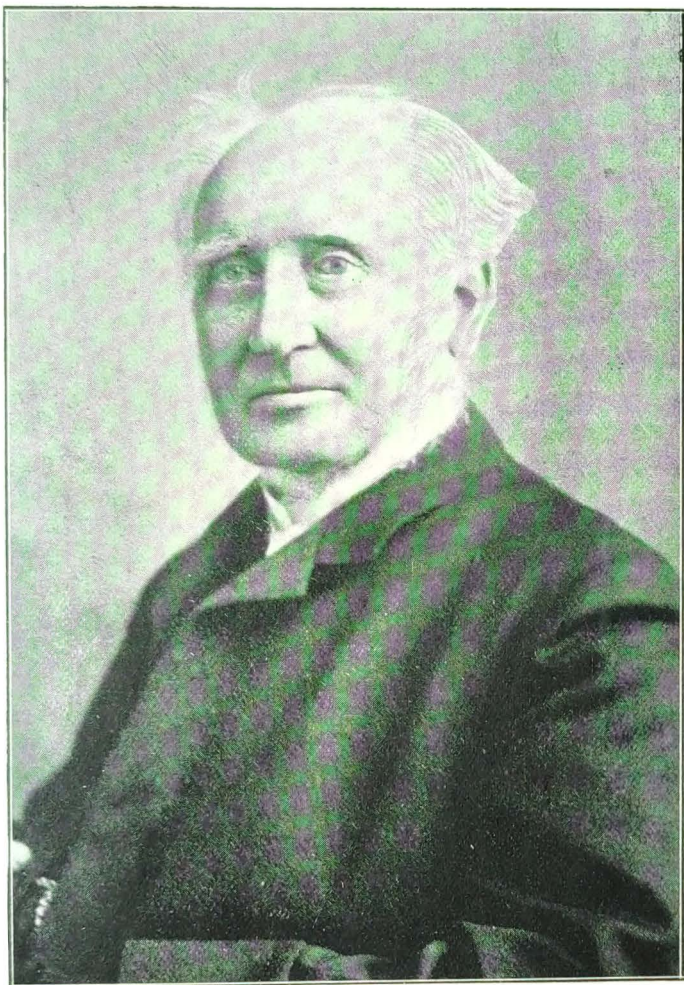


LIFE AND WORK OF
THE REV. WILLIAM WINGATE



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WILLIAM WINGATE
MISSIONARY TO THE JEWS

BY THE
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"A Memoir of Adolph Saphir, D.D."

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PREFACE.



THE interest of the life of Mr. Wingate is especially associated with Jewish Missions. He became early convinced of their importance, and prepared himself for Jewish work, before he entered upon it, by the study of Hebrew and German in Berlin. The mission at Pesth in which he became engaged was the most successful of all Jewish missions. By an extraordinary concurrence of events, which can be *rationaly* explained only by the recognition of direct Divine guidance, the mission was founded there, protected by the Court, made prominent by the great learning and spiritual power of Dr. Duncan, and fostered by two men admirably adapted for the work, Mr. Smith and Mr. Wingate. By their wise action they made the two superintendents or leaders of the Protestant Church in Hungary their devoted friends, and were thus enabled to initiate an extensive work of colportage through the whole of Hungary. The success of the mission among the Jews of Pesth was really marvellous. The conversion to Christianity of Mr. Saphir, one of the best known and most influential Jews in the country, and of his family, made a great impression, and many Jews of influence, as seen in the list of converts given at page 124, were brought into the fold of Christ. Many leading Roman Catholics, as well as Protestants, were also affected. The mission became of almost national importance, and did much to revive the life and vigour of the Protestant Churches, which had become steeped in rationalism. In this work Mr. Wingate had a very important part. He had a marvellous power of impressing by his conversation, and he lost no oppor-

PREFACE

tunity of leading to Christ, as the Messiah and Saviour. By his gentleness and winningness he obtained access to, and influence over, men who would have been probably repelled by mere controversial arguments. Adolph Saphir and Alfred Edersheim, and Mrs. Zuckerkandl, a woman of remarkable gifts, and other important converts acknowledged Mr. Wingate as their spiritual guide and father. The simplicity of his character, his affectionate spirit, his devotion to Israel, his sympathy with distress, made him generally beloved, and softened the heart of many a bitter opponent. None could doubt his earnestness in seeking to win their souls; and the apt words spoken on every suitable occasion went home to the hearts of those addressed. Though long retired from direct mission work, after being expelled from Pesth, his life to the end was a mission life, devoted especially to the Jews. His home in London for many years was a Jewish Christian centre, where he was visited by Jews from all parts of the mission field, and where many refreshing meetings on behalf of Jewish missions were held. Nothing was more noteworthy than his large-hearted sympathy, his healing of breaches, and bringing together in love and union those who had been separated. It is surely well that the life of such a man should be recorded. The record should strengthen the interest in Jewish missions—the most important of all missions. To Mrs. Wingate's initiative, zealous aid, and earnest co-operation this record is due. By her request it was undertaken. To her, as the most devoted fellow-worker with her husband, this volume is dedicated.

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WILLIAM WINGATE.



CHAPTER I.

BIRTH AND EARLY LIFE OF MR. WINGATE. HIS
CONVERSION AND RESOLUTION TO BECOME A
MISSIONARY TO THE JEWS.

WILLIAM WINGATE was the son of Andrew Wingate, a well-known Glasgow merchant, and was born in Glasgow in the year 1808. He was from a child full of life and animation, of a genial, kindly, amiable spirit, a favourite with all who knew him.

Of the Wingate family Mr. Wingate writes to one of his sons :—

“Lord Bacon says, ‘Ancestry resembles potatoes, the best part being underground.’ I care little for natural ancestry; but, as it is written, ‘I will command My blessing to a thousand generations of those that fear and love Me, sayeth the Lord.’ The line of grace is a reality, and the children of God may be reckoned the answers to the prayers of their predecessors, and stimulate faith in Christ.”

"The Wingates are said to have come over with William the Conqueror in the 11th century from Normandy, their French name being Winguet. They were afterwards divided into two branches, one of which settled in Scotland, the other in England. To the latter, I hope, Euston Wingate belonged, who imprisoned John Bunyan. I had once a Latin book sent me written by a Wingate in Edinburgh at the Reformation period in the days of Knox. Ours are the Stirlingshire Wingates. My grandfather was William Wingate of Craighelt, Stirlingshire, and my grandmother was Sarah Carrick, sister of the celebrated physician, Dr. Carrick, of Bristol. Both were earnest Christians, and he was an ordained elder in St. Ninian's parish for over fifty years. He was killed at 83 in his own grounds. He was riding a young horse and opening a swing gate with his stick; the horse sprang forward, and his leg was nearly torn off. He lingered for six months."

One of his daughters married a Mr. Alexander Buchanan, of St. Ninian's. Their son became the well-known Rev. Dr. Buchanan, of Glasgow, who wrote "The Ten Years Conflict," who was thus a cousin of Mr. Wingate. The youngest son of the family was Mr. Wingate's father, Andrew Wingate, who was destined for the ministry, but prevented from going forward by an attack of pneumonia. He commenced business in Glasgow, and became the head of a large business which had trans-

actions with almost every country in the world. He was greatly respected in Glasgow as a public spirited promoter of its interests. As an evidence of this a testimonial was raised for him of £750 in two days, the subscriptions being limited to a guinea, and a magnificent piece of plate was presented. He took great interest in the progress of Glasgow, and was associated with large building committees. The family lived in Blythswood Square, then the most fashionable part of the city.

Mr. Wingate was destined for the Scottish bar. He was for five years at the Glasgow Grammar School. He took many prizes, and got at last the silver medal for being the best scholar of the five years, his chief competitor being Alexander Moody, afterwards the well-known Rev. Dr. Moody Stuart, of Edinburgh. He attended University classes for several years, and took various prizes. He was one of the most distinguished scholars and students.

He had a wealthy uncle in London, who had a great Indian connection, and through him he obtained an appointment in a large mercantile house in Calcutta. His passage was taken, and his outfit provided, and he and his father had taken places in the London coach from Glasgow (which then cost £8 for each seat) when just the day before starting a message came from his uncle that the arrangement must be cancelled. This was on account of a great commercial catastrophe in India, which brought down the house he was going to.

He then joined his father's business, and was made a partner at the age of twenty-one, with an income of about £800 a year—then a much larger sum than now. "Though," he says, "professing religion to the world, I was in heart far from it." He entered on commercial life with zeal and diligence, a leader at the same time in all sorts of sports, balls, dinners, parties, &c., and devoted to horsemanship, keeping generally one or two hunters, a member of the Harriers' Club, and joining often in the fox hunt.

He married early a cousin, Miss Jessie Buchanan, and enjoyed, as he writes, "for three years unmingled earthly happiness," but it came suddenly to an end when she was taken away. There had been two children; and one of them, a daughter, was left behind. His deep affliction led him to more serious thoughts; he became a changed man. "A man endowed by nature," writes Mrs. Wingate, "with every good gift—Mr. Wingate fenced, danced, rode, drove, and participated in all the innocent enjoyments of life. Yet when the call came to his soul, he gave up everything which had hitherto represented pleasure to follow the word of Christ. The scholarship which had gained honour and troops of friends was now devoted to the service of outcasts. The social charm, which lasted to the end, worked its magic influence in the winning of souls; and the pure, true heart, ever the same, was the motive power of the missionary as of the man."

He now associated himself earnestly with Christian people and Christian work. Glasgow, since the days when it came under the spell of Dr. Chalmers and his distinguished fellow-worker, Edward Irving, has been a centre of great Christian activity. No city in the Empire has had bestowed on it such an amount of earnest evangelistic labour. It stands unrivalled in this respect to this day. When Mr. Wingate began his Christian career Dr. Chalmers was fresh in the memories of the people; his energetic and large ideas were still productive. Glasgow had an earnest evangelical ministry, and many of the principal merchants were faithful servants of Christ—active themselves in home missionary work. With this class of men Mr. Wingate became associated. He was made an elder of the Tron Church, in the congregation of his cousin, Dr. Buchanan. He threw himself with energy into active work in the Wynds, the very worst district of the city. Chalmers' great idea was the reclaiming of the sunken masses in the slums, where drunkenness and every vice had obtained the mastery. The people were to be gathered out, and congregations established in the midst of the lowest haunts. In this work Dr. Buchanan's elders and people were specially active; and Mr. Wingate, fresh from his associations with all that was gay and brilliant in society, threw himself, heart and soul, into this work among the most degraded of the people, in

the very worst districts. He visited in lanes and slums where even a policeman dared not venture. Many were the revolting scenes he witnessed. Visitors were often received with curses and blasphemy. His gentle winningness gained confidence, and many of the people visited were interested, accepted the gospel with gladness and became true servants of Christ—active and diligent and successful in their own callings and in Christ's work.

Among other earnest men with whom he became closely associated, was a Mr. Robert Wodrow, well known in Glasgow religious circles in his day, who was an ardent advocate of missions to the Jews, at a period when Jewish missions had scarcely been thought of. He was impressed with the idea and pressed the subject constantly upon the attention of others. Mr. Wodrow and Mr. Wingate carried on a constant correspondence for many years. The first time, Mr. Wingate often said, that the Jews became prominent in his mind was, when walking down St. Vincent Street, Glasgow, thinking of the various missions he assisted, it occurred to him that he did nothing for the Jews. From this tiny seed sprang the great tree of a lifetime's work. His intercourse with Mr. Wodrow strengthened his desire to engage in the Jewish work, while Mr. Wodrow did all in his power as a leading member of the Church of Scotland Jewish Committee, to further his views. Thus, in 1841, when Mr. Wingate had gone for a time to Berlin to prepare himself for Jewish work

by the study of German, as well as Hebrew, Mr. Wodrow writes:—"The Committee, at the instance of Mr. (afterwards Dr.) Candlish, propose to apply to the General Assembly to get the period of your attendance at the Theological Hall abridged, in other words, intend that you shall be in the field, in a year or two." Mr. Wingate had been distinguished in the University Arts Classes in his youth, and it was felt that long attendance should not be required at the Theological Hall, especially at his age—then thirty-three.

Speaking of Mr. Wodrow, his devoted friend, in a series of articles, entitled, "Reminiscences of Mission Work in Hungary," he says:—"The Jewish Mission of the Church of Scotland originated with one of the sweetest and most beautiful specimens of Divine Grace I have ever known, the late Robert Wodrow, of Glasgow, the lineal representative of the historian of the sufferings of the Church of Scotland." From the period of his conversion (seventeen years before he went to glory), his constant prayer was, that in any way it pleased the Master (he was like Daniel, a man of prayer, mighty with God), he might be instrumental in bringing about the conversion of "God's ancient people." After great opposition at first, his "Memorial for the establishment of a Mission to the Jews," became, at length, the resolution of the Church of Scotland, by its unanimous adoption by the General Assembly.

For three years Mr. Wingate represented the

Tron congregation in the General Assembly. During these years, in which he was still in business, he became more and more resolved to devote his life to missionary work—and especially work among the Jews. He went to Berlin in 1841, to acquire a knowledge of German and to devote attention to the study of Hebrew. Before he started, a meeting was held by a number of Christian gentlemen—Nathaniel Stevenson, J. Heyden, W. Playfair, D. Campbell, R. Moodie, G. Wilson, E. Buchanan, R. Munsie, D. Ogilvie, Henry Knox, Robert Wodrow, John Robertson, and David Johnston—names well known in Glasgow in those days. “These dear brethren,” he says, “met specially to commend me to Jehovah, in the prospect of departure for Berlin.” At this meeting a universal Prayer Union was arranged and an address agreed to, to be presented to the General Assembly regarding the “Memorial,” by which it was approved and widely circulated afterwards through Christendom. Mr. Wingate writes:—“While at Berlin I had under my charge Mr. Stevenson’s youngest son, studying for the Church, His father was the chief elder of Dr. Buchanan’s Church. He was a fine, talented youth, but God took him—a great grief to many. He was the only brother of the Mr. James Stevenson, the great giver to the Free Church.” While studying in Berlin, “my Hebrew tutor,” he writes, “was a young icentiate of the Hungarian Church, Carl Schwartz. He was talented—preaching often for the minis-

ters of Berlin, and had already been appointed classical tutor to the Mission College, where Dr. Gutzlaff, the Chinese missionary, and many other eminent servants of Christ were educated. While translating Isaiah, in reading the original Hebrew, we often compared notes of our experiences of Divine truth. Schwartz finding that I wished to make known the Gospel of Christ to the Jews, he, too, a born Israelite, began to burn with the desire of preaching to his own nation. He made known his wishes to me, and I put him in communication with the London Society for Promoting Christianity among the Jews. They accepted him as their missionary and he was at once appointed to occupy Constantinople. Dr. Schwartz became a well-known and successful missionary in different parts of the world in after years, especially in Holland, where he aided much in the revival of the Church and in the establishment of a new Evangelical Missionary Society. He afterwards succeeded the celebrated Ridley Heschell, father of the late Lord Herschell, as minister of his congregation, in Edgware Road, London.

An event occurred in the year 1841 which deeply moved him. His wife had left one little daughter, called Sarah, to whom he was much attached. He left for Berlin on May 3rd, 1841, never to see her again, for she died shortly after. "I told my little daughter," he says, "this morning, that if God spared me I would go away to another country in the summer, and would be absent from her."

"Why will you go?" she asked. I replied that duty called me. "Perhaps you may be drowned," she replied. I said, "You must pray to God for papa." "Are you going to the Jews?" was her next question (he had evidently spoken to her about this). I replied that "I was going where at least Jews were." She paused a little, and then very impressively said, "*Well! God loves the Jews, and God will watch over you and bless you.*" He was much struck with the utterance of his little child, just turned five years. "She passed to glory," he says, "that same summer," while he was in Berlin.

About the close of the thirties a wave of evangelical life passed over Scotland. There were many revivals of religion, and there was much missionary interest. It was one of those happy periods in national life when the Spirit is poured out from on High, and religion becomes an intense reality. "At that time the carrying out of the Lord's great command to preach His gospel to every creature, beginning at Jerusalem, was realized," writes Mr. Wingate, "by the church to be a great, solemn, and responsible work. The cry 'Who is able for such things?' went through the length and breadth of Scotland. In most of her congregations special meetings for prayer for divine guidance were organized and greatly blessed with tokens of the Saviour's presence. In the public worship of the Church ministers brought the Scriptural duty of seeking the salvation of 'the scattered nation' before their people."

