the elements which at first opposed it, turned its energies into most practical channels preparatory to the overflow into the Promised Land, and knocked at the door of courts demanding national recognition for his people. At a dinner given by the Maccabaeans of London to this leader, the regard in which he is held by the nation was finely expressed by Israel Zangwill, the most famous Jewish novelist of the day. He said: "We Maccabaeans cannot pretend to ignore what Herzl means to the Jew; we cannot but welcome him as a prince in Israel, who has felt his people's sorrows, as Moses felt the Egyptian bondage, and who has sought to lead the slaves to the Promised Land. Dr. Herzl is the first statesman the Jews have had since the destruction of Jerusalem. Statesmen enough have they given to other nations—Gambetta to France, Lasalle to Germany, Disraeli to England, but Dr. Herzl is the first Jewish politician to put his life at the service of the Jews. He has had forerunners—political philanthropists, worthy of eternal honor. But Baron Hirsch chose a soil without magnetism; Baron Edmond de Rothschild built his redemption on charity instead of self-help. These men had the millions, but not the political

genius. Dr. Herzl has the political genius but not the millions. But the millions will come."

The aim of this movement was stated at the first Congress, held in Basle, in 1897, to be "to procure an openly recognized and legally assured home in Palestine". The exact political status desired for this Commonwealth is not formulated, but the Sultan is expected to dispose of his vested rights to the soil, while retaining suzerainty over the people; and the nations will be asked to assume the responsibility of preserving the rights of the Jews to their inheritance.

The platform is in no sense religious. It deals with present and earthly rather than eternal and heavenly realities. Upon it all sects of the Jews can meet. It could almost be said of it that "God is not in all their thoughts". They work on a purely human basis and the leaders make no pretense to divine authority or guidance.

The chief steps already taken have been the establishment of a Jewish Colonial Bank, which is to supply the funds necessary to carry out the project of purchasing and colonizing the land; and the diplomatic presentation of their plans to the Sultan. Dr. Herzl was granted an audience by his Majesty in the early summer of 1901, when he was assured of the monarch's sympathy with the movement. Immediately after the Basle Congress of 1901, Herzl was summoned by the Sultan to another audience. What concessions have been granted have not been made public.

The organ of the movement is the Annual Congress, composed of delegates from Zionist societies. The first three Congresses met in Basle, the fourth in London, and the fifth was also held in Basle, in December, 1901. Local societies are multiplying rapidly in all parts of the world. At the London Congress 400 delegates sat, many of whom represented several local organizations.

Zionism has spread like a prairie fire. At its beginning orthodox Jewry seemed to stand like a mountain in its path; but the national idea needed little to inflame it; and now, while the plain of rationalistic Judaism is ablaze, the mountain of Orthodoxy, lifting its head Godwards, is aglow with patriotic fire. So, too, the complacent heart of the wealthy Jew was stirred but little at the first. Proud of his prosperity, and bound by the strong bands of mercenary motive, he saw no charm in Judea's barren, deserted hillsides, and eased his conscience by scant benevolence to the millions of his suffering brethren. But the magic name, Jerusalem, has proven its power even over his sordid heart, and his hoarded millions may soon be at the disposal of the leaders of this movement. All Jewry is stirred. The oppressed millions of Russia and Roumania, the hated multitudes of Germany and France, the free and happy citizens of the British Empire and the American Republic, ceasing to dream of restoration, have awakened to work out their destiny.

There is no question but that diplomatic circles are reckoning with Zionism. Each of the great

powers is asking,—“How would the establishment of a Jewish state in Palestine effect my interests”. It is to this, and not to any sentiment or regard for prophetic utterance, that the leaders of Zionism are appealing. They are bending their energies to convince the nations that their interests will be served by compliance with the demand made upon them. We have no warrant for believing that the means employed to deliver Israel from Egypt will be repeated; but there is good ground for believing that the motive which prompted Pharaoh to release them will incline the modern nations to “carry them on their shoulders” to Palestine, for self interest is still the dominant law of nations. The task of the Zionist is not hopeless, for a few diplomats already see that the restoration of the Jews to Palestine would bring about the settlement of some of the vexing problems of the Eastern question.

Zionism has provoked much speculation among Bible students. At first it was lightly regarded by many, utter failure being boldly predicted for it. Five years of astounding progress has induced some to reconsider their judgment. They have been constrained to ask if the fact that it is an attempt to restore the nation without repentance is a certain proof that it must fail. Before giving an answer the student of prophecy may need to adjust his field glass, as he has been forced to do so often before. He may find that he has failed to measure the valleys that lie between the mountain peaks of the landscape of time, or even that he has con-

fused the mountain ranges themselves. Now it is quite certain that restored and reunited Israel will not enjoy her exalted place, according to ancient covenant, until her King appears in His glory. It would seem from Ezek. 37:15-25 that Judah and Israel can be reunited only in the hand and under the rule of their long-expected Messiah. The prophet Zechariah speaks of the restoration of both Judah and Israel,* but clearly distinguishes a time order in these events. He says that "Jehovah shall save the tents of Judah first."† It seems evident that Judah shall return in unbelief for the same prophet declares that two-thirds of them shall be destroyed and the remaining third saved out of the mouth of the Adversary by the descent of Messiah to the Mount of Olives, when they shall acknowledge with deep lamentation that the King of Glory was wounded in the house of his friends. Some have said that the proposal to buy Palestine must fail because God will give it to them as their rightful heritage "without money". Does not Jer. 32:43-44 refer to the final regathering as well as to the restoration from Babylon? The context would indicate that it has this double reference. Even if it relates only to the Captivity, the fact that fields were bought then would indicate that it may be according to divine purpose to buy them now. The final apportionment spoken of in the last chapter of Ezekiel will be made at the beginning of the Millennium, not at the beginning of the restoration.

*Zech. 8:13; 10:3-6. †Zech. 12:6.

That we are witnessing the preparation for the restoration few will deny. That Zionism has a mission is amply proven by what it has accomplished within the race itself. He is a bold prophet indeed who will declare today that this is its only mission, or that its appeal to the nations to prepare the way for the return of the race to their beloved land will be in vain.

The bearing of this movement upon the evangelization of the Jews is of paramount importance in this treatise. That it is enlarging the conception of many, and consequently making them more ready to consider the claims of Christianity is indisputable. At the same time it is quite true that a self-sufficiency is being encouraged that cannot but palliate the heart-longings for a satisfying portion in God. Nevertheless, when the heart turns homeward, the question must arise, "Why have I been an outcast?" The Jew who knows anything of history and of the New Testament must feel that there may be a connection between the rejection of Christ and the scattering of his nation. In these and many other ways there is a direct effect upon the relation of the Jew to the gospel. While we should not be too hopeful, nor over-estimate its effects for good from a missionary standpoint, some results most surely must follow. If it be admitted that He can use it to further His purposes, whether it is a God-inspired movement or not, we will be assured that it will turn to the salvation of some, through the abundant grace of the Lord Jesus.

CHAPTER VI.

JEWISH POPULATION.

It is quite impossible to ascertain the exact number of the Jewish people. In many lands where they reside no religious census is taken. In such cases we are dependent upon the estimates made by the Jews, by missionaries, or by others who are interested in the subject. Even where a census is taken the condition of the Jews is often such as to cause them to regard it as another instrument of persecution, on which account they try to escape enumeration. Without doubt there are more Jews in Roumania and some other lands than appears from the official statistics.

The recent awakening of the national spirit has resulted in attempts from within the nation to ascertain the exact number and condition of Jews in all lands. The increased interest of Christians in this people has had a similar result. By a comparison of the many tables that have been prepared it is possible to arrive at a fairly accurate conclusion. Some of the most reliable of these are here given.

The Encyclopedia of Missions, published in 1891, gives 6,549,000 as the total Jewish population of the world at that time. Dr. Gustav H. Dalman, in his "Kurzgefastes Handbuch der Mission Unter

Israel," which appeared in 1893, gives tables based on Professor Juraschek's statistics and sets the total down as 7,404,250. In "Israel My Glory," published in 1892, Rev. John Wilkinson makes an independent estimate, which later evidence has justified, the total of which is 9,706,500.

Since that time statisticians have been able to get nearer to the sources of information. The results have been brought together in the American Jewish Year Book, for 1901-02, which is edited by Dr. Cyrus Adler of the Smithsonian Institute, Washington. The number is here shown to be 10,766,749.

The following table is based on Dr. Adler's, with a few additions and corrections where later statistics are available. The figures in brackets indicate the year of census, if that is the source of information.

United States.....	1,045,555
British Empire.....	247,466
Abyssinia	120,000
Argentine Republic.....	7,015
Austria-Hungary (1900).....	1,866,837
Belgium	4,000
Bosnia, Herzegovina.....	8,213
China	300
Costa Rica.....	35
Denmark	4,080
France	80,000
Algeria	43,000
Tunis	45,000
Germany (1900).....	567,884
Greece (1899).....	5,792

JEWISH POPULATION.

Italy	50,000
Luxemburg	1,054
Mexico	1,000
Morocco	150,000
Netherlands (1899)	97,324
Curacao (1899)	831
Surinam (1899)	1,250
New Zealand (1896)	1,549
Persia	35,000
Peru	498
Roumania (1899)	269,015
Russia (1897)	5,189,000
Servia (1895)	5,102
Spain	402
Sweden and Norway (1890)	3,402
Switzerland (1901)	12,399
Turkey	350,000
Bulgaria (1893)	28,307
Egypt (1897)	25,200
Crete	726
Turkestan and Afghanistan	14,000
Venezuela	411

TOTAL 10,281,647

In the United States they are distributed as follows:

Alabama	7,000
Arizona	2,000
Arkansas	4,000
California	25,000
Colorado	8,000
Connecticut	15,000
North and South Dakota	3,500
Delaware	1,200
District of Columbia	3,500
Florida	3,000

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Georgia	6,135
Hawaiian Islands	20
Idaho	300
Illinois	75,000
Indiana	25,000
Iowa	5,000
Kansas	3,000
Kentucky	12,000
Louisiana	12,000
Maine	5,000
Maryland	35,000
Massachusetts	60,000
Michigan	9,000
Minnesota	10,000
Mississippi	3,000
Missouri	50,000
Montana	2,500
Nebraska	3,000
Nevada	300
New Hampshire	1,000
New Jersey	25,000
New Mexico	1,500
New York	400,000
North Carolina	6,000
Ohio	50,000
Oklahoma	1,000
Oregon	5,500
Pennsylvania	95,000
Porto Rico	100
Rhode Island	3,500
South Carolina	2,500
Tennessee	10,000
Texas	15,000
Utah	5,000
Vermont	700
Virginia	15,000
Washington	2,800

West Virginia.....	1,500
Wisconsin	15,000
Wyoming	1,000

TOTAL..... 1,045,555

The various parts of the British Empire contain the following numbers :

England and Wales.....	150,000
Scotland	7,428
Ireland	3,769
Australia	16,000
Canada	*20,000
Barbadoes	21
Trinidad	31
Jamaica	200
India	17,500
Transvaal	20,000
Cape Colony.....	7,000
Orange River Colony.....	713
Gibraltar	1,000
Malta	173
Aden	2,826
Cyprus	127
Hong Kong.....	143
Straits Settlement.....	535

TOTAL..... 247,466

In round numbers the population of the continents must be about as follows :

Europe	9,000,000
North and South America.....	1,100,000

*The Census of 1901 gives 16,432.

64 A CENTURY OF JEWISH MISSIONS.

Africa	550,000
Asia	330,000
Australia and Oceania.....	20,000

TOTAL.....11,000,000

The estimate of 11,000,000 as the present Jewish population of the world is a conservative one. It is probably quite too low. Dr. Nordau, speaking at the Zionist Congress in London in August, 1900, said that "According to the latest statistics we muster about 12,000,000." Rev. David Baron, in his recent book, "The Ancient Scripture and the Modern Jew," says: "Personally I believe the actual number cannot be much under *twelve millions.*" Other eminent writers are of the same opinion. They believe the estimates given in the foregoing pages are much too small, and that the census returns in several countries do not show the full Jewish population, for the reason given in the opening paragraph of this chapter. A million could easily be accounted for in that way.

The growth of the Jewish community in the United States is quite phenomenal. It is due chiefly to immigration from Europe. The "American Jewish Year Book," 1901-02, gives the following estimates:

In 1818 by Mordecai M. Noah at.....	3,000
In 1826 by Isaac C. Harby at.....	6,000
In 1840 by the American Almanac at.	15,000
In 1848 by M. A. Birk at.....	50,000
In 1880 by Wm. A. Hackenburg at...	230,000

In 1888 by Isaac Markens at.....	400,000
In 1897 by David Sulzberger at.....	937,000
In 1900 by Amer. Jewish Year Book.	1,058,135

The same authority states that 644,966 Jews passed through the immigration offices at New York, Philadelphia and Baltimore during the twenty years preceding July 1st, 1901; and that during the last year of that period 44,208 passed through the New York office, 3,870 through Philadelphia, and 1,901 through Baltimore. At least 55,000 Jews must have landed on the shores of North America in that year.

Some explanation of the astonishing multiplication of this race is called for. In the early part of the eighteenth century, Basnage, the eminent French historian, set down the number of Jews in the world at about three millions. Four millions was considered a large estimate a century later. Milman in his "History of the Jews," published in 1830, puts the number at between four and five millions. This may have been below the actual population, as there was great ignorance of the facts of the case at that time. During the past century few have suffered martyrdom, nor have many been forced to forsake their religion. Compared with earlier centuries this alone would add greatly to the increase. Their natural fecundity, their early marriages compared with our own race, their marked longevity and small death rate account for it, but again we are left to explain these phenomena. Physiological reasons might be advanced.

The Oriental love of offspring might be cited. Yet would these be sufficient reasons for the fact that while the French are scarcely adding to their numbers, and the Germans, Austrians and Russians increasing but slowly, the Jews living in their midst are multiplying of a truth? In "The Modern Jew," which has been published recently, Arnold White says: "The Russian people, with the exception of the Jews, have the highest birth-rate and the highest death-rate of all the peoples of Europe. Of all the races and religious faiths professed in Russia the Jewish element is the most fruitful. In the cities and towns of the sixteen provinces which constitute the Jewish pale, the Israelitish increase is four times more rapid than that of their Christian fellow-subjects." The true explanation is that fruitfulness and preservation from disease are two of the covenant blessings. The fact that, after centuries of decrease, they are again being caused to "blossom and bud, and fill the face of the world with fruit"* is strong evidence that Jehovah is lifting his rod and that "the time to favor Zion, yea the set time, has come."†

*Isa. 27:6. †Psa. 102:13.

CHAPTER VII.

JEWISH PROGRESS.

The rapid advancement of the Jews in modern times is not merely a matter of numbers. The four-fold increase of population during the last century is one of the least important factors in the product known as modern Judaism. Twelve millions of people in the world's population are as so many buckets of water in a great sea. A like number of Chinese, Hindoos or Africans, more or less, would make no appreciable difference to the world at large, nor scarcely any to their own race. The Czar surrenders a larger number of his subjects to the King of Terrors every two years. But when we consider that the Jews had to be reckoned with a century ago, even the great Napoleon deeming it expedient to secure their favor, and that their numerical increase has been more than matched by their intellectual, social, political and mercantile progress, we cease to wonder that the Jewish question holds the attention of the world.

The enfranchisement of the Jew pertains to modern history. England took the initiative in 1753, but public sentiment called for the repeal of the act of enfranchisement at the next session of Parliament. Not until 1858 could a Jew sit in the

House of Commons. The Constitution of the United States, drawn up in 1776, made this land the first asylum for "a nation scattered and peeled".* Joseph II. of Austria led the vanguard of freedom in Europe, abolishing the "body tax" and other oppressive enactments against the Jews in 1783, though his successors did not give them full civil rights till 1867. Louis XVI. of France released them from some disabilities in 1784 and 1788, and the French revolution completed the work in 1791. Frederick William lightened the burdens of the Prussian Jews in 1787, and the revolution of 1848 shook the last shackles from this section of the race. Some of the other German states had emancipated them, and at the confederation in 1870 all the German Jews were proclaimed citizens of the Empire. In 1844 the Sultan pledged protection to the Jews under his suzerainty, and in 1867 granted them the right to own land in Palestine. Alexander I. revoked the edict of exclusion against them in 1805, but the Russian bear still keeps his paw upon the neck of the Jew, crowding him into a corner of his lair. Portugal granted them the rights of citizenship in 1821, Belgium in 1830, Sweden in 1848, Denmark and Greece in 1849, Italy in 1870 and Switzerland in 1874.

The solitary greatness of the Jewish race is shown by the rapidity with which they have attained to distinction in politics since the door was opened to them. Hated and despised though they

*Isa. 18:2.

still are, their genius has gained recognition in every government. A single incident in European diplomacy indicates the ascendancy of the Jews. During the negotiations for a Russian loan the elder Rothschild visited the capitals of four countries concerned in it. His business in St. Petersburg was chiefly with Count Camerin, Minister of Finance in the Russian Cabinet, in Berlin and Madrid with Counts Arnim and Mendazibil, who held the same office in their respective governments, and in Paris with Marshal Sault, Premier of France. Until these four men, all of pure Jewish blood, had given their word Russia had to go a begging. Nor are these unique cases of Jewish prominence. In the middle of the century Cremieux, Fould and Goudchaux were cabinet ministers in France; Jacobi led the opposition in the German Reichstag; Pincherle was prominent in the provisional government of Venice; Riesser was vice-president in the free city of Frankfurt; and Fischhof re-organized the government of Austria after the flight of the court. A little later D'Israeli was the only statesman in England able to cope with Gladstone, Lasker was no unworthy opponent of Bismarck, Gambetti was known among the great French leaders, with Jules Simon scarcely less distinguished, and Castellar, in whose veins flowed Hebrew blood, was the Republican leader of the Spanish Cortez. Lasalle, the founder of the German Socialistic party, and his successors, Marx, Bebel and Liebknecht have all been Jews. So also

was Sir George Jessel, Keeper of the Rolls in the British Parliament. Quite recently Herman Trier, a Danish Jew, was elected by a unanimous vote to the presidency of the Danish House of Commons. An Italian Jew was vice-president of the Chamber of Deputies, in which eight of his race sat at that time. In the British House of Commons they have held nine seats in each of the last two parliaments. They captured no less than sixteen seats in the recent Hungarian election. Statistics of their representation in official circles in the United States are not available, but they have held numerous positions from the Governor's chair, the Senator's desk, the Congressman's seat, the Judge's bench and the Mayor's office down through all the posts to which the will of the American populace calls her citizens. In the front rank of American diplomats stands Oscar Strauss, twice ambassador to Constantinople, and now the successor to the late ex-president Harrison on the Permanent Committee of the Hague Arbitration Tribunal.

It has been charged that the Jewish citizen is a patriot only in word. This is quite untrue. Jewish blood has flowed freely for every nation that has deserved such proof of devotion. Napoleon's most trusted marshalls, Massena, Sault and Ney, were Jews, as well as many of his invincible soldiery. The Jews recently mustered six generals, five colonels, nine majors, twenty-five chiefs of battalions, and ninety captains in the French army, of whom Dreyfus, the scape goat of Anti-Semitism,

was one. Adjutant Freund, the leader of the Hungarian revolution, afterwards known as Mahmud Pasha, the Sultan's famous commander, was a Jew. So also was Emin Pasha. The Jewish Year Book gives a list of ninety officers serving in the British army in 1898, and forty in the Colonial forces. Two brigadier generals of the United States army, and hundreds of minor officers have been Jews. In the Revolution, the Civil War and the war with Spain they stood shoulder to shoulder with the freedom-loving descendants of the Pilgrim Fathers. If the Jews now serving in the European armies were mobilized they would out-number the force Wellington commanded at Waterloo.

When, in the middle of the eighteenth century, Moses Mendelssohn broke with the narrow traditionalism of mediaeval Judaism, and entered the outer world of thought and action, a new era of mental development dawned in Israel. Since then an undue proportion of Jewish names has been inscribed in the temple of fame. Among the men of letters Jews are prominent. Heine and Börne hold an honorable place among the poets; Auerbach, Jules Verne, Grace Aguilar and Israel Zangwill among novelists; Wolfe and Max Nordau among journalists; Graetz, Jost, Palgrave, Neander, Geiger, Lady Magnus and Da Costa among historians, and Tholuck, Hengstenberg, Jahn, Jules Muller, Saphir, Ginsburg, Edersheim, and Margolouth among Jewish-Christian writers. Benfey and Goldstücker the Sanscrit scholars; Bernays the Hel-

lenist; Frank, Fürst, Fuzzatto, Geiger, Gesenius, Kalish, Kayser, Munk, Steinschneider and Zunz, the Hebraists; and Jules Oppert, the Assyriologist, have each their nitch in those walls. Among these immortals, Herschel, the astronomer, and Sylvester, the mathematician, have their place. The galleries where Lehmann's brush and palette hang, echo the music of Felix Mendelssohn, Strauss, Haveley, Offenbach, Benedict, Meyerbeer and Rubenstein. Rachael, Bernhardt and Booth are there among the actors. Wolff and Glaser appear among Asiatic explorers, though widely diverse in their mission. Writ large in the list of English jurors is the name of Jessel, with Gans and Goldschmidt just opposite in the German column. Ricardo's name arrests the student of political science, while the poor man stands with uncovered head as he spells out the golden letters in the list of princely philanthropists, where high above the rest are Montifiore and Hirsch.

Let no one suppose that these names are not indicative of the intellectual capacity of the race as a whole. Statistics prove that they are foremost in educational pursuits. In 1885, out of a total attendance of 3,609 at the University of Berlin, 1,302, or 35 per cent, were Jews. In 1888 the figures stood at 2,500 out of 6,350, or 40 per cent, in the University of Vienna, and 1,194 out of 2,679, or 45 per cent, in the University of Budapest. They numbered 20 per cent of the total attendance at the Austrian Universities. In the Polytechnic Institute of Budapest 35 per cent, in The Law School, 25 per cent,

and in the Academy of Commerce 80 per cent were Jews. The proportion in Vienna ranged from 13 per cent to 48 per cent. Yet the Jews form only 5 per cent of the population of these countries. The natural consequence is that the highest educational positions are being filled with Jews. In 1885, of the 1,328 professors in German Universities, 98 were Jews, an increase of 28 in five years. There are now 97 Jewish professors and lecturers in the University of Berlin alone. About the same number are engaged in the University of Vienna, and 37 hold chairs in Italian Colleges. In the *Ecile Pratique des Hautes Etudes* in Paris, 7 of the 35 professors are of the Jewish race.

Other professions are being even more crowded by men of this race. In Berlin they return 362 lawyers and 716 physicians. In Vienna 350, or more than 50 per cent of the lawyers are Jews, and the proportion holds throughout the empire. Of the 930 military doctors in the Austrian army, 215 are Jews.

Like their father Jacob, the Jews have succeeded in getting possession of much of the wealth of those among whom they sojourn. Since the fall of the Barings, the Rothschilds have held solitary supremacy in the money market of England. This house alone has furnished European governments with fully \$700,000,000 in the last half century. The Bourse of Vienna is said to be in the hands of the Jews, and France is bound hand and foot by Jewish purse strings. Poliakoff, the Russian Jew, controls

a quarter of the railways in European Russia; and the Pereiere's, not content with being the railroad kings of France, have consolidated with their system a large part of the railways of Europe. Only in America does the Jew take a secondary place in the financial world. The daring and enterprise of such capitalists as Morgan and Rockefeller out-class the sons of Jacob. They hold no place among the first twenty kings of commerce. Yet thousands of them are rich and influential. The Seligmans, and Kuhn, Loeb & Co., among bankers, and Henriques, Marx and many others on the stock exchange are commanding figures. The Jew has a controlling interest in the wholesale trade in jewelry, silks, clothing, hats, caps, furs, tobacco and other lines, and is rapidly taking possession of the retail trade in these commodities in all our chief cities.

Even in agriculture, from which he has been debarred for centuries, the Jew has made a beginning, though generations of wandering has eradicated from his disposition his ancient aptitude for the cultivation of the soil. The agricultural colonies in South Russia, founded in 1846 by Nicholas II., now support 30,000 souls, and compare favorably with the surrounding farming communities. These, and the Baron Hirsch colonies in Australia, Argentina, Canada and the United States, as well as the Palestinian colonies, serve to show that the Jews can be induced to look again to mother earth for sustenance.

There is yet another field the possession of which the Jew has coveted. His literary tastes, his mercenary proclivities and his desire to control the chief instrument for the moulding of public sentiment have led him into journalism. He virtually controls the European press and bids fair to accomplish as much in England and America. Jewish thought colors modern journalism, Jewish silence concerning the great central truth of Christianity broods over many of the press-rooms of Christendom and Jewish ridicule of that truth is not wholly restrained. Yet the Jew is far too wise to declare open war against Christianity. He is content to savor our daily bread with the tasty leaven of doubt, scholarly criticism and skeptical science and philosophy; to spice our repast from the tree of knowledge of good and evil; and to offer us water drawn from earthly fountains instead of the water of life. He exalts reason, innate human goodness, and self-perfection against revelation, atonement and regeneration, even though it be merely by emphasizing the former and ignoring the latter. He has set the fashion for the modern press, which has passed an unwritten but inexorable law against the appearance of the pure gospel of Jesus Christ in its pages. Other columns smack of the world from which they come, the stronger the better. The sporting slang, the business phrase, the political idiom must all give tone to their respective departments; but the old, scriptural, inspired phraseology must give place to inoffensive English or high-

flown terminology of the new theology, in the meager reports from the religious world. Anything philosophic, scientific, sensational or eccentric in pulpit eloquence may be noticed, while that which would lay hold on the soul unto salvation is ignored. Above all, anything that can be ridiculed or turned to the hurt of Christianity is heralded from sea to sea. Romanist bigotry, Protestant apostasy and infidel scorn have their part in this, but its fountain head is in the chair of Jewish editors.

The product of this unparalleled progress is modern Anti-Semitism. The selfish, jealous propensities of mankind which have been awakened, combined with a deep-seated racial antipathy, have induced an intense opposition to the Jew. This feeling, which is quite general among unregenerate Gentiles, is fostered by a section of the Church. It may be misunderstanding of God's purposes in and toward Israel, but it is certainly not mere blind prejudice that makes such men as Stöcker, the court preacher of Berlin, pronounced Anti-Semites. How much ground there is for their fear that Christianity will be so permeated with modern Jewish thought as to work its ruin, few have stopped to consider. Though not a missionary religion, Judaism claims to have a "mission",—the unification of believers in Jehovah on the platform of monotheism. What success attends their efforts, witness the liberal theology of the day.

The progress of the Jew is a fact more portentous than even the bitterest Anti-Semite antici-

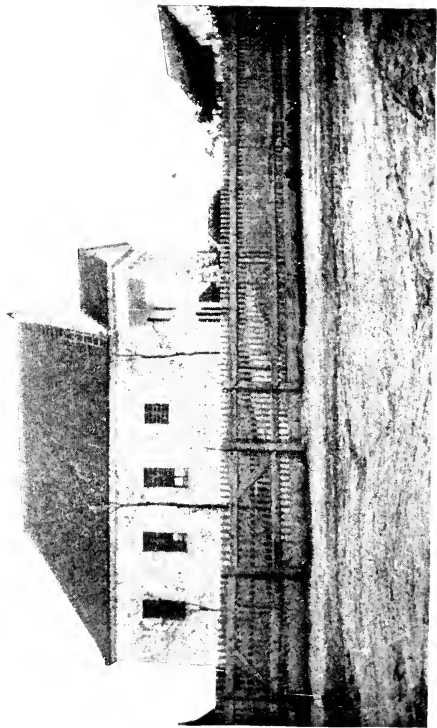
pates. It presages that day when the Lord shall "take out of thy hand the cup of trembling . . . and put it into the hand of them that afflict thee; which have said to thy soul 'Bow down that we may go over'; and thou hast laid thy body to the ground, as the street, to them that went over".* A day of darkness indeed, shall it be to the nations that joined hands in the oppression of the Jew. The world has not grown too old to see the fulfilment of the word of the Lord to Israel,—“Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee.”† He was prophet as well as poet who sang, “His purposes shall ripen fast”, and one needs but little “vision” to be able to discern the first sweep of the eternal sickle.

The Jewish question, so momentous to the world at large, is of vital interest to the Christian. The Church must face it. Self-preservation will soon compel an interest. While orthodox Judaism, in its proud isolation, stands only on the defensive, rationalistic Judaism deals ponderous blows against the gates of Christianity. It is high time to seize the shield of faith and man the battlements. Already there are many within the walls who would rejoice in the fall of the old bulwarks of salvation. The issue is not doubtful. The seer of Patmos proclaimed it to the Philadelphian Church. Yet, until those “of the synagogue of Satan, who say they are

*Isa. 51: 22-23. †Jer. 30:11.

Jews, and are not, but do lie," are humbled at our feet, we do well to heed the exhortation, "Hold fast that thou hast".* Nor should the sword of the Spirit rust in its scabbard. Many a Jew may feel its power. In the light of their covenant promises, their increasing influence, and their power against the cause of Christ, surely their salvation should call forth the best effort of the Church. If this has been given, we have strangely misread the history of Jewish missions.

*Rev. 3:9-11.



SYNAGOGUE TAPIO SZELE.

CHAPTER VIII.

METHODS AND AGENCIES IN JEWISH MISSIONS.

The call, "Follow me and I will make you fishers of men"* was simple, but the calling a most complex one. Those Galilean fishermen were accustomed to adapt themselves and their methods to the varying circumstances of their avocation. The skill and wisdom necessary for this was little compared with that demanded in their new business of fishing for men. A study of their lives reveals the fact that they employed any lawful means to secure the desired end—the salvation of men. Modern missionaries find the same need of diversity of agencies, and nowhere more than in work among the Jews. A glance over the records of the past century shows that the workers in this field have laid hold upon many different forces and turned them to account.

The primary method in all extensive missionary work is *itineration*. This was Christ's own plan and the one on which He sent forth the Twelve and the Seventy. It was the Pauline method also, which proved so effectual in the evangelization of his generation. It was the method of that fiery apostle to his brethren, Joseph Wolff, who did

*Matt. 4: 19.

more than any other man to open the way for the planting of modern Jewish missions. It has been followed by every pioneer missionary, and without such an agency little of the extensive and permanent work now existing could have been established. It is also adopted on a limited scale as an adjunct to many of the established stations, but receives a smaller place than it ought in most of the older missions. It requires an unceasing GO, which may be the reason why more do not devote themselves to it. There is no place in such work for love of ease, lack of consecration, or any form of selfishness. He who would be an itinerant missionary must be as his Master, who enjoyed less home life than the foxes and birds. The last quarter of the century has seen the establishment of missions which aim principally at such effort. Foremost among these are the Mildmay Mission to the Jews and the Hebrew Christian Testimony to Israel, both having headquarters in London. In America such men as Freshman, Warszawiak, Blackstone, Lev and Ruben have been impelled to devote a portion of their energy to this work, the results of which have been clearly seen in the rapid multiplication of missions in the principal centers of Jewish population.

The logical outcome of itinerant missions is the establishment of *mission stations*. Interest is awakened, souls are saved and the necessity of a local Mission is immediate. The development of this is, or ought to be, varied according to local require-

ments, and each new feature should be the outcome of a demand; otherwise the work will be hampered by useless machinery. When the station is firmly established it becomes a base of operations, from which itinerant journeys can be undertaken and around which outposts can be planted.

The equipment of a large station is quite elaborate. The staff usually consists of one or more missionaries, either Gentiles or Jews, who must understand Hebrew and the languages spoken by the Jewish community; assistants, who spend much time in house to house visitation; colporteurs; Bible women, who work among the Jewesses; teachers for the schools; and physicians, dispensers and nurses. The departments of work embrace preaching in the Chapel or Mission Halls; street preaching; house to house visitation; distribution of literature by colporteurs and in the Book Depot; itineration to surrounding places; educational work, including Day, Boarding and Sunday Schools, Sewing Classes and Mothers' meetings; and medical work by means of hospitals, dispensaries and other professional practice. This elaborate equipment can be found only in such cities as London and Jerusalem. In smaller missions several of these features are frequently combined, while often but one or two of them are found.

Among the various agencies employed, the preaching of the gospel holds the foremost place. In some communities that Pentecostal pulpit, the street corner, is most successful. The gifts of con-

separated womanhood are in requisition for the more private forms of testimony, as they alone can cross the barriers that so closely confine the Jewish women.

Hand in hand with preaching should go the distribution of the written Word. The importance of this is being recognized more and more. The London Jews' Society made a translation of the New Testament into Hebrew in the early part of the century; Doctor Delitzsch's admirable translation followed; and the Salkinson-Ginsburgh translation has met with a warm reception. Large numbers of copies of each of these have been distributed. Portions of the New Testament have been available in Jargon and now the Bergman translation of the Old Testament into Yiddish and the version of the New Testament recently published in the same dialect supply a real need. Many copies of the Scriptures in the modern languages with which the Jews are conversant have also been circulated. Not less than a million copies of the Word of Life have passed into Jewish hands in the past century.

To accomplish this two agencies have been employed, over and above the regular missionary's labor. Colporteurs have traversed a large part of the field and many Bible Depots have been established. In Russia, owing to restrictive laws, the latter is almost the only method of work among the Jews.

