

The classes at Halle were conducted till 1792, and had trained over 20 missionaries, who had laboured most loyally in the cause to which they had consecrated themselves. Still it was only a day of small things—a beginning.—A remarkable “reform” movement took place among the Jews within the 18th century. The tolerance accorded to them by Protestant nations, and even by Roman Catholic people led to their revising their attitude towards Christianity. Many came to adopt what would be called a mild Unitarianism. A Jewish woman assisted Schleiermacher in his publications which gave a check to scepticism and a new direction to speculation in Europe. During the latter half of the 18th century, and during the current one, many noble Jewish spirits entered the Christian Church through the portals of philosophy; yet the mass of the people who have yielded to the spirit of the age are simply believers in nothing: they have lost the old and have not attained to the new. Mission work among these is hopeful and successful.

Organized and continuous missionary enterprise among the Jews may be dated from the beginning of the present century. The London Society for the propagation of the Gospel among them was the first to take the field in 1809. The story of its origin reads like a romance. In 1808 the celebrated Lewis Way, when riding with a friend in Devonshire, had his attention drawn to some stately trees in a park they were passing. “Do you know,” said his friend, “the singular incident that is attached to those oaks? A lady who formerly owned this park stipulated in her will that they should not be cut down until Jerusalem should again be in possession of Israel, and they are growing still.” Way’s heart was deeply moved by the incident. The idea of the restoration of the Jews took possession of his mind. In the following year he succeeded in forming the London Society, among whose earliest members were Dr. Simeon of Cambridge, Dr. Marsh of Birmingham, Leigh Richmond, and the pious Duke of Kent, the father of Queen Victoria. The efforts of the infant society were at first confined to the Jews of London, and for their benefit the Episcopal Jews’ chapel was built in 1803, the Duke of Kent laying the foundation stone. The work soon extended beyond the limits of England. Way travelled over most of the continent of Europe, everywhere endeavouring—in some cases

with marked success—to create in Christian hearts an interest in the cause. At the commencement of the Society was non-sectarian in its constitution, but in 1815 circumstances occurred which compelled dissenters to retire from it, and begin an independent agency. Notwithstanding the somewhat exclusive and narrow spirit which deforms its management, the London Society is richly blessed in its labors and fruitful in its success beyond all others. The field of its operations is divided into three districts. The first of these embraces England, with London, Liverpool, Manchester, and Bristol as main centres. The second consists of Amsterdam and Rotterdam. The third comprises Frankfort-on-the-Maine, Kreuznach, Strasburg, Colmar and Mühlhausen in Alsace, and Paris. These, however, are only the chief stations of the mission, which extends its operations far beyond the limits of Europe to Asia and Africa.

The Berlin Society for the advancement of Christianity among the Jews may be regarded as an offshoot from the London parent stem. It was founded in 1822, and owes its origin to a visit which Lewis Way paid to Berlin in 1818, on which occasion he succeeded in enlisting the sympathies of Sir George Rose, at that time English ambassador to the Prussian court, Professor Tholuck, and other warm-hearted friends for the cause. The Berlin Association has laborers in various parts of Germany and the East.

In August, 1841, a proposal was made to Queen Victoria by the pious Frederick William IV. of Prussia, which deserved special notice. Chevalier Bunsen was deputed to visit the English court, and, under the name of his royal master, invite the Queen and Christian people of England to unite with Germany in sending the Gospel to the Jews in Palestine. A noble envoy, with a nobler message never passed between the two courts. “Go,” said the pious monarch to Bunsen on his departure, “and tell the Christians of England that I proffer them the hand of Christian fellowship across the grave of our common Redeemer. The new bishopric of St. James of Jerusalem was established, and the first bishop, Dr. Alexander, departed from England to begin his labors in November, just a few months after the subject had been mooted. It was agreed that the bishop of Jerusalem should be alternately an Englishman and a German. The expenses of the work is borne equally by the two countries, and marked success has followed the undertaking. Already more than five hundred proselytes have been baptized in the church on Mount Zion; and the influence of the mission is felt by the Mohammedans throughout the entire East. This union of the two great Pro-