CHAPTER II.

THE ORIGIN OF THE PESTH MISSION. ILLNESS OF DR. KEITH. THE ARCHDUCHESS. DR. DUNCAN'S GREAT SUCCESS.

THE story of the Jewish Mission in Pesth has been often briefly told. The revived spiritual life in Scotland, and with it the revived interest in Jewish Missions fostered by some of the most devoted of her ministers, as Candlish, McCheyne, Moody Stuart, and the Bonars, led, under special Divine guidance, to the wisest plan that could have been adopted for the establishment of a mission, viz., the sending of a strong deputation to visit different countries where missions might be begun with some prospect of success. The appointment of this deputation, arising from the earnest feeling on the subject of Jewish Missions, did not proceed from any clearly devised plan of action. Dr. Moody Stuart, meeting Dr. Candlish in the street, spoke of Mr. McCheyne's (R. Murray McCheyne) health having led to his being recommended to go abroad for change. Dr. Candlish said, "Don't you think it might be well to send McCheyne to Palestine to inquire into the state of the Jews?" Out of this suggestion there arose the

idea of a deputation to visit Palestine, composed of four remarkable men—two older and two younger. Dr. Keith, whose book on Prophecy was then universally read in evangelical circles, Dr. Black, a profound Eastern scholar, Professor of Biblical Criticism at the University of Aberdeen, Robert Murray McCheyne, and Andrew Bonar. The deputation sailed in April, 1839. An account was afterwards given of its procedure in "A Narrative of a Mission of Inquiry to the Jews," which was widely read. This book is of great interest still, on account especially of the deep, sacred impressions, with which it associated the scenes of Palestine. What for instance could be more spiritually elevating than McCheyne's beautiful poem on the Lake of Galilee?

The Austrian Empire was intended to be specially avoided, as Austria was then under despotic Romish rule, and missions there seemed to be impossible. But Dr. Keith and Dr. Black were led to Hungary under very remarkable guidance. Dr. Black, who had fallen off his camel in the desert, and Dr. Keith were both worn out with the journey through the desert and Palestine, and, therefore, resolved to return home by the shortest route, viz., the Danube. They intended to stay a night in Pesth—or two at most. But as they were leaving Dr. Keith was suddenly taken ill, and his illness became most serious. He lay for weeks in a state of extreme prostration. At one stage of his illness he fainted away and became

insensible. The only sign of life was in the dimness of the mirror held close to his face. Dr. Black was also ill, and, though separated only by a small partition, they did not see one another for six weeks. The narrative of the illness of Dr. Keith, as told by himself in the *Sunday at Home* many years after, is so remarkable that we venture to quote a portion of it, as it bore directly upon the establishment of that Jewish Mission in Pesth, with which Mr. Wingate was to be so closely connected.

“At the time I became insensible, the master of the hotel, observing a foreign gentleman passing along the street, ran to him and asked, ‘Are you an Englishman?’ He said that he was. He then besought him to enter, and see two English travellers, one of whom was dying, and the other was taken very ill, and he did not know what to do. The stranger (a Mr. Wakefield) said that he could do nothing; for he and his family were to start the next morning at five o’clock for Transylvania. Still pressed, he came. On seeing me, though I saw him not, he said, ‘Two English ladies have arrived, and I will let them know,’

“They were Mrs. and Miss Pardoe. The latter had gone to Constaniople to write the *City of the Sultan*, and she had now come to Pesth to write a book on Hungary. She had seen Prince Esterhazy, who had put a coach at her command to visit his palaces—to describe them to the English public. More than that, he introduced her to the Archduke,

who was then presiding over the Hungarian Diet at Presburg. From him she brought a note to the Archduchess, whom she had already seen. No sooner did Miss Pardoe hear the doleful tidings from Mr. Wakefield, than she hastened to the bedside of the speechless stranger, and learned the name by looking for it on my portmanteau. Being herself a stranger in Pesth, she returned at once to the Archduchess, who sent immediate orders that everything possible should be done for my recovery.

“A sparrow cannot fall unto the ground without the Father. Apparently I was about to fall unto the ground, and speedily to be laid in the grave. According to the law and practice there, so soon as a foreigner dies, the body is laid twenty-four hours in a church, and then buried. Two men, as I was afterwards told, were there waiting at my bedside to carry me away. A literary gentleman of position and influence, whom we had previously seen, calling at the time, on seeing me, said, ‘Nothing can be done but order the coffin.’ But other and imperial orders were obeyed, and everything possible was done. When vital heat was slowly restored to my cold body, and signs of recovery appeared, the physician cried in my ear, ‘We all thought you were dead.’ ‘Not dead,’ was my reply. These were the only words I uttered, and day after day I continued in a state of unconsciousness, at least to all outward things. Awakening as if from a sleep, seeing a lady at my bedside—Mrs. Christie with her

husband, Captain Christie, then on their way to the East—I asked, ‘What day is this?’ ‘Not possible,’ I said, when I was told that it was Sabbath, having no knowledge or recollection beyond the tenth day previously. She afterwards informed me, in Edinburgh, on referring to this, that the first words I spoke were, ‘Is that clock striking yet?’ Blisters had been put on all over my body, and hot bottles around it, but I never felt them. When restored to sensibility, feeling some splashes on my breast, on asking what they were, I was told that there burning wax had been dropped. And again, ‘These crusts?’ ‘There you were punctured, to try if there was any sensation.” But there was none, and the only sign of life was that of my breath on a mirror, put close to my mouth, so faint that of it there were doubts. . . . The physician who attended me, one of the professors, said, ‘I never knew, heard, or read of anyone but yourself who touched the gates of death, without passing through them.’”

The Archduchess referred to in the above quotation was the wife of Archduke Joseph, uncle to the Emperor and Viceroy of Hungary. She was by birth a princess of the Protestant house of Würtemberg. Dr. Keith further describes the means by which she was prepared to take an interest in the Mission.

“It was a new thing, so far as known, for any Church, as such, to send forth missionaries, or establish missions, specially and expressly for the

conversion of the Jews. No little interest had thus been excited among the friends of Israel, when the deputation went forth from Scotland. Many bestirred themselves to secure letters of introduction for our use ; and we were thus furnished with a large number from many individuals personally unknown. Among these, as she afterwards informed us, was one from Miss Pærdoe to a Pasha, or some dignitary in Cairo. She thus knew at once that we were there on our return from Palestine, and could tell who we were, and the purpose of our journey. So soon as she took the tidings to the Archduchess, and informed her how and where I lay, she said that ‘ the Archduke had given a book of his ’ (Dr. Keith’s), ‘ with views in Palestine ’ (referring to the illustrated edition of the *Evidence of Prophecy*). A motive power, compared to which the mere doings of men were as nothing, sprang up at that moment in her mind, which was never afterwards obliterated or diminished ; which no human being had any part in exciting or anything to do with ; which influenced, as it explained, her future actions and her unflinching devotedness ; but which she did not tell to a stranger. As repeatedly thereafter told by herself to different Christian friends, it had thus its origin.

“ During the previous fortnight, night after night, without the exception of one, she awoke suddenly in the middle of the night, at the same hour, with a strong and irrepressible conviction that something was to happen to her. It uniformly continued for a



THE ARCHDUCHESS MARIE.

wakeful and most anxious hour, and when it passed away she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind; and she thought in vain what it could be, except it was the death of her mother, as she thought that would affect her most. Thus, day after day, on the arrival of the post she looked for tidings of her mother's death. This continued till the day Miss Pardoe told her that I was lying in a seemingly dying state at Pesth. Instantly, as she expressed it, she thought within herself, 'This is what was to happen to me.' That night, and uniformly after, her sleep was as unbroken as before, without any real disturbing thought. Seven years thereafter, when the Duchess of Gordon and I went to meet her at her mother's in the palace of Kirkheim in Würtemberg, referring to it she said that she never had any such feeling in her life, either before or after, but only then.

"In that feeling, involved as it was with many coincidences, which it was not man that directed and over-ruled, lay the key whereby a door was to be opened for the Jewish mission at Pesth, though no one knew it, or thought of it then. . . ."

As soon as it was deemed that my returning strength would permit, the Archduchess came for the first time to see me. So far as known she had never previously entered a hotel in Pesth. It took the inmates by surprise. The cry was raised at her coming—'The Princess Palatine!' There was a

hubbub in the house, a running to and fro—all bustle and preparation.

Dr. Keith proceeds to give an account of the frequent visits of the Archduchess—of her unfolding to him all her mind—of her sorrow for the loss of her beloved son, the Prince Alexander, of great excellence and possessed of true Christian faith, at the age of seventeen, two years before—though she was perfectly submissive—but especially of the burden of her sins, for which she thought special judgments had overtaken her. Her mind was full, and she poured out her sorrows. When she had spoken at great length, Dr. Keith's first words indicating the purport of her statement were, "No, madam, if there be faith in Christ, afflictions, however great, are not evidence of the wrath of God, but tokens of His love, who chasteneth whom He loveth, and scourgeth every son whom He receiveth." The Archduchess continued to visit him during his illness every alternate day, and there was much conversation as to a possible mission to the Jews.

Dr. Keith continues :—

"'Literally she ministered to me with her own hand. Often when I was athirst, or fatigued in the course of conversation, putting one of her hands under my head, she gently raised it from the pillow, and with the other gave me to drink. She brought the same cup with which she had ministered to her dying son.' Dr. Keith had relapses at different times, and but for her constant attention would

never have recovered. Thus, in the very centre of Austrian power were found that protection and zeal for the mission which Dr. Keith pressed forward afterwards in committee, amidst much opposition, convinced that God Himself had indicated Pesth as a grand centre for Jewish missions.

"Of the Archduchess he says, in winding up his narrative:—'To me she was Christian kindness itself, and none the less because of my using "all plainness of speech." So observant and considerate was she, that, noticing that my bed was so short that I could not stretch myself on it' (Dr. Keith was very tall), 'she sent without delay a fine long bed—that, as she afterwards told me, of the Archduke, being the longest in the palace—on which I lay till my departure. When again in a high fever, and my life in danger, I one day wondered at the unusual and perfect stillness, and, on asking the cause, was told that the street was covered with straw near the hotel, and two soldiers (Austrian soldiers too) were stationed at each end of the street to prevent any thoroughfare, and to keep any carriage that stopped in it at a walking pace. Her attention to all my wants or comforts was unremitting and unwearied; and long before I left, my chief meal was sent daily in hot dishes from the palace, as the physician prescribed what was best for my use. . . ."

In this very remarkable manner was the mission to Pesth originated,

Mr. Wingate, in "Reminiscences of Mission Work in Hungary," a series of articles published in *The Messenger* of the English Presbyterian Church in 1878-79, thus describes the Royal Palace and the Archduchess:—"Enthroned on one of the vine-clad hills which adorn the banks of the Danube, at a height of about 200 feet above the river, stands the royal palace of Buda-Pesth—the present capital of Hungary. Erected originally by the Emperor Charles VI., it has been besieged and destroyed twenty times within three centuries, and now stands restored in elegant modern form, looking down in pride on the city—a noble pile of building worthy of an ancient and heroic people. In 1832, it was occupied by his Imperial Highness the Archduke Joseph Palatine, or *alter ego* of the King of Hungary—the Emperor of Austria—and the Archduchess, his pious wife, a Würtemberg princess. This noble lady had been educated under the influence of the Rousseau school without the Bible; but in her new home, her soul had been purified by the work of the Holy Spirit, and, in the furnace of affliction, drawn to the prayerful study of the Word of God, she was brought as a humble, penitent sinner for pardon and peace to the feet of the Lord and Saviour Jesus Christ.

"The Hungarian Protestant Churches had, indeed, survived the sore persecution at the hands of popery and its priests. The Reformed Church (Helvetic Confession) still counted 1,656,000, and the Lutheran

Church (Augsburg Confession) about 828,000 adherents. The condition of these churches was aptly described by an old man in England to some Hungarian friends: 'You Hungarians have plenty of Protestantism, but very little of the *Gospel*.' The good Archduchess thought of this, as she looked on the land of her adoption, but she stood alone, as she afterwards expressed it, 'like a sparrow on the housetop.' She longed for Christian fellowship, but this was denied her. She did, indeed, enjoy it for a time in her eldest son, Prince Alexander, whom the Lord granted to her maternal prayers. He seems to have been a youth of great promise, of high talent, of most attractive manners, and of remarkable beauty of person. His other gifts were now crowned with the chiefest gift of all, but he was soon afterwards removed by the stroke of death. His mother, who had lost a child and her only Christian companion, was almost heart-broken with grief. But He in whom she trusted was near, nor did He forsake her in this the hour of her need. Her cry was, 'When my spirit is overwhelmed, lead me to the Rock which is higher than I!' The Rock on which her soul rested was the Rock of Ages, Christ Jesus, the same yesterday, to-day, and for ever. Though deprived of all human sympathy, she felt the nearness of her best Friend. Looking out from her palace windows on the scene below, the city of Pesth, with over 150,000 inhabitants, and the vast Hungarian plains stretching away in the distance

behind it, she thought of her own desolateness and the still greater desolation of the land, and poured out her heart before the Lord. At times her desires were so intense that stretching out her hands to heaven, she prayed almost in an agony of spirit that He would send English Missionaries to Hungary. She continued in this state of mind waiting on the Lord for seven years!"

The beginning of the mission Mr. Wingate thus describes:—"After long and prayerful consideration, the Church of Scotland, in 1841, established their Mission to the Jews. The Rev. Daniel Edward (now—1878—labouring in Breslau) and Rev. Herman Philip (now—1878—missionary to the Jews in Rome) were sent to Jassy, in Moldavia (now Roumania), and the Rev. John Duncan, LL.D., with the Rev. Robert Smith, M.A., and Rev. William Owen Allan, M.A., were appointed to Buda-Pesth. In 1843, the Mission passed to the Free Church of Scotland. Dr. Duncan was called to a professorship in Edinburgh. Messrs. Schwartz and Allan were removed to Constantinople to found another mission there, and the Rev. William Wingate was associated with the Rev. Robert Smith, at Pesth, where they continued in charge of this mission till their expulsion by the Austrian Government."

There was a special providence in Dr. Duncan being appointed head of the new mission, as noted in my "Memoir of Adolph Saphir":—

"There was nothing more remarkable in the Pesth mission than the wonderful influence at once obtained by the Rev. Dr. Duncan, who was a man of singular absence of mind, but of much philosophical, and theological, and, above all spiritual, power. He at once commanded a respect, from his learning and spirituality combined, which from the very first raised the mission to a position of influence, among both Jews and Gentiles, Protestants and Roman Catholics, the effect of which was felt for many years after he had gone. He was respected in his own country, but never exercised such power as in his brief missionary life at Pesth. We derive our information from the "Recollections of the Rev. J. Duncan, LL.D.," by Dr. Moody Stuart, and from the well-known "Life," written by the Rev. Principal Brown, D.D.

"Before leaving Scotland he had been married to a Mrs. Torrance, who entered with Christian enthusiasm, energy, and wisdom into all his missionary work. Their house in Pesth was thrown open to the Jews, who saw all their habits and ways, and had Christianity presented before them without being forced upon them. His very peculiarities seemed to suit them, and to attract rather than to offend; and his truly Christian tact was so great that his opponents spoke of him as 'a very cunning missionary.'

"On their arrival in Pesth they found a number of English engaged in the erection of a chain-bridge,

and their presence gave the missionaries a legal opportunity of preaching the gospel, of which they gladly availed themselves. Dr. Duncan was requested to marry two British subjects, and consented. A few days after he had performed the ceremony, the Archduke Palatine of Hungary sent for him, and after a kind reception told him that it was his duty to inform him that the act was illegal, and must not be repeated. He answered, 'I am an ordained minister of the Established Church of Scotland, and I hold myself entitled under Christ to administer the ceremony of marriage between British subjects.' The Archduke replied, 'I don't question your ministerial orders, but marriage in this country is civil as well as religious, and must be administered by a clergyman recognized by law. But all that I ask you to do is, in future, to act on such occasions as the vicar of a legally recognized pastor.' Proceeding on his uniform breadth of view, and acting with his usual prudence, Dr. Duncan at once consented; and in baptism and every other ordinance both he and the other missionaries to the Jews always acted as vicars to Pastor Török, the honoured Superintendent of the Reformed Church, from whom they invariably received the greatest kindness.