An American adaptation of the Bible Depot is the Bible Shop Window Mission, in which the open

Bible and other literature is placed in the window in such a way as to attract the attention of passers-by. An almost constant group of readers is secured and the curiosity of many is aroused sufficiently to induce them to step within for further investigation. It originated in Philadelphia in 1898, and has been successfully tried in several other cities.

Postal Missions are finding a field for seed sowing among the better class Jews and have already yielded some very precious fruitage. The plan is to mail to Jews, who are not readily accessible in other ways, such letters, tracts or books as might lead them to consider the claims of Christ.

In sending forth missionaries, the modern tendency is toward the formation of a central Board or Society, who appoint, commission, direct and become the channel of support of the laborers. This plan has been followed very generally in Jewish missions, except in America, and much can be said in its favor. A modification of this is the so-called "Mission" which is usually under the control of one or more Directors, who exercise the executive function. The organization is very simple and the "faith principle" of support is usually adopted. There are several such Missions that are widely known and a large number of smaller ones. Individual or independent work is quite common in Jewish missions. A few of these have been successful, but whether the fault be in the system or in the projectors, or both, most of these efforts have been short-lived.

Very noteworthy among the organizations in this field are the various Hebrew-Christian Assemblies that have been formed. These are congregations of converts to Christianity, united for the two-fold purpose of edification and testimony. They generally adhere to the keeping of the ceremonial law, while they hold that salvation is only and altogether by grace. The most notable of these was the organization formed in Kischnev, Russia, by Joseph Rabinowitz. A number of small congregations have existed in Europe, England and America.

It is quite surprising that a very small percentage of Jewish missions are denominational. While most of the missions to other non-Christian peoples are directly controlled by some sectarian Board, very few of the Jewish missions are on this basis. The London Jews' Society, the oldest and largest of them all, is purely Episcopalian; yet it is in affiliation with rather than an essential part of the Church work. In England and on the Continent there are a number of unsectarian missions, while almost all of the numerous societies in America are of this class. This lack of interest in the Jews on the part of the churches is lamentable. The Presbyterian Churches of Scotland and Ireland, the Lutheran Church of Germany, and some others have been worthy exceptions.

Whatever the method or machinery, the great problem is, "How shall we reach the heart of the Jew and constrain him to accept Christ as Saviour

and Lord?" In the days of the Apostles this could be done only by messengers filled with the Holy Ghost. The work has been no easier in the nineteenth than it was in the first century. If there has been a lack in the last century, it has not been in devices, but in power. If there be a need in the twentieth century, it is not for new methods, but for missionaries filled with the Spirit and with power, who can meet innumerable and almost insurmountable difficulties with unwavering faith, undaunted courage, undiminished zeal and unfailing love.

CHAPTER IX.

THE CHURCH AND THE JEW DURING EIGHTEEN CENTURIES.

Modern Missions to the Jews may be said to have begun with the nineteenth century; yet this century cannot boast of singularity in respect to love for the spiritual well-being of the scattered nation. The first attempts at evangelization were made by the Jews and for the Jews, in accordance with the commission given by the greatest of the Jews, Jesus of Nazareth. These efforts were so successful, that in one generation, not only in Jerusalem were there "many thousands of the Jews who believed" and "a great company of the priests who were obedient to the faith," but in all the lands of their dispersion many became followers of the Nazarene.* Scripture assures us that in the first century the gospel was heralded among "the twelve tribes scattered abroad" from Babylon to Spain, while Christian tradition sets the bounds of accomplished evangelization at Britain on the West, China on the East, Scythia on the North, and Central Africa on the South.

It is too often forgotten that one of the chief reasons for the marvelous triumphs of the gospel

*Acts 21:20; 6:7.

in Apostolic times was strict adherence to the divine order of missions. Stated geographically this is, "both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth;" and ethnologically, "to the Jew first, and also to the Gentile."* The Holy Spirit, through whom Christ announced this programme to the disciples, came upon them to endue them with power to carry it out, and so presided over the church, that it was exactly followed.† The record of the times, given in the book of the Acts, proves that the Church was extended by an over-ruling providence through these successive circles of the earth; while in every city all of these early missionaries, not excepting the Apostle to the Gentiles, entered first into the synagogue of the Jews; nor did they in any case "turn to the Gentiles," until the Jews had heard and rejected the gospel.‡ As long as they obeyed the Lord's command and followed the Spirit's guidance in this regard, they retained power with God and men; and the measure of the decline and apostasy of the Church is in exact ratio with its neglect of and bitterness against the Jew. This decline began soon after Apostolic times, when the Gentile branches, which had been grafted into Israel, God's olive tree, and made partakers of its root and fatness, began to boast themselves against the natural branches.§ It culminated in the unholy wedlock of Church and State under the Roman emperor, Con-

*Acts. 1:8; Rom. 1:16. †Acts 1:2, 8.

‡Acts 13:46. §Rom. 11:16-24.

stantine. Thenceforth the apostate Church entirely ignored the Master's programme of missions, and the luckless Jew became the special object of Christian hate and persecution.

The atrocities committed against this people in mediaeval times were unspeakably bloodthirsty, cruel and unchristian. In every land they were the lawful prey of prince, priest and peasant. Kings banished and recalled them for the sole purpose of plunder. In castle and convent, torture and the rack were the instruments used to unlock the Jewish purse. Their religion was hated as much as their money-bags were coveted. The Crusaders satisfied their bigotry and cupidity by massacreing and pillaging the Jews of England and the Continent, while the few who were found in the Holy City were slain as ruthlessly as the desecrating Moslems. Did not both reject Christ? And was not the sin of the crucifiers of the Lord greater than that of the defilers of the Holy place? So reasoned these blind fanatics.

The spirit of the times is well illustrated by a scene in the palace of Ferdinand and Isabella of Spain, who, in 1492, gave their Jewish subjects four months to choose between baptism and banishment. When a Jew offered 600,000 crowns for the revocation of this edict, the savage Torquemada, the leader of the inquisition, sprang forward, crucifix in hand, crying: "Behold ye Him whom Judas sold for thirty pieces of silver; sell ye Him for a higher price and render your account



BLESSING OF THE WINE AT SABBATH SUPPER.

From "The World's Work."

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to God." His harangue was not in vain, for 300,000 Spanish Jews were driven out in the name of Christ, and hunted from land to land till they perished or found shelter on Mahommedan shores. The Pope rewarded these zealous tyrants by conferring the title "Catholic" on the crown of Spain. Scarcely less significant is the decree found in the archives of Louis IX. of France, who was called by the Church St. Louis, in which he declared that "For the salvation of his soul and those of his ancestors, he remits to Christians one-third part of what is owing by them to the Jews." In no Christian land were their lives and possessions secure. Edicts of banishment, passed in every Western European court, and only revoked in the nineteenth century, were more or less rigorously enforced. Fully half a million suffered martyrdom at Christian hands, while nearly as many found some measure of respite by choosing, or submitting to, compulsory baptism. In Spain these renegades were known as Marannos, and to this day some of their descendants secretly observe Jewish rites, while outwardly conforming to Christianity. Thus for centuries,—

"They lived in narrow lanes and streets obscure,

Ghetto and Judenstrasse, in mirk and mire,

Taught in the school of patience to endure

The life of anguish and the death of fire.

Anathema, Maranatha, was the cry

That rang from town to town, from street to street;

At every gate the cursed Mordecai

Was mocked, and jeered, and spurned by Christian feet."

Here and there the true light of love burned in a Christian breast. St. Bernard stands out among

the Crusaders as a friend and defender of Israel. Some few pious believers even attempted to proclaim the gospel to their Jewish cotemporaries. Raymond of Pennaforte instituted a college in Murcia, where Dominican monks were educated for mission work among the Jews. Here, in 1280, Raymond Martin wrote his "Pugio Fidei," an attempt to prove the truth of Christianity from the Rabbinical writings. About the same time Nicolas of Paris and Paul of Montpelier, converts from Judaism, engaged in the work of converting their former co-religionists. In the fourteenth century, Nicolas de Lyra wrote "The Messiah and His Advent," and Paul of Burgos attempted to lead others to follow him into the Christian Church. In England most of the converts seem to have been made by force, and even the *Domus Conversorum*, or House for Converts, of Henry III. was doubtless merely a covert way of seizing Jewish property, as those who entered "renounced the world and its possessions."

The Reformation was the dawning of a brighter day for the dispersed among the Gentiles, but a dawning darkened with the lingering clouds of night. In the early days of his evangelical career, Luther showed favor to the Jews, but strangely enough afterwards published a tract, "The Jews and Their Lies," in which he expressed doubt as to the possibility of their salvation. The Lutherans imbibed this spirit and banished the Jews from Berlin and other German cities. Fortunately some of

their descendants have seen their error. Neither did John Calvin, that zealous champion of the doctrine of election, seem to understand God's plan and purpose for the Chosen Nation.

As the light of God's Word shone more clearly, interest in the salvation of the Elect Race began to be awakened. One of the earliest friends of Israel in England was Emanuel Tremellius, a professor at Cambridge, himself a converted Jew. He wrote "A Catechism for Inquiring Jews" in 1554. Cromwell permitted them to return to England, and during succeeding reigns some notable conversions occurred.

In Holland, where many had taken refuge, some of the reformers sought their salvation. In 1676 the Synods of Delft, Leyden and Dordrecht considered methods of evangelizing the Jews of the Netherlands.

More definite efforts were put forth in Germany. Esdras Edzard, who passed to his rest in 1708 at the ripe age of eighty years, devoted his life with singular earnestness to the conversion of his brethren of the stock of Abraham. He saw hundreds of them saved; and, when he died, he left a fund, which still exists, for the benefit of Jewish converts. Another movement, more comprehensive and effective, soon followed. The University of Halle was an outgrowth of the religious awakening that sprung chiefly from the ardent faith and love of the Pietests, Philip Jacob Spener, (1635-1705), and August Hermann Franke, (1663-1727). Earnestly

desiring the salvation of the Jews themselves, they aroused many to a like ambition. This was specially manifest in the University, where Johann Henrich Callenberg taught Yiddish, the dialect of the German Jews, to large classes of Christians. The Callenberg Institutum Judaicum for the training of Jewish missionaries was established in connection with the University, in 1728. The students printed tracts for Jews at the Institute, and many of them went out on itinerant missions in Europe, Asia and North Africa. When Count Zinzendorf was a pupil at Halle, he was so influenced by Franke that ever afterwards his heart was warm towards the Jew. Meeting an old Rabbi one day, he greeted him so kindly that the Rabbi's heart was won at once, and an entrance made for the gospel, which he forthwith received. The Moravian Church, which was founded by Zinzendorf, was the first sect to undertake definite mission work among the Jews, which they carried on from 1738 to 1764, but abandoned after Zinzendorf's death.

The wave of rationalism which swept over Germany in the latter half of the eighteenth century, seems to have been largely the cause of the disappearance of Jewish missions. By order of the Prussian government the Institutum Judaicum was suppressed in 1792. As the century closed, the King of the Jews looked down upon a Church which had become so forgetful of His pleasure that not a single active mission to His "brethren according to the flesh" existed in Christendom.

CHAPTER X.

THE AWAKENING IN GREAT BRITAIN.

When the Lord Jesus beheld the multitudes crowding eagerly around Him, and compared them to a shepherdless flock, and a harvest field, ripe but reaperless, His compassions moved Him to command His disciples to pray the Lord of the Harvest that He would thrust forth laborers into His harvest.* Since that day, Prayer has been the handmaid of Providence in the mighty work of evangelizing Jew and Gentile. Nowhere has this been more evident than in British missions to the Jews. The missionary fires, kindled on the altar of prayer in the last quarter of the eighteenth century, were already shedding light in heathen darkness, when, in a most providential manner, the London Missionary Society found its first Jewish missionary. They had applied to Dr. Jaenicke of Berlin for recruits for their African Mission, and in response to this appeal, three young men had been sent to London, among whom was a converted Jew, Joseph Samuel C. F. Frey. Circumstances combined to detain him in England until the Society finally decided to designate him as their first missionary to the Jews, with London as his field. Remembering

*Matt. 9: 36-38.

that, upon arriving in England, he had dreamed that he was called to preach to the London Jews, he readily consented to their proposition, and in 1803 addressed what was probably the first Jewish audience ever assembled in London to listen to the Gospel. He continued to labor among his compatriots with much success; but, disagreeing with the Directors about the relief of converts, he withdrew from the Society in 1808. The following year he associated himself with others in founding the London Society for Promoting Christianity among the Jews, commonly known as the London Jews' Society.

Meanwhile other prayers for the Ancient People were being answered. By a clause in the will of two Huguenot ladies, who had resided near Exmouth, certain oak trees, under which they were accustomed to pray for Israel, were to be left standing until the nation should be restored to the Promised Land. The sight of these oaks and the story of their preservation, turned the attention of the Rev. Lewis Way to the need of Jewish evangelization, and resulted in the consecration of his life and large fortune to this work. He was the ruling spirit in the newly-formed Society, and, through his influence, it became strictly and distinctively Episcopalian in 1815. His munificence relieved it of financial pressure, while his journeys on the Continent not only opened for the Society a wide sphere of operation, but also aroused the Churches of France and Germany to an interest in the Jews.

Another name that will live in the history of the Society, and in the annals of Jewish missions, is that of Joseph Wolff. He was one of those rare spirits that are fitted by temperament, education and endowment for the work of a pioneer missionary. Leaving London in 1821, he spent fifteen years in the East, visiting the various Mediterranean colonies, including Palestine; and, passing down the valley of the Euphrates, he carried the gospel to his brethren in Persia, Turkestan, Afghanistan, India and Arabia.

Sooner or later others followed to most of these regions. Representatives of the Society found their way to Palestine and India in 1823, Smyrna in 1829, the Barbary States in 1832, the Mesopotamian valley in 1844, Egypt in 1847 and Abyssinia in 1855. The work of the Society has had a steady and substantial growth in most of these fields, while in Europe their numerous missions have been one of the chief factors in the evangelistic movement among the Jews.

The primary purpose of this Society, the evangelization of the Jews of LONDON, has been kept constantly in mind. For some time they restricted themselves to this narrow sphere, which then included less than 20,000 Jews. In the early years, sermons in a church in Spitalfields, temporary assistance of the needy, industrial institutions and free schools constituted the means employed. In 1815 a lease of a property in Bethnal Green was acquired, which was not surrendered till 1895. On

this plot, known as Palestine Place, a Chapel was erected, which was afterwards surrounded by a Missionary College, Boys' and Girls' Schools, the Operative Jewish Converts' Institution and a number of residences. This was the chief center of the work in London, though other sections of the city received an increasing amount of attention. Since 1829, when the Rev. J. C. Reichardt became the first regular missionary, a staff, among whom have been such capable and honored men as McCaul, Alexander, Ewald, Margoliouth, Stern, Ellis and many others, have carried on the mission with vigor. Profiting by the experience of Paul in Rome, who "dwelt in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things that concern the Lord Jesus",* a similar plan was adopted in London, in 1838, the success of which was soon assured. This quiet way of meeting Jews has proven to be highly satisfactory in many places, as a supplement to other methods.

As early as 1851 a Jewish missionary was employed as assistant curate in a church in Whitechapel. Since then this experiment has come to be an ordinary method of reaching the Jews, and the Society now maintains twelve parochial agents, ordained and unordained, in connection with six churches in East London.

The increase of Jewish population in the metropolis, which has been steady and substantial, has

*Acts 28: 30.

been more than paralleled by the growth of the Mission. The ninety-third Annual Report of the Society shows that the superintendent, Rev. Canon Kelk, is assisted by twenty regular workers, exclusive of parochial missionaries, all actively engaged in some department of the mission work.

It was many years before much was attempted in the way of publishing the gospel among the Jews of the provincial towns, further than an occasional lecture, or a brief visit from some missionary from London. The first city to be occupied as a station was LIVERPOOL, where a resident Hebrew-Christian pastor, Rev. H. S. Joseph, was appointed as missionary in 1838. His assistant, J. G. Lazarus, had charge of the Book Depot and Home for Inquirers. A remarkable work was accomplished, fifty-six converts being baptized during the first nine years of their service. This city has always been a promising field. Its 10,000 Jews, and the constant stream of immigrants that pass through it, give ample scope for the various departments of the Mission. From 1893 till the time of his death, in 1900, Rev. M. Wolkenberg, superintendent for the North of England, made this his headquarters. BRISTOL claimed the attention of the Society in 1844, and was the residence of a succession of missionaries until 1863. It was then left without a witness until the appointment of Rev. J. N. Eppstein in 1893, who superintends the work in the South of England from this point. The transference of the Wanderer's Home, opened in London in 1853, has

added to the importance of this station. Mr. Eppstein has baptized sixty-three Jews during his six years' ministry in this city. A strong and aggressive work has been maintained in MANCHESTER since 1850, in BIRMINGHAM since 1885, and in LEEDS since 1887. Grants were made to Rev. J. C. S. Koenig of Hull from 1872 till 1900 and to Rev. C. P. Sherman of NEWCASTLE from 1897 to 1899, who acted as parochial agents. Since Mr. Koenig's death, HULL has been made a regular station under the care of Rev. J. Lotka.

Early in its history the Society realized the need of literature suitable for distribution among the Jews, and began the publication of tracts. An attempt to render the New Testament into Hebrew, the first edition of which appeared in 1817, culminated, after several revisions, in the production of a version which remained the standard translation for half a century. This revision was the work of McCaul, Alexander and Reichardt. The Hebrew version of the prayer book was issued about the same time. Another work published in those early days, which has been of untold service, was "The Old Paths," a controversial treatise from the pen of Dr. McCaul. It grew out of public conferences with Jews, held weekly during the winters of 1832-34, in which spirited discussions were frequent. Hundreds of tons of literature, issued from the Society's press, have been scattered by its agents into all lands of the dispersion. Much interest has been created among Christians by the books and maga-

zines of the Society. The ready pen of the present Secretary, Rev. W. T. Gidney, has given us a complete history of the Society in three volumes, and two excellent hand-books, "Jewish Evangelization," and "Missions to the Jews".

Chiefly through the influence of the movement in London, some Christians in SCOTLAND began to interest themselves in Jewish missions. Two societies were formed in 1818, called respectively the Glasgow and the Edinburgh Society for Promoting Christianity among the Jews. The former supported a missionary in GLASGOW for a time, and aided the London Jews' Society in its mission in Posen. The latter was more aggressive, supporting several missionaries in Germany and Russia from 1820 to 1826. The two societies employed a proselyte named Cerf in Glasgow and EDINBURGH for a period dating from 1832. Wm. Cunningham, president of the Glasgow Society, had much to do in bringing about the awakening that soon followed.

The second period clearly marked in the history of Jewish missions in Great Britain dates from about the year 1840, and its beginning can be traced directly to the prayer closet of a few saints in Scotland. Mrs. Smith of Dunesk, who had labored fervently in prayer, that her Church might see that "salvation is of the Jews," added works to faith by placing £100 (\$500) in the hands of Rev. Moody Stuart to be used in founding a Jewish Mission of the Church of Scotland, while as yet the subject had not been mooted in the Assembly. About the same

time Mr. Robert Wodrow, who was accustomed to spend days in fasting and prayer for the Jews, drew up a memorial which was presented to the General Assembly in 1837, pleading for the establishment of a Jewish Mission. In the providence of God, the saintly Robert Murray McCheyne was forced soon afterwards to rest from his ministerial duties. The Assembly decided to send him abroad on a Mission of Inquiry to the Jews, in company with Andrew Bonar, Dr. Keith, and Dr. Black. This godly and brilliant company of ministers visited the Jewish communities in Palestine, Egypt, Asia Minor and Europe in 1839. Their report stirred the dissenting Churches of the British Isles into a fervor of zeal for the salvation of the Scattered Nation, resulted in the formation of several important societies, and set forces in motion which have increased in momentum to the present day.

The General Assembly at once named a Committee for the Conversion of the Jews, which made immediate preparations to undertake missions on the Continent. Budapest, Jassy and Constantinople were occupied in 1841-42; but after the disruption of the Church, which occurred the following year, these stations passed into the control of the newly established Free Church of Scotland. The Established Church, however, retained its interest in the Jews, and sent missionaries to Tunis and the Malabar Coast. They also had a mission in Gibraltar in 1847-50, and in London in 1848-54. Stations were opened subsequently in Salonika, Smyrna,

Alexandria, Constantinople, Beyrout and Abyssinia, all of which, except the last named, are still maintained. Since 1895, Moritz Michaelis has labored in Glasgow under the supervision of this Church.

The Free Church of Scotland numbered among its followers nearly all of the Jewish missionaries, and most of the chief supporters at home. McCheyne did not live to see the fruit ripen, but his friend Bonar saw the Jubilee of the Mission, and many others remained to dress the vineyard and rejoice in its vintage. The Continental mission was continued, and extended to several other cities; while, after nearly half a century, Palestine, which was originally the objective point, was brought within their sphere of operations. During the last two years of the century, one of their missionaries assisted the existing agencies in Edinburgh.

The Glasgow Society on Behalf of the Jews, afterwards known as the Friends of Israel, which was instituted in 1845, was designed as a channel for the gifts and service of others than the members of the Free and Established Churches. They employed Rev. James McConochie in GLASGOW, Rev. L. Salkinson in EDINBURGH, and also sent others to work among the Jews of Hamburg and Tunis in 1850. The Society passed under the exclusive control of the United Presbyterian Church of Scotland, who undertook a mission to the Jews of Rabat, Morocco. Subsequently they supported one of the Free Church missionaries in Galilee until the union of the two denominations in 1900.

Another effect of the Scottish Mission of Inquiry to the Jews was the establishment of the Jewish Mission of the Presbyterian Church of Ireland. The interest of this church was first aroused by the visit of Rev. Robert Murray McCheyne, who was present at the first General Assembly of the United Synods of the Presbyterian Church of Ireland in 1841, when a memorial was presented which resulted in the immediate commencement of work for the Jews. In 1843 an attempt to enter Damascus failed, and the little band fell back to Beyrout for five years. Subsequently Damascus became the Syrian headquarters of the mission. In Germany this Church worked for a time in Bonn and Berlin, and have permanently occupied the sister cities of Hamburg and Altona.

We trace yet another link in the chain of results of the Scottish movement. The dissenters of England had no outlet for their interest in the Jews since the sectarianization of the London Jews' Society. It required but little to open the springs of love in many hearts. The noble example of their Scottish brethren, and the stirring appeals of McCheyne and Bonar, resulted in the formation of an unsectarian mission in London, in 1842,—the well-known British Society for the Propagation of the Gospel among the Jews.

Another direct and powerful influence in the organization and development of this society was the zeal of a Christian Israelite, who played as large a part in its early history as had Frey in the London

Jews' Society. Ridley Haim Herschell, a Polish Jew, who had been educated in the Rabbinical schools of that straightest sect of the Jews, the Chassidim, but had been driven into scepticism in the University of Berlin, drifted to England, where he was brought to a saving knowledge of Christ, the last link in the chain of providences being the message from a leaf of the New Testament, which an infidel grocer had used as wrapping paper. Being exceedingly zealous, he not only made tours on the Continent and preached to the Jews of London, but also established a Home for Jews in Woolwich, and later, in 1841, a more permanent one in London, as well as a Jews' Benevolent Fund. He was one of the organizers and chief promoters of the British Society, and his interest therein never flagged.

The first missionary employed was Herschell's friend, Benjamin Davidson, the celebrated grammarian and lexicographer, the forerunner of a brilliant company who have served under this Society, among whom have been the venerable Director of the Mildmay Mission to the Jews, Rev. John Wilkinson, Pastor Schonberger of the Hebrew Christian Testimony to Israel, and Drs. Salkinson and Ginsburg, translators of the New Testament into Hebrew. Beginning in the home field, the Society soon reached out to other lands. In its fifth year stations were opened in Jaffa and Frankfort; in its twentieth its agents were scattered over Germany, France, Tunis and Palestine; while today, after

nearly sixty years have passed, it is strongly established in ten European cities as well as six in the home field.

LONDON is the headquarters and chief station of this Society. The ordinary accessories of a well-equipped Jewish mission have been adopted here, one after another. A few years ago they could report an attendance of from two hundred to four hundred at the gospel meetings, a number that is quite extraordinary in such work. A staff of nine are engaged in the different departments of this station. A feature of the work which is worthy of special mention was the Missionary Training College, instituted in 1847, where the most notable men who have served the Society were trained. It is much to be regretted that this institution had to be discontinued through lack of support. No such college now exists in English speaking countries. The establishment of a school of this kind would be one of the greatest benefactions that could come to the cause of Jewish Missions.

One of the early friends of the British Society was the Rev. John Jack, of Bristol. While acting in an honorary capacity as their agent in this city, he gathered some rich sheaves, the first of which were Israel Naphtali and Philip Jaffe. Under his training they speedily developed into earnest and successful heralds of the gospel, and were appointed to open stations, the one in MANCHESTER, in 1843, the other in BIRMINGHAM, a year later. Both sowed with tears, Mr. Naphtali to reap during a long and

continuous ministry of forty years in this one city; Mr. Jaffe to leave the ingathering to others. Since Mr. Naphtali's death, Rev. M. L. Mollis and others have built upon the foundation so strongly laid in Manchester, Rev. J. S. Weinberg being now in charge of the work. The Society have not been represented in Birmingham since about 1896. Their next provincial station was LIVERPOOL. After graduating from the Society's College, Rev. C. D. Ginsburg, the since famous collator of the Massorah, settled there in 1859, remaining four years. Here Rev. M. L. Mollis has labored since 1893, unto whom it has been given to win a number of Jewish families to the kingdom of Christ. LEEDS is another English city in which this veteran misionary has done pioneer service, though the work dates only from 1881. A Mission House was established in the heart of the Jewish quarter, where many heard the gospel, and where, since Mr. Mollis removed to Liverpool, Rev. Isadore Gelbfaum has ministered to the 15,000 Jews of this city. NOTTINGHAM, where James Brunner resided after he retired from active service, was the scene of a quiet work under his direction, and has been visited frequently by deputations since his death. The last station acquired in England is NEWCASTLE. The work established there in 1890 by the Rev. Aaron Matthews, was turned over to this Society in 1901. The British Society never undertook a permanent mission in SCOTLAND, though at times its agents have been engaged in active service there. In DUBLIN a Mission

commenced in 1892 under the supervision of P. Cohen, has continued to be their only work in Ireland, B. Strasser being the last appointment to this field.

The efforts of the Presbyterian Church of England to reach the Jews, began in 1860, when stations were opened in LONDON and Corfu, the latter of which was withdrawn after four years. Their other attempts abroad have been in Rabat, and Aleppo. In London they have been fortunate in having as superintendents such men as Dr. Schwartz, Rev. Theodore Meyer, and the present superintendent, Mark Polan.

The work of the Friends, of London, who established missions in Ramallah and Brumanna, Palestine, in 1870, marks the last step in the extension of the movement during the second period. Thus far the development of Jewish missions in Great Britain had been largely along denominational lines, the Episcopalians, the Friends and five sects of Presbyterians being actively engaged; while, of the several unsectarian missions which had essayed to share this service, only the British Society continued to participate in it.

CHAPTER XI.

PRESENT CONDITIONS IN BRITISH MISSIONS.

The last quarter of the nineteenth century constitutes a new period in Jewish missions in Great Britain and Ireland. Economic, social and religious conditions in Europe have turned the current of Jewish migration westward, a part of which has set towards the shores of England. The Jewish quarter of London is extending rapidly and now contains about 110,000 persons, while other cities of these islands harbor from 65,000 to 80,000 more. Though the East End Jew is proverbially poor, some of the wealthiest and most influential citizens of the realm are members of the synagogue. Such names as Disraeli, Hirschell, Montifiore and Jessel are inscribed upon the rolls of honor, while nine of this once despised race now hold seats in the House of Commons, and several are numbered in the peerage. Nowhere do they enjoy a more complete social and political emancipation. The modern monster, anti-Semitism, has not yet crossed the English channel to devour this favored remnant of down-trodden Israel. Looking at the present position of the British Jew it seems incredible that Macaulay's keenest sarcasm was expended in championing their claim to the prerogatives of

citizenship, or that half a century ago men of otherwise sound judgment disclaimed their right to the franchise. They have not been slow to perceive their advantages and are making rapid strides forward in the various avenues thrown open to them.

This increase of population and betterment of the condition of the British Jews has been attended by a corresponding increase in missionary operations among them. The societies existing at the beginning of this third period have endeavored to keep abreast of the current, and more than a score of new organizations have been launched. Many of these are piloted by men trained in the older societies.

Foremost among these younger institutions stands the Mildmay Mission to the Jews, instituted in 1876 by the Rev. John Wilkinson, who had spent a quarter of a century in the service of the British Society. It is not a Society, as it has no Board or Committee, being under the sole supervision of its founder, who has so conducted its affairs as to commend it to the confidence and respect of Christians in general. Looking directly to God for the supply of its needs, and having little machinery to manage, the whole force is left free for aggressive work, which is shaped by the motto, "To the Jew first and also to the Gentile;" nor is anything short of a direct and definite testimony to Jesus Christ as Lord and Messiah taken as a fulfillment of the divine commission. Their headquarters and chief station is at Central Hall, Philpot St., EAST LON-

don. This is the most complete Jewish mission building in the world, the staff employed here being also larger than in any other existing mission station. They had a station in LIVERPOOL, under the care of Solomon Davidson, and one in BIRMINGHAM with Elijah Samuel in charge for a time. Itinerant missions in Great Britain, the Continent and Africa form a large part of the work. In Russia six missionaries are employed in Book Depots, in five cities. Two are stationed in Morocco and one in Cape Town. One of the notable achievements of the Mission has been the publication and free distribution of the New Testament. They have handled 250,000 copies of the Salkibson-Ginsburg translation into Hebrew, 100,000 portions of the Adler translation into Judeo-German, and have recently contracted for 100,000 copies of the British and Foreign Bible Society's version in the same dialect. The total number of copies of the Scriptures, in whole or part, that passed into Jewish hands through their agency from 1887 to 1901, is given as 1,127,786.

That venerable institution, the London City Mission, turned its attention to the Jews in 1873, and has since had a noble work in this field. It now supports eight Hebrew-Christian missionaries, who have six centres of activity in this great city, the work consisting chiefly of open-air meetings, mission services, house-to-house visitation and distribution of Yiddish tracts and Testaments. Marcus Bergmann, the translator of the Old Testament

into the Yiddish dialect, has been connected with this mission for thirty years. This translation fills a long-felt want, and will be a fitting monument to his memory.

The Parochial Mission to the Jews, founded in 1875, works through curates specially fitted for Jewish work, who act as assistants to rectors of churches situated in the centres of Jewish population. It formerly had representatives in Cairo and Sydney, Australia; but now confines its efforts to England, where five curates are employed, and Bombay, where a curate and five native assistants labor among the Beni-Israel.

The East London Fund for the Jews, formerly known as the East London Mission to the Jews, founded in 1877 by Rev. Michael Rosenthal, has been carried on under his supervision as a parish work, the centre being at present in St. Mark's, *Whitechapel*. Four lay workers assisted the vicar in the Jewish Mission, and volunteers helped in the Sunday School and Mothers' Meetings. There is an orphanage in connection with the Hebrew Guild of Intercession, founded in 1887.

Two Missions with several features in common are the Barbican Mission to the Jews and the Hebrew-Christian Testimony to Israel. Both employ Hebrew-Christians exclusively, and devote considerable energy to itineration on the Continent. The staff of each numbers nine persons and each has recently completed a new Mission Home in *East London*. The Barbican Mission was organized in

1879, by Rev. P. I. Warschawski, with a Board of which the late Prebendary Gordon Calthrop was the first President. It has been conducted since 1889 by Prediger C. T. Lipschytz, under whose supervision the work has prospered. They maintain stations in Alsace and Austria-Hungary. The Hebrew-Christian Testimony to Israel was founded in 1886 by the Rev. David Baron, with whom is associated Pastor Schonberger, formerly of the British Society. The Mission is unsectarian, thoroughly evangelical and has adopted the faith principle of support. It recently opened a station in Hungary.

Several smaller missions which confine their operations to *London* are little known to the outside world. These include the Wild Olive Graft Mission, organized in 1886, conducted by Colin Young and two assistants; the East End Mission to the Jews, founded in 1890 by D. Oppenheim, who carries on medical and relief work as well as gospel testimony; the work recently commenced by Henry Barnett in the Gospel Hall, Commercial Road; the Brick Lane Mission, under the direction of I. I. Aschenazi; and the West London Mission, instituted by J. Larzen. The Society for the Relief of Persecuted Jews, a continuation of the Syrian Colonization Fund, is a benevolent institution for the temporal assistance of such as its name indicates, and is only indirectly a missionary agency. In 1900 it relieved nearly three thousand cases of distress in London and Palestine.

A new departure are the Postal Missions, an at-

tempt to reach the better class Jews, who cannot be approached readily in the ordinary way but will read and be profited by the Testaments, tracts and letters sent them by mail. The oldest of these is the Kilburn Mission to the Jews, founded in 1896 by the Rev. M. M. Ben Oriel. Another is the Postal Mission to the Jews of which A. J. Lev, a convert of long standing, was the Secretary. He distributed large numbers of the marked New Testament and the Conversion of Lydia Montefiore, before his work was cut short by death. The Hebrew-Christian Message to Israel, A. E. Abrahamson's work, appeals to the Jews by means of letters from Hebrew-Christians.