"Of Dr. Duncan's remarkable intercourse in Pesth with the Hebrew and Roman Catholic doctors Mr. Allan gives a graphic account. 'For a while in Pesth it was a precious time. The great subjects of the

gospel were defended and presented as new. The venerated beliefs and positions of Judaism presented themselves in numbers of living, intelligent men; and the discussion of these gave exercise to his beloved acquirements of Hebrew and Latin. The latter he spoke with great purity, precision, and readiness; the effort that he required to make to find and frame his words gave compactness to his discourse; when he had to quote the Scriptures it behoved to be in the original, as such is the practice of the Jews, and only so is it of authority. Such engagement kept mind, body, and spirits healthy; prayer, too, active—and the fruit was seen.'

"It was at this time that, besides daily converse with learned Jews and Roman Catholics, numbers of both attended his services. Among the latter was a company of four friends, three of them priests, and one a young lawyer. The elder of the priests had the honorary office of chaplain to the King of Sardinia; another of them appeared prominently in the Council at Rome (1870), Sr. Lodovicus Haynald, Bishop of some place in Croatia, afterwards Cardinal Archbishop Haynald, Kalocsa, Hungary. He was at the Papal Council in Rome in 1870, and opposed the decree of infallibility.

"Towards the close of this happy time we used to have the communion in an upper room, joined with others by a venerable Countess Brunswick, a devout Catholic clinging to the hope of reformation in her venerable Church."

CHAPTER III.

MR. WINGATE'S ENTRY ON THE HUNGARIAN WORK. ORDINATION AND MARRIAGE.

"RARELY," says Mr. Wingate, in the "Reminiscences," "have Evangelists settled down in a foreign country under a deeper conviction of their inability for the great work laid on them. Here we were in 1842 without familiarity with the language—no hand stretched out to welcome us and bid us "God speed." The Church in Scotland had laid on us the duty of making known the Gospel to about 400,000 (600,000 in 1877) Jews, 10,000 in Pesth, and the rest scattered about the villages and towns of Hungary. The Protestant churches, too, we were to seek intercourse with, if haply we might be useful to them. Again, the country was destitute of Bibles, and almost wholly of Christian literature. The young were neglected, the poor uncared for, not to speak of some twenty or thirty families, our own countrymen, to whom the ordinances of the Christian Church must be administered. The sense of responsibility, the prayerful interest in the mission universally awakened in Scotland, and the feeling that we were wholly unable to move in this

great matter—all combined to send us helpless to our knees, casting our whole burden on the Lord of grace and life, who knows the end as well as the beginning, and beseeching Him to conduct the mission and fit the labourers for all to which He might call them. The first step taken was to hire a room, and fit it up as an English church, and preach the Gospel to our countrymen. This was the first thing Dr. Duncan did, and in it he laid the foundation for the work of the "Conversion of Israelites." A year or so previous to the arrival of the mission, a contract was entered into with the late Tierney Clarke, C.E., for the building of the celebrated suspension bridge over the Danube, connecting the cities of Buda and Pesth. This bridge took eleven years to complete, and at this time some Scotchmen with their families were engaged in the mason work, the whole being under the charge of an able Englishman, Mr. Teesdale, members of whose family were afterwards, through the grace of God, valued labourers in all Christian work. These formed the nucleus of an English congregation. The law of Hungary forbade public preaching in German to Jews or Hungarians, but we ascertained from His Imperial Highness the Viceroy, the Archduke Joseph, that (as in England) your private residence was unassailable, so long as you kept within the law. We hired a large, comfortable house, and as foreigners and private residents, admitted all to religious conference, and soon held regular services

in German, which were well attended. The majority who came to listen to the Gospel were Israelites, though several distinguished Hungarians and some Germans, urged by various motives, also attended. It soon became noised abroad that English missionaries were in Pesth, which brought us many private visits from people of all ranks. These were precious opportunities for dealing with their spiritual interests, and 'the seed of Gospel truth' sown in much human weakness 'was speedily raised in power.' Witnesses for Christ sprang up often where we least expected them. Hostility also increased, and soon we could say with the apostle, 'we are troubled on every side—cast down but not destroyed—unknown yet well known.'"

Thus, under Divine guidance, a mission which influenced, not only Jews, but Hungarian Protestants and Roman Catholics, including the Viceroy of Hungary himself, was established in the midst of the despotic and priest-governed Austrian Empire. No planning, or even most wisely devised arrangements, could have brought about such a result for which the way was, at every step, prepared. Mr. Wingate left Scotland to join this mission in the summer of 1842, accompanied by Mr. Smith, his future companion in the mission work. With difficulty they got to Pesth at all, on account of severe passport regulations. He thus describes the state of affairs on his arrival:—

"The Rev. Dr. Duncan was lecturing every

Lord's-day morning on the Epistle to the Romans. Ere he had finished the third chapter, an Irish family of distinction were under the teaching of the Holy Spirit. They owe the spiritual blessings which were ultimately shared by every member of the family (a family of very refined manners, and highly educated), under God, to the tact and Christian love of that beautiful specimen of grace, the late Mrs. Duncan, the attached Christian friend of the late Duchess of Gordon. Mr. Rawlins, the father of this family, was an Irish barrister; his wife was possessed of considerable landed property near Limerick. They had been residing in Dresden for some years, partly to educate their young family and partly to enable them to pay off some legacies with which the estates were burdened. Finding the place too gay and expensive, they came to the resolution of going where there were no English, no court, no rich dressing, no extravagant banquets. They fixed on Pesth, where these conditions, in their judgment, seemed complete. Scarcely arrived in their hotel, they heard to their dismay that an English Church was just opened. Mrs. Rawlins, as she afterward told us, burst into tears of vexation, crying out, 'All our labour has been in vain.' They had six children, the eldest a young lady of seventeen. After the morning service, Mrs. Duncan was surprised by the visit at her house of a lady and her daughter, who had not been in church. Among other things she asked if she could find a dancing master for her

daughter, who wished to take lessons. Mrs. Duncan, a woman of refined manners and beautiful expression of countenance, and a deeply-taught Christian, saw at once, in Mrs. Rawlins, the woman of the world, who was in utter ignorance of the power of true religion. Instead of reproving her for occupying her time with such matters on the Sunday, she received her affectionately, said she would on the morrow make inquiries, and call and tell her the result. This reception, as Mrs. Rawlins often afterwards said, won her heart. Next Lord's-day she brought her husband and all her children to church, and from that day they never were absent at a single service so long as they remained in Hungary. Mr. Rawlins, with a highly-cultivated intellect, and a fine classical scholar, was the first to feel the power of Divine teaching. The Gospel truths illuminated him like the bright light from heaven which shone at the conversion of the great apostle of the Gentiles. 'I have, like the Jews,' said he, 'been seeking to be justified by the righteousness of the law; but now Christ is my righteousness, my justification, my sanctification, my redemption, my all in all. Henceforth I am His, and He is mine.' Soon after his wife found the same 'Lord of life.' Peace and happiness beamed in their countenances. On the 11th September, 1842, I find this memorandum: 'Rev. W. O. Allan preached in the morning and left for England next day. In the evening we sat down at the Lord's Supper. Solemn season; much

of the Lord's presence. Rev. Dr. Duncan addressed. Miss Rawlins admitted for the first time to the table of the Lord; she, with her father and mother, all appear to have passed from death unto life. What shall we render to the Lord for all His mercies! Eternity will be too short to utter all Thy praise! This family, who eventually were all filled with the love of Christ, became willing fellow-workers in promoting Christ's Gospel among Jew and Gentile."

Not long after Mr. Wingate's arrival there, the division took place in the Church of Scotland, when the mission allied itself with the Free Church, and Dr. Duncan left Pesth, having been appointed to the Chair of Hebrew in the New College, Edinburgh. "It was then judged expedient and necessary," says Mr. Wingate, "to ordain me." The renowned missionary, Dr. John Wilson, from Bombay, was passing through on his way from Palestine to Scotland. He presided at the ordination services, and Dr. Duncan preached the ordination sermon from Titus iii. 1. "We spent the day till evening," says Mr. Wingate, "in fasting and prayer, and had a rich experience of the Divine blessing." "What am I," he continues, "that the Lord should count me worthy, putting me in the ministry, who before was a blasphemer." "Glory to Thy sovereign grace and everlasting love, O God!"

On September 12th, 1843, he married Margaret Wallace Torrance, daughter of John Torrance, Esq., M.D., a step-daughter of the Rev. Dr. Duncan,

whom Mrs. Torrance had married. Miss Torrance was granddaughter of the Rev. James Douglas, minister of Stewarton, in Ayrshire, and was brought up by her grandparents. She was a true child of the manse, as after Mr. Douglas's death, she and her grandmother resided with a son of the latter, the Rev. Henry Douglas, minister at Alexandria and Kilsyth. Miss Torrance had joined her mother and Dr. Duncan at Leghorn, in 1842, and, after making a tour in Italy, they had returned to Pesth, where Dr. Duncan had been in charge of the mission, and where Mr. Wingate was now settled as a missionary. After a comparatively short acquaintance of barely two months, the marriage took place, being hastened by the necessity of Dr. Duncan's departure to take up his professorial chair in Edinburgh. Miss Torrance wished to return with her mother to be married later in Scotland, but Mr. Wingate over-ruled all objections, and their married life began in a flat in Buda Pesth. Mrs. Wingate was a true helpmeet of her husband in his life work. The jubilee of the marriage, to which we shall refer at the period, was celebrated in 1893.



MRS. WINGATE.

CHAPTER IV.

DR. SMITH'S DESCRIPTION OF THE WORK AND PROGRESS OF THE MISSION. THE SAPHIRS—BAPTISM OF THE FAMILY AND ADDRESS OF THE FATHER. FRIENDLINESS OF THE SUPERINTENDENTS OF THE LUTHERAN AND REFORMED CHURCHES.

The Rev. Robert Smith, D.D., Mr. Wingate's fellow worker, gives the following account of the spiritual movement at Pesth, and of the ample work in which both became engaged. We quote from a pamphlet published at the time of the Free Church of Scotland's Jubilee, 1893, entitled, "Early Days of the Mission to the Jews at Pesth." After speaking of the commencement of the movement in the latter part of the previous year, he proceeds, "With this special movement of the Spirit, the year 1843 was ushered in. Indeed it may be said to have been born with the new year. A Communion season was held on the first of January, which happened on a Sabbath. We met in an upper room at night and in secret for fear of the Jews, and to escape the eye of an intolerant government. From the moment that the service began, the place where we were

assembled seemed to be filled with a mysterious presence. And, indeed, the risen Lord had entered by the closed doors, and appeared in the midst of His disciples as of old in Jerusalem. Deep silence fell on the little company as they realized His nearness, a silence broken only at intervals by the suppressed sob of some bursting heart. We remembered His words, 'Again a little while, and ye shall see me,' and 'because I go to the Father.' We felt that in fulfilment of His promise He had come among us, to dispense with His own hand the memorials of His dying love. The dividing wall between heaven and earth seemed to be for the time removed, and that oneness of fellowship between both was experienced which constitutes the highest blessedness of earth, and anticipates the coming glory of heaven. One who was present, an Irish gentleman, who, with his wife and whole family, had been recently converted from a life of virtuous worldliness to God, said to me as we parted that night, 'I felt as if I heard the sound of His noiseless footsteps, as He passed through the midst of us.' I may here state that the conversion of this family greatly aided our work among the Jews. They were well known to be highly domestic, upright, honourable, and blameless in their lives. So much the more did the fact that they now professed to have passed from death to life deepen in the minds of many the idea of conversion as being not a mere change of outward profession, or even of inward conviction, but a real

turning to the heart to God. The gentleman referred to became afterwards a clergyman of the Church of England. And his wife informed me that, up to the time of his death, which occurred many years later, he had never once omitted, in the family devotions, to pray for us by name, and for our work in Pesth. An impression so deep as this must have had a deep root.

“As might have been expected, when the smouldering fire had burst into a flame, it not only gave forth more light and warmth, but spread rapidly all around. Our hands became so full of work that frequently we had not time so much as to eat bread. From early morning till late at night, the one absorbing interest and labour was to guide, counsel, and instruct those who were earnestly inquiring what they must do to be saved. The number of stated inquirers was about thirty, and from time to time we enjoyed the unspeakable happiness of seeing one and another, amidst manifest tokens of divine power, enter the kingdom of God. What helped greatly to intensify, and thus also to extend, the movement, was the spirit of prayer which was poured out in a remarkable degree on the converts, whether Jew or Gentile. It might be said of them with truth that from the moment of their spiritual birth they lived and breathed in an atmosphere of prayer. Prayer became, as it were, their native element—their vital breath. Some of the younger brethren, without suggestion from us, and, indeed,

without our knowledge at the time, frequently spent whole nights as watchers before the throne. On such occasions, as I was afterwards told, the Church of Scotland and those who were contending for the rights and royal prerogatives of her supreme Lord and King, were not forgotten. In illustration of the state of matters then existing, I may here quote a letter which I received, on the occasion of my recent ministerial jubilee, from my beloved friend, the Rev. Mr. Tomary, one of our early converts, and now for many years one of our most successful missionaries in Constantinople.

“ ‘Can we ever forget 1842-43? It is engraven with indelible characters in our heart and in our memory. These were halcyon days.’ The late Dr. Schauffler used to call them Pentecostal times. Every meeting, every service, every gathering, was telling, kindling, drawing, convincing, and converting. Among the audience could be seen souls like the fruits on the trees under the tropics, representing all the four seasons. The Lord of the harvest gathered into the garner of His kingdom souls elected by His love, drawn by His Spirit, and taught by saving knowledge and saving grace. No other Jewish missionaries in the wide world ever had such times. Pesth of that period remains quite peerless. ‘I admired,’ said Dr. Schauffler, ‘the wisdom and the way you conducted the Mission, and I took it for my model, and worked on the same lines.

“‘In those days we used to spend the best part of Saturday night in prayer, that the Lord might bless the preaching of His word next day. And will a prayer-answering God leave unheeded such petitions? Never!’

“Those were indeed days to be remembered, as the days of heaven upon the earth. The work spread out on the right hand and on the left. Besides those who were brought under the saving influence of the truth, many others, even of such as were beyond the reach of our ordinary ministrations, received spiritual impressions, more or less strong, more or less abiding. For a time the whole city of Pesth was shaken, as the tidings went abroad of the extraordinary things that were happening in the midst of it. The Jewish community especially, consisting at that time of about fourteen thousand souls, were deeply moved, wondering greatly whereunto these things would grow. Nor was the interest thus excited confined to Pesth; it extended to Jewish communities in distant parts of the country.’

“Mr. Saphir, a Jewish merchant in Pesth, was widely known among his brethren over the whole of Hungary. He was a man of deep learning, of the strictest probity and uprightness of character; and along with his bosom friend, the Chief Rabbi, had taken a leading part in all educational and philanthropic enterprises among the Jews. He had first come in contact with the truth in conversations which he held with Dr. Keith when

the latter was arrested by illness on his way through Pesth in 1839. Even then he exhibited an open and inquiring mind. After the establishment of the Mission, he attended the services, both English and German, and not seldom was the tear seen to trickle down his cheek as he listened to the story of Him who came—‘a Light to lighten the Gentiles, and the glory of His people Israel.’ It is difficult to say when saving impressions first took possession of his mind. But it was in the spring of 1843 that, facing the loss of all things, wealth, friends, reputation, he came boldly forward with an open confession, and asked for baptism. With him were conjoined his constant companion, his little Benjamin, as he used to call him, well known among ourselves as the late Dr. Adolph Saphir of London, his wife also, three daughters, and an elder son, Philipp, then a medical student, and afterwards founder of the Pesth Mission School. All these had shown a distinct work of grace in their souls, and all except the last were baptized at the same time.

“Mr. Saphir, on the occasion of his baptism, delivered a powerful address to a large assemblage both of Jews and Protestants, giving a solemn personal testimony, not only to the truths of the gospel, but also to the experience of them in his own heart. Pointing to his wife and family around him, he declared himself to have been witness to a like transformation of faith and of life in them all, one by one. Altogether the scene was most

affecting. To hear from the lips of the patriarchal Jew of an inward struggle between grace and sin, issuing by the power of the Holy Ghost in a new birth of the soul, and that this, and not a mere change of outward profession, accompanied by some knowledge of Christian doctrine, was Jewish conversion, was something for which the crowded audience were hardly prepared. Yet there was a power, a simplicity, a manifold sincerity and truthfulness, in the words spoken, which showed, in the riveted attention of all present, that conviction was being carried home to many hearts. The address was printed and circulated as widely as possible through all parts of Hungary, and produced everywhere a deep impression on the mind of the Jews. Well might the eminent Professor Delitzsch, in his letter to the General Assembly some years ago, remark, with playful allusion to the name *Saphir*, that the foundation of the Pesth Mission was laid in *sapphires*.