Another organization which has been greatly blessed is the Prayer Union for Israel. It was formed in 1880 for the purpose of uniting Christians in prayer for the Jews, disseminating knowledge concerning them, and rendering financial assistance in their evangelization. It now has 75 branches, representing every Christian country.

The Hebrew-Christian Assembly is an association or congregation of converts, formed in 1898 for mutual edification and for testimony to their brethren according to the flesh. The Assembly meets for worship every Sunday morning in the Mildmay Mission Building, London, and holds open-air meetings for Jews in Whitechapel and Soho. The oversight of all the interests of the Assembly is entrusted to an elective committee, or council. This is one of the few distinctively Jew-

ish-Christian congregations which has seemed to prosper, and its ultimate standing can not be asured at so early a date in its existence.

The number of Jews in Scotland never has been large, and does not exceed 8,000 at the present time. Though most of these are found in Glasgow and Edinburgh, there are small settlements in Dundee, Inverness, Aberdeen and other cities. Notwithstanding the limited scope for missions among these little communities, they have not been neglected, although the activities of the Scottish church has been directed principally to other lands where the Jews congregate.

Reference has been made already to the earlier efforts directed toward the salvation of the Scottish Jews. More continuous and concerted action has been taken in recent years. The Scottish Home Mission to the Jews, founded in 1885, employed E. Bassin in EDINBURGH from its inception till his death in 1898, and then secured the services of Isadore Reuter. Shortly afterwards, this Society was amalgamated with the Edinburgh Society for Promoting the Gospel among Foreign Jews, Seamen and Immigrants, which had been conducted by the Rev. John Blumenreich, the new organization taking the name of the Jewish Mission in Edinburgh. A further concentration of forces was effected in 1900 by the union of this mission with the Edinburgh Medical Dispensary. The latter had made a beginning in 1894, Mrs. McIntyre being the promoter, had outgrown the humble quarters where the work had cen-

tered, and had secured a commodious building, with a dispensary and meeting room. Drs. McDonald Robertson and Catherine Urquhart have given their services as an offering of love, and the different missionaries in the city have made the meeting room their place of testimony. The united society is known as the Jewish Medical Mission in Edinburgh, the well-known name of R. Scott Moncrieff appearing as Honorary Secretary. This is the only local work in Edinburgh at present. Under the direction of the Free Church of Scotland, D. Sandler, a convert of their mission in Constantinople, devoted a part of his time to testimony among his brethren, while pursuing a course of study in Edinburgh from 1897 to 1900.

The Scottish Home Mission to the Jews directed some attention to the Jews of GLASGOW, where they had a local committee. From 1887 to 1889 Rev. M. Nachim, of the British Society, co-operated with them. In 1890, the Jewish Evangelical Mission was established in Glasgow and Newcastle under the direction of the Rev. Aaron Matthews, who had been led to acknowledge Jesus as the Messiah many years before by Rev. John Wilkinson. In 1901 the Newcastle branch was given into the care of the British Society, and the mission is now confined to Glasgow and vicinity. The Director is assisted by his daughter, Maurice Eppstein, and several volunteers. The Bonar Memorial Mission was founded in 1893 as a monument to the life-long devotion of Dr. Andrew Bonar to the interests of Israel. Mr.

Meyer Herman, now of the Free Church Mission in Constantinople, was their first missionary. Since his departure Mr. S. B. Rohold has vigorously prosecuted the work, reaping some sheaves for the eternal garner. A Mission under the supervision of the Established Church of Scotland has been conducted since 1895 by Morris Michaelis.

The Emerald Isle is not as attractive to the modern Jew as the exponents of Anglo-Israelism would have us believe it to have been to their forefathers in post-exilic days; nor does the number who have chosen it as their abode prove the wisdom of the statesman who proposed to settle the Eastern and the Irish questions with one stroke, by selling Ireland to the Jews. According to the census of 1901, there are 3,769 of this nationality in Ireland, the greater number of whom are recent immigrants. Of these 2,028 reside in Dublin, and 676 in Belfast. The colony in Cork, which now numbers 438, was largely augmented by the wrecking of a vessel off the coast of Queenstown ten years ago. A large party of Jews, bound for America, escaped from the wreck. Finding some compatriots in Cork they decided to remain there, and now have a prosperous colony.

The London Jews' Society made a short trial of work in DUBLIN about the year 1846, but date their permanent occupancy from 1888. In that year Rev. A. P. Weinberg took up his residence there. He remained for ten years, during part of which time he was assisted by a lady missionary. In 1897 the

Irish Auxiliary of the Society undertook to support the work, and now employs three ladies who labor among the Jewesses of Dublin, Belfast, Cork and other cities. Mr. J. B. W. Breslau was located in Dublin in 1901. The Mission is known as the Church of the Ireland Jews' Society. A successful enterprise in Dublin, under the auspices of the British Society, has been referred to previously.*

BELFAST is the headquarters of the Irish Mission to the Jews, an unsectarian work founded in 1897 by I. Julian Grande, who is director and missionary. He divides his attention among the various Jewish settlements in Ireland. Two lady missionaries are also employed.

Mission work among the British Jews is free from many of the hindrances which surround it on the Continent and in Asia and Africa. The larger measure of freedom which they enjoy, their greater enlightenment, and their better appreciation of what Christianity is, owing to contact with its truer types, have rendered the British Jews much more accessible to gospel influences than are their brethren in many other countries. Crowded mission halls are scarcely a novelty, conversation in the streets, shops and homes is always possible, and conversions are frequent. Strenuous efforts are put forth by the Rabbis to offset the missionary's methods. His schools, reading rooms, dispensaries, hospitals, Bible classes and lectures are duplicated, for the old

*Vide p. 106.

cherem, or Rabbinical edict, against the work no longer avails. In spite of all this studied opposition, the gospel is permeating English Jewry. It has resulted not merely in a few conversions, but has left an unmistakable stamp upon Judaism itself.

The Christians of the British Isles have shown an interest in the salvation of the Jews far surpassing those of other nations. Not only did the modern movement towards this end originate with them, but the extension of it into all Christian lands has been the outcome of their devotion. To this day they carry on the major part of the work on the Continent, while more than ninety per cent of the effort in non-Christian countries is put forth by them. At the same time Jews in their own midst receive more attention than those in any other part of the world. More than 190 missionary agents or 1 to every 1,000 Jews, are employed. In order to give the whole nation gospel privileges in equal ratio it would be necessary to multiply the existing missionary force fully twenty fold. Yet even here only a small percentage of believers have any real interest in the evangelization of the nation, "to whom pertaineth the adoption, and the glory and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."*

*Rom. 9: 4-5.

CHAPTER XII.

MISSIONS IN PROTESTANT EUROPE.

(THE SMALLER COUNTRIES.)

Throughout the Christian era the continent of Europe has been the abode of the large majority of the seed of Jacob. The apostles found colonies of Jews in all the cities which they visited, and the trend of subsequent migrations was toward the west and north. Central Europe became a basin of a great eddy in this ever-flowing current of humanity, where a large part of the stream has circled, though of late it has forced a new channel toward the western world, and now threatens to pour itself directly into the vales of the Promised Land. Of the 11,000,000 Jews in the world to-day, 9,000,000 reside in Europe.

By far the greater number of them are poor and bitterly oppressed. Under nearly all of the European governments they have been granted political freedom, but the spirit of the populace is mightier than the laws of the state, and manifests itself in no uncertain manner. The prosperity of this people attendant upon the removal of barbarous restrictions which had forbidden their progress, has provoked the Gentiles to jealousy. The old disposition

to persecute the Jew has been labeled with a new name, but the spirit and purpose of Anti-Semitism is identical with the old "Hep, hep" of the mediæval persecutor.

In spite of this prevalent enmity, the European Jews as a whole are entering upon a new era of progress and prosperity. The degree to which it is manifest depends upon the extent of their emancipation, not merely from restrictive legislation, but from the overt and covert opposition of the community where they reside; and this, in turn, is conditioned upon the quality of Christianity that prevails in that region. In the smaller Protestant states with which this chapter is concerned, their lot is not an unhappy one. If many treat them as the offscourings of the earth, others show them marked kindness, and the law affords them as sure redress for wrongs as it does any other citizen.

We would naturally expect to find that Jewish missions have been most numerous and successful in those lands where Protestantism prevails. In this we are not disappointed. It is not strange, however, that even in these countries the efforts of missionaries are not equally rewarded. The difference is in almost exact ratio to the spirit manifested by the majority of the people. No mission or missionary can overcome entirely the adverse influence of the open hostility which prevails in so many places against the Jew. He judges Christianity by its fruits, which to him have been woefully bitter. What wonder if he usually decides

that he will not be transplanted into such a vineyard. But if he has been fortunate enough to see the true fruits of the Spirit manifested in the Christian community, the task of the missionary is more than half accomplished.

The Dutch Republic offered almost the only safe retreat when, in 1591, Philip II. of Spain banished the Marranos, as those Jews who had become nominal Christians during the Inquisition were called. Many of them settled in Holland and were so well received that they called Amsterdam the New Jerusalem. In 1619 they were given the rights of citizenship, while as yet no other nation looked upon them even with tolerance. In later times many German Jews have immigrated to Holland, and as the Sephardim and Ashkenazim Jews do not readily assimilate, there are two distinct colonies in this country.

Though the early Dutch reformers had recognized the claims of the Jew upon the Gospel, it remained for the London Jews' Society to undertake to publish it among this otherwise enlightened community. They were induced to attempt this by the recommendation of the Rev. Lewis Way, who had found the Dutch Jews quite accessible. Their first missionary, Rev. A. S. Thelwell, arrived in AMSTERDAM in 1820, and remained seven years. At intervals several others served for short terms, with varying success. That earnest and capable missionary, Rev. C. W. H. Pauli, was transferred to

this post in 1844, and labored for thirty years. Rev. A. C. Adler succeeded him, and still holds forth the word of life to this people. Under the ministry of these two proselytes, baptisms to the number of one hundred and seventy-five have been celebrated in Amsterdam.

In ROTTERDAM the Society has had a faithful and energetic worker in the person of J. P. Bloch, who, since 1869, has been preaching Christ to his brethren who reside in this city, as well as seeking to testify to the thousands who ship from this port every year.

The Free Church of Scotland sent Dr. Carl Schwartz to Amsterdam in 1849. He was one of the men who made the Jewish work of this Church so famous. In 1852 he established a Missionary College, in which a number of workers were trained. After fifteen years of successful work in this station, he was called to London. Meyer and Van Andel successively labored in this city. After an interim in the work, extending from 1878 to 1885, Dr. Fürst was transferred from Prague, but three years later the Church relinquished this station, in favor of the Netherlands Society.

The British Society have shown a hearty interest in this field, encouraging and assisting the local missions. Their missionary, Rev. G. F. Schwartz, arrived in Rotterdam in 1848, but after a few years the Society decided to leave Holland and devote themselves to more needy places.

The efforts of the British Christians aroused the Church in Holland to a sense of their responsibility. In 1844 the Netherlandish Society for Promoting Christianity among the Jews was formed as an auxiliary of the London Jews' Society. It still continues to render financial assistance to their work.

There were at this time two noted proselytes in Holland, both as earnest as they were capable. These were Drs. Isaac Da Costa and Abraham Capadose. They had been friends from youth, and, while yet unconverted, frequently discussed together the Messianic claims of Jesus of Nazareth. When the Scottish mission was instituted they supported it heartily. Capadose formed a Society of Friends of Israel at the HAGUE in 1846, and similar societies were organized in Amsterdam and other places by Da Costa and others. The Hague association assisted the Free Church mission, and the others employed colporteurs and evangelists. An amalgamation of forces was accomplished in 1861. Thenceforward the Netherland Society for Israel claimed the support of a large portion of the Church. Their first missionary was John Schlitt, who, as well as others who served this society, received his training in the college which Schwartz had established in Amsterdam. In 1864 they sent Rev. M. L. Mollis to Surinam, where he spent several years.* Their home work still prospers, two laborers being employed in Amsterdam.

*Vide p. 255.

The Christian Reformed Mission to Israel owes its existence to the zeal of Rev. E. Kropfeld, of Ablasserdam. He was converted to Christianity at the age of seventeen, principally through the influence of Missionary Pauli. Though he would not be persuaded to become a missionary to his brethren, he has influenced the Free Reformed Church of Holland to establish a mission, of which he is the secretary. This was undertaken in 1875. At first its efforts were confined to the publication and distribution of tracts, but since 1880 they have employed a colporteur. More recently they opened a Home for Converts.

In the early part of the century a strong anti-Jewish feeling existed in Norway and Sweden. Fortunately this has given place to a deep interest in the salvation of the chosen seed. As their number in Norway does not exceed five hundred, the efforts of the Church must be directed chiefly to foreign communities.

Norwegian missions to the Jews date from 1844, when a mission was organized in Stavanger. It is said that the prayers and entreaties of Frau Ragnild Haerm won her pastor's heart to the Jewish cause, and that to his influence this society owed its origin. Its outlet was chiefly through existing societies in Germany.

If the foundation of Norwegian Jewish missions was laid in the prayers of Frau Haerm, the superstructure was reared through the energy and de-

votion of another of the name, Peter Lorentzem Haerm. At the age of twenty-five he associated himself with Professor Caspari and Theodore Bernhoft, afterwards a Bishop, in founding the Central Committee in CHRISTIANIA. This was in 1865. Though he died in his thirty-eighth year, he had succeeded in awakening the Norwegian Church to such a lively interest in the Jews that it is said no body of Christians excels them in this regard. Bernhoft stood with him to the end, and succeeded him as secretary. The Committee became an auxiliary of the Central Society of the Lutheran Church in 1871, but continued to assist other societies. Latterly they have conducted a mission in Bralia and Galatz.

The first Swedish mission to engage in work among the Jews was the Evangelical National Society, instituted in STOCKHOLM in 1856. It was not distinctively a Jewish Mission, but gave largely to this work, sending Wolff on a missionary tour to Poland and assisting other organizations. They have had a representative in Hamburg for some time.

The leading spirit in Swedish missions has been Pastor August Lindstrom. In 1876 he founded the Mission to the Jews, Stockholm, which has published the Gospel in Sweden and elsewhere. In 1877 they sent Moses Ben Oliel to Oran, and Dr. Eric Nystrom to Beirout. Both withdrew from the mission after a few years. Paulus Wolff, a convert

of the Home for Proselytes, which had been established in Stockholm in connection with this mission, labored in Sweden, Denmark and Finland, and Philip Gordon and Pastor Gjessing in Budapest. The mission is still the most active one in Sweden.

Dr. Waldenstrom, who had been associated with existing work, founded the Swedish Missionary Union in 1877, with headquarters at Stockholm. It is made up of three hundred auxiliaries. They secured the services of Dr. Nystrom in 1889, sent him to Algeria, and still maintain two workers there.

Denmark was slow to receive and slower to send forth Jewish missionaries. Rationalism had a strong grip upon Christian and Jew, and closed the heart of each against this work. The first definite attempt to establish a society was made by two Swedish ladies residing in COPENHAGEN, through whose influence Paulus Wolff and Faber paid missionary visits to the city. Soon after this, in 1885, Prof. Buhl, who had interested his classes in the Jews, was instrumental in organizing a Society for work among Israel. It has since been affiliated with the Central Society of the Lutheran Church. Since 1890 a worker has been supported in Stanislau.

No one in Denmark has done more for the cause of Jewish Missions than Dr. C. A. H. Kalkar. He was born in Stockholm of Jewish parents in 1803. While in the University he was converted to Chris-

tianity. Though an eminent Professor, and for many years the director of the Danish Missionary Society, he is best known as an author. His "Israel og Kirken," published in 1881, is one of the best works on Jewish Missions that has appeared.

J. C. Moritz, who had spent several years as an evangelist among the Russian Jews,* attached himself to the London Jews' Society and devoted many years to the Danish and Scandinavian Jews. His first visit to Denmark was in 1827, when he failed to obtain royal permission to preach to his brethren. Passing on to Sweden, where the Jews were confined to the four cities of Gothenburg, Stockholm, Norrkoping and Carlsrona, he testified to the few hundred which he found there. He revisited Sweden in 1832-33, and settled in Gothenburg in 1843, making this his base of operations in Sweden and Denmark till death cut short his work in 1868.

Since Moritz first visited Sweden there has been a slow but steady increase in Jewish population, which now numbers about 3,500. The interest of Christians in this community has increased much more rapidly. There are now few places where a Jew is surrounded by better Christian influences or where he is more likely to accept the Gospel message.

The Jews of Switzerland enjoy the full rights of freedom, though until 1866 they were under seri-

*Vide p. 145.

ous restrictions, and allowed to reside only in few cities. In the last twenty years they have increased greatly in numbers and wealth. The latest census returns, which were completed in 1901, enumerate 12,399 Jews among the inhabitants of this Republic.

Switzerland has been a stronghold of evangelical Christianity, and consequently has taken a part in bearing to the Jew the message of peace through the Babe of Bethlehem. Their efforts have not been confined to those who reside amongst them. Pioneers of the London Jews' Society, in search for a strategic point for a mission, visited Switzerland about 1825, and stirred up the Christians of BASLE to form an Association for Disseminating Christianity among the Jews. Already a school for Jewish children had been opened. In 1830 the Basle Society of Friends of Israel was constituted. It employed Carl Brenner as missionary, and after his death in 1838, P. E. Bernoulli, whose life-long service in this mission extended over forty years. He came of a noted family and rendered most valuable service in his chosen work, which, if it did not bring him as great honor, has certainly secured for him a greater reward than that which awaits his brilliant kinsmen. Another devoted convert, H. W. D. Heman, superintended the House for Proselytes in Basle from 1844 to 1868. His son succeeded him, remaining in this position till 1890, when he resigned in order that he might represent the Society

in Moravia and Bohemia. The center of this work is in Prague. They also have a station in Strassburg. One of the noted converts of this Mission was Rev. D. A. Herschell, brother of Rev. Ridley Herschell.

The Society for Missionary work among the Jews, GENEVA, has supported one missionary in Algiers. An Institutum Judaicum was established in Geneva in 1888. The British and London Jews' Societies formerly had agents in Switzerland for short periods, but never established a permanent work.

CHAPTER XIII.

MISSIONS IN PROTESTANT EUROPE.

(GERMANY.)

The German Jews are gaining steadily in the race for place, power and wealth. A number of students, quite out of proportion to the relative population of Jews and Germans, have been passing through the Universities and are pushing their way in all the professions. In Berlin alone there are more than a thousand Jewish lawyers and doctors. The larger cities all contain thousands of thrifty Hebrew business men, who have no reason to fear the competition of their German fellow-citizens. Meanwhile the German is objecting strongly to being elbowed by the Jew, as he presses into the foremost place in the business, professional and educational world. Anti-Semitism of a most pronounced type is the outcome, and if the Jew-baiter does not repeat the atrocities practiced in the earlier generations, he yet resorts to most despicable methods of persecution. It must not be supposed, however, that the 575,000 German Jews are all wealthy and prosperous. The vast majority of them are poor, and it is on these that the bitter hatred aroused by the success of their brethren is poured.

Germany is the home of Reformed Judaism, which traces its origin to Moses Mendelsohn (1729-85), who was the first German Jew to rise above the degradation of his people, and prove himself the peer, if not the prince, of German philosophers and authors. He so stirred the slumbering fires of ambition in his compatriots that they arose from centuries of hopelessness and asserted their right to a place in the march of civilization. If they are hasting away from God and revealed religion it is in company with masses of Christians, who, like themselves, still cling to their priest, prayer-book and psalter. Yet large numbers, especially of the Polish Jews, still hold to Orthodoxy, and have a zeal of God, even if it be not according to knowledge.

The Germans, who had lapsed into indifference concerning the salvation of the Jews during the latter part of the eighteenth century, were aroused to a new interest in Jewish missions by the pioneers of the London Jews' Society. Largely through their influence societies were formed in Frankfurt-on-the-Main, Detmold and Elberfeld in 1820; Breslau, Konigsburg and Bremen in 1822; Oletzko and Posen in 1823; Lehe in 1839, and Hamburg in 1844. These societies continued to labor more or less successfully for varying periods, most of them finally being amalgamated with the Berlin Society and other larger agencies. Through the same instrumentality the Society of Friends of Israel was

founded in Strassburg in 1835. Its missionaries traversed Southwestern Germany and parts of France, gaining many converts. For many years it has been practically an auxiliary of the London Jews' Society.

To the same source the formation of the oldest and largest German Mission, the Berlin Society for Promoting Christianity among the Jews, can be traced. When the Rev. Lewis Way visited BERLIN, in 1822, he succeeded in interesting some prominent men in the cause and banding them together into an organized force. The society enjoyed the patronage and financial support of Frederick Wilhelm III. Since 1833 it has been virtually a part of the work of the Established Church of Prussia. Stations and auxiliaries have existed in different parts of Germany. They now occupy Jeritz-Posen and Czernowitz, Hungary. Berlin has always been their chief station. Since Professor Tholuck so successfully inaugurated the work in 1822, about twenty-five missionaries have labored in this mission. Pastor Behling is superintendent at present. About six hundred converts have been baptized, many of whom have attained to eminence in their respective callings. Professor Strack, of the University of Berlin, has rendered great assistance to the Society, and edits "Nathaniel," the organ of the Mission.

Several local societies had been formed in West Germany before Missionary Stockfeld of the Lon-

don Jews' Society succeeded in inducing some Christians to establish a mission in Cologne. In 1842 the Rhenish-Westphalian Association was organized there, and the following year it received royal sanction. Beginning in a very humble way, it grew rapidly, and in its third year was able to employ P. Kalthoff, an experienced and successful missionary. COLOGNE has been its chief station, but its agents have ministered in a number of Westphalian cities, and in Kischnev, Russia. It receives financial assistance from the Lutherans of Australia and Norway. The Woman's Association in connection with it cares for proselytes.

The interest of the Lutheran Church in Jewish Missions also received an impetus from the London Jews' Society. Through the good offices of their agent, Rev. H. Smith, a Society for Disseminating Scripture Knowledge among the People of Israel was instituted in DRESDEN in 1822. It assisted J. B. Goldberg, of the London Jews' Society, and after his removal in 1838 was amalgamated with the Lutheran Foreign Mission Society of Dresden, which has manifested some interest in the Jews.

A new era in the work of the Lutherans in Saxony began when, in 1839, Franc Delitzsch founded the Central Organization of Saxony, with headquarters in LEIPZIG. With the zeal and genius which afterwards made him the most commanding figure in Jewish Missions, he threw himself into the affairs of the Mission and left it firmly estab-

lished when he was called to a Professorship seven years later. He was recalled to Leipzig in 1867 as professor in the University, but continued to exert a mighty influence in Jewish missions, both by personal participation in the work and by his writings. His translation of the New Testament into Hebrew is recognized as being almost faultless. Two years after his return to Leipzig he played the chief part in the amalgamation of the Central Society and the Bavarian Society of ERLANGEN, which had been founded in 1849. The new organization took the name of the Evangelical Lutheran Central Society for Missions to Israel. It has drawn into affiliation with itself the Hessian, Wurtemberg, Mecklenburg-Sterlitz, Mecklenburg-Schwerin, Livonian, Oldenburg and Norwegian Jewish Missions, all of which came into existence in the last quarter of the century. The ministry of missionaries Weber, Becker, Saul, Bernhardt, Adelberg, Hubener, Vollert and others has been fruitful in conversions. Rev. A. R. Kuldell, of Alleghany, Pa., was instructed in their "Refuge" and afterwards he and others were sent to this country to be educated in the Christian ministry.

A most important factor in German Missions are the Institutum Judaicum, a return to the methods of Callenberg. The first was established in Leipzig in 1880. The immediate cause of this revival of an institution which had proved so successful in Halle in the previous century was a prolonged dis-

cussion in the Student's Missionary Society of Leipzig about that noted missionary of the Callenberg movement, Stephen Schultz. Wilhelm Faber, whose interest had been aroused previously by Professor Delitzsch, was the leading spirit in the establishment of the Institute, which soon had a number of attendants. It was fortunate that such a man as Delitzsch was at hand to undertake its direction. Through Faber's influence a similar Institute was established in Erlangen, in 1882. The idea became popular and was introduced in Halle, Breslau, Grieswald and Berlin within three years from its inception in Leipzig. Under the able supervision of Professor Strack the Berlin Institute has accomplished a good work among the students, and has published many valuable books and tracts on Jewish missions. In Halle and Erlangen there have been some practical results, but in Breslau and Grieswald the movement never thrived. The Leipzig Institute was firmly established in 1886, as the result of a general appeal to Jewish missionary societies made by Pastor Faber. The Norwegian, Berlin, Westphalian and Central Societies responded, and a seminary was established. Delitzsch, Faber, Dalman and others were entrusted with the instruction of students, a number of whom are employed by German and foreign societies.

It is not to the honor of the German Churches that the larger part of the missionary work among the Jews of the Fatherland has been accomplished

by foreign societies. No Mission, native or foreign, has rivalled the London Jews' Society in this field. Not only were its agents the prime factors in establishing most of the German societies, but they labored harmoniously side by side with them, and outnumbered their combined forces. They began active operations in 1820, when a Mission was opened at FRANKFORT-ON-THE-MAIN by J. D. Marc, a converted Jew. Immediate results were seen in the baptism of ninety Jews in three years. From this city an extensive work of evangelization was carried on until 1891.

In the Rhenish provinces, Rev. J. Stockfeld laid the foundation for a strong Mission in 1825, and continued his labors in this region for forty-three years. He was soon joined by others, who extended the sphere of service to COLOGNE, HORTSGEN, DETMOLD, CREUZNACH and other cities. When M. Rosenstraugh was withdrawn in 1888 the society relinquished this field.

In Alsace-Lorraine the Society was represented during almost the same period. Rev. J. J. Banga, who settled in STRAUSBURG in 1826, was succeeded in 1832 by Rev. J. Haumeister, whose zealous labors were ended by death in 1860. His coadjutors continued to occupy COLMAR, CREFELD and MULHAUSEN for some years.

In the South-German States the Society dates its operations from 1844 to the present time. NURNBERG, WURTEMBERG, CASSEL and KORNTAL have been some of the centers in that region. Their sole

representative during the last quarter of the century has been Rev. J. M. Flad, so well-known in connection with the Abyssinian Mission.

BRESLAU, which was occupied from 1823 to 1891, has been favored with many eminent missionaries. It has been a fruitful field. Isaac Hellmuth, Bishop of Huron, Canada, was converted there through the agency of Dr. S. Neuman, who spent twenty-five years in this city. Rev. J. C. Hartman gave his last thirty-two years to this station, and the noted author, Rev. J. F. de le Roi, pre-eminent among authorities on Jewish Missions, was resident missionary from 1866 to 1884. Other stations in Central Germany have been LEIPZIG, DRESDEN, DESSAU, MAGDEBURG, HALBERSTADT and FRANKFORT-ON-THE-ODER.

One of the most difficult fields in Germany was Posen, or Prussian Poland, where the Mission dates from 1822 to 1890. The city of POSEN was the chief station. At times as many as fifteen centers were occupied simultaneously, and almost every city of the Duchy has had its missionary at some time. Very few baptisms were recorded among these bigoted Orthodox Jews.

In the Baltic provinces, KONIGSBURG has been the chief station. Since the inception of their work there DANZIG was also the residence of missionaries for more than fifty years, and THORN, STETTIN, OLECZKO and MEMMEL for shorter periods. Mr. C. Urbschat, who resides in Konigsburg, is now the Society's only missionary in this region.

HAMBURG, with its 20,000 Jews, is one of the few stations in Germany still held by this Society. Their first representative in this city was J. C. Moritz, one of the most successful missionaries of the century. An interval occurred in the work from 1840 to 1855, since which time several capable men have been employed. Under the energetic supervision of Rev. J. H. Dolman the Mission has been most successful during recent years. It is said that there are few Jewish families in the city from which converts have not been made. About fifty Jews regularly partake of the Lord's Supper in the Mission Chapel. This city was the scene of the notable labors of Esdras Edzard in the seventeenth century.

BERLIN, in which the Society began its labors in 1832, was also continued on their list of stations until the end of the century. The work prospered greatly in the early years of its history and at one time seven agents were employed. Encouraged by the large number of baptisms, the erection of Christ Church, with a seating capacity of 1,000, was undertaken in 1864. Rev. Dr. Cassel was its pastor for a quarter of a century. This eminent author and gifted preacher was one of the foremost missionaries in Germany. He exercised a great influence over both Christians and Jews, not only in Berlin, but also in the many cities where he lectured. Of late the Mission has been less active and its withdrawal, which had been contemplated for some time, was decided upon in 1901. This leaves

the small force of the Berlin Society entirely unaided in the task of reaching the 80,000 Jews of this great city.

During the eighty years in which this Society has been represented in Germany, more than forty stations have been occupied. Their recent policy has been to leave the burden of the work in Germany upon the home Churches and Societies, while they push on to other fields. Consequently there has been a steady decrease in the number of their stations and missionaries in Germany.

The British Society has also participated largely in German-Jewish Missions. They have had stations in as many as fifteen cities, the first of which was FRANKFORT-ON-THE-MAIN, where Hermann Stern established a work in 1846. W. Brunner, who succeeded him in 1861, remained many years. NURNBERG, where Rev. P. E. Gottheil, a most brilliant and devoted missionary, began his labors in 1849, was the scene of a thirty years' ministry on the part of Rev. Philip Jaffe. Gottheil spent thirteen years in CANNSTADT and removed to STUTTGART in 1869, where the remaining twenty-three years of his life were employed in testifying to his brethren. Dr. Mossa now conducts this Mission. After spending many years in Breslau, Rev. G. F. Schwartz removed to DRESDEN, where he ended his labors in 1890. The lifelong ministry of Rev. B. F. Jacobs in KONIGSBERG terminated in 1898, and a successor has not been appointed. At different times BERLIN has been occupied, the last agent being Rev. P. Dworko-

witz, who was recently transferred to HAMBURG, where Mr. Neumann had conducted a successful work for many years. This latter city and Stuttgart are the only active Missions of this Society in Germany.

The principal German post of the Free Church of Scotland has been in BRESLAU, where Rev. Daniel Edward proved his call by forty-four years of unwearyed service. It was he who instructed and baptized Hermann Warszawiak, whose work in New York is so well known. His death in 1895 did not interrupt the Mission, for, including four colporteurs of the National Bible Society of Scotland, who are under its supervision, the staff now numbers six. BERLIN, FRANKFORT-ON-THE-MAIN and STRASSBURG have been held as temporary stations of this Church, their work in the latter city resulting in the conversion of George Margoliouth, nephew of Dr. Margoliouth of Oxford.

The Irish Presbyterians have a vigorous Mission in HAMBURG and ALTONA. It was inaugurated in 1845 by Dr. Craig, and has been superintended since 1875 by Rev. J. C. Aston. One of the converts, Rev. Arnold Frank, is in charge of the chapel in Altona. This Church had a station in BONN from 1850 to 1880, and in BERLIN for a short time about 1885.

Other foreign societies working in Germany are the Evangelical National Society of Stockholm, which has an agent in HAMBURG, and the Basle

Society of Friends of Israel, which is represented in STRASSBURG.

It is nearly two centuries since Prelate Ettinger, whose spirit was so far in advance of his times, said to Franke: "I have been praying three prayers. I have asked the Lord to revive the Church, to send forth missionaries and to save the remnant, the people of Israel. He has answered the first; He has begun to answer the second; but, alas, He does not seem to regard my pleadings and tears for the Jews." When Franke related this to his class in Halle, Johann Henrich Callenberg felt the divine call to labor for Israel, and though the work of this apostle to the German Jews seemed to be consumed in the fires of the new German theology, out of its embers arose the great work which has grown with the century that has just been completed. We chronicle the achievements of those who have so faithfully labored for the salvation of the Jews; but, in the day of reward, Prelate Ettinger and a host of others who have prevailed in prayer shall be honored equally with those who have taught in the streets and lanes of the Ghetto.

CHAPTER XIV.

MISSIONS UNDER THE RUSSO-GRECIAN CHURCH.

Russia is the home, if home it may be called, of half of the Jewish race. Here it has been proven once again that "the more they afflicted them the more they multiplied and grew." Denied the rights of citizenship, bound down by class legislation, despised and shunned by their fellow townsmen, insultingly turned from public resorts by such notices as, "Dogs and Jews not admitted," restricted in educational advantages, and limited as to occupation, they have been compelled to cherish a national spirit. Thus the cruelty of man works out the loving kindness of the Lord.

Prior to the conquest of Poland Jews were forbidden to live in Russia, but Peter the Great, who declared that he "feared not the cleverest or craftiest Israelite," permitted them to reside in his domain. They were expelled once more from Russia proper in 1795, and since then have been confined by law to the sixteen western provinces, which district is called "The Pale." Nevertheless about three-quarters of a million of Jews reside in other parts of the realm.