“The evening of the day of Mr. Saphir’s baptism was spent by Mr. Wingate and myself with his family in his own house. The joy, the peace, the love that reigned among its members I shall not attempt to describe. The calm but fresh and fervent zeal of the father, kindling ever anew as we conversed together about the things of the kingdom; the cheerful restfulness that suffused the but lately anxious and careworn countenance of the prudent mother; the tears that bedewed the face of the

eldest daughter, who could in this form find the only outlet for her inward gladness of heart ; and the radiant look of the little Benjamin of the family, as he clung to the neck of his beloved teachers, the very picture of a happy child—these things were life to our souls. The servant of the family looked on in wistful bewilderment, wondering what all this could mean. On that night, impressions were left on her heart which, later on, issued in her conversion. After praying with them all, and exhorting them to continue steadfast in the grace of God, we took our leave, feeling that we had been in one of the ante-chambers of heaven.

“ The two ablest ministers in Hungary, and the leading men in their respective Churches—the Lutheran and the Reformed—were brought to range themselves firmly on the side of the gospel. They thus became a tower of strength in the evil days which followed. When, after the revolution of 1848, the Austrian Government resolved to throw itself unreservedly into the arms of Rome, and the *concordat* was already in contemplation, new and violent encroachments were made on the rights and guaranteed liberties of the Protestant Church. These men stood in the breach. And it was largely through their courage and energy, and through the influence which they wielded over their brethren throughout the country, that the Government was foiled in all its efforts, and was ultimately made to retrace its steps. Indeed, it was largely the

determined resistance of the Protestant Church that kept alive the spirit of freedom in Hungary, when for a time all its political institutions were trampled in the dust, and contributed, some years later, no small degree of persistence and force to that strong reaction against tyranny by which Austria, weakened by her defeat at Sadowa, was at length compelled to change her whole policy and adopt a constitutional government."

CHAPTER V.

INFLUENCE OF THE MISSION ON HUNGARY.

In Mr. Wingate's "Reminiscences" there is a description of the revival of spiritual life effected through Hungary by the influence of the Pesth Mission :—

"Under the preaching of the simple truths of the Gospel a Church of living, loving Christians was rapidly formed. It was composed of English, Irish, and Scotch, but chiefly of the remarkable converts from Judaism, and a few who joined us from the Church of Rome. During the next few years the Gospel was made known by the Mission in Hungary :—

"First, by the Church in Pesth, where the ordinances of Christ's Church were regularly administered :—On the Lord's Day regular services in English in the forenoon, and in German in the afternoon, with Sunday School ; and week-day services in German, and daily private instruction to inquiring Israelites.

"Secondly, after a year, five of the most experienced of the Hebrew Christians were selected, and went through a course of theology and Church

History, under Brother Smith and me, to enable them to become evangelists to travel through Hungary.

“Thirdly, as the work advanced the Protestant ministers of Pesth began to take an interest in it, and ministerial conferences were arranged, when we exchanged our views on the best means of promoting vital religion. These meetings circulated at each other’s houses, and, being conducted with prayer and reading the Scriptures, promoted Christian unity and fellowship. We made them familiar with Christian work in England, both home and foreign. An ecclesiastical journal was started, and edited by the two leading pastors, Rev. Paul Török and Rev. Dr. Székács, and extracts of the work and progress of missions in England introduced for the first time in Hungary. This journal was extensively read by the ministers both of the Reformed and Lutheran Churches. In this way they were educated to support our evangelistic work—which, as the law then stood in Hungary, could not have been carried out without their sanction.

“Fourthly, the printing-presses were at work printing the Bible—and a beginning was made, in the translation of the best English, French, and religious books of that Christian literature of which hitherto Hungary had known nothing. In this way, during our ten years’ work, the Lord sent ‘His Word’ through the thousands of the towns and villages of Hungary.

And, lastly, came the large Educational Institute—now (1876) thirty-two years old—which, with an average of four hundred to four hundred and fifty pupils, has sent hundreds of well-educated Jewish children into life. Under these different and varied institutions for diffusing the knowledge of Christ I will select an example or two from the few notes I took at the time.

“First. The *Church* in Pesth became a centre of life and Christian activity; its faith, its consistent Christian life and zealous propagation of the truth, in every way attracted universal notice. Christ, by His Word and Spirit, shone in her and through her, and the question was often put—What *power* is this which makes Jews willing to forsake all and become Christians? Some of its members spent whole nights in prayer for the conversion of sinners, for the progress of the Gospel, and for the conversion of Israel; and many were the special answers in the convincing and converting power of the Holy Ghost, as well as in the peace and joy of those who had found their Lord and Saviour in the crucified, risen, and exalted Redeemer. We could say of most, they were the Lord's workmanship, created in Christ Jesus unto love and good works. Let me recall the passage into glory of one of its brightest ornaments—Israel Saphir. During twenty-one years he laboured with us as a missionary. ‘Except a man be born from above he cannot see the kingdom of God,’ or comprehend the blessedness of the man

whose sins are covered, and whose iniquity in Christ is all forgiven (John iii. 5; Psalm xxxii. 1). The spiritual birth of Mr. Saphir was marked and decided. It was in 1843 the *great event*, not only in the city of Buda-Pesth, where he had long lived and occupied the first place for probity and learning among his Jewish fellow-citizens (a wealthy and influential community there), but throughout Hungary. His conversion to the Lord Jesus Christ was as if a thunderbolt had fallen in their midst; there was not a synagogue in Hungary, in the cities, towns, and villages of which four hundred thousand to five hundred thousand Israelites reside, where the conversion of the Saphir family was not the topic of earnest conversation. In many it was the germ of earnest inquiry, 'What shall I do to be saved?' Doubts and difficulties were solved by a *personal* perusal of the New Testament. In not a few cases, spite of the 'loss of all things,' persecution and trial, they, by the grace of God, left with the Saphirs the 'City of Destruction,' and, with heaven-born faith and strength, set out for the 'New Jerusalem.'

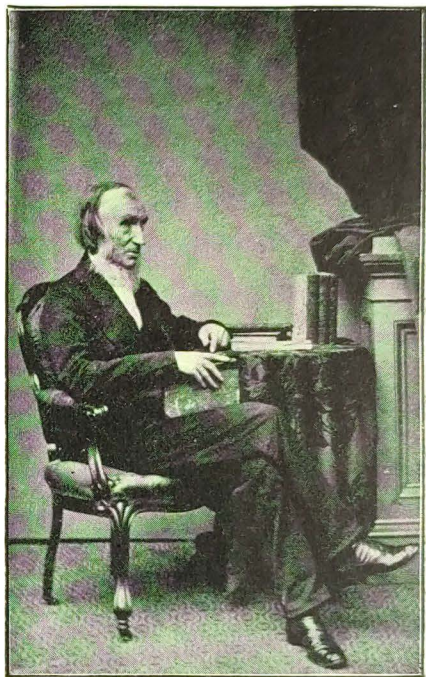
"It is acknowledged by the evangelical portion of the Hungarian Protestant Church that the revival of true religion commenced with the reception into the Church of this distinguished family. The remarkable outpouring of the Spirit of God which accompanied these early labours of the Free Church of Scotland Mission to the Jews descended with

light and power on this family, not only converting *them* into faithful and eminent witnesses for Christ and His truth, but awakening a spirit of inquiry among Hungarians, Germans, and Israelites. The fact of so sudden and great a change of faith, life, and manners accompanying the simple preaching of the Gospel of Christ arrested the attention of the learned and talented Protestant clergy of Pesth and Hungary, and from that day to this the "doctrines of grace" have not been absent from many a pulpit, while an increasing number of zealous Christians in all ranks of life have been annually added to the Church 'of such as shall be saved.' Since then the Protestant Churches have revived, and, notwithstanding a constant struggle with dominant Popery and the bloody War of Independence in 1848-9, when love of country and readiness to sacrifice their lives for its civil and religious liberty often filled their hearts and engrossed their thoughts to the exclusion of earnestness in the matter of their eternal salvation, to which we may add the expulsion in 1852 of the missionaries, we can say to-day, the unchangeable love and faithfulness of our God and Father in Christ have never failed. The great Head of the Church has cared for His children, overruled their sufferings to deepen the work of the Holy Spirit, multiplied exceedingly the means of grace, and revived the faith and patience of His people, and we look forward to an ever-increasing sphere of labour to the Church of Christ in Austro-Hungary.

“A new stage in the development of the Pesth Mission arose in the ministerial conferences with Protestant ministers in Pesth. ‘Missionary’ was, at the time, a term of reproach in Hungary, and, in the minds of Protestants, identified with Jesuit. At first the opposition was great, and prejudice greater. One of the brethren even went so far as to preach against us, and warn his people to avoid us. But the Lord blessed these conferences, not only to unite us, but as a great means in His hand by which He spread evangelical truth throughout the Churches of Hungary, and originated a revival of Christian intercourse with the Christian Church throughout the world to which Hungary had been a stranger since the seventeenth century. To the piety and learning of our dear father, the late Dr. Duncan, we owed, under God, our influence with these Churches. Latin, when we entered the country, was the medium of communication between all educated men. Dr. Duncan spoke the language more purely than themselves; and when he reasoned from the Scriptures, or stated his views in theology, it reminded one of Augustine. His fame for knowledge of Latin and Hebrew passed from one to another, and soon, both among Jews and Christians, the Mission rose in public estimation; and afterwards, in all seasons of persecution of the Mission, defenders appeared both in the Church, the Houses of Parliament, and in the Public Press.

Conferences were arranged. In Pesth, including

Buda, there are now six Protestant congregations: three adhering to the Augsburg or Lutheran Confession, and three to the Reformed or Helvetic—*i.e.*, Presbyterians. Three were ministered to in German, two in the Hungarian, and one in the Slavonian language; and a congregation now worshipped with us in which the services were conducted in English in the forenoon and German in the afternoon. The conferences were attended always by the Archduchess's Chaplain, the Rev. George Bauhoffer, also by the German Minister of Buda, by Rev. Dr. Székacs, the Hungarian pastor of Pesth, and by Superintendent Paul Török, the Hungarian minister of the Reformed Church of Pesth. Later, the German pastor, Mr. Lange, was also often with us. The first time we met was 15th November, 1844. During eight years we never changed our mode of procedure, which was arranged after counsel and prayer. The conferences were held in each other's houses. The first two hours were appropriated to prayer, reading a passage of Scripture, and then taking up the subjects for consideration. I find it noted in my journal that at our first meeting it was arranged that at the next conference there should be: 1. An address from the Scriptures bearing on the object of our meeting. 2. That we should deliberate on the best means for promoting vital religion in the congregations. And, 3. That we should consider how we should best advance the conversion of the Jews. A year



THE REV. PROFESSOR DUNCAN, D.D.

ater I find noted: 'Many deeply interesting conferences have been held with the Protestant ministers of the city. Sunday Schools introduced and adopted. We are entrusted with procuring the most suitable religious books to be translated and published in Hungarian and German. Further, the brethren agreed to visit the various counties and preach up and down Hungary.' Later, it was determined to edit and circulate a Church monthly publication. Till now nothing of the kind existed. This soon became the means of making known to the pastors of the Church the inner and public life of the Christian Church in Great Britain, Ireland, and its Colonies. Extracts from the periodicals of all our great missionary societies, the Bible and Tract Societies, &c., &c., were furnished by us and inserted. These societies had been hitherto quite unknown to them. In this way the Protestant Churches were educated and prepared for the next important stage in mission work: the evangelization of Hungary by trained evangelists selected from the best and most experienced of the converts from Judaism. The conversion of the Jews became in this way 'life from the dead' to the professing Protestant Churches greatly needing the testimony of living, earnest Christianity everywhere.

The influence of Mr. Wingate at this time in the English, and German, and Jewish communities is shown in the following letter addressed to

him in regard to a proposal of the Committee in Edinburgh, in 1844, to transfer him to Berlin. There were no fewer than eighty-seven signatures attached—among them, that of the Superintendents of the Reformed and Lutheran Churches and other Protestant ministers. It was enclosed in the following communication :—

MY DEAR SIR,

With reference to the anxious desire for the continuance of your residence and spiritual ministrations in Pesth which I had the honour of verbally communicating to you, some little time ago, in behalf of your fellow-countrymen and many other friends and well-wishers here, on the late occasion of your then intended departure ; I am now requested to transmit to you the enclosed address, more fully expressive of our sentiments on that subject, and to convey to you, at the same time, our united hearty thanks for your ready and kind acquiescence in our prayer, as far as the same was left to your discretionary decision for the present.

I have further to assure you that all the parties whose names are affixed to the said address hope that the earnest request which it contains may meet with the same favourable consideration at the hands of the authorities of the Church of Scotland at home, and that they may grant to us the happiness of your uninterrupted ministrations here, not only for the present, but for many years to come.

Relying on the wisdom of their deliberations, and trusting that you will soon be in a position to communicate to us their favourable decision in this, to us, so important matter,

I have the honour to be, with sentiments of the profoundest respect and esteem, on behalf of all parties who have subscribed the enclosed document,

My dear sir,

Your very devoted servant,

E. L. DE LAMBERT.

Pesth, 19th Dec., 1844.

The Rev. Wm. Wingate.

The following is the numerously - signed memorial :—

Pesth, 9th December, 1844.

DEAR SIR,

The unexpected intelligence of your intended sudden removal from Pesth has filled us, the undersigned members of the English Community here and others interested in its welfare, with sentiments of the deepest sorrow and regret, and though we would by no means be understood as desiring to impugn the wisdom and good intentions of those authorities of the Church of Scotland at home who appear to think it desirable for the advancement of the solemn interests which you serve to remove you from the scene of your present usefulness, yet upon this occasion we feel ourselves called upon very regretfully to submit the undoubted propriety of their earnest

reconsideration of a step which we cannot contemplate without the liveliest apprehensions for the true interests of the important cause which you have hitherto so ably and successfully advocated since the period of the interesting commencement of missionary labours in this place.

It is surely not necessary for us to enumerate the many and great difficulties which you and your highly-respected and talented fellow-labourer in the vineyard of the Lord, the Rev. Mr. Smith, have had to contend with ; nor need we dilate on the present comparatively prosperous state of things with which your benevolent and philanthropic exertions have been crowned, for these are facts, we apprehend, too well known, both here and at home, to require further elucidation from us. All that we desire to add on this part of the question of your proposed removal is that, as well-wishers to the sacred cause in which you are here engaged, we are decidedly of opinion that your loss may be attended with consequences which we should sincerely deplore.

The truly ministerial affection with which you have ever watched over the spiritual and temporal comforts of the little but gradually increasing flock committed to your charge for so long a period in this place, the unremitting kindness, the unvarying urbanity, the never-failing sympathy, the ever-ready assistance in times of sorrow and affliction which you have manifested upon all occasions in the purest spirit of your holy calling in

Christ Jesus, in the ministry of His Gospel—your unceasing endeavours to promote the glory of the most High God of our salvation, and the God of your fellow-creatures here, combined with the many other eminent talents and rare qualities of your exemplary character, we must be permitted to say, have endeared you, indeed, to each of us in no ordinary degree. And, further, the pious hospitality which, conjointly with your most amiable and eminently virtuous lady, you have always so kindly exercised, as the main head and pillar, so to speak, of our English community, has also been, we believe, not only the means of greatly increasing our domestic blessings, but likewise of strengthening the bonds of social intercourse amongst us and of advancing that important moral influence which many of the English residents here may often have it in their power to exercise upon others, natives of this interesting country, with whom they can thus be brought usefully into contact.

We trust that we need add no more in support of our anxious desire for the continuance of your residence amongst us, except that, independent of all other considerations, we would respectfully submit the entire unfitness of the present most inclement season and the consequent danger of your attempting to undertake your intended long and really serious journey to Berlin, and which, under the existing circumstances of your own and your lady's very delicate state of health, and the extremely

tender age of your little one, we cannot but contemplate as being fraught both with imminent danger and probably distressing results.

Under all these manifold considerations, therefore, we sincerely hope, nay, even confidently rely, that you will be enabled readily to reconcile your acquiescence in these our earnest wishes and well-meant advice with that high sense of duty, which alone we are aware is the constant and most unerring guide of all your actions, and trust that this, the many advantages of your continued ministrations, and the prospect of seeing the English community by these means gradually increase in number and respectability in this place may be ensured to us.

Finally, we pray that we may have the desired opportunity of enjoying your personal friendship for yet many years to come granted to us, and that you may, in the providence of God, long be spared in health and happiness, with which sentiments

We have the honour to be,

Reverend and Dear Sir,

Most respectfully,

Your faithful and obliged Servants.

(Here follow the eighty-seven signatures.)

The following was Mr. Wingate's reply:—

DEAR SIR,

Permit me to acknowledge the memorial of the

English community and of the other friends who have come forward so numerous and unexpectedly to testify their sense of the greatness and importance of the cause in which my colleague and I have been engaged since we came to this interesting field of labour.

The proposal of our brethren in Scotland was that I should proceed to Berlin as the representative of the Free Church of Scotland in Prussia, provided my state of health and the other relations connected with this station should not render it inexpedient to leave this country. In matters involving the salvation of immortal souls, the advancement of the Kingdom of God, and the consequent manifestation of the divine glory, it behoves everyone to whom has been committed the trust of the everlasting Gospel, to walk prayerfully, deliberately, and, in no case, to run where the Lord Jesus, the Head of the Church, and who subordinates all the operations of His providence to the interests of Zion, does not seem to send him. It appeared to us all, therefore, after being met in solemn deliberation, that my course of duty, in consideration of my state of health and the circumstances of our ecclesiastical relations here, was to remain, and I accordingly wrote my brethren with a statement of the grounds of the resolution to which I had come. Although for the present you will now see there is no probability that I will be immediately called away, I cannot but be grateful to the Lord that in His merciful

providence He has permitted the testimony of regard to His glory, as well as of personal esteem and affection to us individually, which is contained in your memorial.

When we look back to the commencement of our undertaking, which was one of simple faith and trust in God, with the desire as the Lord might give strength of fulfilling our Master's command, "Go ye"—when we remember we came comparatively unknown among strangers, and when we look at this memorial and see, not only the names of nearly the whole English community, but see also the names of all the Protestant clergy, as well as other individuals distinguished for their love of the welfare of their fellow men, may we not say, "See what the Lord hath wrought." Let us give the glory alone to the Lord. You know well we have sought to appear among you, knowing nothing among you save Jesus Christ, and Him crucified. Our weapons are not carnal, but spiritual, and mighty through God to the pulling down of the strongholds of Satan, and able, through the working of the glorious Spirit, to bring down every high thought and lofty imagination which exalteth itself to the knowledge of Jesus.

The aim of the Gospel, wherever it is preached in purity, is to bring back man to the noble end for which he was created—to glorify God and to enjoy Him for ever. If *one soul* be brought to reflect the beautiful image of Jesus and to exhibit the divine

life of one in whose heart Christ dwells by faith—the life of love, joy, peace—whether that be marked in public or private life, in the Church or the State, as husband or wife, parent or child, brother or sister, friend or relative—it is a light set on a hill which cannot be hid. The blessings which accrue to society are incalculable, because they go down from generation to generation—they stretch beyond time into the glories of eternity.

The object of your memorial, if I understand it right, is, not only to convey your feelings of personal kindness towards me, my colleague, and my wife, but a desire to testify the sense you entertain of the blessings which may flow from the free promulgation of the Gospel of Peace. The Lord bless you all and reveal to all the subscribers of this memorial the grace, love, and glory of that God who, in the preaching of the Cross, discovers that He can be just, and the justifier of him who believes in Jesus. So we can all meet, pastor and people, at the final day of account, and with one heart and mind blessing and praising that Saviour who alone washes sinners in His precious blood, and creates, by His mighty power, a heart to love and serve Him.

In the name of my colleague, Mrs. Wingate, and myself, I return our heartfelt acknowledgments for this expression of your esteem and regard.

WILLIAM WINGATE.

The work became more and more important, and

the interest constantly increased. Many Jews were brought to Christ. The missionaries worked with heartiest co-operation with the Superintendents of the Protestant churches, to whom the arrival of Dr. Duncan and of Mr. Wingate and Mr. Smith had brought much spiritual blessing. It might have been so different. These superintendents might have been made enemies instead of friends. But the wise and cautious action, and the gentle and winning spirit of the missionaries created respect and sympathy, so that the relations became most cordial. This greatly facilitated progress, and it prepared the way for co-operation in a work of colportage, begun by the missionaries, but seconded with all their influence by the superintendents. Spiritually, Hungary was in a very dead state. The students had been prevented from studying in other countries, and rationalism had undermined the colleges at home. The Bible was little read, and little known. These colporteurs accomplished great good in going everywhere with the Bible in their hands, and themselves acting as missionaries in their journeyings, like the Waldensian travellers of the Middle Ages. By this means many districts were revived, and many of the ministers became true servants of the Lord Jesus Christ. Thus the mission at Pesth became a light in the midst of Hungary. This roused the bitter antagonism of the Ultramontanes; they could not bear to see the Protestant Church revived and strengthened. Numerous attacks were made on the

missionaries in the Vienna press, in which falsehoods of the most flagrant kind were circulated. They would gladly have driven them out of Hungary, but they continued to be safe under the protection of the Archduke, who became himself more and more impressed by the Gospel.

The missionaries were constant and welcome visitors at the Castle. By the Archduchess they were greatly esteemed and loved. Mrs. Wingate and Mrs. Smith were frequently with her, and Mrs. Smith helped in the education of her two daughters, who, by Austrian law, were to be trained as Roman Catholics, but to whom much Christian education was given. One of these daughters was the mother of the present Queen of Spain, and the other is the Queen of the Belgians. Mrs. Smith, a few years ago, not long before her death, obtained with difficulty an interview with her former pupil, the Queen of the Belgians, who was greatly affected and recalled with tears the happy days which she spent with her mother in Pesth.

CHAPTER VI.

TRAINING OF EVANGELISTS AND COLPORTEURS.

MR. WINGATE states in his "Reminiscences":—

"The period arrived for a great extension of Christian work. From among many devoted servants of Christ whom the Lord had given us, men who had hitherto been zealous adherents of the 'Synagogue,' and some of them bigoted Talmudists, we selected five to be trained and set apart as evangelists. They were all men of God, filled with the love of Christ, and made willing to spread that Gospel which they had experienced to be 'the power of God,' bringing peace and salvation to their own hearts. Under Brother Smith and myself they went through a course of theology, Church history, and the Messianic prophecies, which continued for about two years, as time could be found for these studies. The Kingdom of Hungary was then divided into districts, large enough for about a six weeks' missionary tour. We had already secured the co-operation of the British and Foreign Bible Society, and were printing in Upper Hungary thousands of copies of the Word of God in Hebrew,

Hungarian, and German. Our evangelists were provided with boxes of Bibles and tracts for their journey.

“The difficulty was to obtain permission from the Government for work of this kind, which till now was unknown in that country. The Protestant ministers were by our conferences ready to support us. Our evangelists were furnished by them with ‘letters of commendation,’ which gave them permission to go to each Protestant minister and introduce themselves. Our Council was invariably to do so. The result was that in the vast majority of cases they were welcomed by the congregations, and permitted to speak with the Jews everywhere. Every six weeks our evangelists returned to the central Church at Pesth, were in this way refreshed and strengthened by communion with their brethren, and after a month or so set out afresh. In this way for years the greater part of Hungary was visited, and there was, we believe, not a synagogue of the half million of Jews in Hungary who had not heard of the Christian missionaries. During these years about thirty thousand Bibles were circulated; many *Jews* bought Hebrew Bibles, and sometimes New Testaments, while in every place these brethren made known the Gospel in Hebrew, German, and often Hungarian. The reports of these missionary journeys were full of interesting details, and many cases of individual conversion came under our notice. The ‘great day’ alone will reveal how

much of this good seed matured in 'fruit unto holiness, and the end everlasting life.' During the Hungarian war of 1848-9, we were forced to leave for a short time. On our return in 1850, while Pesth still presented the effects of its bombardment in shattered houses, unhealthy exhalations from the state of the streets, and the pale, exhausted look of the suffering citizens, I find this notice in my journal; 'Great demand for Hungarian Bibles. Our evangelist and the Bible depot all sold out. We could dispose of thousands of copies, but the war has stopped the printing presses. Journals of the Bible distributors most interesting, report unprecedented access to the Jews; they listen readily to the proofs of the Messiah, while we testify that Jesus is the Messiah, the only Lord and Saviour.' Next year I read: 'Our evangelists met with Brother Smith and me, and recounted their interesting labours. The Bible in great request, bought by all ranks, official, civil, and military, tradespeople, peasants, Jews, &c. In one place one hundred Bibles sold in two hours. Mr. Neuman sold seven hundred and twenty tracts.'

"Notwithstanding the powerful influence we were able to use to protect them, our labourers were often exposed to sufferings and trials, but 'the joy of the Lord was their strength,' nor did one of them cease to work for the Heavenly Master. Some may like to know what became of them. On one occasion they were all thrown into prison in Pesth.

They spent the time in singing praises to God, in meditation and reading of the Scriptures, and in prayer, and seemed so happy that it excited the whole gaol. When brought up on a charge of circulating books and exciting the people, they defended themselves so calmly and appealed to the Court as a Christian one to support and uphold them in exhorting men 'to fear God and honour the King,' that the judges dismissed them with commendation instead of punishment. Their names were Tauber, Gellert, Kiewitz, Lederer, and Neuman. Mr. Tauber, formerly a merchant in Grán, the city of the Roman Catholic Primate of Hungary, was first awakened by listening to an exposition of a Messianic prophecy in the Old Testament by Adolph Saphir, then eleven years of age. He went while under conviction of its truth, and published in a 'Jewish Coffee House' what he had heard, and that it could only be the Holy Spirit who had enlightened this child. The Jews instantly rushed into the street and left him alone. Mr. Tauber gave himself up at once for Christian instruction, was baptized, and became a most devoted, highly esteemed labourer. After years in Hungary of service in the Church on earth he fell asleep in Jesus." Mr. Gellert, who had received a medical education, was, with Mrs. Gellert and two daughters, received into the Christian Church at Pesth. We cannot here relate their remarkable conversion, sufficient for the present to remark they have all

been Christian workers. After acting as our evangelist till 1852, he and two of his brethren were expelled by the Austrian Government with Brother Smith and myself. They laboured long and honourably for the British Society for the Jews, first in London, then in Roumania, where they too passed to glory. I have rarely seen a sweeter Christian family than the Gellerts. Their daughters are married, and they exercise a Christian influence in European Turkey, where they now reside. Mr. Kiewitz, also a medical man, who laboured much in the Gospel as our evangelist, was also expelled in 1852. He was engaged in mission work in the hospitals of Smyrna and Constantinople during the war with Russia, and on his return became the assistant doctor of the London Society's Jerusalem Hospital, where during the last twenty years he has been the helper of thousands of sick, and brought the Gospel to many a family. He was much esteemed by the late Bishop of Jerusalem. Mr. Lederer, who with Mrs. Lederer and family were all converted in Pesth, was long one of our most active evangelists, and after his expulsion took work in America. He is now, and has long been, the missionary of the Jews for New York, and has also edited a Christian journal much read. Mr. Neuman is now aged, but has passed an honourable Christian life in the service of the Free Church of Scotland's Mission to the Jews, and is still (in the year 1878) in their service at Pesth."

THE WOMEN LABOURERS.

“ While noting the labours of our evangelists and the diffusion of Gospel truth in Hungary, let us not forget ‘the women who laboured with us,’ and whose names are in the Book of Life.’ We had them as teachers in the school, as mothers in Israel, exercising a blessed influence in their families, seeking earnestly and prayerfully to bring them up ‘in the nurture and admonition of the Lord.’ From one family of believing Hebrew Christians the Protestant Church of Hungary has recently received a pastor, who is also a professor in their Theological Institute. This is in addition to the other ministers and missionaries whom the mission has given to the Church of Christ. In looking back on the work, and calling to mind the lives of individuals, one thing strikes me—the fulfilment of that promise, ‘My spirit shall abide with you for ever. Many have now passed away, but their confidence in Christ remained firm to the end. An aged mother in Israel, the most honoured of all in the church at Pesth, has this year joined the general assembly of the Church Triumphant. She lived to see her eldest daughter, the first wife of the Rev. Dr. Carl Schwartz, ‘fall asleep in Jesus.’ Again, after some years, her second daughter, our beloved labourer in the school, she saw die triumphantly in the faith of Christ. Again, her eldest son, Philipp, the founder of the large Educational Institute

which has now imparted a Christian education to nearly two thousand five hundred Jewish children, passed triumphantly into glory. Last of all, after a long and useful life, she parted from her loving husband, rejoicing to go home and be with Christ for ever. She died in the city of Prague, tenderly waited on till the close by her beloved daughter and her son-in-law, a missionary to Israel. Her last words were, 'I believe in the Father, in the Son, and in the Holy Ghost.' The learned Dr. Delitsch, of Leipsic, writes of her decease in the following terms:—'She has fallen asleep with Jesus, she is now awake with Him. Here she fell a victim to disease, yonder she blooms in eternal health. She has passed to the Jerusalem above, where she beholds what, while here, she believed. She is clothed in the white robe, and in her hand is the palm of victory. May the blessing rest on her children and grandchildren! Yet a little while and we shall all be re-united. Meanwhile we must envy those who have already crossed the Red Sea, and, being eternally redeemed, now sing 'the song of Moses and the Lamb.'

"Let me notice another 'mother in Israel,' who has recently triumphantly finished her course. During the last two years Dr. Saphir and I have been from time to time visiting the widow of the former devoted medical missionary to the Jews in Constantinople, Dr. Leitner. He was a man of self-denying and loving spirit, who had great influ-

ence among both the Spanish and German Jews, who number about eighty thousand in Stamboul.

“ I well recollect his taking me across the Golden Horn to a large synagogue in the Mahommedan quarter, of which I dare say I was the first Gentile who had ever crossed the threshold. It was built in the Moorish style, and capable of holding five or six hundred. He and I were placed on the raised platform where the Scriptures are read. In front of us, soon filling every vacant spot, were mothers with their infants in their arms, and men and women with all kinds of sicknesses. Dr. Leitner, with a countenance beaming with benevolence, began dealing with each case, writing out prescriptions for everyone, and speaking the word of life to them for a long time. The Rabbi was present, and accepted a gift of the Bible in Hebrew from us : and when we left, many longing ones were still unattended to, as only a certain time (about an hour and a half) was allowed. This was his weekly work. I never was so struck with the similiarity of the work to His of whom it is written, ‘ And whithersoever He entered into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment, and as many as touched Him were made whole.’

“ Mrs. Leitner was brought to Christ in Pesth, and was baptized with a son and daughter who were at that time very young. As the wife of Dr.

Leitner she became a bright and cheerful centre of the little Hebrew Christian Church of the capital of Turkey. Her great Christian calling was 'hospitality to Christians.' Many a troubled convert or afflicted foreigner found refuge and counsel in the house of Dr. and Mrs. Leitner.