The "May Laws" of 1882 were the cause of an exodus to western lands and of a more significant

migration to the Land of Promise. This was checked by a mandate of the Sultan, but not till the heart of the nation had been stirred. This was the real beginning of Zionism, and there is little doubt that the ranks of the returning captives will be filled chiefly by these multitudes from Russia, who will sing again, as did their forefathers, "Woe is me that I sojourn in Mesech."* As Israel Zangwill puts it, "Pale may only be Providence's way of spelling Palestine."

The genius of the race has been proven abundantly in this land. The Russian has been unequal to the task of holding them in check. Within the Pale many Jews have attained to prominence in business and the professions, while in the mechanical arts and even in agriculture they are pressing their way to success. In Russia proper there are Jews who have been honored as Court physicians and diplomats, and a few have even been decorated with titles.

A recent writer thus describes their religious condition: "Adhesion to old-time religious customs is giving way before the spirit of the age. This change is called 'emancipation.' The emancipated Jew in Russia forsakes Jargon and speaks Russian. He sends his children to Russian schools, and, if able, to the University. Russian law restricts Jewish male students in the Universities to ten per cent. of the whole number of students; but it lays

*Psa 120:5.

no such restrictions upon female students. The Jewess, so pitiably neglected before, is winning educational distinction. The emancipated Jew lives no longer in the Jewish quarter, but in the best streets of the city. The distinctive garb of long caftan, black peaked cap, long beard and *peoth* have disappeared. He is clothed as fashionably as a Gentile. Too often he is a free thinker and will have neither Moses nor Jesus. This is no new feature in the Jewish population of Germany, Austria and France. There the trammels of Rabbinism have long ago been thrown off by the great majority. But it is now, though in slower process, strikingly noticeable in Russia. Such Jews are generally acquainted more or less with Christian dogma as taught by the Churches, but have seldom, if ever, met with spiritual Christians. And yet the Jewish population of Russia is so enormous that the old-type Jew seems just as much as ever *en evidence*. There are still the crowded Jewish quarters in the dirtiest parts of the towns; still the old orthodox Synagogues full of devotees; still as many *Jeschivas* and *Bethhamidrashim*; still as much poverty, ignorance and fanaticism; and still a young generation growing up in it. The bulwarks of tradition are too strong to be thrown down in a day, if ever they will be. The orthodox Jew condemns the emancipated Jew as being untrue to God and His people. Beneath his adhesion to ritual, custom and external appearance there is a zeal for God, even

although not according to knowledge. But alas! the influence of the Talmud has twisted the conscience of the orthodox fanatic and his rigid observance of religious externals does not prevent him from lying, cheating or immorality. He has learned even to cheat the law of Moses and to persuade himself that he is keeping it, while violating it every day both in letter and in spirit.”*

How to teach these millions with the Gospel is the most serious problem that confronts those who seek the good of Israel. The Greek Church is established in Russia. While it is formal and almost idolatrous in its worship, it is exceedingly jealous of evangelical denominations, and all attempts at propagating religion under any other name are forbidden. All books must pass through the Censor's hand before being admitted for circulation. Foreigners are under such restrictions that it is scarcely possible to send missionaries from other lands. It is true that the Lutheran and Episcopalian Churches are tolerated, inasmuch as they have adherents in Russia. They are also allowed to baptize Jews, but are not permitted to adopt ordinary missionary methods even among this alien race. The Mildmay Mission has secured some concessions in regard to their Book Depots, and are thus enabled to carry on a restricted work. These and many other obstacles interposed by Church and State hamper, though they do not absolutely hin-

*Rev. S. Wilkinson's "An Open Door," pp. 5, 6.

der, the propagation of the Gospel. By employing Russian citizens, whether Jews or Christians, as missionaries, by distributing the scriptures and other books which the Censor authorizes, by quiet personal work in such exposition of the Word of God as is permitted in the Book Depot, by medical missions and schools, the societies can accomplish their end in some measure; while any denomination or congregation recognized by the State can devote itself to very definite work among the Jews without arousing opposition on the part of the State Church.

Russian Jewish Missions had a unique beginning, being undertaken in the first instance by the Czar. Alexander I, who was more favorably disposed towards his Jewish subjects than were his successors, employed J. C. Moritz, a converted Russian Jew, as an evangelist among his brethren from 1817 to 1825. He met with much success, and many Jews were baptized into the Greek Church.

In the year in which Moritz was commissioned, the London Jews' Society obtained from the Czar the assurance of his assistance in spreading the Gospel among the Jews of Russia, and a letter of protection for Rev. B. N. Solomon, who proposed to undertake this work. This was on the occasion of the visit of Rev. Lewis Way to Russia. In 1821 Alexander McCaul, whose "Old Paths" has been the means of the conversion of many Jews, undertook to establish a mission in WARSAW. He was

most successful, so far as the Jews are concerned, but the opposition of the authorities made it necessary to retire to Germany in the following year. Concessions were soon obtained, and the work resumed with vigor, McCaul finding himself surrounded by seven assistants. Nicholas I. restricted the Mission to Poland, and in 1830 placed it under the Lutheran Church. Still it prospered, additions being made to the staff and stations opened at LUBLIN, KIELCE, KUTNO, KALISCH, SUWLKI and ZGIERZ and a school established in ST. PETERSBURG. From these centers the rays of true light beamed on many. The Crimean War (1854) cut short these most successful efforts. Not until 1875 was permission granted for the re-opening of this work. Even then it was hampered by many restrictions. Warsaw, which now harbors 250,000 Jews, was again made the headquarters of the Mission. Rev. Dr. Ellis, who was superintendent from 1877-1896, baptized many Jews. No permanent successor has been found, and the depot-keeper is now the only worker.

The Livonian Synod formed an auxiliary of the Central Society of the Lutheran Church in 1865, and employed Adler and Gurland for some years in the Baltic provinces. P. Dworkowitz was at the head of the Mission, with colporteurs under him from 1877 to 1883, and P. Eisenschmidt during the next four years. A Home for Converts in RIGA and a school in LIBAU have been supported for a few years.

In Finland the small Jewish population is cared for by the Finland Missionary Society. They have a mission school in ABO. The Swedish missionary, P. Wolff, frequently visited this region.

The Home for Jewish Girls, instituted in St. Petersburg in 1864 by Dr. Schulze, educates those entrusted to its care. Many of the inmates have been converted to Christianity. This is now the only agency in ST. PETERSBURG. It receives a large part of its financial support from England.

Dr. Althausen and Pastor Meyersohn carried on a mission in the Capital for some years. In 1882 a committee for the care of proselytes was formed. Both of these missionaries afterwards attached themselves to the Mildmay Mission.

The Lutheran Church has given some attention to the Jews of Poland during the past thirty years. They are now taking steps towards the appointment of a young pastor to this special work. They hold an advantage over foreign agencies and could accomplish much if once thoroughly aroused.

The Mildmay Mission has established book depots at WILNA, ODESSA, WARSAW and MINSK. In these they are allowed to distribute books that have been adjudged suitable by the Censor, and are also permitted to visit surrounding towns for the same purpose. The permission "to explain the nature of the book" virtually gives them liberty to preach the Gospel. The Odessa depot is under the management of Pastor Gurland, whose ministry under

these and other auspices has been most successful. This city contains 200,000 Jews. Mr. Levinski, whose salary is provided by the Kingdom Tidings Bands of America, is agent in Warsaw. Pastor Meyersohn and W. I. Nelom have charge of the depots in Minsk and Wilna. These methods have proven most successful. In a quiet way the depot-keeper is preaching continually, while at the same time the printed Word is being circulated. During the thirteen years in which these depots have existed nearly 500,000 New Testaments, in whole or part, have been distributed. Over 100 towns have been visited occasionally.

The British Society had a station in ODESSA, where Joseph Rabinowitz first heard the story of redeeming love, which afterwards won his heart. In KOVNO, Rev. George Friedman, a convert of the Faltin work in Kischnev, conducts a mission under this Board. Dr. Frowein has carried on a medical mission at WILNA for fourteen years under the same auspices.

South Russia has been the scene of the labors of representatives of Central, Rhenish and other German societies, but none of them have been engaged actively in this territory in recent years. KISCHENEV, in South Russia, has been the center of two remarkable movements. The first is the work of Pastor Faltin, whose attention was turned to the Jews through the prayers of an old lady in his congregation. Since 1859 he has devoted much of

his time to the evangelization of the Jews in South Russia and has baptized many. A Home for Inquirers has been an important adjunct to his work. Gurland, Friedman and Rosenstraugh, spiritual sons of the Mission, assisted him for a time. The London, British, Swedish, Central and Rhenish-Westphalian Societies have aided this work.

The other movement, which centered around Joseph Rabinowitz, was more remarkable in some respects. Both before and after his conversion this devout Chassidist was a leader of his people. He was brought to a knowledge of the truth as it is in Jesus while visiting Palestine in the interests of a Colonization society. Sitting upon the Mount of Olives, with a New Testament in his hand which had been given him by Dr. Ellis, of the London Society, and which he was using as a guide book, he became convinced that the desolation of the holy city was connected with its rejection of the Nazarene. Upon his return to Kischenev in 1884, he began to preach to his brethren. Many turned to Christ, and a congregation known as "Israelites of the New Covenant" was formed. His printed sermons, which were circulated extensively in the Pale of Settlement, became the light of life to thousands. Though he was criticized by many on account of his views regarding the relation of the converted Jew to the Law of Moses, no one could doubt that he was raised up by God to turn the hearts of many in Israel to their true Messiah.

Since his death, which occurred in 1899, the work is being carried on by a Council in London, which had assisted Rabinowitz; but a prince has fallen in Israel, for whom there is no successor.

From the foregoing sketch it is evident that the door of utterance to this vast multitude is open more widely than many have supposed, and that it has not been opened in vain. But if these millions, the vast majority of whom have no knowledge of the Gospel, are to be led to Him whom Rabinowitz delighted to speak of as "our Elder Brother," there must be a great awakening somewhere. Where shall it begin if not among the Lord's remembrancers in more favored lands? How shall it be accomplished unless those who know the joyful sound "take no rest and give Him no rest"* until the name of Jesus of Nazareth be heard in the countless synagogues in this modern "Land of Bondage?"

*Isa. 62:6-7. R. V.

CHAPTER XV.

MISSIONS IN PAPAL EUROPE.

The Italian Jews continued to suffer much oppression until the overthrow of the temporal power of the Pope in 1870, when they were freed from all legal disabilities and made citizens of the kingdom. Bitter enmity to the scattered people has characterized the Catholic Church in general. At the seat of its power this spirit has had free sway, and has found expression in many barbarities.

In 1552, Pope Paul IV. instituted the Ghetto in Rome. It was a small quarter of the city, situated on the banks of the Tiber, which frequently overflowed its narrow, dirty, gate-barred streets. Within its confines all the Jews of the Imperial City were compelled to reside, nor dare they stay without its walls after nightfall. In 1848 the gates were removed, and recently the Ghetto itself has been abolished.

Many other injustices were practiced against them. The men were obliged to wear a yellow hat, and the Jewesses a yellow veil, an insignia which the Zionist has altered to a yellow flower as a token of their emancipation. They dare not sell *kosher* meat to Christians, employ Christian servants, bury their dead according to Jewish ceremonies, or possess horses, carriages, or anything which would mark wealth or distinction.

The means taken to convert the Jews were ludicrous. They were required to deliver up one Jew for baptism every year, an indignity which they sought to minimize by producing the same Jew on several occasions. A congregation of fifty was compelled to assemble in the Church of San Angelo every Saturday, while the sacristan passed through the aisles with a whip to enforce attention to an harangue against their race and religion by some priest who understood neither Christianity nor Judaism.

The spirit manifested by the Church of Rome, together with their idolatrous ceremonies, which the Jew abhorred, was a poor preparation for the work of the Protestant missionary; yet wherever a fair trial has been made good results have followed. Passing over the visits and brief sojourn of Wolff, Way and others from 1825 onward, we find that several Italian cities have been occupied by missionaries in the last half of the century, though Rome was the only center of activity at its close. This is much to be regretted, for besides the 8,000 found in the capital, there are several cities which number the Jewish population by thousands. The number in Rome has doubled in the last half century, and the aggregate of the various cities now reaches 50,000.

The first resident Protestant missionary was Rev. C. L. Lauria, of the London Jews' Society, who was stationed at TURIN from 1855 to 1862. He then removed to Leghorn, where he remained

for four years. In the same year Rev. J. C. Reichardt opened a mission in ANCONA, which existed for ten years; and Rev. R. H. Cotter settled in MODENA, where he remained only two years. He then removed to MILAN, where he labored till 1871. Each of these cities were the center of extensive operations among the surrounding Jewish communities.

About the time that the activity of this Society ceased in the provincial cities of Italy, their mission in ROME was inaugurated by Rev. S. B. Burtchaell. He died while visiting Jerusalem in 1878; but his gifted and faithful wife returned to the Eternal City, where she, together with colporteur Arias, still continues the testimony.

One of the last services performed by Rev. Ridley Herschell, of the British Society, was the establishment of a mission in LEGHORN during his visit to Italy in 1860. The Jews were quite friendly towards the missionary who was sent among them. Rev. Hermann Philip, M. D., who had served this Society many years, arrived in ROME in 1870, and labored with great zeal and success till the time of his death in 1883. He was succeeded by Rev. A. Ben Oliel, whose four years of earnest toil in this vineyard was not unrewarded. His appointment to Palestine left the Society without a representative in Italy. With the dawning of a new century they announced the appointment of an agent in Rome. This was Rev. S. V. Ravi, a converted priest, who had interested himself in the Italian Jews for many years.

The Jews have never returned to Spain and Portugal in large numbers since the days of the Inquisition. Only a few thousands dwell there to-day. There are still a considerable number of Marranos, as those are called who became nominal Christians during the Inquisition, but remained Jews at heart. The condition of the Spanish Jews is no worse than that of their brethren in most of the other European countries.

A Christward movement is said to have begun among these people, brought about largely through the preaching of one of their own number, J. de Aranda. If report be true he has large congregations, and especially in MADRID and SEVILLE large numbers have confessed Christ.

There is scarcely any Mission work to report, except in GIBRALTAR. The number of Jews in this settlement has been reduced greatly, and is now said to be about 1,500. A few months were spent in this colony in 1821 by Dr. Wolff, in 1843 by Rev. A. Levie, and in 1860 by H. A. Markheim, all of the London Jews' Society. Rev. Nathan Davis, of the Church of Scotland, labored there in 1848-50. It was the base of operations for Revs. A. Ben Oliel and J. Lowitz, of the British Society, in their work in Africa in 1848 and following years. Two of Ben Oliel's brothers were converted there, the elder of whom is the well-known superintendent of the Kilburn Mission to the Jews.

The French Revolution threw open to the Jew the two-leaved door of civil liberty and liberty of

thought. It is lamentable that, while many have passed through the latter into scepticism and atheism, the former has not opened into social equality with their fellow-citizens. Even their readiness to forsake Judaism, and to be swept into the Godless whirl of French civilization has not won for them the coveted recognition, nor saved them from French scorn, hatred and persecution; but it has made them very barren soil for the seed of the Gospel. This section is thoroughly French in all but birth and standing. Many of them have won distinction in politics, literature, arms and commerce, and their banking houses have ruled stock exchanges and kings' courts. A small proportion, chiefly of the poor class, are still orthodox. The laxity of life, irreligiosity and worldliness of Jew and Gentile combine to make the work of the missionary exceedingly difficult.

The Evangelical Mission in PARIS seems to have had some interest in the Jews in the early days, as it sent Jonas King to Palestine in 1822. A Society of Friends of Israel was formed in TOULOUSE in 1852. It sent an evangelist to Algiers and established a school in LYONS, but its work was short-lived. The most successful Mission has been the French Society for the Evangelization of the Jews, instituted by Rev. G. A. Kruger in 1888. He had labored with and on behalf of the French Jews for some years, but, failing to interest the Foreign Mission Board of his church in the Jewish cause, he formed an interdenominational com-

mittee. He is a staunch advocate of the Rabinowitz doctrine of preserving the national Jewish rites among Hebrew Christians. Stations are supported in Paris, Oran and Tangier. The Paris Mission to the Jews, founded in 1877, is conducted by Missionary Feingold. Pastor Hirsch also labored among the Parisian Jews for some years.

The Societies already mentioned are not alone in the field. In MARSEILLES the London Jews' Society has thrice had an agent, Rev. J. P. Oster being stationed there in 1834, H. A. Markheim in 1861-63, and Rev. J. B. Crighton-Ginsburg in 1880-83. Markheim had established a Mission in PARIS in 1856. With one short interim it has been maintained to the present time. M. C. Mamlock, assisted by a colporteur and Bible woman, has wrought steadily among the 40,000 Jews of this city for twenty-five years.

The British Society were the pioneers in PARIS. William Brunner was sent there in 1851 and devoted all his years of active service to this station. In recent times, deputations from the Society have made occasional visits to this city. J. Cohen took up his residence in MARSEILLES in 1854, and was the messenger of salvation to Lydia Montefiore, aunt of Sir Moses Montefiore. The story of her conversion when nearly eighty-five years of age has been scattered broadcast, and has been seed unto eternal life to many of her nation. LYONS, BOR-

DEAUX and NANCY were also stations of the British Society for short periods.

The 3,000 Jews of Belgium have received little attention from missionaries, and the small Protestant Churches of that land seem to show but little interest in their conversion.

In that part of Europe watered by the Danube Jews have resided during the whole of the Christian era. In modern times their numbers have been swelled by immigration from Poland and Turkey, till they aggregate considerably more than two millions. Of these about 1,900,000 are found in Austria-Hungary.

Anti-Semitism is rampant in this empire, being winked at and not infrequently encouraged by both Church and State. Since 1867 they have enjoyed nominal rights of citizenship, and in some sections of the great cities they are numerous enough to elect their own representatives, but this does not prevent popular opinion from open expression of antagonism to the long-oppressed race.

The majority of the Jews in Austria and old Hungary are Reformed, and in Galatia and Bukowina, Orthodox and Chassidim. Consequently the missionary meets very different conditions in different parts of the empire. Many restrictions are placed on his work, and the jealousy of the Papacy adds to the numerous hindrances.

As early as 1822, McCaul and Becker of the London Jews' Society paid a missionary visit to CRACOW, where 22,000 of the 700,000 Galatian Jews

reside. In 1833 they stationed Rev. Dr. Gerlach in this city, and have sustained a mission there almost continuously from that time till 1897, when their last agent, J. Pick, died. McCheyne and Bonar, who visited the city in 1840, spoke in the highest terms of Rev. T. Hiscock, who was then there. The government interdicted the work in 1846 but soon allowed Mr. Hoff, the banished missionary, to return. It still prohibits colportage and greatly restricts the methods of the Mission.

In 1867, Rev. J. H. Bruhl succeeded in establishing a Mission in Lemberg, though his opportunities lay chiefly in the surrounding towns. Rev. J. Lotka, N. Herz and M. Rosenstraugh have built successively on Bruhl's foundation, not only in Lemberg, but throughout central Galatia.

The Misses Pick have conducted a school in Lemberg, under the auspices of the British Society for some years. CZERNOWITZ is the Galatian post of the Berlin Society. It was also occupied at one time by the Central Society of the Lutheran Church, which also has stations in STANISLAU and PRZEMYSL. In the early part of the century Przemyśl was an insignificant village, but became the seat of one of the most famous Chassid Zadiks, to whom the Jews flocked from all parts of Galatia and Bukowina, that they might secure his prayers and blessing. In consequence it has been a thoroughly Jewish town for sixty years.

The story of the Mission of the free Church of Scotland in BUDAPEST is full of thrilling incident.

The accident which befell Dr. Black, of the Scottish Mission of Inquiry, while he was traveling in Palestine, prevented him from continuing on the mission tour. While returning across the Continent in company with Dr. Keith, the latter was taken sick in Budapest. These circumstances brought about a meeting between them and the Princess Maria Dorothea, a devoted Christian, who had prayed for years that the Lord would send missionaries to the Jews of Hungary. In this providential manner her prayer was answered, and the first Mission of the Church of Scotland was not in Palestine, as had been proposed, but in Hungary. Prof. Duncan and Revs. Robert Smith and Herman Allan arrived on the field in 1841. Duncan and Allan did not remain long, but their place was filled by the Rev. Wm. Wingate, than whom no better missionary could have been found. The first fruits of the Mission was the Saphir family, father, mother and three children. This circumstance caused Dr. Delitzsch to remark that "Budapest showed, in a striking way, that there is a remnant in Israel according to the election of grace—a remnant according to the promise of Zion's Restorer: 'I will lay the foundation with sapphires.'" Adolph Saphir, who was baptized at the age of twelve years, is one of the brightest stars in the missionary diadem. Other converts who have added lustre to this Mission are Dr. Alfred Edersheim, the celebrated author, Dr. Tomory of the Constantinople Mission, and G. R.

Lederer, one of the early missionaries in New York through whom Bishop Scherschewski of China was brought to Christ. The Hungarian revolution, of 1847, not only placed the missionaries in danger, but ended in their expulsion. The converts stood true, however, and after a few years the work was re-established. Under the direction of such missionaries as Van Andel, Schonberger, Konig, Moody, Lippner, Webster and others, it has continued to prosper. At present twelve missionaries are engaged and fourteen colporteurs of the National Bible Society of Scotland are also under its direction. Large schools have been an important adjunct to the ordinary methods. There is almost unlimited scope for service in this city, which, with its 166,000 Jews, stands next to New York, Warsaw and Odessa in respect to Jewish population.

PRAGUE, with a population of 10,000 Jews, was the Bohemian headquarters of the work of this Church from 1861 to 1866. Dr. Schwartz had failed in an attempt to open a station in this city in 1849. A similar fate awaited the attempt to enter Lemberg in 1848.

VIENNA ranks next to Budapest as regards Jewish population, the number being 146,926, according to the last census. There has been a ten-fold increase during the last quarter of the century. Political disturbances had much to do with the late beginning of Gospel testimony among the Austrian Jews. When more favorable conditions ob-

tained, the British Society entered this large field. It was not till 1876, however, that they became firmly established in the capital. In that year Rev. Isaac Salkinson was transferred to Vienna, and commissioned to translate the New Testament into idiomatic Hebrew. This version is regarded as superior to other translations in some respects, and has had a wide circulation. He died in 1883, when this work was all but finished. His friend, Dr. Ginsburgh, completed it. Rev. C. A. Schonberger, who had represented the Society for ten years in Prague, succeeded, and was in turn superseded by Rev. N. Kameron, who still labors with much success.

PRESSBURG has been a station of the British Society for nearly forty years. Salkinson spent several years here before he removed to Vienna, and Edward Weiss, the present missionary, has seen ten years of active service among these orthodox Jews.

VIENNA, which has been held since 1870, and TRIESTE and PRAGUE, which were occupied about the same time but abandoned after a few years, have been the only cities in Austria proper in which the London Jews' Society has attempted to set up a place of testimony. The Vienna Mission, which had not been properly manned during the last ten years of the century, was strengthened in 1901 by the transference of Rev. W. Becker from Berlin.

Scandinavian interest in this section of Jewry

has been represented till recently by R. Gjessing and P. Gordon, who were sent to BUDAPEST by the Mission to the Jews, Stockholm. The Basle Society of Friends of Israel have supported missionary Heman in PRAGUE since 1890. In FUNFKIRCHEN, Mr. Finesilber, of the Hebrew Christian Testimony to Israel, recently established headquarters for a Mission to Hungarian Jews. The Irish Presbyterian Mission maintained a work in Vienna from 1875 to 1883.

Almost the only local effort in these countries has been the testimony of Rabbi Lichtenstein, who, while refusing to attach himself to any agency that brings converts into membership in denominational churches, yet gives a very clear witness to his brethren, concerning the Messiahship of Jesus of Nazareth. His pen has carried his message to many who have never heard his voice. It must not be supposed, however, that he opposes direct missionary work, for the missionaries in Vienna are indebted to him for much assistance, and always count on his hearty sympathy.

As one, in whom the milk of human kindness was not clean dried up, burst through the careless crowd in Cracow, and plunged into the Vistula to rescue a drowning man, the heartless shout went up, "Let him sink, he is only a Jew." The feeling of Austrian Christians could not be illustrated more perfectly than by this incident. But the generous outburst which was evoked when it was discovered that the imperiled man was a Christian and the



RABBI LICHTENSTEIN.

brave rescuer a Jew has had no spiritual parallel. The deep seated malignity, fostered by a false Christianity, might find momentary suspension under such proof of the blindness of their hatred; but the love and self-sacrifice demanded of those who would win Israel to an acceptance of their rejected Lord are altogether wanting in the Austrian Church. They have yet to manifest the first token of good-will towards these broken branches of the olive tree, and in their arrogance have forgotten the exhortation, "Be not high-minded, but fear; for if God spared not the natural branches take heed lest he also spare not thee": and one of these days, when their wide-spreading but fruitless branch has been broken off and withered, the despised branch of Israel which has been trampled upon by the proud Austrian shall flourish "in its own olive tree," "for God is able to graft them in again."*

*Rom. II: 20-23.

CHAPTER XVI.

MISSIONS IN MOHAMMEDAN EUROPE.

In the region spoken of as Mohammedan Europe are included all of those states over which the Sultan maintained suzerainty of such character and duration as to leave a lasting impression upon the religious condition of a portion of the people. The Balkan States, being the least Christianized, were affected most deeply, Bulgaria still numbering one-third of its inhabitants among the followers of Islam. In the Danubian principalities the Greek Church suffered less from the Mohammedan propaganda, and in Greece little foothold was gained. In the present discussion it is convenient, however, to group all these together with the religious and political power that dominated them for several centuries.

In this part of Europe nearly half a million Jews reside. The Turkish Jews are for the most part Sephardim, being descended from the Spanish refugees of the fifteenth century. Exiled from a so-called Christian land, and denied admittance into other European countries, they found the Turk more hospitable than his Christian neighbors. They were granted equal liberty with his conquered sub-

jects, and have received no little kindness at his hands. A special firman was granted in 1844, pledging protection to them throughout the empire.

Two currents of immigration, one from the Sephardim Jews of Turkey, the other from the Ashkenazim of Poland, have met in Roumania. These additions to the former population have raised the total number in the Danubian provinces to considerably more than a quarter of a million.

The history of Roumanian Jewry is a checkered one. A tyrant who banished, tortured and plundered them succeeded a more friendly monarch, and he in turn gave place to one of kindly spirit, till every coronation marked an era in the condition of the Jews. The liberation of Roumania from the Turkish yoke promised well for this afflicted remnant. The Berlin Congress stipulated that they should have the rights of citizenship, but the law respecting naturalization is such that few have obtained the fulfillment of this pledge. In 1880 the Chambers admitted 930 Jews into citizenship, and since that time only eighty-five in all. A recent law, which seems to give free admission, is in reality a covert means of extracting money from this hated people.

At the same time almost every year has seen the enactment of laws, the sole aim of which is the exclusion of the Jews, not only from the professions and higher walks of life, but even from the ordinary means of obtaining a livelihood. Other enactments

virtually exclude them from the schools. The police vie with the populace in brutal and criminal assault, and in the courts there is little hope of redress. By a recent amendment they must serve their term in the army, but at its expiration must again assume their position as aliens.

It is impossible to describe the wretchedness of their condition in a few words, but a single illustration will indicate it. In mediæval times a common excuse for an outrage upon the Jews was the blood accusation. A story was circulated that a child was missing. It was then discovered that the Jews had kidnaped it and taken its blood as a part of the ceremony of the Passover. In vain they plead innocence. The enraged mob could be satisfied only with Jewish blood. To this day this charge is preferred frequently against the Jews. We smile when the missionary tells us that the Chinese mother snatches up her child when he approaches lest he gouge out its eyes to make medicine, and weep when we hear that the posting of this allegation in a Chinese city has cost a missionary his life. But when, in civilized Europe, in our age of boasted enlightenment, priests and people hold high a Christless cross, and rush upon a crowd of luckless Jews, their only excuse being this threadbare falsehood, we have a feeling akin neither to smiles nor tears.

It is not surprising that many of these poor unfortunates are seeking refuge in other lands, espe-

cially in the United States and Canada; but multitudes of them are too poor to obtain such a happy release. Denied the common rights of man and beast, the privilege of securing a subsistence, and deprived of the means of escape to a land of freedom, they must suffer on in the school of affliction, while their oppressors fill to the brim the cup of the Lord's indignation against the enemies of His chosen race. What consternation will seize these proud persecutors when they hear the Lord of Hosts declare: "I am jealous for Jerusalem and Zion with a great jealousy; and I am very sore displeased with the nations that are at ease; for I was but a little displeased, and ye helped forward the affliction."* What an awakening it will be to the enemies of Israel when they learn that God has not abrogated His covenant, "I will curse him that curseth thee".†

The 80,000 Jews of CONSTANTINOPLE are characterized by their orthodoxy, bigotry and pride. While as a whole they present a difficult field to the Christian husbandman, instances have occurred when a section of them seemed specially prepared for the reception of the gospel. About the year 1825, nearly 200 Jews broke the fetters of Rabbinism and formed a new society. A few of these found their way to the services conducted by two clergymen, Leeves and Hartley, and were received into the fellowship of the Church.

*Zech., 1:14, 15. †Gen., 12:3.

As yet no distinctively Jewish mission work had been attempted in this city but, in 1832, the American Board sent Rev. Wm. Schaufler to this important colony of Jews. His principal service during twenty years' residence was as a translator, his chief work being the revision of the Spanish Bible. In 1859 the Established Church of Scotland took the oversight of this mission, and still maintains a strong station. Rev. D. M. Kay is the superintendent, and is assisted by an evangelist, while two ladies conduct the school. One of the early missionaries, Dr. Christie, rendered valuable service by translating the Bible into Judeo-Spanish.

Dr. Wolff visited Constantinople in 1823, but the London Jews' Society did not attempt to occupy this city till 1835. They then held it for seven years, and resumed the interrupted work in 1851. Such eminent men as Revs. J. O. Lord, H. A. Stern, C. S. Newman, J. B. Crighton-Ginsburg, Bishop Barclay, Dr. Leitner and others have been in the staff. Large schools, a Medical Mission, and a Home for Jewesses, have been features of the work. Under Ginsburg's supervision, during the twelve years ending with 1898, the mission prospered even more than formerly. He brought to this service many years' experience in the Barbary States, a zeal which was admirably tempered with knowledge, and a heart overflowing with love to his brethren. A suitable successor was hard to find. The loss which the mission sustained was conse-

quently more serious, when the most promising ministry of Rev. A. G. S. Biddulph was ended by death in 1900. He was supported by the "Eustace Maxwell Memorial Fund," which was intended to commemorate the brief but fruitful life of one of the most consecrated youths ever resident at Cambridge. The marriage of Biddulph to Maxwell's sister, his zeal and consecration, and his untimely death combined to make him a fitting representative of this fund.

The Free Church of Scotland stepped into the gap left by the temporary withdrawal of the London Jews' Society from this city in 1843. They transferred Allen and Schwartz from Budapest, and soon afterwards added Dr. Alexander Thomson to their number. Dr. Tomory, a convert of the mission in Budapest, arrived in 1853, and after Thomson became the agent of the Bible Society in Constantinople, succeeded to the superintendency, which he retained for many years. This mission has been almost as fruitful as that in Budapest in the conversion of men who became earnest missionaries. The staff now numbers twenty, Dr. Hannington and Rev. G. P. Wallace being the superintendents.

In SALONICA, the ancient Thessalonica, where one-third of the 150,000 inhabitants are Jews of a very religious type, business is practically suspended on the Sabbath, and the evidences of old-time Judaism are seen on every hand. There are

several thousand Maimenim, or Mohammedan Jews here, the descendants of the followers of Sabbathi Sevi, the false Messiah, who, after failing to establish his claims, apostacized to Mohammedanism two centuries ago. Salonica has been a seat of Cabalistic learning, and the Jews are not very accessible to the missionary. The American Board sent Missionaries Dodd and Maynard to this city in 1848. They withdrew to Smyrna in 1852, and in 1856 both stations passed into the control of the Established Church of Scotland. Rev. Peter Crosbie has been the superintendent in Salonica during most of the term of occupancy. Out-stations at CASSANDRA and MONASTIR were maintained for some years.

Messrs. Lord and Goldberg, of the London Jews' Society were stationed in Smyrna from 1842 to 1851, and made frequent tours to other Turkish cities. They were withdrawn after the re-establishment of the mission in Constantinople.

The only city in Turkey proper in which the British Society has been permanently represented is ADRIANOPLE. Here Rev. L. Rosenberg began his labors in 1865, and still continues to hold forth the Word of Life. Dr. Zuckerkandhl, of the Free Church of Scotland, a convert of the Budapest Mission, spent some years in association with Rosenberg in the early days in Adrianople. About the same time G. Neuman conducted a school in PHILIPPOPOLIS.

Servia and Bulgaria have been neglected fields.

They have been reached principally by colporteurs and itinerant missions. Few missionaries have resided there, and none of them permanently. Weiss, of the British Society, was stationed in Rutschuk about 1865. Mr. C. Palotta, of the London Jews' Society, who lived in Belgrade during 1866-68, was the first missionary the Jews of that city had ever seen. His own conversion is a contradiction of the oft-repeated saying that it takes £1,000 to convert a Jew. Finding himself homeless, friendless and penniless in London, he happened upon the British Society's offices, entered, was received kindly and given a shilling. This kindness led him to consider the claims of Christianity and resulted in his conversion and the devotion of his life to the promulgation of the gospel.