"The great talents of her son—who is now the well-known Orientalist,* and formerly professor in King's College—brought her to London. Both he and his sister had, as children, been baptized by Mr. Wingate in Pesth. After he left for India she continued here, affording the same cheerful Christian home to converts (Germans), and people of a Christian and literary turn of mind. You never visited her without gaining interesting intelligence of the work of Christ on the Continent, and often meeting profitable society. During the last two years she was seized with a painful and hopeless disease. Her cheerfulness and lively faith continued in 'the fiery furnace.' You might pass an hour in her society without finding out she was suffering distressing pain. Her whole thoughts seemed about the comfort and welfare of others. At last, a dangerous operation which the medical men scarcely hoped she would survive was successfully performed. This was the time when faith specially triumphed. Before the operation took place we all knelt round her bedside and

*Professor Leitner, born Saphir, who adopted his step-father's name. He was one of the greatest linguists of the century.

earnestly implored the Lord to spare her to see her only daughter, who was in India, and coming home with three grandchildren to see her. While engaged in this solemn and affecting exercise, an English lady who was with us found Christ, and has ever since rejoiced as a ransomed sinner, and now lives to Him who died for her. The prayer for Mrs. Leitner was answered. Nearly two more years were granted, during which mother, daughter, and grandchildren rejoiced to find themselves under one roof. At length the disease returned with increased virulence, but according to the day was grace vouchsafed. She continued to be the joy and life of her circle to the end. A few hours ere she passed away I received an urgent note from her daughter to come, as her mother was dying. She adds, 'She is calm and peaceful, and longing to go home.' On entering the drawing-room I heard her heavy breathing through the folding doors. I entered her room; she clasped my hand, as she always did (from Pesth memories), with tears of heavenly joy. I thought she would like me to speak with her alone, but no; waving her weakened arms, she pointed to the door—'Call them all in; let them hear the Gospel.' Every soul in the house was around that bed, while I exhorted all to be followers of those who were now eternally to inherit the promises. We knelt down and commended her to the great Shepherd of Israel, and soon after she joyfully left us, to 'dwell in the house of the Lord for ever.'

CHAPTER VII.

BEGINNING OF EDUCATION WORK BY PHILIPP SAPHIR WHILE CONFINED TO BED. GROWTH AND POPULARITY OF THE SCHOOL CARRIED ON EVER SINCE—NOW A LARGE EDUCATIONAL INSTITUTION.

A MOST important enterprise was undertaken by Philipp Saphir which laid the foundation of the educational work carried on ever since, as a most effective branch of the mission. Philipp, brother of Adolph, was for years an invalid, but he was determined to work for Christ. His is a noble and wonderful example of what may be done in the most untoward circumstances. We quote the following from a Memoir of him by Adolph:—

When lying on his bed of weakness, Philipp thought whether he could not promote in some further way the glory and the Kingdom of Christ. "How happy would I be," he says in his diary, "if Christ intended to do anything through me, a poor, weak man! O, my God, make me a blessing on this bed of suffering and illness!"

"When I considered," he writes, "that my

illness would probably be very long, I thought— Could you not do something during the time of trial for Him who did so much for you? So I thought of children, and teaching them, and I began with one boy at my bedside; and, in a few days, five, seven, ten; to-day, I have thirty children, about ten girls and the rest boys—a school, you see. I have taught them now for a month; and as Dr. Keith and Mr. Grant, from Scotland, passed through, they examined the children, to the great satisfaction of our friends.”

He wrote thus to Dr. Duncan :—“ In fourteen or fifteen days I had twenty-three children sitting before my bed—fourteen Jewish and nine Christian. I can scarcely describe my feelings as I commenced instruction. It was soon evident that the Bible lessons made an impression on the children. The boys and girls learned with such love and zeal, that I was able to hold an examination. . . . I must inform you that I never asked any of the parents to entrust their children to my care. Had I possessed the wish to do so, my lameness and crutches would have prevented me. The parents, as soon as they heard from others that I meant to give instruction to poor children gratis, sent their children to me. As my school increased, I was obliged to change my lodging for one more commodious. I was anxious to provide myself with the means necessary for carrying it on. These, with the exception of some books from Germany,

which I eagerly wait for, were speedily procured, and I was enabled to open the school with fifty-two children. There were eight Protestants, twenty-one Jewish boys, and twenty-three Jewish girls. I made a point of speaking personally with the parents, in order to ascertain whether the children had their approval, when they came to me. I immediately drew their attention to the fact that I was no longer a Jew, but a Christian who believed in Jesus as the Messiah that was already come, and that therefore my school was a Christian school. 'I teach,' said I, 'the Evangelical doctrine as I find it revealed in the Word of God, and I teach the same whether my pupils be Jews or Christians. My chief object is to lead the children to reverence and love God; if you do not object to the doctrines of Christianity, I joyfully receive your children.' I was obliged to speak in this manner, as I easily foresaw that if I did not take this precaution I would be accused, in the event of my encountering opposition from the hostility of the Jews."

Thus nobly and honestly, on his sick-bed, did he carry on his work. Jewish opposition was aroused, and the numbers fell in one day from fifty-three to twenty-two; but the children soon began to come back. Of this time he says—"A boy, when he heard he could not be sent to the school again, began to weep bitterly." "I have a little Jewish girl in the school, who will not be called anything but a Christian. When a Jew

told her the other day that Jesus was not God, she began to cry, and accused the unbeliever to her mother." His liberality of views is illustrated in the following:—"A mother came with her daughter, and told me that the Rabbi had preached against me, and forbidden the parents to send their children. 'Is not this very bad?' 'No,' said I, 'he acts conscientiously as his conviction commands him. He is a Jew, I am a Christian; he does not wish to see Jewish children attracted by Christianity.' 'Never mind,' replied she; 'be so good as to receive my children into your school.' "

"The Jewish children give me more satisfaction than the others. They put so many questions, almost always sensible ones, and sometimes with such deep meaning that I am quite astonished. Many of the little ones rejoice in Christ. At home the children read the Bible and pray." A service was instituted for Jewish children on the Lord's Day, and many attended and listened attentively.

It is impossible to describe the delight and happiness which he felt in teaching these poor children. Philipp was naturally very lively and playful, not only fond of children, but able and willing to descend to their standpoint and become a child to them. His hearty interest in them, his sympathy with them, and his youthful vivacity and cheerfulness gained him the affection and love of his pupils.

The following characteristics remind us of

Adolph himself:—"What he knew, and wished to communicate, he stated plainly, concisely, and directly. He was gifted, moreover, with a lively imagination, and apprehended facts, not merely abstractly with his reason, but with the mind's eye, picturing them to himself distinctly and vividly." He adds:—"The chief excellence of his teaching consisted in his believing and acting upon the principle that to educate children is to train their hearts to know and love God, and that this object is, not only to be kept in view in the specific religious instruction, but to be remembered in every lesson that is taught."

In the meantime the Young Men's Society which Philipp had instituted continued to prosper. Twenty pounds was raised in the first year, in connection with it, chiefly to assist those in need; and the meetings on Sundays and Thursdays to duyl the Bible were most refreshing.

In June 1847 he had to leave Pesth for a time to take the baths at Posteng in the north of Hungary. He was away a month, and all the time he was active in missionary work, especially among the Jews. At Pressburg, where he had formerly resided, he spoke to many of the Jews he had known before. "On one occasion," he writes, "a crowd gathered, and one woman began to speak to me. I saw in her face bitter hatred and anger. I am thankful I was able to speak with her in meekness and love. She called me hypocrite

and apostate, and began to describe my death-bed hours, which, she said, would be terrible, on account of the remorse I would then feel for having denied my faith. I waited till she had finished this violent oration, and then told her a few things about the love of Jesus, and asked her to think them over. I went away full of comfort, remembering the words of Christ, 'Blessed are ye when men shall revile you for My sake.' "

There is a quiet humour in the following :—" I was speaking to another Jewess on the coming of the Messiah, as promised by God to our fathers. She thought it a sufficient answer that, as a woman she knew nothing, could not know anything, ought not to know anything, was not intended by God to know anything. But although she professed so frankly her entire ignorance, she showed herself exceedingly learned and skilful in reviling and scolding me. Yet I made her listen to the truth.' Of the crass ignorance of the people an example is given :—" Another woman, to whom I had given a Bible, asked me whether I was the author of the Book ; a Jewess !—one of that nation to whom pertain the glory and the covenants, and the giving of the Law."

He thus yearns over his people :—" Oh, Israel, how is thine eye covered with a veil ; and thy heart also ! Rend thy heart, and not thy garments ; turn to Him who alone can say a powerful Ephphatha to thy closed eye and heart." And then,

remembering his own past :—" Ah I feel such an ardent desire to testify of the truth in this city, where I led such a godless life." He gives many examples of the ignorance of the Jews, and of their materialism. To them he seemed a strange phenomenon, because, of Christians so called, none spoke as he did. They were still great in ceremonies, but in nothing else. " To-day is Sabbath. Wherein consists the santification of this day among the Jews? It consists in three points— They wear a three-cornered hat, a blue frock-coat, and velvet pantaloons. The Jews are the same during the week as to-day; *only* their dress is symbolical of a difference between the days."

It was his delight to do good, and to speak about Christ; it was no trouble to him; it came spontaneously. Wherever he was, he sought anxiously to find an opportunity of telling those around him what was to him the life and treasure of his soul.

He returned to Pesth in July, none the better, but rather the worse, for the baths. He was then subjected to terrible tortures by a surgeon probing the wounds in his legs. Agonizing pain continued afterwards, but he bore it patiently. " I suffer," he says, " intense pain, but I have resolved not to say much about it. Let me suffer in silence and solitude till it pleases God to send me deliverance." Again :—" My wounds are burned every day with caustic stone, and they heed not my cries. I wish I could bear the pain more patiently in those terrible

moments. God has driven me into deep straits, but, thanks to Him, He is educating me for heaven. His ways are dark. So long as we are down here in this valley, it is impossible to have a clear view of God's plans or ways; but from the summit of the mountain we shall be able to see it all, and to see how, in every step and turn which God caused us to make, there was wisdom, blessing, and love."

He recovered a little; and at last, in October, he got back to his school, which was in a bad state, but soon rallied under his care. He thus speaks of his pupils—"I spoke with them, one by one, read with them God's Word, and prayed with them, and every word of warning I gave them applied, I felt, as much to myself as to them. So we confessed our sins together, teacher and pupils, and sought God's help. One of the children, a boy of eight, died after a few days' illness, giving all evidence of his faith in Christ. A little brother, a year younger, speedily followed, with like faith. This produced a great effect among the children—Jewish children—who began to carry the light to their homes."

The care and solicitude, says his brother, with which he watched the progress and development of the children, who, in such a wonderful way, were committed to his training; the attention and diligence which he bestowed on their education; the joy which he felt on seeing a new Divine life

springing up in the hearts of many of them, and the anxiety with which he endeavoured to cherish and foster the tender plant, made him forget in some measure the pain he then suffered, and helped him to bear the heavy affliction with which God had visited him. The only bright gleam of light, in those dark days of suffering, was to see the love of Christ attracting and saving the children in whom he felt such a heart interest.

But his sufferings were soon to increase, and the ensuing winter brought him days of severer pain, of deeper agony, both in body and soul, than he ever had before. In the end of January 1848, these increased sufferings began, and the physician, in probing the wound again, gave the fatal news that the bone was affected, and that the complaint was incurable. The return of the spring had a favourable influence, and although the local pain had not decreased, yet with great exertion he recommenced his school, and to his intense delight had about 120 children. In the view that the latter part of his life was to be spent in quiet and blessed labour among the children, he felt comfort, gladness, and cheerfulness.

But suddenly, in that year of turmoil and social earthquakes, there broke out the calamitous Hungarian war. In May of the next year, 1849, Pesth was bombarded. Many had to flee. One of the children was killed in his bed by a bomb. Philipp became weaker and weaker, but his faith

filled him with joy. He wrote to his brother:—
“DEAR GOOD BROTHER,—Only a few words. God has laid me on a bed of sickness, from which I will not rise again. So rejoice to know that I will be redeemed, freed from pain, *saved*—saved from care! I will be with Christ. What joy and delight! I am ready to depart; I rejoice in God. Pray for me. My whole body is ruined, In heaven there, will be no pain. I praise the Lamb slain for us. So, farewell.” And to his brother-in-law, Mr. Schwartz, he wrote jubilantly: “I am happy. God has done great things for me. My body is decaying, but my inner man lives and grows. I am weak and miserable, scorched with the heat of affliction, but within I am strong in my God and rich in Him who became poor for me. Heat takes away the dross, and prepares a transcendent joy. I wait patiently and keep quiet under His hand. I do not dread to die. The death Conqueror has taken away the sting of death. I long to be freed from the body of sin; I long after the house not made with hands, eternal in the heavens.” These letters were written in July. His sufferings increased till it pleased God to call him to Himself on September 27, 1849.

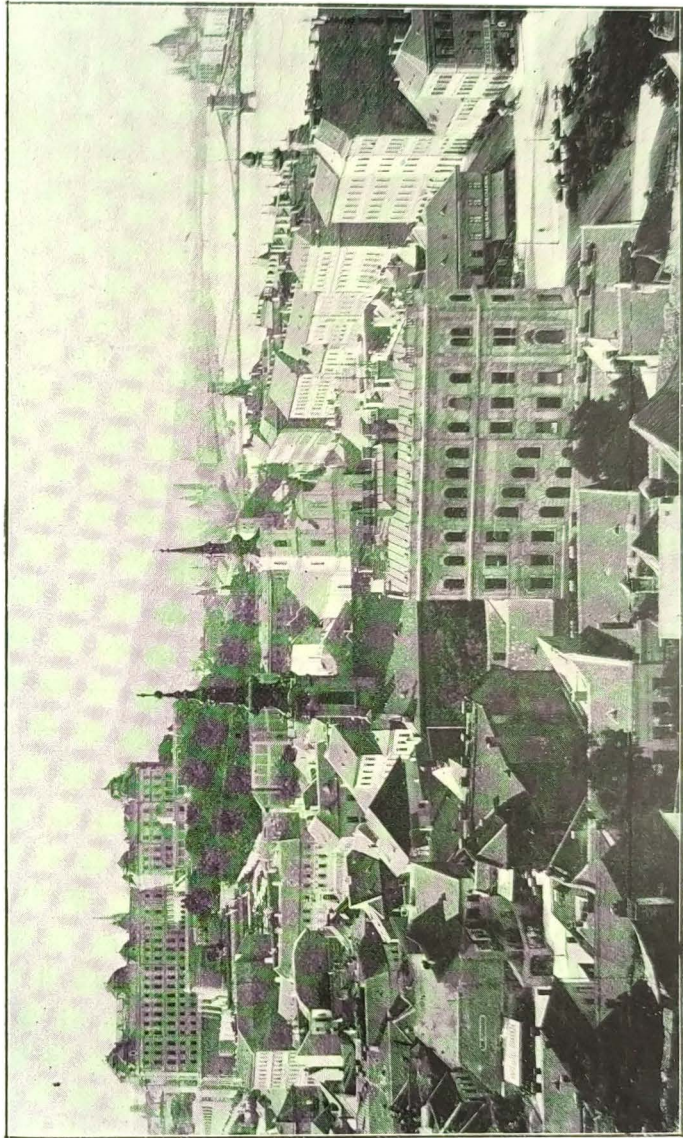
CHAPTER VIII.

INNER WORKING OF THE MISSION.

EXTRACTS FROM "QUOTIDIANA" OF MR. WINGATE.

THE early period of the Pesth Jewish Mission witnessed, as we have seen, a most remarkable spiritual movement in which many conversions took place among Jews and others. In this work Mr. Wingate had an important part. He had a singular power of influencing others in conversation as well as in preaching, and he was always watchful in his use of opportunities, and winning in his methods. Over men of intelligence he acquired great influence, as well as over others. The years at Pesth from 1843 to 1848 were really a wonderful period of blessing, and, fortunately, he kept an almost daily record from which we give extracts. It exhibits his deep personal humility, but strong, unwavering faith, cheerful spirit of hopefulness, and constant watchfulness and labour.

"*September 11th, 1842, Sabbath Pesth.*—Preached my first sermon, John i. 12, much supported by the Lord. Mr. Edersheim, next day, went to Mr. Schwartz for instruction. May the Lord bless His



THE IMPERIAL CASTLE AND PART OF THE CITY OF BUDA-PESTH.

Word to many souls! Thy service, O Lord, is perfect freedom—felt the danger of spiritual pride after preaching—Eve of Sabbath—partook of the Lord's Supper—much of the Lord's blessed presence. Miss Rawlins admitted for the first time—She and father and mother appear all to have passed from death unto life—What shall we render unto the Lord for all His unmerited mercies?—Eternity will be too short to declare all Thy praise!"

"*September 17th, 1842.*—Rev. Mr. Schwartz and I appeared before the "Stadt Hauptman" (Lord Mayor)—Mr. Schwartz accused of preaching for conversion of souls!!! I, examined as to my object in being here, felt in perfect peace. Nine Jews at once visited Mr. Schwartz—rich Jews afraid to call on him, because they had it reported to them that he would baptize them instantly.

"*December 25th.*—Preached from Luke xi. 14. Strengthened in declaring the person of Christ—and in pressing sinners to come to Christ—Observe that I have more freedom and more strength for these discourses on which I have *most* meditated."

"*December 27th.*—Conversation with Adolph Saphir (then a youth of twelve), says he now looks on death with joy, because he sees his reconciliation with God through the blood of Jesus—formerly viewed death with fear and trembling—Conversation with Edersheim.

"*January 1st, 1843.*—Letters received from Adolph Saphir, Philipp Saphir, and Hausch (converted Hungarian student), all indicative of the dealings of God with their souls. The Lord descends as a cloud of glory upon the Rawlins, Saphir, and Pretious families.—Preached from Matt. vii. 13, 14. Much supported by the Lord. Lord's Supper evening—Heb. xii., "Looking to Jesus"—perfect peace—sought victory over sloth, self, and pride. Got great nearness in prayer afterwards, for the conversion of the Jews and outpouring of the Spirit of God in Germany and in our native land—Realized this verse in the 132nd Psalm, "Thy Priests are clothed with salvation and Thy Saints shout aloud for joy." The Lord has made us to sing for joy, "with joy unspeakable and full of glory."

"*January 6th.*—Adolph mentions to me he spent three hours in prayer at one time, the day previous. Agreed together to devote 9 to 10, if the Lord will, every Wednesday for special prayer for Israel. Edersheim said he and Mr. Friedrich read the Bible constantly. A. Saphir expressed a wish that he should be publicly baptized before leaving for Scotland. Miss Saphir spent a week with Mr. Pretious at Altofen.

"*January 29th.*—This week old Mr. Saphir's baptism began to be spoken of among the Jews.—Great excitement evidently prevailing among the Jewish community—Meetings increase.—Mr.

Neuhaus (Assistant Missionary) saw the Burgo-master (Mayor of Pesth).—He speaks favourably.—Mr. and Mrs. Rawlins and family propose going to Italy. (Mr. Rawlins, an Irish barrister and landed proprietor, who afterwards became a clergyman of the Church of England, and died ministering to the great Hospital of Birmingham).—A perfect gentleman, with a noble, Christian spirit.—His three sons are now clergymen and two daughters useful Christians, both married, we believe.—Mrs. Rawlins, a dear, devoted Christian, still alive in Switzerland.—When we met them they were gay and worldly. Mrs. Duncan, one of the most gracious, wise, Christian ladies, on their arrival in Pesth, received a visit from Mrs. R. on the Lord's Day to inquire if she would find a good dancing master for her daughter. Mrs. Duncan at once said she would do what she could next day, and hoped the family would be able to come to Church. The reception, as Mrs. R. often told us, won her heart.—All came to Church next Sunday.—Dr. Duncan preached, and they never missed a service during the two years they remained in Hungary, and took the deepest Christian interest in the Mission."

"*February 5th.*—Lectured from 1st of Hebrews. Got considerable enlargement in declaring the glorious person of Christ.—All yesterday and this forenoon had severe spiritual conflict.—I seemed to be fighting with a multitude of devils,

but the Lord shone upon me and brought me to great light and liberty.—Oh! to be away to behold Emmanuel's glory.—No more sin, no more fighting.—Yet where He hath tried me, He will bring me forth as gold.—I would wait His trial.—Glorious is He in all His ways. Eighty or ninety must have heard the Word this day.—Oh! for the Holy Spirit! 'Come, O North Wind, and awake, O South, blow on our garden, that the spices thereof may flow out' (Song of Songs)."

"*February 11th.*—Five years ago my beloved Jessie (his first wife) left this sinful world to sing the praises of the Lamb.—Five years she has been in glory.—May the Lord keep me fighting the good fight of faith till I go where she and my dear child Sarah—and my little boy (who died as an infant)—along with my dear sister, and many others are already.—Glory to God in the Highest."

"*February 13th.*—Informed that the most learned Jew in Hungary (Block) is desirous of serving the Lord.—Truly the Lord worketh wonders.—We cannot keep pace with the rapidity of His works, so as even to record them.

"*February 27th.*—Numerously attended prayer meetings, say 40 to 45. Text, Matt. xi. 28. Whole family of Saphirs. Mrs. Kalkbraun and daughters—Many of God's ancient people—Agreed that none are to be admitted without invitation, as we found some were coming to promote disturbance. Many inquirers; Mrs. Wohl has a daughter. Mr.

Smith visited Mrs. Rawlins' family. They had received letters from their relatives in Ireland, inviting Mr. R. to devote himself to the service of God in the holy ministry. Mrs. Teasdale called about the education of her son, said that she experienced much reproach from the world because of her profession of Christ—Her reply always was to their entreaties to join their balls, &c., that she attended church twice a day on Sunday, and spent her evenings reading the Holy Scriptures—We hope much of this family—Call from Mr. Block—deeply interesting conversation—said he had studied philosophy; Kant, Hegel, &c., but found rest through faith in Christ which was not to be found in them. He had read the controversies between the Evangelical Party in Germany and the Rationalists, and it appeared to him to be brought very much to this point, that the Rationalists denied Grace while the others maintained faith to do the work of Divine Grace. After giving him our views on the nature of saving faith, he requested leave to call again.

“March 1st.—Walk with Adolph; told me he lately wept half an hour for the ‘slain of the daughter of Israel’—Meeting on behalf of the Jews—five present—visit from Mr. Lyon—meeting with English—Conversation with Rabbi Hirsch and with Edersheim, who declares that a month ago he felt impelled to confess Christ—and that he now only waits—praying that the Lord will clear up and

confirm this determination—complains much of godless society, which as a teacher he is obliged to mix with—uses all the time he can to read his Bible.”

“*March 27th.*—A young man called on Mr. Edersheim on Sabbath morning and found him reading the Scriptures, to prepare him, as he said, for Church. ‘What are you doing always reading the Bible, Edersheim? You are a man who has read literature and science. Why read this Book?’ ‘You do not see, my friend, what I see in this book, or you would not speak so,’ he replied. ‘I see this to be the best of all books. I see it to be the revelation of God’s will to man.’ ‘How can you prove that?’ said he. ‘I will ask you three questions,’ said Edersheim, ‘How is it that the Greeks and Romans never found out the One Living and True God of the Jews? No answer? Why, do you believe the Jewish feasts are founded on real events, and that they were originally instituted in the manner recorded?’ ‘Certainly.’ ‘Who then instituted them?’ ‘Moses.’ ‘And where is the account of it?’ ‘In the Bible.’ ‘And who revealed to Moses the doctrine of the One Living and True God, and instituted the feasts, &c.?’ ‘One who was educated in Egypt.’ ‘But the Egyptians taught no such doctrines. On the contrary, they worshipped serpents, oxen, and the vilest of animals, and the River Nile, &c. How came Moses to have this doctrine from living in a nation altogether ignorant

of it, and who were altogether opposed to such opinions?' No answer except, 'I must look into this matter and give an answer some other time.' "

Deeply interesting interview with Mr. Block (now Professor Block, of P. College, Pesth). Mr. B. said that he had read that the Scripture was a mirror in which we must daily take a survey of the state of our souls, and become daily more acquainted with our real appearance. He then stated that he had studied Hegel, &c., and had proved that satisfactory peace was not to be found there, because salvation was not to be found there; that he was no longer troubled with Judaism—that gave him no more trouble; that Holy Scripture alone was the fountain from whence truth could flow—He had also notes on the Three Persons of the One God. The personality of the Spirit of God he allowed and seemed to have an intelligent perception of. He had desires now to read and study Divine things. I then gave him my views of the nature of saving faith, &c. He then asked an explanation of the text, 'Thou art Peter, and on this rock I build My Church.' With the exposition he seemed greatly delighted, and, indeed, to all that I was enabled to say, he said he could give the most cordial assent—Having then prayed together, we parted, hoping to meet again in the evening at Mr. Saphir's."

"*March 29th.*—Prayer Meeting for Israel. Philipp Saphir much assisted; felt greatly refreshed—Ex-

pounded Psalm xxii. at the English meeting. Much enlarged, and clear views given on this short history of the sufferings, death, resurrection, and glorious kingdom of Messias—Visited Mr. Saphir in the evening—Letter from Carlsruhe, from Professor Stern, offering to take Philipp Saphir, educate him, and prepare him for a Teacher."

"*April 1st.*—Rev. Mr. Smith and I had an interview with Mr. Edersheim, whom, after his answering a succession of questions calculated to bring out the state of his soul, we solemnly agreed, with united prayer, to admit into the visible Church; and that he should be invited for baptism, as soon as time for prayer and for the instruction would allow. He related the great change that had taken place in his whole views—mind, and affections, and tastes. (This Mr. Edersheim became the late well-known Rev. Dr. Edersheim, M.A., Oxford, &c., author of "Life and Times of Messias," and many other works). He said that formerly he was blind and now saw; that having met in the poet Wieland some meditations on the Messiah, he was deeply affected. He came to me for advice, received from me counsel to go in secret prayer to God and covenant with Him, which he did, when light broke in on his dark soul soon after while reading Rev. xxii., the invitation: "Whosoever will, let him come and take of the water of life, freely." He arose with light and power, so that his soul was enabled to receive and rest on Christ in this promise, inviting him to come and receive Him-

self by faith—For a week this passage was almost constantly on his mind. His meditation on it, accompanied by a total change of his desires and affections, felt delight in prayer, joy in the Holy Ghost, peace of conscience—consented to the whole law of God, was willing to depart from all iniquity, &c., &c., loved to read the Bible, believed it and felt it, by an evidence clearer and stronger than demonstration, to be the inspired Word of God—the New Testament, equally with the Old. The truth of prophecy he was much struck with, from reading Dr. Keith on the Prophecies. Surely, O Lord, this is Thy hand, turning the captivity of Jacob. O make this my Timothy, my own son in the faith, a chosen vessel to bear Thy Name before Kings and to Thine ancient people of the House of Israel, and to the Gentiles.”

“*April 2nd.*—The Lord’s Day. Great day in this little corner of Zion. Mr. Smith preached with great unction and power from 1 John iv. Miss T. and Mrs. Rawlins in tears a considerable part of the time. Old Mr. Saphir often singing for joy of heart, both forenoon and afternoon—looking anxiously in Freireich’s face, a young Rabbinit, as if amazed. He had not seen these truths which were declared as clearly as they were now appearing to his mind. Subject, “The love of God in Christ,” Afternoon, preached from Rom. i. 16, 19. Had no notes of any sort, but was much strengthened by my blessed Master—Oh! how enriching the peace

and comfort which His honourable and glorious service brings to me, filling my soul with joy and gladness. There were more English families than we have ever seen to-day. One Englishwoman had not been in a place of worship for six years. After sermon, Philipp Saphir, Adolph, and Edersheim remained an hour with me, repeating the shorter catechism and the sermons. In the morning also Jews peculiarly pleased with the class—The answers of William Teasdale show me he begins to be impressed with divine truths. And now, Blessed Lord, my soul cannot utter all Thy praise. Thou art hearing and answering the prayers of Thy people, and wilt surely open the windows of heaven and pour out blessings, until there be no room to receive them. Work mighty signs and wonders by the name of Thy Holy Child Jesus, and put forth Thy Hand a second time to deliver Thy people out of Egypt. Isa. xi."

April 4th "Tuesday.—Baptism of Philipp Saphir. In the morning we engaged privately, and at family worship, in earnest prayer for the Divine blessing. Philipp, we heard, had spent the whole night in prayer. Soon after ten we assembled in the hall of the Reformed Church—About 40 ladies and 300 men were present—The aged Countess of Brunswick appeared, with her Christian maid Beppy—risen from a sickness of a fortnight's continuance in order that she might be present. Mr. Pretious came all the way from Altofen and never found

the place.—The Rawlins, Teasdales, Saphirs, Mrs. Kalkbrenners, Wohl, Hicks, &c., &c., were all present. Pastor Török, with great solemnity, repeated the confession and baptized, amidst the tears of many present. A great, uncouth-looking Hungarian countryman was bathed in tears. Mr. Neuhaus afterwards shortly addressed the people, and after shaking hands with the pastor, who seemed rejoiced to have fellow-labourers—and who refused all gifts of money (not uncommon in this country), we dismissed, full of thanksgiving—and in the evening met at Mr. Saphir's to congratulate anew, and praise the Lord anew, for His great mercy to our dear brother now admitted into the visible church of the Lord on earth. After worship we spoke to the young people, who, with the mother, all seem coming under the power of the Holy Ghost. Mr. Saphir said he felt much longing for baptism and hoped "we might be enabled to give our testimony of the Lord's grace, in three weeks at furthest."

"*Tuesday, 9th May.*—Mr. and Mrs. Saphir, Charlotte, Regana, Nina, and Adolph Saphir, were all this day baptized into the Name of Father, Son, and Holy Ghost. Between 100 and 200 were present, chiefly Israelites. A deep, clear, affecting declaration of Divine Truth was made before and after the baptism, by Mr. S., in which he stated the grounds of his faith, and the errors of Judaism, clearly, spiritually, and plainly.

"The Redeemer has come out of Zion to turn

away ungodliness from Jacob. The Lord has magnified His great name, in the sight of all the brethren. Oh, that this may be a token that He is now to take the veil from the heart of Israel, and lead the whole nation to the fountain opened to the house of Judah and Jerusalem where their iniquity and uncleanness can alone be washed away."

"*May 13th, 1843, Lord's Day.*—Sabbath before the General Assembly of the Church of Scotland, who are to meet, having declared, as a Church, that more than five hundred ministers and two hundred probationers are ready to leave all rather than submit to unchristian bonds, attempted to be laid on the beloved Church of our fathers. Enjoyed much of the glorious presence of the King of Zion, both forenoon and afternoon. Mr. Smith preached from 2 Peter i. 1-4 with great clearness and unction. Great solemnity and attention! Afternoon, I preached from Hebrew v., was much helped in speaking of the glorious person of the Son of God, His priesthood, and the costliness of the sacrifice. Evening, visited Miss Saphir, who is still sick, expounded Hebrews xii."

"*Monday May 15th.*—Related by Adolph: Yesterday, calling on a young Jewess, he found her reading a book called 'The Secrets.' He said: 'I know a secret of more importance.' She was anxious to hear what it was, when he opened up to her our ruined state, exposed to the wrath and curse of God, and showed her the only city of Refuge, Christ

Jesus the Lord. He then prayed with her and left her. She said: 'We (neighbours) have remarked a great change of late in your family. You are all so happy *now*.' Adolph said: 'It is because we are reconciled to God through the blood of His Son, and have the peace of God in our consciences.'"

"*Friday, May 19th.*—Miss Saphir has been very ill this week with inflammation of the liver. She told me, that for some time, while believing she would die, she was so full of joy that she could scarcely express it. 'I think always on God,' said she; I have no fear of death. A young Jewess who was with me, and hearing me speak of my happiness, said, "Oh! how I would like you to lend me the New Testament, when you feel better." A young R. C. who attended our prayer meeting was threatened with being utterly cast off by his relatives if he mentioned it; they also threatened to lay the whole matter before the R. C. C. We have committed the matter to the Lord and recommended his seeking direction how to act, and, as it seemed an attempt of Satan to put down ordinances (no proselytism of Roman Catholics being then legally permitted) advised his remaining quiet for a little, if possible."

"*Saturday, May 20th.*—Dr. King (the well known missionary at Athens), Mr. Smith, and I breakfasted with Countess Brunswick. Psalm lxxii. was sung together—a Bethel—The glory of God shone on our souls—Visited Her Imperial High-

ness—long interview, and interesting account given to her of the progress of the work in Greece, France, Asia Minor, Constantinople, &c. Afterwards met here Edersheim, Bairm, and Ceskovitz, when Dr. King related the origin of the great Missionary Society of America (The A.B.C.F.M.). Richard Wallis Hall and, he thinks, Pliny Fisk, his companion in Palestine when students together, began to ask each other, after prayer to God for guidance, what could be done for the Heathen? They went to a clergyman, who said he did not know. There was no Society, &c., &c. The issue was the great Missionary Board of America was formed with over 400,000 to 500,000 subscribers and ministers of the Gospel in China, India, South Seas, America, Persia, Syria, Turkey, Greece, &c., &c.”

Lord's Day, 21st May.—“Miss Saphir very ill the whole week. Earnest prayer on her behalf. To Dr. Leitner—a Jewish doctor, who has been much struck with her patience and perfect peace and resignation to the Divine Will—she said: “A sick Christian is better far than a healthy Jewess.”