BUCHAREST, with 40,000 Jews, is the oldest and largest mission station in Roumania. It was visited by agents of the London Jews' Society in 1841, and occupied permanently in 1846 by Joseph Mayers and C. S. Sander. Rev. G. F. Kleinhenn spent thirty-two years in this mission, having many able assistants during that time. Rev. J. Mullenbruch succeeded him in 1889, and superintended the work for eleven years, though latterly he resided in Smyrna. Rev. J. H. Adeny has been appointed to succeed him. From this centre colporteurs have carried the gospel all over the land, and missionary visits have been paid to all the unoccupied cities of the Balkan Provinces. About thirty places are visited regularly. JASSY was also a station for

about twenty years, but since 1870 it has been an outpost of the Bucharest mission. Colporteurs make their headquarters in this city and in Galatz and Bistritz.

The Free Church of Scotland sent Dr. Edward and Dr. Herman Philip to JASSY in 1841, where these two noted missionaries gained their first triumphs in the gospel. They were withdrawn seven years later. Philip was the youngest son of a German Rabbi. He spent some years of his young manhood in England, where he made the acquaintance of some earnest Christians. He was introduced to the Wodrows of Glasgow and to Prof. Duncan, and by these lovers of the Jews was instructed more perfectly in the gospel. From 1841 to 1860, he labored as a missionary of the Free Church of Scotland in Europe and Africa, the remaining twenty-three years of his life being spent in the service of the British Society. Another attempt to gain a foothold for the Free Church in Jassy was made by E. Bassin, about 1880, but with little success. The Berlin Society had a station here for a time.

Rev. Theodore Meyer, of the Free Church of Scotland, resided in GALATZ during 1857-51. Shortly afterwards the British Society transferred Alexander Gelert, who had been stationed in the neighboring city of BRALIA, to Galatz; and after his death, in 1870, appointed M. Nachim as his successor, who remained for a few years and afterwards spent a short time in BOTUSCHANY. The Central Commit-

tee of Jewish missions, Norway, has had stations in Bralia and Galatz.

The total number of Jews in Greece, including the adjacent islands, is less than 6,000. Dr. Wolff visited the islands of CORFU and CEPHALONIA in 1827, but no mission was established there until 1860, when the Presbyterian Church of England made a brief trial of the work. After they withdrew, Rev. J. C. Reichardt, of the London Jews' Society resided there for a short time. This was in 1866-67. No mission to the Jews now exists in Greece.

CHAPTER XVII.

MISSIONS IN THE HOLY LAND.

The Holy Land has ever been peculiarly dear to all devout worshipers of Jehovah. To Christian, Jew and Mahomedan alike, it is hallowed ground. That the Jew has not ceased to pray, "If I forget thee, O Jerusalem, let my right hand forget her cunning,"* is evidenced by the colonization and Zionist movements of our times. After centuries of exile during which his daily prayers for the regathering of Israel sounded like hollow mockery, the Jew begins to believe that God will indeed "restore the Tabernacle and gather the dispersed in our days." Nor are his expectations without reasonable foundation. At the beginning of the nineteenth century, the Jewish population of Palestine numbered 5,000, in 1840 it had doubled, in 1880 it had increased to 40,000, and in 1900 to 120,000. Of this number at least 40,000 reside in Jerusalem†, whereas only 3,000 dwelt there in 1840. A

*Psa., 137:5.

†In the annual report of the London Jews' Society for 1900-01, page 116, it is stated that according to the last Jewish returns there are the following number of Jewish families in Jerusalem: "Ashkenazim, 5,460; Sephardim, 3,160; Mugrabees, 200; Syrian Jews, 300; Kurdish, 80; Bagdad, 205; Persian, 218; Mesopotamian, 90; Georgians, 110; Bokhara, 190; Yemen, 600; in all, 10,613 families; and counting five to a family, 53,065 souls." Doubtless this includes nearby colonies.

remarkable immigration of Russian Jews during the decade following the passing of the oppressive "May Laws" in Russia, in 1882, was checked by the enactments of the Sultan in 1893. Since then Jews have been permitted to visit Palestine, but not to settle there. But for this, there might have been hundreds of thousands settled in their own land to-day.

Remarkable changes have taken place in the land itself. The Jerusalem of twenty-five years ago, with gates locked at sunset, now extends far beyond the walls, where modern streets and houses make a striking contrast to the pent-up inner city. Colonies, supported by wealthy Jews and Societies, have turned wildernesses into fruitful fields and barren hillsides into vineyards; while the early and latter rains are returning in their season according to the word of prophecy.* Railways and carriage roads are superseding the mule trail. At every point the oriental is retreating before the occidental.

The political complications in the East increase and threaten the peace of the world. That the restoration of a Jewish state in their own land is the true solution of some of these vexing problems is now admitted by some eminent leaders of thought in economics and politics. Indeed, there are indications that at no distant time "The Gentiles shall bring thy sons in their arms, and thy daughters upon their shoulders."†

*Joel, 2:23. †Isa., 49:22.

Meanwhile, the Church has been awakened to consider its responsibility to the Jew, and naturally has looked upon Palestine as the most desirable sphere for Jewish missions. Nowhere else, except in Great Britain, is the field so fully occupied. Its importance, however, cannot be measured by its present population, for no one can forecast the speed with which the land may be re-peopled; nor should we forget its advantages as a strategic point in missions.

The American Board claims the honor of attempting the first missionary campaign in The Land of Promise. Rev. Levi Parsons landed in 1821, and two years later Rev. Pliny Fisk arrived, accompanied by Jonas King, of the Paris Evangelical Mission. In 1824 Fisk and King made arrangements to co-operate with the London Jews' Society, but the death of the former, and the withdrawal of the latter to Beyrout, cut short the work of this Board in Palestine.

The London Jews' Society were the real pioneers here, as in most Eastern lands. A Swiss pastor, Rev. Melchior Tschoudy, was sent out in 1820 and made a brief tour. He was followed in 1822 by Joseph Wolff. This devoted convert to Christianity was admirably fitted by disposition and training for the great work of a missionary explorer and pioneer, and broke the sod in many Eastern lands, where others afterwards sowed and reaped. Revisiting JERUSALEM in 1823, he labored so assiduously

and wisely that the door was open for others to follow. Rev. W. B. Lewis, Dr. Dalton and Rev. J. Nicolayson were sent out; but Dalton died and Lewis retired in 1825, leaving Nicolayson alone in Palestine. He did not succeed in gaining a foothold in Jerusalem until 1833, when, in company with two Americans, he secured a house, and began his testimony. After many vicissitudes the work was permanently established, and in 1839 had a staff of five, including Dr. Gerstman and his assistant native physician. Up to this time five converts had been baptized. The appointment of Rev. M. S. Alexander, a converted Rabbi, as first Bishop of Jerusalem, his arrival on the field and zealous labors, gave a fresh impetus to the work in 1842. Ten converts, including two Rabbis, were baptized. The next year a Hebrew college for the training of missionaries, a House of Industry and an Inquirer's Home were instituted, while the following year was marked by the opening of a Bible depot and a hospital. Christ's Church was dedicated in 1849, and still stands as a beacon light on the Holy Hill. About 600 Jews have been baptized in this church. Schools were opened in 1847 and in 1859 Miss Cooper transferred her Jewesses' Institution to the Society. Large and well-equipped buildings have been provided recently for each of these departments, the Hospital being one of the finest in the East. The history of this mission shows a steady growth, and the staff of missionaries and assistants now numbers forty. The veteran superintendent, Rev. A. H.

Kelk, who has been at the helm for twenty-two years, resigned in 1900, and has been succeeded by Rev. J. Carnegie Brown.

The Church Missionary Society have carried on a general missionary work among the various nationalities and religious sects found in Jerusalem, since 1843. They have a well-equipped station, with a church building and schools. The Jews are not overlooked in their efforts.

In the latter part of the century the rapid increase of the Jewish population of Jerusalem, and the newly awakened interest among both Jews and Christians in the restoration of Israel, resulted in a large increase in missionary agencies in the Holy Land. One of the largest of these is the Jerusalem and the East Mission Fund, which was established in 1890 by Bishop Blyth, of Jerusalem. Its object is stated to be "the establishment and maintenance of missions to the Jews in Bible lands and the provision of church privileges for English speaking residents of those lands." The headquarters of the Mission is in the so-called Anglican College, which is situated outside the walls of Jerusalem, and which comprises the college, the Church of St. George, the Bishop's residence, and the Clergy House.

Almost no attention had been given to the 15,000 Sephardim Jews of Jerusalem before the arrival of Rev. Abraham Ben Oliel in Jerusalem in 1890. He was born in Tangier in 1826, converted to Christianity at the age of eighteen, while attending a

Rabbinical school, employed as a missionary of the British Society four years later, and continued his labors among his brethren in Europe, Asia and Africa for fifty years. For a long time his face was set to go to Jerusalem, and when the British Society declined to send him, he left Jaffa and established the Jerusalem Christian Union Mission in 1890. His ripe experience, thorough scholarship, linguistic attainments, and brilliant intellect, fitted him for this difficult field; and his long association with Sephardim Jews seemed a specially providential preparation for his work among this class in the Holy City. His gifted wife was a true helpmeet, and their home became the center of various activities, including preaching services, mothers' meetings, and sewing classes. His advanced years forbade the expectation of a lengthy service in this new field. He was obliged to retire in 1897, and has since passed into rest, to await Him whose "feet shall stand upon the Mount of Olives."

The year 1890 was marked by the inauguration of yet another mission in Jerusalem. This was the Jerusalem Faith Mission, of which Miss Lucy Dunn was the founder and superintendent. Soon after her arrival she was joined by Miss Eliza Robinson. They quickly won the respect of all classes, and their home, "Bethel," proved to be a veritable house of God. A little girl, hearing some one say that they lived near to the Lord, spoke of them as "the two women that live next door to God." Mr. and

Mrs. Cruickshank were sent out by the Christian and Missionary Alliance in 1895, and the two missions were affiliated. The breach in the ranks caused by the death of Mr. Cruickshank and Miss Robinson was soon filled by the timely arrival of the Misses Ford, Brown, Parsons and Giles. A native worker, supported by the Chinese students in connection with the Alliance Mission in Tein Sein, is one of the staff. China is thus beginning to pay her debt to the Jew. Miss Dunn is now carrying on her work separately, and the Alliance is attempting to strengthen their forces. They hope to erect a chapel where Christians and Jews alike can worship their father's God. Hitherto there has been no common meeting place for evangelical Christians, except the Episcopalian chapels, which are conducted on strict High Church principles.

The Hope of Israel Mission, New York, was represented by Herr Bauer, who is now carrying on an independent mission. Among the valuable adjuncts to these enterprises may be mentioned the work of the Germans, which is not distinctively Jewish; the Young Men's Christian Association, which was organized in 1892, and has a department for Hebrew Christians; the Berlin Jerusalem Union, which has a large hospital to which Jews are admitted; Dr. Sandreczl's Children's Missionary Hospital, which is open to Jews and Moslems, and the Society for the Relief of Persecuted Jews, which gives employment to many needy Jews at their institutions at Abraham's Vineyard.

Many colonies of Jews, with a total population of 20,000, are in the immediate vicinity of Jerusalem. These are frequently visited by the missionaries residing in the city. The colony of Yemen Jews, which has a population of 2,500, seems to be the most open to the gospel. Mission work in the colonies is of course restricted by the Jewish authorities that have established them.

So far as educational and medical missions are concerned, Jerusalem has no lack; yet it cannot be said that all of the 40,000 Jewish inhabitants, representing every peculiarity of language, religious belief and social custom of this scattered race, have been or can be brought under the direct influences of the gospel by the existing agencies. The present staff should be supplemented by missionaries specially adapted to this field by linguistic accomplishments, and the widest possible acquaintance with the various sects of the Jews.

There are three other "holy cities" in Palestine. SAFED seems to hold a place second only to Jerusalem in the mind of the devout Jew. It is situated on a hill three hundred feet above the Mediterranean, and commands a view of the Lake of Galilee. Tradition says that it is the "city set on a hill" of which Christ spoke. For many centuries it has been the home of the most zealous Jews. Before the earthquake of 1837 fully 7,000 resided there, but their number was reduced by this calamity to 1,500. There are about 9,000 Jewish residents at the pres-

ent time. Most of their time is spent in public or private religious exercises. Many are attracted thither by the belief that to live and die in a holy city insures eternal felicity. TIBERIAS was the seat of the Sanhedrin in the second century, and has been the home and place of burial of many famous Rabbis. Nestling on the south-west shore of the Sea of Galilee, it is so shut in by hills that it is the hottest place in Palestine. Its Jewish population numbered 1,500 in 1840, and has now increased to 3,500. HEBRON, the least important of these sacred cities, has a population of 7,000, of whom 1,200 are Jews, most of them being native born and Sephardim.

Missionary work in these cities is attended with more than usual difficulty. Most of the Jewish residents are intense religionists, steeped in the Talmud, and later Rabbinical lore, blindly prejudiced against the gospel; and, being dependent on "haluka," *i. e.*, support from Jewish Societies, dare not disregard the warnings of the Rabbis to shun the missionary. Though missions have been established, the foundations were laid in prayers, tears and persecutions. HEBRON has held out against the missionary almost as stubbornly as it once resisted the invading Israelites, and yields only to the undaunted courage and unswerving faith of a modern Caleb.

The London Jews' Society attempted to open a station in Hebron in 1844, but could not secure a

house, though received with some show of interest. In 1890, they succeeded in opening a dispensary, and a Mission House a little later, where deputations from Jerusalem occasionally make short visits. Though these temporary ministrations have been readily accepted, all attempts to plant a regular station have been disappointing. The Swedish Mission contributes toward the support of the London Society's work in Hebron.

The Christian and Missionary Alliance is represented in Hebron by Mr. and Mrs. Murray. They were the first resident missionaries, settling there in 1892, and have done much to break down the bitter anti-Christian prejudice of both Jews and Moslems. Though Mr. Murray is lame and his wife blind, they carry on a school and find access to many of the people. They are assisted by a Bible woman.

The attempt of the Berlin-Jerusalem Union to open a Medical and Educational Mission in 1884 was unsuccessful. Undaunted by the failure of others, Dr. Alexander Patterson, of the Mildmay Medical Mission, entered this stronghold of Judaism and Mohammedanism in 1893. A hospital has been built, and a good work is being done among the different nationalities.

Herr Heuer, an independent Danish missionary, is said to have made a very successful beginning among the hitherto unapproachable Ashkenazim Jews of this ancient city.

The London Jews' Society has the oldest and largest mission in SAFED. Their missionaries in Jerusalem visited the city in 1825. In 1843 a Mission House was purchased and the Revs. J. H. Sterncuss and A. J. Behrends delegated to open a station. Though driven from their post in a few months, others succeeded in regaining it the following year, and it was held as a regular station until 1852. During the next thirty years, it was an outpost of the Jerusalem Mission. Meantime a more friendly spirit began to be manifested, and after the influx of population in the '80s, the station was re-occupied in 1884 by two native workers. Two years later Rev. Ben Zion Friedman assumed charge of the Mission, and under his leadership it has grown and prospered. Dr. Anderson opened a small hospital in 1896, which is soon to be superseded by a modern building. The Hospital, Dispensary, Mission House, Book Depot and Girls' School make this one of the best equipped stations in the East. While there have been few baptisms, there have been many "secret believers." An aged teacher, who had never openly confessed faith in Christ, refused on his deathbed to allow the repetition of the prayers for the deliverance of his soul from the torments of Sheol, and died in peaceful trust in the Lord Jesus.

The Free Church of Scotland had been awakened to a desire to establish a Galilean Mission, by the report of Bonar and McCheyne of the "Mission of

“Inquiry” in 1839, but waited forty-five years for the fulfilment of their hope. A beginning was made at TIBERIAS in 1884. Before that time there were no Protestant missionaries in the city, though the Roman and Greek Churches were represented. In fact, there had been little work among any of the Galilean Jews. This Mission has succeeded in breaking through much of the opposition formerly so marked, and is established, not only on the shores of Galilee, but also in the hearts of many of the people. Rev. D. W. Torrance, M. D., worked single-handed until 1890, when the Rev. W. Ewing joined him. A modern hospital, with accommodation for twenty-four patients, was opened in 1893. In it many have been healed of their diseases, spiritual and physical. The Bible depot is kept by a convert who has attested his faith by a consistent walk before his persecutors. Rev. John Soutar is the clerical missionary. The total staff, including native assistants, numbers fourteen. During the hot season, the foreign missionaries itinerate in the mountains and assist in the Safed mission. This branch, which was opened in 1890, has also been very successful. There is a good hospital in charge of Dr. Wilson. The United Presbyterian Church supported Mr. Soutar before it was united with the Free Church; and Dr. Torrance’s salary is paid by the “Charles Russel Fund,” which is the tribute of the Australian Church to the memory of one of her sons.

The three principal seaports of Palestine are Jaffa, Haifa and Acre. JAFFA, the ancient Joppa, is the most important, being the port of Jerusalem, with which it is connected by a railway. As there is no harbor the passengers are disembarked by means of small boats, a procedure which is as inconvenient as it is dangerous, except in fine weather. It has been a place of some importance since the days when Hiram, king of Tyre, sent rafts of cedar thither, for the building of Solomon's Temple. In recent years it has become a thriving city of 25,000 people. About 6,000 of these are Jews, and 2,000 more reside in nearby colonies. HAIFA, which is beautifully situated on the Bay of Acre, at the foot of Mt. Carmel, will become a great trade center when the Haifa and Damascus Railway is completed. Of its 6,000 inhabitants, 1,500 are Jews. Acre, which lies ten miles further north, is almost as populous, but contains only about 200 Jews.

As very little *haluka* is distributed in these cities, the Jews are less in bondage to the Rabbis than those of the holy cities. They also manifest less bigotry and respond more readily to the advances of the missionary.

JAFFA became a station of the London Jews' Society in 1844, when two converts, C. W. Hanauer and Dr. Kiel, opened a depository and dispensary. The latter was closed after a short trial, but the depot keeper continued to distribute the Scriptures till 1859. When the tide of Jewish immigration set

toward Palestine, this city became too important to be left without a mission, and L. P. Weinberg proceeded thither in 1884. Rev. J. E. Hanauer, son of the first resident missionary, was appointed superintendent in 1893, and, together with Mr. Weinberg, still continues his ministry there. They have free access to many homes, while in the Book Depot and Mission House many conversations are held. The religious services are well attended. The surrounding colonies form part of their field, and are visited frequently. These colonies, like others in Palestine, being under the direct control of Jewish societies and philanthropists, are more isolated from missionary influences than an ordinary Jewish settlement.

Early in their history, the British Society decided upon the opening of a Palestinian Mission. They chose Wm. Manning for this undertaking, and in 1847 bade him God-speed, as he departed for those holy fields. Jaffa was his objective point, but after spending three years there, he decided to make Beyrout his headquarters. During the six years subsequent to 1860, Rev. Herman Philip, M. D., ministered to the spiritual and physical needs of the Jews of Jaffa. He was daily in their midst during the outbreak of cholera, when the quarantine doctor was afraid to attend to his duties. The Society made yet another attempt to witness in the Holy Land. This was when Rev. A. Ben Oliel was stationed in Jaffa from 1887 to 1890.

There are several other agencies which have

borne testimony before the Jews of this city. Miss Walker Arnot's Girls' Schools, which were established in 1863, and in which a number of Jewish girls are instructed, are thoroughly Christian. The Church Missionary Society carries on a general missionary work among all classes. The English Medical Hospital is open to Jews. The Misses Parsons and Harris, of the Christian and Missionary Alliance have been doing an unobtrusive but effective work, especially among the children, since 1898. Lastly there was the efforts of Mr. Scott Moncrieff, of the Syrian Colonization Fund, which, however, were more philanthropic than missionary.

The little community of Jews in ACRE have received some attention from the Church Missionary Society, which has also testified, in an incidental way, to the Jews of HAIFA. In the latter city the Jerusalem and the East Mission established a station in 1890, Mr. Shapira being the first missionary. They conduct schools and a medical mission. Dr. Webster, of the Canadian Presbyterian Church, made a thorough investigation of the whole field in 1892, and settled on Haifa as the most needy and open field for the work of that body. He labored faithfully for two years, and then accepted a call to the staff of the Syrian Protestant College in Beyrout. The most recent addition to the work in this city is the Evangelical and Medical Mission to Israel, which was founded in 1897 by Rev. D. C. Joseph. Two evangelists, a doctor, a dispenser and a nurse were employed. It has been transferred to

the London Jews' Society, which has accepted the responsibility of carrying on the work which Mr. Joseph so successfully conducted, but the burden of which he was unable longer to bear.

A few hundred Jews reside in RAMLAH and NABLOUS, the ancient Shechem, in each of which the Church Missionary Society has stations. In Ramlah the Friends' Mission has two workers and a commodious building. The work was begun by the Friends in England, in 1870, but transferred to their American brethren in 1888, while they centered their efforts in Mt. Brumanna.

It is remarkable that no Jews reside in either Nazareth or Bethlehem. Apart from the numerous agricultural colonies, there are no other centers of Jewish population in the land of their fathers. Every community of Jews has one or more Mission in its midst. Considering the effort expended, there has not been a large numerical return in conversions, but there have been at least some hundreds of converts, some of whom have become heralds of the gospel. Friedman returned to his native city of Safed as a missionary; Sterncuss, one of the first converts in Jerusalem, carried the gospel to Mesopotamia; Rabbis Benjamin and Eleazar were baptized in the Holy City in 1843, and under the Christian names of Lauria and Goldberg were known in a number of mission stations as successful workers; Hershon was a gifted writer and practical missionary in Palestine and England; Landsmann became a missionary in New York; and the

list could be lengthened to include more than a hundred faithful witnesses who have rendered years of service as missionaries.

But in recounting results it must never be forgotten that in these days only "a remnant shall be saved";* and that they are preparatory to the great ingathering when "there shall come out of Zion a deliverer, who shall turn away ungodliness from Jacob".† Through the preaching of the gospel, salvation is brought "to every one that believeth, to the Jew first, and also to the Gentile";‡ but at the appearing of the Lord "all Israel shall be saved",§ and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."**

*Rom., 9:27; 11:5. †Rom., 11:26. ‡Rom., 1:16.
§Rom., 11:26. **Isa., 2:3.

CHAPTER XVIII.

OTHER ASIATIC MISSIONS.

Asia, the cradle of the Hebrew race, still shelters many of these homeless wanderers. They are scattered into every quarter of the continent, from ice-bound Siberia to the torrid shores of India, and from far Cathay to the islands of the Agean. Their religious condition is as diverse as their abode, presenting every degree of zeal for the law of their fathers, from the bigotry of the devotees found in the holy cities of their ancient land, to the ignorance of the remnant in the settlements in central China, who retain but a few traditions of their religion.

“The unspeakable Turk” has shown much greater kindness to the Jews than to the Christians who are under his sceptre. They have enjoyed as great a measure of liberty as could be expected under a tyrannous government. Though they are not surrounded with the benefits of western civilization, and so appear at a disadvantage, yet, judged by eastern standards, their lot is not an unhappy one. Generally speaking, they suffer no greater persecution than those in Europe.

SMYRNA is the only city in Asia Minor that has resident Jewish missionaries. Its 16,000 Jews are

principally Sephardim, and have been quite accessible. That ubiquitous missionary, Joseph Wolff, preached Christ in their synagogues in 1827, and two years later, Rev. W. B. Lewis was appointed missionary by the London Jews' Society. His labors were most successful. When he retired from the mission in 1838, his assistant, Mr. John Cohen, a convert from Constantinople, a zealous disciple and a great linguist, continued the work and translated the Bible and Litany into Judeo-Spanish. In 1860 the Mission was reorganized under the leadership of Rev. J. B. Goldberg. Under the guiding hand of Rev. J. M. Eppstein, the work was largely increased in 1870 by the opening of a Mission House, with chapel, dispensary, reading-room and Wanderer's Home. In 1880, H. L. Bruhl was sent out as his assistant. Rev. J. Muhlenbruch succeeded Mr. Eppstein in 1886, was transferred to Bucharest in 1889, reappointed to Smyrna in 1896, and still continues his labors, assisted by two colporteurs. All of these missionaries have itinerated among the neighboring cities and islands as frequently as possible. Quite a number have been baptized by each of the superintendents, and many others have been persuaded that Jesus is the Christ, though making no public confession "for fear of the Jews."

This society has not been alone in this field. Representatives of the American Board resided here from 1852 to 1856. They withdrew when the

Church of Scotland, through its agent, Rev. A. Ben Oliel, commenced operations. This work has prospered, and now has a strong staff of nine missionaries, a Hospital and Schools for Jewish children, with an attendance of two hundred. Regular services are conducted for both Sephardim and Ashkenazim Jews by Rev. James Murray and his assistants.

A Jewish Christian congregation was formed in 1894 by Abram Levi, who had been converted while lying in the Scotch Mission Hospital. The original number of heads of families in this Church was sixty-four, but half of them soon withdrew on account of persecution. The remainder, like the ancient Smyrnaote Church, which received the Lord's approval, stood true. They reject the Talmud and Rabbinical traditions, accept the New Testament, and retain circumcision as a national rite.

The principal centres of Jewish population in Syria are Damascus, Aleppo, Beyrout, Sidon, Antioch, Tripoli, Tyre and Hasbeya. Unlike their Palestinian brethren, most of these Jews are native born, their forefathers having dwelt there from time immemorial. They speak Arabic and are thoroughly oriental. They retain the forms of Judaism, but are in a state of spiritual and intellectual indifference, and are peculiarly impervious to the gospel. The influence of recent immigrants from Germany, of the Mission Schools, and the Alliance

Israel Universalle, have stirred some from their long slumber.

The year 1823 marked the beginning of Jewish missions in this region. Rev. Jonas King and party withdrew to *Beyrout*, after failing to effect an entrance into Palestine. In the same year Wolff, Lewis and other missionaries of the London Jews' Society visited the city, and a station was maintained by this Board from 1842 to 1849. They were not left to proclaim the gospel alone, for when the attempt of the Irish Presbyterians to enter Damascus in 1843 was thwarted, they fell back upon Beyrout, remaining there for about three years. Soon after their second advance upon Damascus, Rev. Wm. Manning of the British Society took up the work, and continued it till 1857. A short interval, during which there was no mission to the 1,500 Jews of this city, followed, but in 1862 the Canadian Presbyterians united with the Church of Scotland in establishing a mission which has since been the principal light-bearer to this community, though the Canadians have withdrawn their interest in it. Rev. G. M. Mackie is superintendent, and the schools, with an average attendance of three hundred Jewish children, are conducted by W. Staiger and Miss M. Gordon.

Educational institutions have multiplied in Beyrout, and have not been unmindful of the needs of the Jews. The Syrian Protestant College has several of this race on its roll; and the Olive Branch School of the British Syrian Mission enrolls about

thirty Jewish children annually; while the Girls' Training Institution, under the same control, usually has several Jewesses in attendance. This Mission, which was founded in 1860 by Mrs. Bowen Thompson, and superintended since her death by her sister, Mrs. Mott, also conducts schools in DAMASCUS, TYRE, HASBEYA, BAALBEC, and MALKA, in all of which many Jewish children are found. There is, therefore, no lack of provision for this kind of mission work among the 1,500 Jews of Beyrout; and the Jerusalem and the East Mission Fund has reinforced other forms of testimony by the establishment of a station.

The ancient city of DAMASCUS, which appears so beautiful from a distance, that the Meccan camel-driver who was destined to be the prophet of Islam turned away from it, exclaiming, "Man can have but one Paradise and mine is fixed above," is the great metropolis of Syria. A motley horde of Arabs, Bedouins, Kurds and Greeks, with whom are mingled a few foreign Christians and about 12,000 Jews, make up a population of over two hundred thousand.

It was to this city that the Irish Presbyterian Church sent their first missionary, Rev. Wm. Graham, and here, in 1846, he finally succeeded in establishing their work in the East. Through many difficulties, but with unswerving faith, he and his successors went steadily on from that day. They were the first Jewish missionaries since the days of the Christian Fathers, to secure a residence within

its gates. Here the renowned orientalist, Rev. Wm. Wright, D. D., afterwards superintendent of the British and Foreign Bible Society, spent the first ten years of his ministry (1865-75), during which time the sphere of operations was greatly extended. At this centre Rev. Dr. Crawford and his assistants, Revs. J. S. Crawford, J. G. Phillips and three ladies are stationed, conducting services, a Medical Mission, and a school in which 100 Jewish girls are instructed.

When Wolff and Lewis visited this city in 1823, they found the Jews more inclined to listen to the gospel story than they have been in recent times. The London Jews' Society, which has had a station here since 1870, has found that their educational work is acceptable; but, when converts are made, the old story of Paul's sufferings at the hands of his brethren in this city is modernized. Cherem after cherem has been issued by the Rabbis against those who attend the services. Some remained firm in their profession, but others succumbed to the malevolence of the Jews. In 1893 a company of Jews came to Rev. J. Segall desiring instruction in the way of life. He held meetings with them at early morning and again at night after their toil was over. This soon brought upon them the merciless wrath of their people, which relented not until they had forced every one of these inquirers to abandon the Mission, or had made away with them in some fashion.

The devoted service of Dr. MacKinnon, of the

Edinburgh Medical Dispensary, supplements the other Missions in Damascus. In ALEPPO, which has almost as many Jews as Damascus, the London Jews' Society opened a station in 1845. Several Jews were converted, but the illness of the missionary's wife necessitated his withdrawal after a year of promising service. It has never been re-occupied by this Society. The Presbyterian Church of England is in solitary possession of this field, and is accomplishing much through the labors of Mr. Christie and Dr. Piper.

On the Great Mosque of Damascus, which has served successively as a heathen temple, Christian church and Mohammedan shrine, uneffaced by the ravages of time or the repairs of architects, there still appears these words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all ages." This memento of Christian occupancy is a sure word of prophecy of that day when Damascus will be within the borders of the restored kingdom of Israel, and when the Prince of the House of David shall have trampled under foot every false prophet and system of worship that exalteth itself against his sway.

Mahommed was not entirely successful in his attempt to convert or exterminate the large and influential community of Arabian Jews, for to this day many thousands of them dwell almost under the shadow of the Holy City. In Arabia Felix, and especially in that part of it known as YEMEN, which occupies the south-western extremity of the

onation in 1898 by an edict relieving them of all disabilities, and forbidding his subjects to maltreat them. Many of them read Hebrew. They speak a dialect of Aramaic among themselves, but Persian, Turkish, or Kurdish, when mingling with men of these races. In religion they are zealous, observing the Sabbath and the ceremonial law. They celebrate the passover with the slain lamb, a custom which strengthens the argument that they resided in Persia before this observance ceased among the Jews.

Persia was included in the missionary travels of Dr. Wolff, who preached Christ in the synagogues there in 1825. The visits of the missionaries of the London Jews' Society from Bagdad were frequent and not altogether fruitless, but no permanent stations were established by them. In 1881 the Society responded to a petition forwarded to them through Dr. Bruce, of the Church Missionary Society, in which certain Persian Jews prayed that a missionary might be sent to them. Rev. J. Lotka was chosen for this important commission. Upon his arrival at HAMADAN he found a company of converted Jews numbering fifty-five; among whom were Ezekiel Haim and Drs. Moosa, Aga Jan, Elijah, and Rahamin, all chief men among the Jews. Haim had been convinced that Jesus was the true Messiah by reading a New Testament and other works, which had been left with a Jew by the missionaries from Bagdad, and had persuaded others to embrace the gospel. The Presbyterian mis-

sionaries also had been instruments unto the salvation of some, and had baptized several, including Haim. Lotka and his assistant remained four years, and baptized many. Severe persecution followed, and Lotka, hindered from preaching in Hamadan, made an extensive trip through Persia, during which he met a number of converts.

The Lord raised up another witness in the person of one of the converts of the Presbyterian mission in Teheran. This was M. Norullah, who, after being baptized, went to England for further instruction. He returned under the London Jews' Society in 1888, and had free access to the Jews of several cities for some time. He was expelled from ISFAHAN in 1891, and again visited England, leaving Joseph Hakim in charge in that city, and Haim in Hamadan. The C. M. S. missionaries also rendered much assistance during his absence. He returned in 1896, and was soon followed by Rev. J. L. Garland and others, so that the work is now well appointed and flourishing in these cities.

The Presbyterian Board of Missions, New York, who had hitherto confined their efforts in Persia to the Moslems, decided to extend the work to include Jews and Armenians. In 1872 they commenced this work in TEHERAN. Three years later 100 of the 5,000 resident Jews were attending the services. The schools have been steadily carried on, though with much opposition. In 1880 they occupied HAMADAN, though previous to this time

a number had been baptized in this city. Rev. Mr. Hawkes was the first resident missionary. A Jewish Church has been gathered here, over which Rev. Mr. Watson presides. In OROOMIAH a native evangelist assists the missionaries. In 1875 twenty-five families rejected the Talmud, and the consequent persecution closed the schools. A number have been baptized. The Rabbi of MIANDAUB openly professed faith in Christ, but fell away under persecution. KERMANSHAH is a sub-station of Hamadan. When Robert E. Speer, Secretary of the Board, visited this place a few years ago, the Jews petitioned him to send them a missionary. Evangelists labor in SULDOOZ and SALMAS and a school is conducted in SOUJBULAK. In many of the Persian synagogues the missionary is found preaching to the Jews as did the Apostles. Few countries present a better field to the earnest missionary.

A large territory in Central Asia is entirely unevangelized. It is not strange, therefore, that the 15,000 Jews of Turkestan and Afghanistan are yet in ignorance of Him who is "the glory of my people Israel." The visits of Dr. Joseph Wolff in 1832 and 1846 brought the only light to these veiled hearts that has yet shone upon them. By his remarkable intrepidity, wisdom, zeal and faith, he succeeded in traversing these regions which are even yet inaccessible to the missionary. On his first journey he remained three months in BOKHARA and baptized twenty Jews, whom he found faithful when he returned after fifteen years. After visiting

nearly all the cities of Turkestan, he journeyed into Afghanistan. In KABUL, where he spent a month, he preached in the synagogue. Wolff believed that the Afghans are descendants of the Ten Tribes.

The date of settlement of the Jews in India is uncertain. According to their own tradition Jewish exiles reached Calicut in the days of Shalmaneser of Assyria, and subsequently settled at Kranganor, their numbers being greatly augmented by refugees from Jerusalem after Titus destroyed that city. The "Black Jews" claim to be descendants of these early colonists, while the "White Jews" contend that the blacks are converted natives. It is certain that when the Portuguese conquered Kranganor in the 11th century, several thousand Jews resided there. Some of their descendants are still found on the Malabar coast. When Dr. Wolff visited India in 1833, these Cochin Jews numbered 1,500, while to-day there may be 1,200 in the adjacent settlements of native Cochin, Ernakulam, Mala, Parur and Chenamangalam. According to the Jewish Year Book, there are 14,000 Jews in and around Bombay. About 2,000 reside in Calcutta, and considerable numbers in Madras and Poona. The total Jewish population of India is given as 17,180 in the supplementary report of the census of 1901.

Mission work among the "Beni Israel" (sons of Israel), as they call themselves, began early in the nineteenth century. Rev. Claudius Buchanan narrates the story of the conversion of a Jew through his attempt to translate and refute the New Testa-

ment; and of another converted in Calcutta through the instrumentality of the Lutheran Mission.

The MALABAR COAST was the first station in India. Michael Sargon, a Cochin Jew, who had been converted in Madras, found such an entrance among his kinsmen, that the London Jews' Society determined to appoint him as their missionary, in 1820. They sent a Mr. Harrington to his assistance, and he received help in the school work from the C. M. S. missionaries. The whole mission was withdrawn after ten years. The next attempt to reach this community was made by Rev. E. Laseron, of the Scotch Mission in 1844. For some time his work prospered, schools being opened which were largely attended, and a chapel erected. He was recalled in 1855. Dr. Yule remained two years longer, after which the mission was transferred to the Church Missionary Society. They, however, did nothing with it until 1895, when the Rev. J. H. Bishop was appointed to that region with a special commission to reopen the mission to the Jews. In this he has partly succeeded, but is straightened for lack of funds and qualified helpers.

In BOMBAY the American Missionaries had large numbers of Jewish children in their schools in the early days of their occupancy. The London Jews' Society also established schools in 1824, which flourished for a few years. In recent years J. Henry Lord carried on a Mission and published a paper, "Ha Mebasser." The Parochial Mission to

the Jews, London, supports a missionary and five native helpers in Bombay. Mr. Naoum Kallow began a work in 1895, under the auspices of the Mildmay Mission, which has been discontinued. Some of the missionaries of the American Board, Church Missionary Society and Christian and Missionary Alliance do definite work among the Bombay Jews.

CALCUTTA has never received much attention from Jewish missionaries. While the London Jews' Society labored in India, it had a station here for a time. Rev. Jacob Samuel was sent out by the Scotch Church in 1830, and remained for several years. In 1895 the Old Church Hebrew Mission was organized, under the auspices of the Church Missionary Society. The local committee secured a Mission room where three ladies conduct a school which has an attendance of forty Jewish children. Not having any regular missionary they can do little beyond the school work, and a little visiting in the homes as the friends find opportunity.

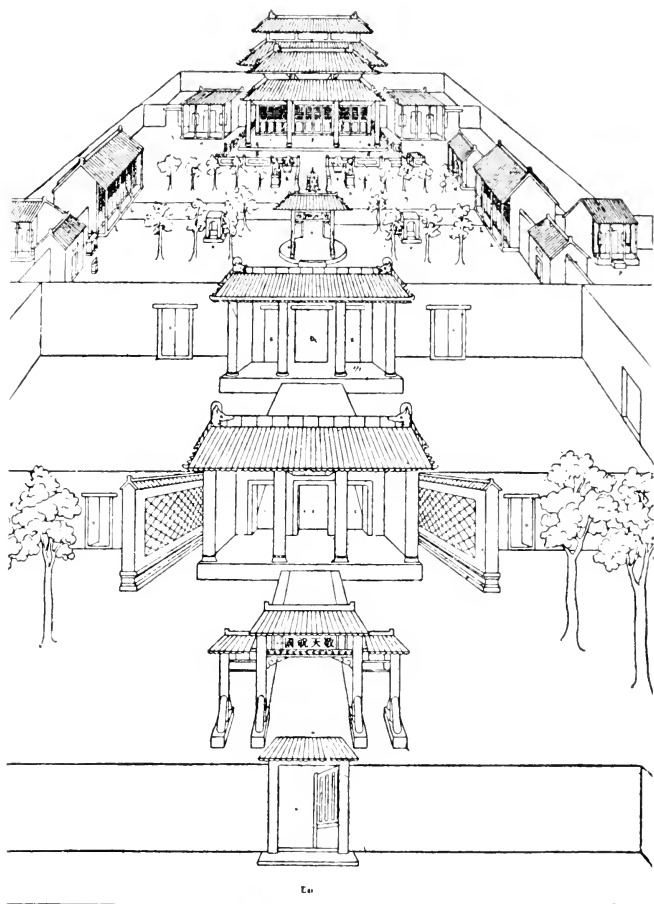
Mrs. Lennard, a devoted missionary from Roumania, who has resided in Calcutta since 1898, has felt specially called to testify to the Jews, and has visited many families. Having no committee or society to provide the necessary equipment, she is limited to personal testimony in the streets, shops and homes, in which service much good has been accomplished.

When rapt Isaiah saw the final gathering of the hosts of Israel to Jerusalem, he cried, "Behold

these shall come from afar and these from the land of Sinim."* It cannot, therefore, be thought strange that the diapsora has extended to China, the ancient Sinim. Before the Christian era, if their tradition can be believed, seventy Israelitish families entered China and settled in Kai fung fu, the capital of Honan. About A. D. 1600 they were discovered by the Jesuit missionary Ricci, who sent a party to inquire into their condition. A century later another party of Jesuits made a fuller inquiry. A synagogue, built under imperial sanction in the twelfth century, was still in good repair. The Mission of Inquiry sent out by the London Jews' Society, in 1850, found the colony greatly reduced, and their synagogue almost in ruins. In 1865 Dr. W. A. P. Martin found no trace of the synagogue, but 300 persons still remained in the settlement. Rev. J. Slimmon gained entrance to the city in 1894, and found that the colony still existed, but with little knowledge of the faith of their fathers.

Very few Jews have settled in China in recent times. There are about 150 in Hong Kong, and a few in Shanghai. When Mr. Woodberry, of the Christian and Missionary Alliance, opened Beulah Chapel in the latter city in 1899, one of the first converts was a Jew. There is no Jewish Mission in China.

*Isa., 49:12.



THE KAI-FUNG-FOO SYNAGOGUE.

(Modelled exactly on the plan of Solomon's Temple.)

This structure, now destroyed, was erected during the Han Dynasty. There were four courts. At the top of the picture is the Holy of Holies, which was placed westward, thus looking towards Palestine.

CHAPTER XIX.

AFRICAN MISSIONS.

The Scattered Nation loves the Great Sea that laves the shores of its native land. Even before the dispersion colonies were dotted here and there on its strand, their number and importance increasing greatly after Titus devastated the holy city. The southern shore was frequented even more than the northern, and continued to be the home of vast numbers of this race even after the Mohammedan sword had swept the North African states into Islamism. Refugees from the Spanish Inquisition poured into these regions, while more recent European anti-Semitism and Russian aggression have driven others thither. The number of Jews in Africa is not known, and authorities differ greatly, the maximum and minimum estimates being a million, and half a million souls. More than half of them are found in the Barbary States, nearly a quarter more in Abyssinia, and the remainder in Egypt, the Soudan and South Africa. Their religious, social and financial condition differs greatly in different states.

Morocco, which has maintained its independence under a Sultan, who claims the headship of Islamism, is inhabited by a motley aggregation of Ber-

bers, or original inhabitants, Moors, the dominant race, Arabs, Negroes, Jews and Europeans. The Jews, whose number is variously estimated at from 100,000 to 250,000, are of three classes,—Atlas, Moorish and Spanish, with a few recent immigrants from Europe. The Atlas Jews, who settled here before the Christian era, are a brave, hardy and somewhat primitive people. They dwell in the Atlas mountains among the Berbers, whose language they speak and whose liberties they enjoy in some measure. They possess only portions of the Scriptures, but are free from the superstitions current among the other Jews of Morocco. The Moorish, or Arabic speaking Jews, date their residence from the time of the Roman conquest of Palestine. Superstitions and customs contrary to their ancient religion, prevail among them. The Spanish on horses or camels, or be found outside the Spanish Inquisition.

Truly the Jews of Morocco are “a nation scattered and peeled,” the object of implacable hatred and the subjects of constant persecution. The rights of self-defense, giving of evidence, ownership of real estate, and engaging in agricultural pursuits are denied them. They must not wear shoes, ride on horses or camels, or be found outside the “mellah,” or Ghetto, after sunset. In life they are treated as an inferior creation, and in death they are denied the rites of burial. Foreign influence has greatly mitigated their wrongs in the coast cities, but even the favorable influence of the Sultan

fails to make an appreciable difference in the interior.

Tunis has been a French protectorate for twenty years. The Jewish subjects, who number 80,000, have more liberty than under the former Moorish rule, and are no longer subject to the Rabbis, who, under the old regime, exercised civil as well as religious jurisdiction over them. While under the new conditions they have risen rapidly into prominence, they have drifted almost as rapidly from their old religious moorings into rationalism and infidelity. A resident missionary describes them as being manly, frank, clean, respectable, accessible, hospitable, generous, grateful and progressive. They are said to have more benevolent institutions than the Jews of any other country. Little anti-Semitism exists, and their condition as a whole is much better than that of their brethren elsewhere in North Africa.

Algeria is also a French protectorate, having been wrested from the Turks in 1830. Thirty years ago the Jews were given the rights of citizenship, while the Moslems are still treated as vassals of France. Under these advantages they have prospered so greatly that Moslems and French alike have been embittered against them. Anti-Semitic riots, in which much property has been destroyed, and personal violence suffered, have been frequent in recent years. We cannot wonder that the government which outraged civilization by the travesty of justice in the case of Capt. Dreyfus should

permit his co-religionists in the colonies to suffer without redress. Among the 50,000 Jews, there are many rich and influential enough to make a bold fight for justice, and the difficulties will not soon be settled. The religious conditions are much the same as in Tunis.

The Tripolitan Jews, of whom there are about 15,000, are descendants of the colonists of Phœnician times, and are less progressive than their Algerian and Tunisian brethren.

Egypt, the Land of Bondage, the broken reed on which Israel afterwards sought to lean and the future ally of the restored nation, is at present the home of 25,000 Jews, most of whom have immigrated from Europe since the opening of the Suez canal. In Alexandria they number 10,000, in Cairo 12,000; while in Suez, Rosetta and Damietta there are small settlements. Jews wealthy and poverty-stricken, educated and ignorant, religious and rationalistic, native and foreign, friendly and intolerant, speaking German, Russian, English, Spanish, Italian and the different Jewish Jargon dialects, constitute the parish of the missionary in the Land of the Pharaohs.

Abyssinia is the only native Christian kingdom in Africa. Evangelized in the first century and constituted a Bishopric in the third, it has maintained a form of Christianity to the present day. Its mountain walls have been bulwarks of salvation against Moslem aggression, while Jesuit monk and Protestant missionary have as signally failed in

their propaganda. It forms a See of the Coptic Church, under the Patriarch of Alexandria, and shares in the doctrinal errors and spiritual apathy of the mother Church.

From time immemorial there has dwelt in the midst of this people a tribe known as Falashas, a name meaning exiles. One tradition says that they are descendants of Menelik, son of Solomon and the Queen of Sheba; another that they fled from Jerusalem at the time of its overthrow by Titus; while the Jews of other lands say they are proselytes to Judaism. Their customs indicate that they were isolated before the Christian era. Their place of worship is modeled, not after the synagogue, but the Tabernacle, the altar and sacrifices being maintained as of old. They know nothing of the feasts of Purim and Dedication, the Talmud, the six hundred and thirteen precepts of the Rabbis, the wearing of phylacteries, or any of the innovations of later Judaism. The American Jewish Year Book places their number at 50,000, while missionaries have estimated it at 200,000. They live in villages of their own, chiefly in Western Abyssinia.

The Jesuit missionaries of the sixteenth century had been excluded, the Church Missionary Society's missionaries had been banished in 1838, yet the Church Missionary Society and Pilgrim Mission of Basle succeeded in entering the country again in 1855. Encouraged by the success among the Falashas, they appealed to the London Jews' Society, who sent out Rev. A. H. Stern in 1860 to secure

permission from the king to preach to this Jewish tribe. Succeeding in this, and finding that this elect remnant thronged the tent at every stage of the journey, he left J. M. Flad and S. Bonkhorst on the field. He himself returned to Abyssinia in 1862 with a small reinforcement. In the same year the Church of Scotland sent out Staiger and Brandeis, who established a station at DARNÄ. Both Missions were meeting with marvelous success when, in 1864, King Theodore cut the work short by incarcerating the consuls and missionaries, who lay in prison for four years, till rescued by the expedition commanded by Sir Robert Napier. The missionaries, however, were not allowed to resume their labors, nor have any been permitted since that time to enter Abyssinia.

Yet the work had not been in vain. More than fifty Falashas had been baptized, who, though nominally received into the corrupt Abyssinian Church, were yet thoroughly imbued with the Spirit of Christ. Debtera Beroo, the first convert, was left in charge of the mission. He and his helpers proved earnest, sincere and undaunted soldiers of the cross. During years of tribal strife, foreign wars, dervish invasion and fearful famine, they endured persecution, hunger, and some of them martyrdom, yet labored on and fainted not. In 1875 there were three stations and eight workers, four of whom had been educated in St. Chrischona College, Basle. In 1890 the number had increased to four stations and twelve workers. This was a year of trial. Deb-

tera Beroo died, several other agents fell victims of the famine, thirty families of converts were martyred by the Madhi, who was overrunning the country, and all missionary operations were suspended. Still these servants of God held true and bravely resumed the work, although the region they had occupied was left a wilderness. Rev. J. M. Flad, who had continued to superintend the Mission during all these years, and who had frequently visited the frontier to meet with the workers, held another consultation with them at Mas-surah in 1894. The work was readjusted, and Argawi, one of the students who had been in Basle, and who had nobly labored and suffered for twenty years, was placed in charge. The king has given Arwagi written permission to prosecute the work among his Jewish subjects. According to the report of a recent traveler he is favorably disposed towards admitting Englishmen into his territory, and it may soon be possible to send foreigners to the assistance of these noble witnesses to the gospel. Meanwhile they report blessed results. In the forty years this mission has existed, 1,482 Jews have been baptized, while hundreds more have believed the word of reconciliation. The history of missions contains no nobler record of heroism and unfaltering devotion to Christ, nor any more remarkable example of the possibilities of native agencies, than the story of the Falashas of Abyssinia.

As we turn the page, and revert to the commonplace tale of missions, we do not leave the sphere of

the heroic; for the man who can labor on year after year among such a constituency as the Egyptian Jews, seeing small fruitage, receiving little sympathy from Christians, cursed by the Jew, and despised by the Mohammedan, and yet retain courage, hope and faith, is nothing if not a hero. The brief record we pass over so lightly will command the attention of applauding myriads when the Master shall reward every man according to his work.

Missionary visits were paid to the Egyptian Jews by Dr. Wolff in 1821 and 1823, Mr. Farnham of the Mission in Jerusalem in 1831, and the Scotch Mission of Inquiry in 1839; but no prophet arose to proclaim to them the message of the Lord until the London Jews' Society sent Messrs. Lauria and Goldberg to CAIRO in 1847. Here Mr. Lauria remained for seven years, testifying not only in this, but also in other cities. Under the care of his successor, Rev. H. C. Reichardt, the schools flourished, a Bible depot was opened, several helpers were employed and itinerant tours undertaken. The Mission, however, was abandoned in 1868, and for several years the Jews were left without a witness. More recently Cairo was for a time occupied by the Parochial Mission to the Jews, while at present the Jerusalem and the East Fund and the Cairo Jewish Mission, an independent work, organized in 1898, are in the field.

ALEXANDRIA was a station of the London Jews' Society from 1871 to 1876, when the Rev. H. C.

Reichardt, formerly of Cairo, labored very successfully among the rapidly increasing Jewish population. Rev. J. Lotka arrived in 1890 and remained for three years, and Dr. Ellis spent a few months there in the winter of 1895-96. The new century was signaled by the appointment of F. W. Blum to this city. The knowledge acquired during his extended tours in Europe and Africa and his familiarity with most of the languages spoken by the Alexandrian Jews make his prospects bright for a successful ministry in this community, where a resourceful missionary is a necessity.

The Established Church of Scotland have had a Jewish Mission in Alexandria since 1858. Their large schools, with an attendance of nearly 400 Jews, opens the door for personal work and visitation. Rev. M. T. Taylor is assisted by a staff of seven missionaries and a number of helpers. One of the physicians of the city acts as the unsalaried medical missionary. The Alexandria Jewish Mission is a work which has been carried on independently by Peter Rudolph since 1880, with encouraging results.

SUEZ is the only other Jewish mission station in Egypt. Here Bishop Blyth's Mission, the Jerusalem and the East Fund, finds an open door among the floating population, as well as among the resident Jews.

The City of TUNIS has 45,000 Jewish inhabitants, or nearly one-third of the entire population. It was

the first Jewish mission station in the Barbary States, having been occupied by the Rev. F. C. Ewald, of the London Jews' Society, from 1834 to 1841. The work was resumed for a short time in 1855, reorganized in 1860 by Rev. W. Fenner, and since maintained under the successive superintendence of the Revs. E. B. Frankel, H. C. Reichardt and C. F. W. Flad. Through the ministry of these earnest men and their helpers, all those in Tunis have heard the word of God. The missionaries have been given a ready hearing, Bibles and tracts have been bought or accepted eagerly, and for forty years the schools have been well attended with little interruption. The staff consists of the superintendent, depot keeper and six teachers.

SUSA, where 2,000 Jews reside, was held as a sub-station of the London Jews' Society from 1876 to 1881. SFAX, with its 9,000 Jews, and other Tunisian cities, though frequently visited, have had no resident Jewish missionary.

The island of GERBA contains 5,000 Jews, who are more conservative than those of the mainland. They have been visited by missionaries from Tunis, but little seems to have been accomplished among them.

ORAN, with its 10,000 Jews, was the first city in Algeria in which this Society gained a foothold. Occupied tentatively in 1845 by Mr. Levi, it was the scene of the earnest labors of Mr. H. Markheim for five years (1850-55). Under the protec-

tion of the government, and with little opposition from the Rabbis, he dwelt among souls who seemed to be hungering for the word of life. His successor, who only remained a few months, made BONA his center.

CONSTANTINE was their second station in Algeria. This picturesque city of 40,000 inhabitants has a Jewish population of 10,000, who, though intensely religious, have been singularly open to the approaches of missionaries. This was Mr. Ginsburg's headquarters from his arrival in Algeria in 1857 until his appointment to Algiers in 1864. He was thronged with Jewish visitors, yet the field was never again filled by the Society, though occasionally visited.

ALGIERS was the first objective point of the missionaries of the London Jews' Society in Africa, but, when Rev. F. C. Ewald attempted to establish a mission in 1832, the work was interdicted by the French Governor. In 1864, Rev. J. B. Crighton-Ginsburg removed to Algiers, establishing a Bible depot, School and Home for Inquirers, and for eleven years continued to witness to his brethren there. An interim of fourteen years followed, which was ended by the appointment of Mr. A. Goldenberg, who was succeeded by Mr. F. Spiro in 1894. The anti-Semitic riots, which became very violent in 1897, so disturbed the city as to impede missionary labors greatly, and the Society is not now represented in this needy field.

Though the most populous of the Barbary States, Morocco was the last to receive the attention of Jewish missionaries. In 1843-44, and again in 1852-54, representatives of the London Jews' Society witnessed in Cadiz, Tangier, Mogodor, and other cities. They found the Mugrabi, as the North African Jews are called, very willing to listen to their message, and to read the New Testament. No permanent station was opened at that time.

In 1875 Rev. J. B. Crichton-Ginsburg, of Algiers, who had already made extensive journeys in Morocco, was transferred, together with his staff, to MOGODOR, which has since been the Moroqueen headquarters of the Society. The first two years witnessed a remarkable work which provoked the bitterest persecution. This was only temporarily abated by the kindness of the missionaries to the suffering Jews during the famine and plague of 1878. The persecutions burst forth with greater violence when numbers of Jews who had seen the true spirit of Christianity flocked to the Mission. The British consul refused to protect Mr. Ginsburg, who withdrew to France, returning as a French citizen after three years. Meantime the work had been carried on by Mr. Zerbib and helpers, the storm-clouds had passed over, and the schools were attended by 200 pupils. During the next few years forty were baptized. Since 1886, Mr. Zerbib has been the senior missionary.

The British Society sent Rev. A. Ben Oliel, a

native of Tangier, and Rev. J. Lowitz to North Africa in 1848. The latter was stationed in TANGIER in 1854, but removed to ALGIERS after five years, where he spent the remainder of his life, which terminated in 1893. During his last nine years he was in the service of the Bible Society, but continued to regard the need of his Jewish brethren. Ben Oliel resided in TUNIS for several years, and then removed to ORAN, which he made his headquarters from 1859 to 1870.

The Scottish Church sent Rev. Nathan Davis to TUNIS, but the Jews were so stirred up by the baptism of converts that he withdrew in 1848. Two years later the Glasgow Society of Friends of Israel appointed Dr. Hermann Philip to this city. He was soon joined by Rev. Benjamin Weiss, and two Rabbis were baptized. These missionaries, also, were soon recalled.

In recent years a number of societies have made an attempt to reach the Mugarim Jews. The Mildmay Mission has sent out several itinerant missions to Morocco, the last of these being the tour of F. W. Blum and Elijah Samuel, who visited about forty towns in 1890. In this way thousands have been reached and many New Testaments circulated. They have had a station in TANGIER since 1887, when Mr. Halbmillion broke the ground. He was followed by Paul Dressler, and during the last six years of the century Miss Lilian Seth Smith has prosecuted the work at her own charges, Miss Steidenrod assisting her.

The North African Mission, though not designed specially as a testimony to the Jews, is doing a good work among them in several cities. In TANGIER this is accomplished principally by conversations in the streets. Rev. W. G. Pope, of ALGIERS, devotes a considerable portion of his time to the Jews, and Mr. Lochhead, of CONSTANTINE, has a number of Jewish children in his school. His associates, Misses Colville and Granger, have been laboring quietly among Jews and Moslems for several years.

The Nathan Missionary Society of Butler, Pennsylvania, has supported Rev. Albert J. Nathan and several assistants in Morocco since 1895. Their work is largely among the Jews. A "Refuge" has been opened in TANGIER, which, while sheltering many, affords daily opportunities for witnessing to Christ. Tangier has also been occupied by the French Society for the Evangelization of Israel, which sent missionaries to North Africa in 1888. This Society occupied Tlemcen, but soon withdrew to Oran, where Mr. Borloz has labored.

The Swedish Missionary Union, and the Society for Mission Work among the Jews, Geneva, have attempted to bear witness in ALGIERS, but are not active at present. At Miss Trotter's mission there are two meetings a week for Jews, this is now the only direct attempt to gather a Jewish congregation in this city.

RABAT was occupied by the United Presbyterian Church of Scotland for several years prior to 1886,

when they gave it into the hands of the Presbyterian Church of England, who held it as a Medical Mission till 1894. The Morocco Medical Mission carries on a work for Jews and Moslems in this city, and Mr. and Mrs. Taylor have been working independently among both races since 1898.

Reviewing the work in the Barbary States we find that Tripoli is without missionaries. One city in Tunis, two in Algiers, and two in Morocco are occupied, while in a few others the resident missionaries attempt to reach the Jews. The call is urgent, but the response is inadequate to the opportunity and the need.

CHAPTER XX.

EARLY MISSIONS IN AMERICA.

Among the early settlers in both North and South America were some of the "tribe of the wandering foot and weary breast." The Dutch records of New York show that a party of Jewish immigrants, from a deserted colony in Brazil, landed in that city in 1664. They had endured many hardships and were in deep poverty. In 1684 the Assembly of Rhode Island, being called upon to decide the conditions upon which Jews might settle in that colony, resolved that, "We declare that they may expect as good protection as any stranger, not being of our nation, residing amongst us, ought to have." Thus encouraged, a company of Jews settled at Newport in 1694, where the first American synagogue was erected, and where, in common with others:

"They found at last what most they sought—
Freedom to worship God."

A century later there were Jews in the American colonies rich enough to supply Washington with the sinews of war. Some of them considered themselves amply repaid when they found that the Declaration of Independence stated as its first principle that all men are created equal, and that lib-

erty is the birthright of every man. When, at the conclusion of the Revolutionary War, a flag floated over them which they could regard as the pledge of civil and religious freedom, for the first time in seventeen centuries the tears of the exiled nation ceased to flow when they remembered Zion. Who need wonder when the American Jew declares that he desires neither Jerusalem nor Paradise, but elects to be permitted to remain right here in America? It is not strange that a constantly widening stream of Jewish immigration has been pouring into "the land of the free," and that the statistics compiled for the American Jewish Year Book and the American Historical Association, which agree very closely, show that the Jewish population of the United States at the close of the nineteenth century was more than a million. Unfortunately, the last census took no account of the religion of the people.

The prophecy of their ancient law-giver that in every nation they would become a proverb has been fulfilled to the letter, for even in America the Jew is scorned. The poor peddler is hooted by the street Arab, and the millionaire is excluded from many fashionable resorts. Yet he is winning his way, not infrequently occupying the highest offices in the commonwealth, while already he holds a commanding position in financial, mercantile and journalistic circles. Even the poor immigrant sometimes passes rapidly from a push-cart on Delancey street to a store on Broadway.

Greater New York is the home of 350,000 Jews, a larger number than can be found in any other city of the world, and three times as many as there are in Palestine. By far the larger number of them are huddled together in a few streets of the East Side, a section which is so thoroughly foreign that many New Yorkers rarely, if ever, see it. The millionaire Jew does business on Broadway, resides in an up-town mansion, or a suburban villa, and is an up-to-date American, with little thought for the mass of humanity in the East Side tenements, where, in squalor and filth, as many as 3,000 are housed within the boundaries of a single block.

According to the census returns the Jews of Canada increased from 6,414 in 1891 to 16,432 in 1901. This is considerably less than the estimates made by the Jews themselves, and it is probable that many of the foreign Jews followed their old practice of returning only a part of their family. Canada is sharing in the immigration of European Jews to America, especially since the recent exodus from Roumania. There are said to be 10,000 in Montreal, 4,000 in Toronto and smaller communities exist in all of the cities and larger towns. The Baron Hirsch colonies in the North-West Territories are prosperous, and recent Roumanian refugees are settling upon the rich Canadian soil. The condition of the Canadian Jews does not differ materially from that of their brethren in the United States.

Under Spanish rule the Jews of Mexico were



"CHATTER."

From "The World's Work"

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greatly persecuted. Those who fled thither from Spain found that they had not escaped from the spirit of intolerance. The few who remained were forced to conceal their identity, or suffer the loss of property, if not of life. Only recently has a synagogue been established in this country. The 1,000 Jews of Mexico now enjoy a large measure of prosperity under the free government of the Republic.

Jewish immigrants are pouring into America at the rate of 60,000 a year, the majority of whom are Orthodox Jews from Central Europe, where they were nurtured in a religious hotbed. They find the new conditions a very rocky soil, into which many of them fail to strike the roots of their orthodoxy. Those who do maintain their old-time religion raise their children between the conflicting influences of the materialism that surrounds them, and the religious influences of the home and synagogue. It is not strange that the boy soon drifts into rationalism or infidelity. The consequence is that Reformed Judaism is increasing in America much more rapidly than Orthodoxy, and those who worship only in the gilded temple of Mammon, confessing that their Messiah is money and their promised land where they can get the most of it, are yearly becoming more and more numerous.

At whose door lies the blame? What has the Jew seen in our Christianity to restore his faith in the God of his fathers? The American Jew is in a state of religious transition, and the Church never

before had such a splendid opportunity to gather many out of this nation into the kingdom of their Messiah. While there is great need of more Jewish Missions, there is greater need of a real love for and interest in their salvation on the part of the whole Church of Christ. That this is lacking, except in the few, is patent to every one who has given the matter serious consideration. Alas, that among Christians there should be found, not a mere negative disregard for, but a positive antipathy to the Jew. In that fair Canadian city known as "Toronto the Good," a Jew gave as a reason for spurning Christianity, that while passing a certain church on the previous Sunday, he had been insulted by young men standing at the door, who called him "sheeny," and other obnoxious names. Yet this Church and its pastor are numbered among the few who "pray for the peace of Jerusalem." Quite recently, in an American city, an address on Jewish Missions was pointed by reference to the fact that Jesus was a Jew, whereat several church members were exceedingly angry, and declared that the speaker was a false prophet. Such cases of impudence and ignorance may be extraordinary, but nevertheless they are indicative of the prevalent spirit which the few deplore. Attempt to take your ragman or Jewish butcher to your place of worship and you will find that he objects, more on account of racial ostracism than religious prejudice. Persuade him, and you may discover that, though the Jew has fallen among

thieves that have stripped him of his faith, you are the solitary Samaritan among a church full of priests and levites who, without even drawing near to look upon him, "pass by on the other side."

While such conditions exist, infidelity will have more accessions from the ranks of Judaism than will Christianity. If we would have the Jew receive the gospel we must first give him a hand that the gospel has gripped with its eternal love-clasp. If we would bring him within the influence of the pulpit evangel we must let flow through the open door of the Church a stream of love that will follow him like the waters in the wilderness. Before we need expect to read reports of glorious gospel triumphs in our Jewish missions, the gospel must first triumph over the lives of those who, by their unchristian attitude, steel the Jewish heart against Christ. Were such a reformation to sweep over the American churches Jews by the thousand would enlist under the banner of the cross.

The first convert in America whose name has been recorded in history was Rabbi Judah Morris, of Boston, who was baptized in that city by Rev. B. Collmann about the year 1730. He was afterwards professor of Hebrew in Harvard. His baptismal address, "The Truth, the Whole Truth and Nothing but the Truth," was published in tract form, the preface being written by Increase Mather. The influence of the *Institutum Judaicum in Halle* extended even to this country. A few Christians

were stirred up regarding the salvation of the Jews, but no mission was organized during the eighteenth century.

The father of American Jewish missions was Joseph Samuel C. F. Frey. Leaving England, where he had been the first Jewish missionary, and a chief factor in the London Jews' Society up to the time of its reorganization as an Episcopalian institution, he sailed for America in 1816. In that year an unsuccessful attempt was made to organize a mission to the Jews, whereupon Frey began a general mission work in New York City.

At that time there was but a handful of Jews in what is now the greatest Jewish quarter in the world. They were not to be neglected on that account, for in 1819 a Society for the Evangelization of the Jews was formed. "The legislature of the State of New York refused the charter for which the society applied, because 'the proselytizing of citizens is prohibited by the Constitution.' Therefore the name was changed, and the American Society for Ameliorating the Condition of the Jews received its charter on April 14, 1820; the first society on American soil to bring the blessings of the Gospel to the Jews*." Frey became the agent of this society, which prospered financially and enrolled the names of several converts in the first six years of its existence. Doctrinal differences and difficulties in the attempted colony weakened the

*Rev. Lewis Meyer in *The Jewish Era*, Jan., 1900, p. 18.

work, and Frey resigned in 1826, though he afterwards was associated with this movement for a time. The Mission became less and less active, though several attempts to revive it were made. Rev. John L. Lichtenstein, who arrived from Germany in 1845, was employed for a year, and Rev. John Neander served them for the same length of time about 1850. Both of these men were converts, both had been missionaries in Europe, and both became ministers of the Presbyterian Church in the United States, spending thirty-five years in this connection. Reliable history of the later years of this society is unavailable, but it appears that after a period of activity from 1850 to 1855, when Steinthal labored in New York, Bonhomme in Philadelphia, and colporteurs visited other cities, during which time nearly fifty proselytes were made, their active participation in mission work amounted to little.

The Episcopal Church undertook to bear testimony to the Jews in 1842, in association with the London Jews' Society. They secured the services of Rev. J. P. Labagh as missionary in NEW YORK in 1845, and his successor, Rev. Thomas Cook, carried on the work till 1852. Through the influence of Rev. C. Jacobi the Church Mission to the Jews was organized in 1859, and under these new auspices active operations were again begun. These early efforts resulted in the baptism of a number of converts. A new era in Episcopal missions was

marked by the institution of the Church Society for Promoting Christianity among the Jews in America. This Society, organized in 1878, has sought to interest pastors and congregations and to form local auxiliaries. In this it has been quite successful. At different times missionaries have been employed in NEW YORK, PHILADELPHIA, BALTIMORE, CHICAGO, NEW ORLEANS and ST. LOUIS. The children in the mission schools in these cities numbered over 400 at one time. About 700 baptisms have been recorded. New York has been the chief station, and the only one in which a general missionary work has been carried on continuously. Meyer Lermann, a convert of the Jewish Operative Institution in London, who, during his several years of residence in New York had spent his spare hours in testifying to his brethren, was chosen as their first agent and has been employed as evangelist from the inauguration of this Mission until the present time. Rev. J. C. Fleishhacker and others have assisted him. A school for Jewish children, instituted in 1864, over which Miss M. J. Ellis has presided with marked ability from its inception, came under the control of the Society in 1878. In it nearly 1,000 children have been instructed and a large number have been baptized. Emmanuel Mission House and Chapel, which were opened in 1882, are still the headquarters of the work.

Next in order of time comes the Baptist Society for the Evangelization of the Jews, organized in

1845. Frey edited their paper for a time. Their most noted and successful missionary was G. R. Lederer, a convert of the Scotch Mission in Budapest, who was employed in New York from 1855 to 1876. His first-fruits was Bishop Scherschewski, of China, the translator of the Old Testament into colloquial Mandarin, whom he found in the streets of New York in straitened circumstances. Rev. Aris Lichtenstein was employed during the years 1891-96, and an attempt was made to revive the work in 1900, when G. C. Salter was engaged as missionary. Mariner's Temple is the mission center.

In 1869 Rev. A. C. Tris sailed from Holland for America, intending to associate himself with the Society organized in 1820. Finding it in a state of decrepitude, he founded the American Christian Society for Promoting Christianity among the Jews in 1870, in which connection he served for six years. His withdrawal and acceptance of a pastorate in Albany, New York, terminated this Mission.

Comparatively little has been done by the American Churches for the Jews in other lands. The first attempt was made by the American Board which sent Fisk and Parsons to Palestine in 1818. They failed to gain a foothold, and withdrew to Beyrout*. In 1831 the Ladies' Society of Boston and vicinity offered to supply this Board with funds

*Vide p. 176.

to carry on a Jewish Mission in the East and Rev. Wm. Shauffler was sent to Constantinople. Salonika and Smyrna were held as stations for a short time*. Since 1865 this Church has assisted the Scottish Mission in Beyrout.

The Presbyterian Board of Foreign Missions has devoted special attention to the Persian Jews since 1872.† During the last quarter of the century, the United Presbyterian Church of America assisted the Mission of Irish Presbyterian Church in Damascus. In 1857, the Foreign and Jewish Committee of the Presbyterian Church of the Maritime Provinces of Canada was instituted. For a time it assisted the Church of Scotland in its Asiatic Missions. More recently a legacy bequeathed to the Canadian Presbyterian Church, Western Section, enabled them to establish a mission in Palestine, which, however, existed only from 1892 to 1894.‡

In 1867 a Jewish Christian Brotherhood was formed in New York, with a branch in Chicago, of which W. W. Harschaw was President. Rev. C. Lucky was sent as missionary to Galatia. He and Lowen published a periodical, "Eduth le Israel," which strongly advocated the establishment of a Jewish-Christian Church. Friedlander published another paper, "The Peculiar People," in the same interest. In 1889 the Seventh Day Baptists undertook its publication, and also contributed to

*Vide p. 168. †Vide pp. 201-202. ‡Vide p. 188.

the support of the work in Galatia. The movement is no longer in existence.

Through the efforts of Rev. J. P. Gjertsen the Norwegian Lutheran Church of America were aroused to an interest in Jewish Missions. At the Conference of 1878, the Zion Society for Israel was formed. Two years later they accepted Pastor Theodore Meyersohn, a Russian Jew, as their missionary. After a short sojourn in Palestine, he settled in St. Petersburg, remaining there till 1888, when he removed to Minsk, where he labors in connection with the Mildmay Mission. The Society also assists in supporting Pastor Gurland in Odessa. Another of the Mildmay missionaries, Mr. Levinsky of Warsaw, is supported by the Bible Classes conducted by Rev. Dr. Stearns of Germantown, Pa., editor of "Kingdom Tidings."

The Palestine Mission of the Christian and Missionary Alliance has existed since 1890.* The World's Gospel Union Mission, of Kansas City, and the Nathan Missionary Society, of Butler, Pa., are carrying the gospel to the Mugarim of Morocco; while Peter Rudolph of Alexandria and two or three other scattered workers are supported from the United States.†

It is said that Mohammed once commanded a mountain to approach to where he stood, and, nothing abashed at the failure of his assumed authority, calmly said: "If the mountain will not come to

*Vide p. 180. †Vide pp. 220, 215.

Mohammed, Mohammed will go to the mountain.” It would seem that the King of Israel, weary of waiting for us to obey the command to send the glad tidings of salvation to His people, at last has said: “If the American Church will not send its messengers to my scattered people, I will send my scattered people to the door of the American Church.” The following chapter will reveal how the Church has received them.

CHAPTER XXI.

THE NEW MOVEMENT IN AMERICA.

The phenomenal increase of Jewish population in America during the last two decades of the nineteenth century has had scarcely a parallel in the history of this wandering race. Their numbers increased from a quarter of a million to considerably more than one million. In other words, the population more than doubled every five years. The causes which set this flood of immigration in motion still exist, and, unless Zionism diverts it to Palestine, it is likely to increase rather than diminish, though the ratio between the increase and the population will probably be lowered. Were this ratio to remain unchanged, there would be more Jews in America in 1920 than there are in the world today.

The need of definite mission work among the Jewish population, especially in Greater New York, can be better appreciated when it is known that in one ward of Brooklyn, in which 20,000 Jews reside, there is not a single Protestant Church or Mission. In the Jewish quarter of New York there is but one Protestant Church to 22,000 inhabitants, and in a section where there are 221,000 Jews,

Protestants form only three-fifths of one per cent. of the population. Of these but a few exemplify the teachings of Christ. What likelihood is there that the Jew will form any correct impression of Christianity unless some special effort is put forth to enlighten him?

Christian missions among this community have increased even more rapidly than their constituency. In 1880 the Church Society for Promoting Christianity among the Jews was the only organization actively engaged in America, though the Presbyterians, Lutherans and Congregationalists were represented abroad. That unseen hand which has guided this erring people even in the dark hours of discipline was preparing a way by which "through our mercy they also should obtain mercy." It began in a very simple manner, as do most of God's providences.

In the year 1853 Karl Freshman, a Hungarian Rabbi, landed at Quebec. Here he remained for three years as Rabbi of the orthodox synagogue, and here, through the study of the New Testament, he was enlightened in the knowledge of Christ. He became a Methodist preacher, his four sons also entering the ministry. One of these, Rev. Jacob Freshman, was destined to be the apostle of a new movement for the evangelization of the American Jews. In 1881 he left Canada for New York City. His spirit was so stirred with compassion at the sight of the multitudes of his race in this city that

he began at once to bear testimony among them. He was so successful that a few earnest pastors and others were encouraged to stand with him in forming the Hebrew Christian Mission. The faith of the workers was sorely tested at times, but the work, begun and carried on in faith in God, enlarged year by year, until, in 1885, comfortable quarters at 17 St. Mark's place were dedicated for the use of the Mission. Freshman's labors were not confined to New York. In Philadelphia, Boston, Chicago, Toronto and Montreal he had the joy of organized Bands to pray and labor for the salvation of his brethren, and in many cities his appeals aroused Christians to a new interest in Israel. His paper, "The Hebrew Christian," also carried the message to many hearts. The foundation was being laid for a great work in America which others have commenced to build.

The Mission in St. Mark's Place passed into the control of the New York City Mission in 1892. Three years before that time Hermann Warsza-wiak had arrived in New York, bearing recommendations from Dr. Edwards of Breslau, who had baptized him, and from friends in Scotland. The City Mission, which had always shown more or less interest in the Jews, was persuaded to allow him the use of De Witt Memorial Church, 280 Rivington street, where, to their surprise, this young stranger soon had overflowing congregations of his brethren according to the flesh. Presently he began to an-

swer calls to address meetings in other cities, and met with unprecedented success in interesting Christians and in gathering Jewish audiences. He was on the crest of the wave of popularity when he withdrew from these auspices and established an independent association in 1895. Since that time Rev. Bernard Angel, formerly of the Chicago Hebrew Mission, has superintended this mission, doing a quiet but effective work.

Since Freshman began his propaganda Missions in the New York Ghetto have multiplied rapidly. The American Tract Society has published tracts suitable for distribution among the Jews. They also participated more directly by employing a colporteur to distribute Bibles and tracts among Jewish immigrants. S. Goldstein, who was their agent, was specially qualified for his office, being familiar with thirteen languages. In 1885 the Evangelical Lutheran Mission to the Jews, which is supported by the Synod of Missouri and other states, employed D. Landsmann to work among this congested community, where he abode till removed by death recently. One of his converts, Rev. Nathan Friedman, succeeded him. The Mission is located on Pitt street. The next year the New York Church Extension and City Missionary Society, a Methodist institution, turned its attention to the Jews, but has not prosecuted this work very vigorously. Their best work has been done since Dr. H. Zeckhausen, a young Hebrew-Christian physician, has

been employed, who conducts a Medical Mission, Gospel meetings and a Sabbath school for Jewish children, his wife rendering invaluable assistance in the latter work.

Not content with being represented in Russia, the Zion Society for Israel of the Norwegian Lutheran Church of America employed Pastor P. Werber in BALTIMORE, where the Jewish community numbers 35,000. Werber, who was converted to Christianity in Berlin, was an earnest missionary, and supplemented his regular labors in Baltimore by publishing a monthly, "Der Freund Israels," and a jargon paper, "Hamabasser." He died in 1896, after more than ten years' service. No one has superseded him in Baltimore, but the Rev. A. H. Jgevre has been appointed recently to New York City.

One of the strongest and most active agencies in America is the Chicago Hebrew Mission, organized by Wm. E. Blackstone and others in 1887. Among the nearly 100,000 Jews of CHICAGO it is bearing witness to Christ, while through the energetic evangelistic tours of Mr. Blackstone and the medium of its publications it is becoming the mother of Missions on this continent. No other agency in this country has been instrumental in establishing so many new Missions and in encouraging so many weak and desponding efforts. The present superintendent, Mrs. T. C. Rounds, has a special ministry along these lines, while the Jewish mission-

aries, Dr. Charles and J. R. Levek, and a corps of twenty voluntary helpers push the work in the Reading Room, Dispensary, meetings and classes. The Mission House is at 22 Solon place and the Hall is on Halsted street. This Society is the sole agent in America for the Hebrew and Yiddish New Testaments published by the Mildmay Mission, copies of which can be procured through them for free distribution by paying postage.

Regular mission work among the Jews of New England dates from 1888, and had its origin in a very ordinary incident. A passenger had forgotten to pay for a book obtained from a news agent, and, being reminded of it, was drawn into conversation with the lad, who was a Jew. So deeply was he impressed by this conversation that he determined to take a little relaxation from his medical practice once a week, and visit the Jewish quarter of BOSTON. Interest turned to enthusiasm, and soon Dr. E. S. Niles was on fire with a consuming passion to testify to the Jews that Jesus is the Christ. His appeal for assistance found a response in the soul of the late Rev. A. J. Gordon, D. D. Together they launched the work in faith in God, and in 1890 opened a Mission House, over which a convert presided, and in which the Gospel was regularly preached to any of the 20,000 Jews of Boston who could be induced to attend. One day a young man responded to the invitation given on the street, ascended to the hall, heard the Gospel, was im-

pressed and soon confessed Christ openly. This young man, Henry Singer by name, became the chief assistant, and afterwards was called to the Toronto Jewish Mission. Much persecution had to be endured by the workers and converts, but no opposition could blockade the movement so signally begun by divine providence. No one receives a salary in this Mission, which is known as the Hebrew Messianic Council, and Dr. Niles continues to carry the heavy end of the yoke. In WORCESTER, HAVERHILL and other New England cities the Doctor and his associates have enlisted the help of local Christians and some fruit has been gathered. Niles is a staunch advocate of the theory that converts ought still to observe the ceremonial law, and remain distinctively Jewish, and called a Council of missionaries in 1901 to discuss this question. The majority of the Council took issue with him.

The encouraging results during the ten years which we have just reviewed are eclipsed by the progress made in the last decade of the century. The seed sown among Christians germinated, and, though all of it did not come to perfection, yet much of it fell in fruitful soil where it still flourishes. Hitherto permanent mission work had been confined to the five chief cities, and in four of these the soil had been but recently furrowed. Now we are to witness the march of the husbandman from city to city across the continent.

In the thriving city of LOUISVILLE, Ky., with its

6,000 Jews, Rev. Sigmund Ragowsky labored in connection with the Mission to Jews and Gentiles during 1890 and the five subsequent years. This was under the auspices of the Baptist denomination in Kentucky. About forty Jews were baptized. About the same time a committee was formed in PHILADELPHIA, of which Bishop Nicholson was chairman, under which David P. Saltzman served as missionary for a shorter period.

No less than eight new Missions were instituted in 1892, four of them being in NEW YORK CITY and BROOKLYN. The most widely known of these is The Hope of Israel Mission, organized by the Rev. A. C. Gaebelein, in affiliation with the Methodist Church. From 1894 to 1898 it was conducted under the joint superintendence of Mr. Gaebelein and Prof. E. F. Stroeter. Since then it has been carried on independently by Mr. Gaebelein and is known as the Gospel Mission to the Jews. It is located at 80 Second street, where there is a Window Mission and Reading Room. Gospel meetings are held in a church on Houston street. Large quantities of literature are published and distributed. Some years ago this Mission had temporary stations in PHILADELPHIA, BALTIMORE, NEWARK, the JERSEY COLONIES, Warsaw and Jerusalem, and its leaders rendered much assistance to the cause in other cities. Its teachings regarding the relation of the convert to the ceremonial law have been modified and now differ little from the generally accepted view.

This year saw the beginning of a definite attempt on the part of the Christian and Missionary Alliance to reach the Jews of New York. Mr. Cruikshank, assisted by Rev. A. E. Funk and others, held meetings in the Gospel Tabernacle. Later Mr. and Mrs. Weaver were employed. The Society's most successful work began when the Misses Cole and Meinder undertook a House to House Mission on the upper East side, where a large community had escaped the attention of missionaries. These ladies also conduct the Bible Shop Window Mission at 210 Chrystie street, where large quantities of literature are distributed.

Rev. Hermann P. Faust has been the sole representative of the New York Presbyterian House to House Mission, instituted in this memorable year under the auspices of the New York Presbytery. Since 1898 Mr. Faust has been working independently, devoting himself to the spiritual and temporal assistance of the Jews. Many an injustice and hardship has been prevented by his good offices. His death, which has just occurred, has made the most recent change in Jewish missionary circles.

BROOKLYN shared in this forward movement. Only two years before this time a young Polish Jew found his way into the Hebrew-Christian Mission at St. Mark's Place, where the first seeds of eternal life were sown in his heart. He entered a Seminary in Brooklyn, but the knowledge that the tens of thousands of his brethren in this city were with-

out a witness to the truth which had revolutionized his life moved him to undertake to carry on a Mission in addition to his other duties. Thus it was that Benjamin A. M. Shapiro founded the Brooklyn Christian Mission to the Jews. His zeal and consistent behavior commended him to the leading pastors of the city and secured for his work the endorsement of the Brooklyn City Mission. His ready use of several of the languages spoken by the Jews, his early instruction in the Talmud and his Seminary training fitted him for this ministry, and the Mission prospered. In 1899 he surrendered the supervision of it to Philip Spievacque and devoted himself to the publication of a quarterly magazine, "The People, the Land and the Book," which set a new literary standard for Jewish missionary journals.

IN ROCHESTER, N. Y., John Legum, a converted Jew, was employed by a committee of which Mr. A. D. Jackson was chairman, but the work, though seemingly prosperous, was short-lived. Of longer duration was the Hebrew-Mission Society of MINNEAPOLIS and ST. PAUL, which employed two missionaries and continued to exist for about five years. A work, designed to reach the Jews through the regular Lutheran pastors, was instituted in this same year by the Joint Synod of Ohio. This would be an ideal method if the pastors were sufficiently interested to make it successful.

The Canadian Presbyterian Church opened a

Mission to the Jews in MONTREAL in this year. Rev. G. A. Newmark was employed during the three years in which this Church was thus engaged. After they retired from the field Rev. John McCarter organized the Montreal Jewish Mission, and with the assistance of a Jewish evangelist and the sympathy of the Ministerial Association of the city, carries the Gospel to the 10,000 Jews of this northern city.*

No permanent gain was made in 1893, though two new Missions were opened. In PHILADELPHIA, Mark Levi conducted Immanuel Gospel Mission for about three years, and in CLEVELAND the Hebrew Mission was instituted by Mr. Steiner, whose demise ended its existence.

The next year brought forth more fruit. The Prayer Circle for Israel, which had been organized by Freshman in TORONTO, was re-constituted as the Toronto Jewish Mission, during a visit by Warsza-wiak. It is managed by a strong committee and employs one missionary. Since 1896, Henry Singer has held this post with fidelity, and has reached the ears of many Jews in the Mission Hall, open air meetings and by visitation. The writer had the privilege of being Mr. Singer's forerunner. The Hamilton Jewish Mission, organized more recently, is also under Mr. Singer's supervision.

The Reformed Presbyterian Church of America

*This Mission has been transferred to the London Jews' Society.

now assumed the supervision of two Missions to the Jews, which had been instituted through the zeal of two of its ministers. Rev. D. Metheney, a returned missionary from Asia Minor, founded the Mission of the Covenant to Israel, PHILADELPHIA, Pa., and donated a comfortable building for its use. M. Greenberg, a Jew converted under his ministry in Asia Minor, has been ordained and appointed as missionary. This is the oldest Mission now existing among the 40,000 Jews of the Quaker City. Rev. J. C. Smith was instrumental in establishing the Cincinnati Jewish Mission, which is also controlled by this denomination. Lewis Meyer, a young convert, the nephew of Rev. Theo. Meyer of the Presbyterian Mission, London, was engaged as missionary for four years. Though now in a regular pastorate, his voice and pen are powerful in pleading the cause of Israel. Miss Mary Patterson has been employed since his retirement.

Another section of the Church, the German Lutheran Iowa Synod, was moved to undertake a Jewish Mission in CHICAGO about this time. Pastor Heymann has been employed as their agent, with headquarters at 264 Halsted street.

The one existing Mission in BROOKLYN left ample room for other laborers among the 100,000 Jews of this great suburb of the American metropolis. In 1894 the Brownsville Mission to the Jews, 331 Rockaway avenue, and two years later the Williamsburg Mission, 13 Manhattan avenue, were

opened by Rev. Leopold Cohn. This work is under the auspices of the Brooklyn Baptist Church Extension Society.

Deeply touching is the sight of an aged Hebrew Christian, now totally blind, conducting and in large measure supporting the Hebrew Messianic Mission in Providence, R. I., which was also organized in 1894. A Mission Hall and Reading Room is open daily, and an Industrial School for Jewish girls is well attended. Thus does Rev. J. M. Goldberg prove the power of the Gospel over a Jewish heart.

The notable event of 1895 was the withdrawal of Warszawiak from the City Mission, and the organization of the American Mission to the Jews. For a time he held crowded meetings in the Church of Sea and Land, and since his meeting place has been at 424 Grand street the attendance has been limited only by the capacity of the room. Undoubtedly his meetings have the largest regular attendance of any Jewish Mission in America, if not in the world. The cloud of suspicion which has hung over him has not been wholly lifted by his vindication in the Church Courts, where he was on trial. His influence among Christians has been greatly circumscribed, but among the crowds who throng his Mission Hall he has lost none of his popularity; and those Christians who have attended these remarkable meetings seem

to feel, with the eminent editor of "The Scotsman," that "surely God is in this place."

The Hebrew Mission, Boston, the promoter of which was Samuel Freuder, and the work attempted in New York by the Swedish Lutheran Augustana Synod, both of which were begun in this year, failed to attain a permanent place among Christian efforts for the salvation of the Jews.

In two cities of the middle west, missions were undertaken in 1896. The St. Louis Christian Mission to the Jews had a large and needy field, and Hope Presbyterian Chapel, MINNEAPOLIS, might have become the center of a good work; but neither of them proved sufficient against the trials attendant upon such service. In the far west there was better success. The Mission to Israel, SAN FRANCISCO, was organized by Henry Chester, around whom a number of Hebrew Christians rallied. With great earnestness and considerable success they have sought the salvation of such of the 20,000 Jewish residents as will listen to their testimony. Rabbi Jacobs, one of the first converts, is now their missionary.

The latest addition to the organized effort in CHICAGO was made in this year, when Rev. Thos. M. Chalmers founded Messiah Mission. Afterwards it came under the direction of The Woman's Association of the United Presbyterian Church, Mr. Chalmers continuing as superintendent. This earnest laborer's hands are tied by lack of sympathy and

support on the part of his Church, and the very continuance of the mission is doubtful.

Several attempts had been made to establish a testimony to the Jews of the JERSEY COLONIES before Rev. Philip Sidersky settled there in 1897. ROSENHAYN is his headquarters, where a saloon has been purchased and transformed into a Mission House, in which are a Reading Room and School Room. It is known as Emmanuel House Hebrew Mission.

An entirely new method in Jewish Missions was adopted in 1898. The promoters were T. F. Wurts and Wistar Brown of PHILADELPHIA. A store was rented, open Bibles and tracts in various languages displayed in the window, and a stock for sale and free distribution placed on the shelves and tables. At certain hours those in charge "did business with the head of the firm." In other words, they prayed. Jews were welcomed at these times as well as at any hour. There was no preaching. The mercantile aspect seems to appeal to the Jews, and the work has been quite successful. Several such Bible Shop Window Missions have been opened elsewhere. Some of the existing Missions have also adopted the Window Mission feature in their halls. Latterly Gospel Meetings are held in some of these Missions.

The most successful of several attempts to reach the Jews of PITTSBURG had been put forth by the Misses Bird, and other workers of the Christian and Missionary Alliance; but this, like the others,

had passed into history when the Lord raised up a witness from among their own number. Maurice Ruben was busy in a princely mercantile establishment when light dawned in his soul through the message of a humble Christian. The manifold trials and persecutions through which he passed cannot be told here, but out of them all the Lord delivered him. In 1898 he organized the House of the New Covenant Mission to the Jews at 43 Congress street, where one of the most successful Missions in America is carried on. Street meetings are a special feature and crowds of Jews listen to the Gospel. In conjunction with Mark Lev, of Cleveland, he organized the Friends of Israel Union, branches of which exist in about twenty American and Canadian cities. The object of this Union, the enlisting of the prayers and sympathy of Christians in the evangelization of the Jews, is being attained in large measure. Their literature is also being scattered widely among Jews and Christians.

When Mark Lev arrived in CLEVELAND in 1898 he found a parish of 20,000 Jews awaiting him. He instituted the Immanuel Mission to the Jews, which has headquarters at 148 Scoville avenue. Mr. Lev, who is a convert of the Rabinowitz movement in South Russia, and who is admirably qualified for work among Talmudic Jews, is assisted by his daughter Fanny and the Rev. H. Denning.

SAN FRANCISCO shared in the activity of this year. The opening of the Presbyterian Hebrew Mission,

under the supervision of Rev. M. Berkowitz, a Jewish Christian pastor, in no way encroached on the field work of the already established Mission. The Presbytery of San Francisco, and the Board of Home Missions make a small grant in support of this young Mission, which is, however, quite inadequate to the need.

The sole agency among the 35,000 Jews of BALTIMORE is the Bible Shop Window Mission, which was opened in 1899. J. H. Ellison is superintendent. The street meetings are largely attended. There is pressing need for more liberal support, and for one or more qualified workers.

Another Bible Shop Window Mission was opened in CINCINNATI in 1900. It is now conducted as part of the Union Gospel Mission, 1343 Central avenue, Rev. Sigmund Ragowski, formerly of Louisville, being in charge.

There have been a number of unorganized efforts, such as that of Miss Thomas, of Rochester, N. Y., and Mrs. E. S. Taylor, of Cripple Creek, which have been quite successful. Attempts, which met with no permanent success, have been made to establish Missions in Buffalo and Troy, N. Y., Camden and Newark, N. J., Wilmington, Del., Columbus, Indianapolis, New Orleans, Denver, Kansas City, Topeka, Los Angeles and other cities.

The facts before us go to prove that while several denominations in America have essayed to evangelize the Jews, they have all been too easily

discouraged. Not one of them has succeeded in establishing a work worthy of the church whose name it bears. We are far behind our trans-Atlantic brethren in this regard. Some of the independent missions have a better record. Many of them are doing a noble work in the face of manifold hindrances. Yet none of them are adequately supported and scarcely one has more than one station.

The peculiarity of the work in America is the absence of any large Society. There has been a consequent instability that does not seem to diminish, and fully fifty per cent. of the "organizations" have been an effervescent expression of interest, without that deep-seated purpose and love begotten of knowledge which is essential to success in such a difficult undertaking. Instances are frequent where capable and devoted workers, who would make excellent missionaries under some well-established society, attempt to organize a mission in some open and needy field; but, being unable to withstand the apathy and lethargy of the Christian community and the opposition of their brethren according to the flesh, become discouraged, and pass on to another city, only to repeat the former experience. There has also been an open field for the few imposters, "schnorers" the Jews would call them, who have gone from city to city in the guise of converts, and have succeeded as completely in prejudicing both Jews and Christians against Jewish converts as they have in securing sympathy and assistance.

Yet the survival of so many Missions under such adverse conditions give us good ground for the expectation that most of the twenty-nine organizations now at work will become mighty forces for the evangelization of Israel in their respective constituencies; while the present indications are that two or three of the most aggressive Missions will extend their sphere of operations in the near future. The conviction deepens in the hearts of many of the foremost workers that the time is ripe for a new order of things, and that the Lord of the harvest has leaders prepared to gather the forces for a united advance upon the white fields of American Jewry.

CHAPTER XXII.

MISSIONS IN THE SOUTHERN HEMISPHERE.

Jewish settlements south of the Equator have been small and unimportant. If evidence could be adduced to prove that King Solomon's mines were, as some suppose, in South Africa, that region would claim the only southern colonies of early days. The dispersion has been so co-extensive with colonization and commerce that in later days the Jew has trodden upon the heels of the pioneers in the Southern continents and the almost continental island of the South Seas. For two centuries the more adventurous spirits of their race have been seeking their fortune in these new fields of enterprise. Assisted both by the increased facilities for travel, and the Jewish Colonization Societies, larger numbers have turned toward the south in recent times; so that a line drawn around the earth at the Equator, and bending slightly north to include the West Indies and all of South America, would separate 50,000 of the race from their brethren. About 1,100 Jews reside in the West Indian Archipelago, 830 of them being found in the Dutch Island of Curacoa, and the remainder in the British Islands of Jamaica, Trinidad and Barbadoes. Colonists settled in South America in the seventeenth cen-

ture, some of whom afterwards migrated to the north. A few remained, and in our own times considerable numbers have found a home in different parts of the continent. Hirsch colonies have been established in the Argentine Republic, and now number about 7,000 souls. There are 1,250 in Surinam of Dutch Guiana, 500 in Venezuela, an equal number in Peru, several hundreds in Brazil and a few in the other republics.

These colonies remained beyond the circle of missionary effort until 1864. In that year the Netherlands Society for Israel sent Matthew L. Mollis to Surinam. He spent seven years of devoted service in the Dutch colonies under very trying circumstances. Overcome by the deadly climate, his wife was laid to rest shortly after his arrival. Although left with two small children to care for, he continued at his post with commendable zeal and not without the manifest favor of the Lord. One of the converts, M. S. Bromet, became a missionary of the Society in Holland, and other souls were enlightened in the knowledge of things eternal. He also sowed the seed of the Gospel in the West Indian settlements in 1870 before he returned to Europe.

Very little attention has been paid to the Jews of South America by missionary societies since that time. In 1895 the Mildmay Mission sent Dr. and Mrs. Rocha on a tour of service and investigation, and have distributed New Testaments through the

hands of resident missionaries. A few individuals have bestirred themselves on behalf of these sons of the covenant, but the field is practically untouched.

South Africa, which so rapidly is becoming a great wealth-producing center, has attracted large numbers of Jews to its shores in recent years. The poor peddler, the merchant of moderate means, the speculator and the financier have all become very ordinary figures. Cape Town, the receiving station, has its Ghetto of 5,000 inhabitants. Oudtshoorn numbers 3,000 Jews among its residents, Kimberly 5,000, while Johannesburg before the war was teeming with Jews, whose numbers were estimated at 20,000. The total Jewish population of South Africa is about 30,000. The charge that they were the chief instigators of the South African war may have a residuum of truth, for they certainly had real grievances, suffering much more than other foreigners at the hands of the Uitlanders. The intolerance of President Kruger is mildly illustrated in his reply to the Rabbi, who complained that the Dutch Church had been granted an acre of ground as a church site, while only half an acre had been granted for the Synagogue. "You have no reason to complain," said the President, "for while the Dutch believe the whole of the Bible, you believe only half of it."

The South African Jews have only recently claimed the attention of missionaries. Until the

Mildmay Missions sent out Messrs. Albert Day and Mark Malbert on a six months' itinerant mission, no Society attempted to give them the Gospel. All the centers of Jewish population were visited. This tour aroused many Christians to an interest in the welfare of the Chosen Race, though no Society was formed at that time. Since then the first and only Mission to the South African Jews has been opened at CAPE TOWN. It is under the supervision of the Mildmay Mission, though supported by local contributions. Mr. E. Reitmann, the missionary, has been holding forth the word of life by means of house to house visitation, children's meetings and preaching services in the Mission Hall, where as many as two hundred Jews have been in attendance at times. Since the outbreak of war in the Transvaal there have been many opportunities of meeting with the refugees who are huddled together in the Jewish quarter. The first baptism occurred in 1900, though a number of converts have been under instruction for some time.

Wherever the British flag is unfurled constitutional liberty is guaranteed to the Jew. In the new Australian confederacy, the 17,000 Jewish citizens stand well up in the moral, social and financial scale. In religion the majority of them cling to the old creed and observe the forms and ceremonies with considerable scrupulousness. Here, as elsewhere, they congregate in the larger cities, 7,000 being found in Sydney, and 6,000 in Melbourne.

There is little record of any positive effort to preach the Gospel to these communities prior to the last decade of the century. On the Island of Tasmania, where there are said to be nearly 1,000 Jews, the first historic attempt was made by Rev. A. Stockhouse in the middle of the century, and for a short time D. Daniel, who had been a missionary in Palestine, labored among his brethren of this island. About the year 1867 Pastor Samuel Finkelstein, a convert from Russia, began a Mission in Melbourne, receiving the support and assistance of other pastors while the work continued. Rev. S. J. Green, a spiritual son of the British Society, was the Australian agent for that Board for many years. Converted to Christianity in 1859, and ordained a pastor of the Congregational Church seven years afterwards, he ever felt the spiritual need of his veil-covered brethren, and, though busy with pastoral duties, sought to bring the light of the Gospel to those whom he could reach.

In 1890 the Parochial Mission to the Jews appointed an agent in Sydney. The same year the Mission to the Jews of Victoria was instituted in Melbourne. It was reorganized in 1898 under the name of the Friends of Israel Association. Superintendent Lewis Abramovitch is laboring with great zeal to persuade his brethren that Jesus is the Christ. This is the most active force in existence in the interests of Christ's kingdom among the Australian Jews. The Sydney Mission to the Jews was

organized in 1898 by P. Lewis as an interdenominational work. The Jewish Mission of the Presbyterian Church, which was formed in 1896, and the Church Missionary Association of Victoria, which undertook to carry on the Jewish work begun by Rev. H. B. McCartney, have made some attempt at evangelization in Melbourne, but are not reported as being very active.

Financial assistance is given to the Lutheran Jewish Missions of Germany by the Evangelical Synod, and the East Australian Synod of the Presbyterian Church contributes \$1,500 annually for the support of the Free Church Mission in Galilee.

In New Zealand the 2,000 Jews are exerting a strong influence and are among the foremost promoters of the political and sociological reforms that are commanding the attention of the world. There is a Friends of Israel Association, which is endeavoring to disseminate the Gospel among the Jews through the mails and in other quiet ways, but no direct missionary work has been attempted in this colony.

CHAPTER XXIII.

HINDRANCES AND RESULTS.

The difficulties common to all religious work, missionary or otherwise, attend the efforts of the Jewish missionary. The heart of Jew and Gentile are alike corrupt, their desires fleshly, their will rebellious against God. In that masterful plea in which the apostle carries the appeal from the high tribunal of justice to that of sovereign grace, he freely admits the indictment against all flesh "that they are all under sin."* This is a permanent and equal factor in the condition of men of every race. Yet every mission field has its particular difficulties. Hindrances peculiar to Jewish missions arise chiefly from three sources,—the condition of the Jew himself, the circumstances in which his lot is cast, and the state of the Church.

The hindrances that exist in the Jew himself, though somewhat varied in the different sections of the race, are the result of religious pride, deep-seated prejudice and false ideas of Christianity, engendered by the teachings of the Rabbis and the unchristian treatment to which he has been subjected. The resistive force of these may have been

*Rom., 3:9.

made apparent, in some measure, in the preceding narrative. The one hindrance that needs special consideration here is "that the blindness *in part* has happened to Israel until the fulness of the Gentiles be come in."* The veil is drawn so closely over many faces that the light of the glory of God in the face of Jesus Christ cannot illuminate their way to salvation. This blindness is judicial, that is to say, permitted by divine purpose, on account of their rejection of Jesus. Yet there is "at this present time also a remnant according to the election of grace," who shall be saved if the Gospel is preached unto them† Until there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob," we need look for no greater results than the calling unto His name of this remnant. After his appearing "all Israel shall be saved."‡

External circumstances which impede the progress of the Gospel among the Jews are first, political, such as, prohibitions against the preaching of the Gospel, which, however, have been removed almost entirely except in Russia, Arabia and Abyssinia; second, religious, which arise from contact with the idolatrous practices of the Greek and Roman Churches, and from the unconcern, if not antipathy, of Protestants; and third, social, for who can doubt that the ostracism of the Jew has a deterrent effect upon his advance towards the religion of those who hold him in contempt.

*Rom., 11:25. †Rom., 11:5. ‡Rom., 11:26.

The Church herself has barred the door against the Jew, effectually, if not intentionally. Misunderstanding and misinterpretation of the Word of God concerning the present and future place of Israel in the divine plan and covenant have been the chief causes of this unhappy result. The inherent dislike which the Gentile feels to the Jew until grace has filled the heart, has played its part. If pressed to a finality, the cause is found in the lack of a real obedience to God, and love to humanity, which never precede, but always accompany the *baptism with the Holy Ghost*. If the modern Church was as full of the Holy Ghost as it is of worldliness, mission work among the Jews would be more successful.

If the hindrances are great and manifold, so are the advantages in this sphere of service. The latter overbalance the former, and make what appears at first sight the most difficult field for the Christian husbandman one of the most fruitful. This we shall prove presently, after we have considered the vantage ground upon which the Jewish missionary stands. He goes to a people pre-eminent in their genius for religion, who are, like himself, monotheists; telling them of a Messiah for whose coming they wait with ardent longing; bearing in his hand and heart their own Bible, out of which the apostles drew the arguments that made Christians of tens of thousands of Jews; presenting but one real point of controversy,—the Messiahship of

Jesus. Questions of law and tradition there are many, but the one vital issue between the Jew and the Christian is this,—Is Jesus the Christ? Once settle this and other questions will take care of themselves.

The results of Jewish missions are much greater than is generally known or admitted. In this commercial age the first question usually asked of the missionary is, "Does your work pay?" Popular opinion could afford to revise its answer to this question as applied to the field under survey. Our perspective is too circumscribed to draw final conclusions. These must be held in abeyance till we stand on the hills of eternity and sweep the whole progress of the cumulative designs of the Almighty. We can, however, assure our finite minds that the infinite purposes are being fulfilled. To this end seven results of the century of service on behalf of the covenant people may be adduced:

1. Increased interest in the Church. When the century opened there was not a Jewish Mission in existence. The following figures summarize the work being done at its close. There are 32 American missions, supporting 80 missionaries on 47 stations, with an income of \$55,000; 28 British societies, supporting 481 missionaries on 120 stations, with an income of \$503,500; 20 European societies, supporting 40 missionaries, on 29 stations, with an income of \$65,000; and 9 societies in other countries, supporting 47 missionaries, on 17 stations,

with an income of \$49,500, making a total of 90 societies, 648 missionaries, 213 stations, and an income of \$673,000. There are employed in America alone, 29 societies, with 60 missionaries, holding 36 stations, in 20 cities, and expending \$45,000 annually. It is true that the larger number of these are independent societies, but they are none the less a part of the work of the Church, while many of the denominations directly support this cause. Great as has been the progress, it has not yet overtaken the need, and Christians still need to pray as they think of Israel, "Deliver me from blood-guiltiness, O God."

2. Conversions. It is foolish to attempt to number Israel, as David found to his sorrow; nor can the number of conversions be tabulated except in the Lamb's Book of Life. It is difficult to ascertain even the number of *professed* conversions. A most careful calculation has been made by De le Roi in his recent book, "Judentaufen in 19 Jahrhundert," in which he shows that 72,740 Jews have been baptized into the evangelical Churches during the last century, and that these, with their offspring, make over 120,000 members of Protestant Churches. He also states that 57,300 have been received into the Roman Catholic Church, and 74,500 into the Greek Church during that period, making a total of 204,540 baptisms during the century.

3. Jewish Christian workers. A large per-

centage of the converts become missionaries and preachers of the Gospel. The London Society alone employs 82 proselytes, and the total number of converts engaged in direct mission work among their brethren is about 250. More than 250 English and about 125 American pulpits are occupied by Hebrew-Christians. In all, not less than 750 Jews are preaching the Gospel as their one business in life.

4. Noted converts. Such names as Saphir, Edersheim, Ginsburg, Tholuck, Neander, Bishops Scherschewsky and Hellmouth, DaCosta, Capadose, Cassel, Wolff, Howard Crosby, Stern, Rabinowitz, Lichtenstein and the Margoliouths are sufficient evidence as to the quality of converts, and the list might be multiplied many times.

5. The change in the attitude of the Jew toward Christ. A century ago, Jews would not admit that any good thing could come out of Nazareth. To-day a large section of them confess that Jesus was the greatest teacher, reformer and philanthropist of any age or people. This change from a blind and determined denial of the very existence of such an historical personage as Jesus of Nazareth is due almost wholly to the influence of the missionary.

6. The New Testament movement. The distribution of more than a million New Testaments in the various languages spoken by the Jews, the readiness with which they are received by many

and the manifest effects produced by their perusal are in themselves most encouraging and significant signs of the times and potent influences in Jewish evangelization.

7. Preparation of the Jews for the coming of the Lord. In view of the rapidly fulfilling signs of the appearing of the Messiah, this is a result the importance of which is too little realized. Only a remnant will believe now, but when "they shall look upon Him whom they have pierced" there will be deep and general repentance. But how shall they know Him by "the wounds in His hands" if they have never heard the story of Calvary? While we are busy gathering out "a people unto His name," there may be danger of forgetting that the Lord is preparing mercy, not only for those who shall be "caught up to meet the Lord in the air," but also for those who shall bow the knee to Him when He appears in His glory. Let the weary sower, who sees little fruitage, remember that while he is gathering one sheaf to bear home with rejoicing, he may be preparing many for the great day of reaping at the appearing of the Lord.

As we stand between two centuries, we look back over one that has brought civil emancipation, social liberty, and gospel light to the Jew, and peer into the yet hidden mysteries of the other with ardent longing that it may hold for him a mighty trust—the consummation of all his hopes, even the coming of the Messiah, with healing power, restoring grace

and kingly glory. The swiftly moving providences which are manifestly working for Israel's restoration, the marvelous renaissance of the nation during the last century, the state of the Church, which is hastening to Laodicean apostacy, and the condition of the nations, ripe for the sickle of judgment, all seem to indicate that we are nearing the turning of the ages. Whatever the hour, be it in the midnight or in the morning watch, our debt to the Jew, his need of the Gospel committed to our trust, and, above all, the unsatisfied longing of the heart of Him who has hidden himself from them until they shall cry, "Blessed is he that cometh in the name of the Lord," summon us to awake from our sleep that we may arouse slumbering Israel. Let us lift up our voices with strength and shout to the scattered people the two-fold message of pardon and power,—“We have found the Messiah,” and, “Behold thy King cometh!”

APPENDIX A.

A CALL TO PRAYER FOR ISRAEL.*

BY REV. THOMAS M. CHALMERS.

SUPERINTENDENT OF THE

MESSIAH MISSION TO THE JEWS, CHICAGO.

When God wants a thing done He first sets men to praying. This is ever the order of progress in the divine kingdom. Moses prayed, and the sons of Amalek were defeated. Samuel prayed, and the Philistines fled in discomfiture. Jehoshaphat prayed, and the hosts of Ammon and Moab were overthrown. Luther prayed, and province after province was lost to Rome. Wilberforce prayed, and the shackles fell from 800,000 slaves. Each new step in the missionary march of God has followed on the earnest supplication of His believing people. Back of the great missionary movement of modern times were the praying circles of Britain and America. When God would plant a mission station among the Jews of Budapest He led a Catholic archduchess of Austria and a Scotch Presbyterian to prayer. In all the Jewish and Christian centuries the story is the same. An omnipotent God has waited for the pleadings of His people, and His hand moving in the affairs of men has shown the prevalency of their petitions.

Many earnest Christians believe that a new crisis confronts the church of Christ in America. God is summon-

*This appeal was signed by about thirty of the leading ministers, evangelists, secretaries of missionary societies and Jewish missionaries in the United States and Canada, and published in many of the religious papers in April, 1902.

ing the Church to the evangelization of the Jews. What are the elements of this crisis? What are the signs of this call?

I. The facts that constitute a present crisis in the Church's relation to Israel are various and manifold.

1. The Church, unlike Samuel, is forgetting to pray for the Jews. Samuel said to the Israelites, "God forbid that I should sin against the Lord in ceasing to pray for you." Forty to sixty years ago prayer for the Jews was a frequent thing in the pulpits and at the firesides of our Christian communities. Now one seldom hears a prayer for the covenant people.

2. God has given the Church in America a marvelous opportunity. When she prayed her opportunity was limited. In 1840 there were but 15,000 Jews in the United States—now they number almost 1,200,000. They have multiplied nearly eightyfold in two short generations. The increase since 1880 has been over 900,000. More than 60,000 Jews landed here in 1900. God has brought them to our doors. They have been transferred from the midst of a dead ecclesiasticism into contact with the most vital form of Christianity. Truly some great purpose lies in this fact. Just as the Jews are organizing a return to Palestine, enough of them to form a nation are suddenly removed four or five thousand miles farther away from the promised land. No movement of such magnitude has occurred among them since the fall of Jerusalem.

3. A changed attitude is making the Jew more accessible now than at any time during the last eighteen centuries. Modern progress has opened his eyes after the sleep of ages. For multitudes the bondage of the Talmud is forever broken. Jewish journals complain that Jews crossing the Atlantic have tossed over their religion into the ocean. They are free to examine the claims of our Christ. Many are reading the New Testament, a book which multitudes of them never saw until they came to

America. The time to press home their need of a Saviour is now.

4. A growing infidelity accentuates the crisis. Reformed Judaism is but another name for unbelief in the Word of God. The rabbis of reform, polished and cultured, are spreading all over our land the baleful teachings of modern rationalism. Thousands of young men, breaking away from the old trammels, are following the lead of these false teachers. Infidel works form the staple reading for many of these bright minds. The result will soon appal the world. Jewish immorality, almost unheard of in Eastern Europe, is a growing evil in our Jewish centers. If not counteracted by the Gospel, Jewish irreligion and vice will mightily aid the forces of ungodliness in corrupting our national life. One of the spiritual leaders of Germany has declared that the fatherland is threatened with dechristianization by means of Jewish infidelity. The safety of society demands the instant evangelization of the Jew.

5. An incipient anti-Semitism in America shows the position the Church of Christ should occupy. In spite of our boasted liberty the presence of the Jew is distasteful to large numbers of our population. This spirit of dislike is growing rapidly, and is affecting multitudes even of worldly Christians. To the Church belongs the duty of teaching and exemplifying love for all men, the Jew included. Only by thorough propagation of the principles of love and justice can the Church save society and herself from an awful irruption of a threatened race antagonism.

6. The Zionistic movement, now stirring the Jews to national consciousness, is a fact of immense significance, and calls the Church to a fresh study of God's purposes and renewed effort in behalf of Israel. What Zionism portends who can tell? But it is political not religious. It lacks life from God. Zionism says nothing of repentance. Its battle-cry is "Palestine," its means of redemption, money. Its great leader, Dr. Herzl, said in the sec-

ond Zionist Congress, "Our salvation must be by money." This movement is affecting the Jews of America. It is projecting a new crisis into their lives, and it helps and hurts Gospel work among them.

7. Apparent failure in Jewish mission work in our land marks the acuteness of the crisis. One after another of the great denominations has given up Gospel work among the Jews. They seem unable to conduct such missions with success. But it may be the failure lies with the Church rather than with the field. The work of Jewish evangelization is one of peculiar difficulty and requires the fulfilment of special conditions for success. Have the Churches met these conditions? Have they studied the field in the light of God's Word? Perhaps God has been testing the churches of America with reference to the Jew. In Europe much success has attended Jewish missions. Perhaps a like expenditure of time, money, labor and prayer would bring a like glorious fruitage here. Our American impatience for immediate fruit in this hardest of all fields may be our condemnation in the sight of God.

II. By what voices is God now calling His Church to prayer for Israel? Each fact mentioned above speaks with trumpet tone, summoning us to humiliation and supplication, but in addition note the following:

1. The voice of command and promise. Thus saith the Lord: "Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel" (Jer. xxxi. 7). How many of us are saying that? In Ps. cxxii. 6, we have command and promise united in a beautiful way for our encouragement: "Pray for the peace of Jerusalem; they shall prosper **that** love thee." We refer also to Isaiah xlv. 11; lxii. 6, 7, and the example of Paul, Rom. x. 1.

2. Gratitude calls to prayer. "What hast thou that thou hast not received?" All our Christian peace and hope has

come to us through the Jewish race. They have witnessed through long centuries to the truth of monotheism. The Bible that guides and comforts us came from their hands. Our Saviour was by birth a Jew. To America we may direct the lines Joaquin Miller addressed in such an outburst of fine indignation "To Russia:"

"Who taught you tender Bible tales
Of honey-lands, of milk and wine;
Of happy, peaceful Palestine;
Of Jordan's holy harvest vales?"

"Who gave the patient Christ? I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! your Jew! your hated Jew!"

3. The fruitful character of the Jewish mission field where properly cultivated. Much fruit has been gathered in the last hundred years, though not all as the direct result of the mission. According to the Jewish Year Book the number of Jews throughout the world is 11,245,000. In the nineteenth century 72,000 Jews accepted Protestant baptism, not to mention the 132,000 baptized into the Greek and Roman Catholic churches. This is one Protestant convert to every 156 of the present Jewish population. The number of baptized converts among the heathen and Moslems in the same period was 2,000,000, or one to every 525 of the present heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews would have shown 7,000,000 of converts, instead of 2,000,000. Three times as many Jewish converts enter the Gospel ministry as of converts from among the heathen. A careful comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish.

4. The great need of men and money. Rabinowitz, the noted Jewish-Christian lawyer, visiting America in 1893, wrote: "The thirty-five days I spent in America were very sad and bitter days to me. * * * There I saw the sheep wandering through all the mountains and upon every high hill—yea, they are scattered upon all the face of the earth and none did search or seek after them! Ezek. xxxiv. 6. Oh, Jesus, my Saviour and King! where are Thy messengers? Where are Thy preachers? Command them to come and save the lost ones in America!" There is a great cry for workers—for men and women filled with the Christ-love and having the true hunger for souls, who can wait with a patience like God's and trust Him through years of darkness.

Money also is greatly needed. Large givers are desired, who can make possible a new era of aggressive effort proportionate to the greatly increased need. While Jews are lavishing tens of thousands on synagogues and temples to maintain a religion which their own leaders declare is dying, and to scatter abroad their infidel position, should not Christians dedicate their wealth to win so princely a people to the vital and vitalizing truths of Christianity?

5. The utter inadequacy of present efforts. It is clearly apparent that the Church of Christ in America has not carefully considered the cause of Jewish missions. She has never searched out the solution of the problems connected with this work. Hence, not understanding the needs of the Church, has never been ready to meet the demands. After eighty years of spasmodic effort there exists in America today no properly equipped mission to the Jews.* Trained workers are sadly lacking. Not half a dozen ordained men are at work in the whole field. There is no school where workers can receive the special preparation so much required. Facilities for the proper care of

*The writer means that there is no mission that has all of the necessary facilities for a comprehensive work.—ED.

converts do not exist at all. The present crisis demands more prayer, more faith, more earnest thought and diligent effort. A readjustment of the entire Jewish missionary enterprise is the crying need of the hour.

6. The apathy of the Church in the presence of such a mission field is sinful and alarming. If she neglects so marvelous an opportunity it can only result in judgment from God. So unmistakable a call has not been presented to the American churches in a hundred years. Yet in face of this open door the churches of our land are absolutely indifferent. Is this apathy itself an incipient judgment for past generations of neglect?

"Oh, for Jerusalem's trumpet now,
To blow a blast of shattering power,
To wake the sleepers high and low,
And rouse them to the urgent hour!"

7. God's choice of Israel to become a nation of missionaries is a call to prayer fairly electric with a divine energy. Whatever the future may enfold, this much at least is evident from Scripture, that God purposes using the Jews in a large way in bringing the world to Christ. Isaiah foresaw this purpose, xxvii, 6: "Israel shall blossom and bud, and fill the face of the world with fruit." Paul asks with enthusiasm, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "To the Jew first" reveals the divine strategy of missions, not only in the first century but in all centuries. If the Jew is the center of the divine purposes, then his evangelization ought to be the supreme object of Christian effort. The Jew is the key of the world's missionary campaign. Here is the citadel of all opposition to God. A German writer says, "In unbelief, as in belief, the Jews are the leaders of mankind." No other missionary enterprise is so urgent as this. Prof.

Franz Delitzsch said, "For the Church to evangelize the world without thinking of the Jew is like a bird trying to fly with one wing broken." Israel's relation to the kingdom of God is a trumpet call to prayer.

This is the crisis and this the call. In view of the mass of dying Jewish humanity all about us we issue this appeal to prayer. We lovingly yet earnestly ask Christians all over America to unite in humble petitions to God for Israel during the remainder of this current year, and especially that they devote the first ten days of the coming May to this purpose. We suggest that prayer be offered in private, in the services of the churches, and whenever circles of God's remembrances (Isaiah lxii. 6, 7) may be able to meet. We invite pastors to preach on Israel's need and the Church's obligations on Sabbath, May 4th, and urge on their people the duty of love and prayer for Israel. If the Christians of America will devote these ten days to earnest prayer and fasting, who can tell what waves of blessing may overspread the Church and extend even to the poor sons of Jacob?

"The day is short, the work is vast, the reward is great, the Master urges." Prof. Taylor Lewis caused these words from the Talmud to be inscribed on the dome of Memorial Hall, Union College. May God inscribe them on all our hearts. For the King's business requireth haste. Christians of America, are you doing the King's business? In the book of Esther, ix. 3, R. V., it is written, "They that did the King's business helped the Jews."

APPENDIX B.

STATISTICS OF SOCIETIES AT PRESENT IN EXISTENCE. IN AMERICA.

	Headquarters....	When Organized.	No. of Stations...	No. of Mission- aries.....	Annual Income..
1 American Mission to the Jews	New York.	1895	1	3	\$ 3,000
2 Baptist Society for Evangelizing the Jews.....	New York.	1845	1	1	1,000
3 Board of Foreign Missions of the Presbyterian Church of U. S. A.	New York.	1872	5†	8†	5,000†
4 Brownsville Mission to the Jews	Brooklyn ..	1894	2	2	1,200
5 Chicago Hebrew Mission	Chicago ...	1887	1	5	4,700
6 Christian and Missionary Alliance	New York.	1892	4	10	4,000
7 Christian Mission to the Jews	Brooklyn ..	1892	1	1	1,000
8 Christian Hebrew Mission	Providence	1893	1	1	300
9 Cincinnati Jewish Mission (Reformed Presbyterian)	Cincinnati .	1894	1	1	700
10 Church Society for Promoting Christianity Among the Jews.....	New York.	1878	2	5	9,800
11 Emanuel House Hebrew Mission	Rosenhayn	1897	1	1	500
12 Friends Mission at Ramallah	Palestine ..	1870	1	2	
13 Gospel Mission to the Jews (Formerly Hope of Israel Mission)....	New York.	1892	1*	2*	3,000*

*Indicates that figures are not official.

† This Board reaches the Jews in connection with its general work. The figures are therefore only an approximate estimate.

	Headquarters . . .	When Organized.	No. of Stations..	No. of Mission- aries.....	Annual Income..
14 Hebrew Messianic Council	Boston	1888	1	2	
15 House of the New Covenant Mission	Pittsburg .	1898	1	2	\$ 2,650
16 Immanuel Mission to the Jews	Cleveland .	1898	1	3	1,000
17 Jewish Bible Shop Window Mission	Phila'phia .	1898	5	7	
18 Jewish Mission of the Evangelical Lutheran Synod	New York.	1885	1	2	1,500
19 Kingdom Tidings Mission	Germant'n .		1	1	600
20 Messiah Mission to Israel	Chicago ..	1896	1	1	1,200
21 Mission of the Covenant to Israel	Phila'phia .	1894	1	1	1,000
22 Mission of the German Lutheran Iowa Synod to the Jews.....	Chicago ..	1894	1	1	1,500
23 Mission to Israel.....	S. Fran'sco	1896	1	2	500
24 Montreal Jewish Mission	Montreal ..	1896	1	2	800
25 New York Church Extension and Missionary Society (Meth. Episc.)	New York.	1886	1	2	800
26 New York City Mission.	New York.	1889	1	1	1,700
27 New York House-to-House Mission	New York.	1892	1	1	700
28 Presbyterian Hebrew Mission	S. Fran'sco	1898	1	1	1,500*
29 Toronto Jewish Mission.	Toronto ..	1894	2	1	800
30 Union Gospel Mission...	Cincinnati .	1900	1	1	
31 World's Gospel Union Mission	Kan. City..	1894		4†	2,000†
32 Zion Society for Israel...	Minneap'is	1878	3	3	2,500*
Total			47	80	\$54,950

*Indicates that figures are not official.

†This Board reaches the Jews in connection with its general work. The figures are therefore only an approximate estimate.

IN BRITISH ISLES.

	Headquarters...	When Organized.	No. of Stations...	No. of Mission- aries.....	Annual Income..
33	Barbican Mission to the Jews	London . 1879	3	9	\$ 6,000
34	British Society for Prop- agating the Gospel Among the Jews.....	London . 1842	14	25	32,000
35	Bonar Memorial Mission	Glasgow 1893	1	2	1,500
36	Church of Ireland Jews' Society‡	Dublin . 1899			
37	East London Fund for the Jews	London . 1877	1	5	10,000
38	East End Mission to the Jews	London . 1890	1	1	4,000
39	Free Church of Scotland.	Edinb'h . 1843	6	79	42,000
40	Hebrew Christian Assem- bly	London . 1898	1		
41	Hebrew Christian Testi- mony to Israel.....	London . 1886	2	9	8,000
42	Hebrew Christian Mes- sage to Israel	London . 1898	1	1	
43	Irish Mission to the Jews	Belfast . 1897	3	3	3,500
44	Jewish Evangelical Mis- sion	Glasgow 1890	3	3	5,500
45	Jewish Medical Mission in Edinburgh	Edinb'h . '85†	1	4	1,000
46	Jewish Mission of the Es- tablished Church of Scotland	Edinb'h . 1840	6	30	34,000
47	Jewish Mission of the Presbyterian Church of England	London . 1860	2	4	7,500
48	Jewish Mission of the Presbyterian Church of Ireland	Belfast . 1841	3	15	26,000
49	Kilburn Mission to the Jews	London . 1896	1	2	2,500
50	London City Mission....	London . 1873	1	8	35,000
51	London Society for Pro- m o t i n g Christianity Among the Jews.....	London . 1809	52	199	225,600

* Indicates that figures are not official.

† This Board reaches the Jews in connection with its general work. The figures are therefore only an approximate estimate.

‡ Auxiliary to London Jews' Society.

	Headquarters....	When Organized.	No. of Stations..	No. of Mission- aries.....	Annual Income..
52 Mildmay Mission to the Jews	London .	1876	11	61	\$ 45,000
53 Mission of the Friends..	London .	1870	2	2	1,500*
54 Mildmay Medical Mission	London .	1893	1	5	3,000*
55 North African Mission†.	London .	1880			
56 Operative Jewish Con- verts' Society	London .	1831			3,000
57 Parochial Mission to the Jews	London .	1875	2	11	5,000
58 Postal Mission to the Jews	London .	1897	1	1	
59 Prayer Union for Israel.	London .	1880			1,000
60 Wild Olive Graft Mission	London .	1886	1	2	1,000
Total			120	481	\$503,600

IN EUROPE.

	Headquarters....	When Organized.	No. of Stations..	No. of Mission- aries.....	Annual Income..
61 Berlin Society for Pro- moting Christianity Among the Jews....	Berlin ...	1822	3	4	\$ 7,000
62 Evangelical Lutheran Central Society for Missions to Israel....	Leipzig ..	1869	3	4	4,000
63 Rhenish - Westphalian Association	Cologne ..	1842	3	4	4,000
64 Society of Friends of Israel	Strassb'rg	1835			350
65 Society of Friends of Israel	Lubeck ...	1844			
66 Society of Friends of Israel	Basle	1830	2	2	4,500
67 Society for Mission Work Among the Jews	Geneva ...		1	1	1,000*

*Indicates that figures are not official.

†This Board reaches the Jews in connection with its general work.

	Headquarters.....	When Organized.	No. of Stations..	No. of Mission- aries.....	Annual Income..
68 Christian Reformed Mission to Israel....	Ablasser-dam .	1875	1	1	\$ 850
69 Netherland Society for Israel	Amst'rd'm	1861	1	2	2,500
70 French Society for Evangelization of the Jews	Paris	1888	3	2	1,500
71 Paris Mission to the Jews	Paris	1877	1	1	2,000
72 Society for Work Among Israel	Copen-hagen	1885	1	1	800
73 Central Committee for Jewish Missions ...	Christiania	1865	2	2	8,000
74 Evangelical National Society	Stockholm	1856			8,000
75 Mission to the Jews...	Stockholm	1872	3	6	11,000
76 Swedish Missionary Union	Stockholm	1877	1	2	
77 Home for Jewish Girls.	St. Peter'g	1864	1	3	1,700
78 Jewish Mission of the Livonian Synod	Riga	1865	1	1	1,750
79 Kischenev Mission to the Jews	Kischenev	1859	1	3	3,000
80 Israelites of the New Covenant	Kischenev	1883			1,800
81 Jewish Mission in Budapest	Budapest .	1889	1	1	1,200
Total			29	40	\$ 64,950

IN AFRICA.

	Headquarters.....	When Organized.	No. of Stations..	No. of Mission- aries.....	Annual Income..
86 Alexandria Jewish Mis-sion	Alexandria	1880	1	1	\$ 700*
87 Cairo Jewish Mission..	Cairo	1898	1	1	800*
Total			2	2	\$ 1,500

*Indicates that figures are not official.

IN ASIA.

	Headquarters....	When Organized.	No. of Stations..		No. of Mission- aries.....	Annual Income..
82 Evangelical Medical Mission to Israel....	Haifa	1897	1	5		\$ 2,000*
83 British Syrian Mission.	Beyrout ..	1860	6	15		12,000†
84 Jerusalem and the East Mission Fund	Jerusalem	1887	5	18		30,000
85 Old Church Hebrew Mission	Calcutta ..	1895	1	5		2,000*
Total			13	43		\$ 46,000

IN AUSTRALIA.

	Headquarters....	When Organized.	No. of Stations..		No. of Mission- aries.....	Annual Income..
88 Friends of Israel Asso- ciation	Melb'urne	1890	1	1		\$ 1,000*
89 Jewish Mission of the Presbyterian Church in Victoria	Melb'urne	1896				
90 Sydney Mission to the Jews	Sydney ...	1898	1	1		1,000*
Total			2	2		\$ 2,000
Grand total			213	648		\$673,000

* Indicates that figures are not official.

† This Board reaches the Jews in connection with its general work.

APPENDIX C.

JEWISH MISSIONARY PERIODICALS.

(In America.)

1. Immanuel's Witness. Organ of the Friends of Israel Union, and the Cleveland and Pittsburg Missions. Mark Lev, Editor. Monthly; \$1.

2. Our Hope. Organ of Gospel Missions to the Jews, 80 Second street, New York. A. C. Gaebelein, Editor. \$1.

3. Folke-bladt, and

4. Lutheraneren. Organ of Zion Society for Israel, Minneapolis.

5. Paths Eternal. Organ of Hebrew Messianic Council, Boston. Dr. E. S. Niles, Editor. Occasional.

6. Salvation. Organ of American Mission to the Jews, New York. W. Cowper Conant, Editor. Monthly; \$1.

7. The Chosen People. Organ of Brownsville Mission to the Jews, Brooklyn. Leopold Cohn, Editor. Monthly; 50 cents.

8. The Jewish Era. Organ of the Chicago Hebrew Mission, 22 Solon place. Mrs. T. C. Rounds, Editor. Quarterly; 25 cents.

9. The Jewish Evangelist. Organ of the Christian Mission to the Jews, Brooklyn. Philip Spievacque, Editor. Monthly; 50 cents.

10. The People, the Land and the Book. Benjamin A. M. Shapiro, Editor, New York. Quarterly. \$1.

11. The Voice of Israel. Organ of Emanuel House He-

brew Mission, Rosenhayn, N. J. Philip Sidersky, Editor. Quarterly; 50 cents.

(In the British Isles.)

12. Church of Ireland Messenger for Israel. Organ of the Church of Ireland Jews' Society, Dublin.

13. Church of Scotland Missionary Record. Organ of the Established Church of Scotland, Edinburgh.

14. Church and Synagogue. Organ of the Parochial Mission to the Jews, London.

15. Free Church Monthly. Organ of the United Free Church of Scotland. 1s 6d.

16. Immanuel's Witness. Organ of the Barbican Mission to the Jews, London. C. T. Lipshytz, Editor. Quarterly; 25 cents.

17. Jewish Missionary Intelligence. Organ of the London Jews' Society. W. T. Gidney, Editor. Monthly; 1s 6d.

18. Jewish Missionary Advocate, also published by the London Jews' Society.

19. London City Mission Magazine. Organ of the London City Mission.

20. The Friend of Israel. Organ of the Prayer Circle for Israel, London. Alfred Phibbs, Editor. Quarterly; 25 cents.

21. The Jewish Herald. Organ of the British Society, London. Isaac Levinson, Editor. Monthly; 1s 6d.

22. The Scattered Nation. Organ of the Hebrew Christian Testimony to Israel, London. David Baron, Editor. Quarterly; 25 cents.

23. The Wild Olive Graft. Organ of the Wild Olive Graft Mission, London. Colin Young, Editor.

24. Trusting and Toiling. Organ of the Mildmay Mission to the Jews, London. Samuel Wilkinson, Editor. Monthly; 50 cents.

(In Europe.)

25. Der Freund Israels. Organ of the Society of Friends of Israel, Basle.
26. Le Re'Veil l'Israel. Organ of the French Society for the Evangelization of the Jews, Paris.
27. De Hope Israels, and
28. De Ladder Jakobs. Organ of the Netherlands Society for Israel, Amsterdam.
29. Mission Blatt. Organ of the Rhenish-Westphalian Association, Cologne.
30. Missions-blad for Israel. Organ of the Central Committee for Jewish Missions, Christiania.
31. Missions-foerbundet. Organ of the Swedish Missionary Union, Stockholm.
32. Missions-Tidning foer Israel. Organ of the Mission to the Jews, Stockholm.
33. Nathanael. Organ of the Society for Promoting the Gospel among the Jews, Berlin. Dr. Hermann Strack, Editor.
34. Saat auf Hoffnung. Organ of the Central Organization of the Lutheran Church, Leipzig. Dr. Gustav Dalman, Editor.
35. Zion's Freund. Organ of the Irish Presbyterian Mission, Hamburg. Rev. J. C. Aston, Editor.

(Yiddish Papers.)

36. Berith Am. Leipzig. Dr. Gustav Dalman, Editor.
 37. Dibre Hayomin. London. Samuel Wilkinson, Editor.
 38. Tiqueth Israel. New York. A. C. Gaebelein.
- The following periodicals have a Jewish column:
 The Christian and Missionary Alliance, New York.
 The Faithful Witness, Toronto.
 The Morning Star, London.
 Things to Come, London.
 Watchword and Truth, Boston.

The following periodicals frequently publish Jewish notes, and articles on Jewish Missions :

Kingdom Tidings, Germantown, Pa.

North Africa, London.

The Gospel Message, Kansas City.

City Mission Monthly, New York.

The Christian City, New York.

The Christian Nation, Allegheny, Pa.

The Missionary Review of the World, New York.