“An Israelite, a merchant from Grau, who seems under impressions of Divine Truth, having heard from little Adolph Saphir—aged 11 years—an exposition of a chapter with great power and cleverness, repeated in a Coffee House, among a number of Jews, what he had seen, and that it could only be the Spirit of God who filled this child, and how wonderful it was to see the joy of Christ

filling the soul of a Jew child. They all ran out of the Coffee House, seemingly unwilling to hear of the wonders God is working here. Miss Saphir says she is constrained to preach to everyone she meets and that she has been praying all day for Israel."

"*Lord's Day, 4th June.*—The four young brethren have spent the greater part of the night in prayer for the outpouring of the Holy Spirit. On Saturday we had meetings with reference to the preparation for the Lord's Prayer—at which there were many in tears there. Rev. Mr. Smith preached forenoon from 2 Cor. vii. 10, and I in the afternoon from Song viii. 7, first clause—spoke of the love of Christ. The Baroness Daoyeni and two daughters present. Countess B., Miss P. both forenoon and afternoon. In the evening twenty communicants assembled in the name of Jesus, subdued to a sweet and precious spirit. Brother Schwartz preached from John xv. 13, 14, 15, on the love of Christ. There were eleven of the seed of Abraham and nine Gentiles. The spirit of deep supplication seemed poured out. The tears and sobs of broken-hearted sinners were precious in our ears. We all knelt down and prayed long and earnestly, and in this upper room eat the supper, and we believe most of us, if not all, had a precious meeting with Christ. After singing our hymn we at last parted, having first spoken very solemnly with Miss P. about her giving herself up to labour among the Jews, which seems a good deal on her mind."

*“Lord’s Day, 8th June.—*Mr. Smith preached from Eph. ii. 8 and I from Heb. vi. 1-3. Fair attendance. Great solemnity. Felt much strengthened while preaching. It is sweet to serve my Blessed Master. Brother Schwartz, after many deeply affecting interviews with Jew and Gentile, takes leave for Constantinople to take charge of the Mission to the Jews there.”

8th July.—“A young Israelite, aged 18, from Poland, brought a letter of introduction to us from a Christian Evangelical Pastor in Cracow. After 3 or 4 interviews with Mr. Smith, he complained bitterly of not being able to find Christ, while all the time he was evidently going, weeping as he went, to find Christ and to covenant with the Lord his God. After praying with Mr. Tomory, he was bathed in tears, crying out, ‘Oh! that I were only a Christian!’ The first time he heard the Gospel was by reading a tract called ‘The City of Refuge.’ He wrote to the minister in Cracow to tell him why Christians called themselves ‘true Israelites,’ when, of course, he gave him a full exposition of the covenant of grace. He then set out to come to Pesth, being told that in Hungary he could find the Gospel. To-night he has called and told us that after leaving Mr. Smith last night, who, in answer to his earnest request, told him that perhaps he had not forsaken every sin, he returned, searched his heart, and found no charge except that he was afraid of confessing Jesus before his brethren. He

immediately went and paid a visit to a Jewish family, where he had stayed on his arrival in Pesth, while in conversation and was carried on in the most remarkable manner to adduce Scripture testimony for the Messiahship of Jesus. Light and peace now filled his soul, and he was enabled to declare that as a lost sinner he had found the Saviour, who came to seek and to save that which was lost."

"*Sept. 11th.*—During the two months which have intervened old Rabbi Husch, Weinman and Krause, all Israelites, have been baptized. Dr. Wilson, from Bombay, has paid us a visit of ten days accompanied by a young Parsee convert. Dr. Duncan has been appointed Professor of Oriental languages in the Free Church of Scotland. In consequence of his contemplated removal it was judged expedient and necessary to ordain me. On the 20th August, 1843, the ordination took place, Dr. Wilson presiding and Dr. Duncan preaching the ordination sermon from Titus iii 1. We spent the day till evening in fasting and prayer, and a rich experience of the Divine blessing. "What am I that the Lord should count me worthy, putting me in the ministry, who before was a blasphemer," &c. Glory to Thy sovereign grace and everlasting love. O God! Preached first sermon after ordination from John."

"*On the 12th September, 1843,* married youngest daughter of Mrs. Duncan, Margaret Wallace Torrance.

Dr. and Mrs. Duncan, Endersheim, Tomory, and Adolph Saphir leave for Edinburgh.

"Union for prayer throughout the Church from 8th to 15th Oct. Meetings from 9 to 10 and 6 to 7 every day during the week, besides the ordinary diets, and our family worship.

1st day.—Prayer specially for the Holy Spirit.

2nd day.—For the spread of the Gospel generally.

3rd day.—For the conversion of the Jews.

4th day.—For the visible Church in the morning and for heathen in evening.

5th day.—For the Ministers of Christ's Evangel.

6th day.—For the true Zion.

Lord's Day, 29th Oct.—"For two and a half years I have had many trials with regard to outward means, having the strong desire to earn my bread, yet always undertaking as largely as the Lord enabled me, in faith—and now the Lord has, without any supplication on my part, supplied all my wants, and even given me what I can bestow on others. How wonderful are His ways! He has kept me by this dealing, humble, dependant, believing, hoping, and made me observant of His faithfulness to His promises in the deliverances."

"*Nov. 7th.*—Nine Israelites were baptized. Informed that the printing of the Hebrew Bible has been forbidden, that we are accused before the Vienna police of interfering with the R.C. A series of calumnious attacks on the Missionaries have

appeared in the Jewish newspapers published at Leipzic ; also in the *Allgemeine Zeitung* of 13th. contradicted in the *Carlsruhe Zeitung* of 27th. The young men have agreed on Saturday evening to form two fellowship meetings for prayer. Prediger Székacs has opened a private meeting for the advancement of true religion, on the Lord's Day at five o'clock. Agreeable interviews with Dr. Teichen-graber and another teacher of the Evangelical High School. Letters from Mr. Rawlins, with the agreeable intelligence that they all stand fast in the faith, and are glorifying the heavenly Father. 'Ye are our glory and our joy, if ye stand fast in the Lord.' "

"*November 16th.*—Letter from Adolph Saphir to his father, announcing the safe arrival of Dr. and Mrs. Duncan, Edersheim and Tomory and himself in Edinburgh. Also letter from Mrs. Wodrow, with particulars of the late Mr. Wodrow's death. Much refreshed and quickened. She appears living very close to God. Prayer-meetings with the baptized Israelites, Tuesday and Thursday. Saturday they meet in private. Wednesday morning we have a prayer-meeting for the Jews. Sabbath, at 8, the young people meet for prayer and exhortation ; at 9, the children meet in the English church for instruction ; at 10, Divine Service ; at 12, prayer-meeting at home for the Divine blessing ; at 2, Divine service again ; and at 5, Divine Service in German ; at 9, family worship. This is our routine for every Lord's Day.

Oh, that the Lord would fill these ordinances with His holy presence. (See Psalm cxxii.)

“I have had a severe attack of inflammation, which ended in an abscess of the throat. This has laid me aside from public duties for about three weeks. During the whole of my sickness the Lord stood by me, sustained and supported my soul, keeping my mind in perfect peace stayed upon the Lord. Amidst the greatest pain I was enabled to look to Jesus, and say, ‘Thy will, O Lord, be done.’ The little Church, continuing in prayer, were sensibly answered—and immediate relief vouchsafed me by the breaking of the abscess, since which I am rapidly recovering. My dear wife continued constant in attendance. Oh, my soul, bless thou the Lord, Thy loving-kindnesses are more than can be numbered.

“Visit from Pastor Török. His conversation exceedingly interesting, displaying an intelligent, inquiring spirit and a considerable zeal for Christ’s kingdom.”

“*April 10th, 1844.*—My experience since last has been very varied before preaching. I have been heavily exercised sometimes, so that I felt as if it would overpower my body. In preaching from Romans v. 5 got great enlargement, but in the German meetings am often much cast down, particularly from the slow progress I make in the language. My sins weigh me to the ground, for some time back consciousness of my neglected duties, and these words in 1 John: ‘Whosoever is

born of God cannot sin,' and similar passages, have so shut me out from the presence of the Lord, that I go mourning all the day. My bones are broken. O Believers, watch and pray, lest you enter into temptation; it's a fearful thing to fall into the Hands of the Living God."

"*June 14th.*—The Pope has issued a Bull, forbidding the reading of the Bible by the laity throughout the Roman Catholic Church. Wrote about it to Scotland, calling for an answer from Christendom, and also requesting petitions to the sovereigns of Europe, to resist the Pope's views. Answers appear to the Pope, in different Protestant countries.

"Death of my dear sister Louisa Jane, aged about 22, in the island of Madeira, 16th April, Tuesday, 9 o'clock p.m. Two days after our last communion, where at the Lord's table I was enabled to pray very specially, when I thought I was very near the Lord, for my dear sister Louisa, that her soul might be brought out of darkness into light, and pass from death unto life. Found afterwards that this was the very day in which she was enabled to lift up a glorious testimony for Jesus. Before breathing her last on the second following day, she observed, in answer to this verse quoted by Dr. Kalley, of Madeira, 'Whom have I in heaven?' &c., she said, 'besides thee,' or 'in comparison with thee,' and immediately expired, that, before the throne on high, she might throughout eternity sing the praises of the Lamb.

"*July 11th.*—Rev. Ridley Herschell and Sir Culling

Eardley Smith and family, have paid us a visit, for the sole object of hearing and seeing of the work of the Lord here. Rev. Mr. Herschell preached yesterday, and immediately after Mr. Lederer, whose wife was baptized last week, came to me and begged he might immediately be examined for baptism. After prayer and examination, he was last night, in the name of Jesus, invited into the visible church. Expounded this day, from Gen. xxxiv. at Mrs. Lederer's. Besides their own family, a young Jew was present, who comes often to Mr. Lederer to read the Scriptures. After reading, Mr. Lederer begged a small New Testament for him, that he might carry it in his pocket, as he was obliged to read it in secret. Dined with Sir Culling Smith, heard excerpts read from the barbarous enactments of the Popes against the Jews. Preparations making by Mr. Herschell for a public testimony against the charges of certain Roman Catholic professors against the Jewish nation, that they use Christian blood at their Passover Feast. Mr. Herschell has written to Dr. Cappadose, Holland, and to other influential persons, to prepare testimonials. Mr. Herschell met I. Saphir, M.D., son of old Mr. Saphir, to-day, who has for some time given up visiting his father, and after being listened to with indifference for some time, on the general question of salvation, he asked him whether he was willing to leave the souls of his children without a hope for eternity, when he burst into tears and said he would

immediately give up his boys to be educated as Christians, and perhaps the mother would be persuaded afterwards to allow the girls also, and he himself might follow. Baptisms of Mr. Cohen and Mr. Lederer to take place D.V. on Monday, at 10 o'clock. Deeply weighed down with a sense of indwelling sin, 'out of the depths, I cried to Thee, O Lord!'"

"*July 14th. Lord's Day.*—Rev. Ridley Herschell preached forenoon, John xv. Sir Culling Eardley Smith and family present. Dr. Duncan preached afternoon, further exposition of 1 Peter i. Evening, Mr. Herschell preached in German (after I had opened with prayer), from Acts ii., prayed earnestly that our upper room might, as at Pentecost, be a place of waiting on the Lord, in prayer and supplications till the Spirit be poured out from on high. Especial prayer for Israel. The Lord met me specially, in the evening, while reading Haldane on the Romans. My dear wife unable to be in church, I quoted to her from both sermons. Mrs. Duncan taken ill in the evening. This week have been informed that the Emperor of Austria has been written to, complaining of our presence. Further, that he has instituted an inquiry concerning us, through His Highness the Prince Palatine and local magistracy. In consequence, appointed diet for prayer.

"*August 11th, Lord's Day.*—My dear wife, after about 14 hours' illness, was safely delivered of a

daughter. This child has been already solemnly devoted to God, and more specially that she might be made available in the inbringing of the lost sheep of the House of Israel. Her birth has been a solemn seal of the Lord's lovingkindness to us miserable sinners. Christ has purchased us all blessings, and He has manifested anew His glorious grace. The souls of most of God's children around us were kept in a state of remarkable confidence in the Lord, with regard to mother and child, at this critical season; and although often hard beset by the devil, the accuser of the brethren, I had also great liberty before the Throne of Grace, for a rich blessing with this little one. The Archduchess sent her own physician, and expressed great interest in its birth. Our prayer has been that it might be filled with the Holy Spirit, even from the womb. Received letter from Ireland yesterday from dear sister Sarah, wherein she expresses confidence that all would manifest and reveal the riches of the Divine mercy, and that all our mouths would be filled with praise. About an hour before delivery, when the mother appeared in a critical situation, sent to Mr. Saphir to help with prayer. He visited, engaged in prayer; on rising was informed that the birth had taken place, when he fell on his knees anew, and gave thanks."

"*November 12th.*—Party of 21 to meet Lieut. T. Hollman, R.A., the celebrated blind traveller. He has been blind for nearly thirty years, and

has published his travels in six volumes. First a journey through Switzerland, Italy, France, and Belgium. Next two years in Russia, Siberia, &c. Last four volumes about five years of voyages and travels through Africa, India, China, New South Wales, and Brazil. Now he is completing a tour through Egypt, Syria, Asia Minor, and latterly through Servia, Moldavia, Wallachia, Transylvania, and Hungary. During all these journeys he declares he has been chiefly alone, or with a hired servant, and has never been robbed or fallen from his horse, donkey, mule, or camel."

"*November 15th.*—Received command from Committee to proceed immediately to Berlin, if health permitted and it was not thought inexpedient that I should leave Pesth. After twelve days' deliberation, with prayer and conference, we came to the resolution that it did not appear for the glory of God that I should leave at present. Health also insufficient for the responsibilities and duties of a new station like Berlin. The English community earnestly pressed on me to remain, while the little Jewish church solemnly protested against my going, and called upon me, in the name of Christ, to remain. It was a time of great love and prayer among them. O Lord, if anything is commendable in me it is the work of Thy grace in me! Thou only knowest how miserably I have served Thee, since Thou first didst send me here."

"*November 30th.*—Sent the decision to the Com-

mittee. Mr. Schwartz, in terms of appointment in case I was unable to proceed, will leave, if the Lord will, in a few days. Visited Her Imperial Highness the Archduchess, and communicated our resolution, which met with her approval."

"*January 23rd, 1845, Lord's Day.*—Surprised a few days ago by the intelligence of the death of dear sister Jessie, which took place soon after the birth of a little son. Set apart the great part of that day for confession of sins and renewal of my covenant with God. Meditation chiefly on Malachi iii. Oh! how much pains has the Lord taken with us this year—chastening and instructing us that we be not condemned with the world. Dear Jessie is now in glory. She had much of the image of Jesus, patience, meekness, deep sense of her unworthiness, and firm reliance on the everlasting righteousness of Immanuel. I think this last stroke will be blessed for the conversion of my dear father, who has been a special subject of prayer for years."

"*April 5th.*—Many deeply interesting conferences held with the Protestant ministers of the city. Proposal to begin Sabbath schools agreed to by Mr. Székacs and Török. Entrusted us with the furnishing of Sabbath books for their translation into Hungarian. Proposal to visit the different parishes and preach made by Székacs, Török, and Bauhoffer on the same evening."

"*April 23rd, 1846 (in Italy).*—Visited Florence.

Conference with Mr. Rawlins and his family. Proceeded to Rome. Mr. Rawlins accompanied us. Party consisted of my dear wife and child and servant Isabella. From Rome, went to Ancona, from Ancona to Isthmus of Corinth, saw Corinth, Luchrea, and reached Athens. Spent six days with Dr. King at Athens. Persecution of the Greek Church directed against Dr. King. Parted with prayer, supplications, and many tears. Preached at Athens from John i. 12. Arrived at Smyrna.

“December 29th (again in Pesth).—Attended the quarterly examination of Philipp’s School, from 9 o’clock till 12 and from 2 till 4.30 p.m. Children divided into three classes. They exhibited the greatest proficiency in religious instruction, consisting of Scripture, elements of Astronomy, Geology, &c, The proficiency of the children was truly astonishing, surpassing the attainments of our ordinary parish schools, and the Christian instruction was of the highest order, thoroughly scriptural.”

Illness and Peaceful Death of the Palatine.

“January 10th, 1847, Lord’s Day.—Mr. Smith preached in English from the Lord’s Prayer. I in German, in the afternoon, from Phil. iii. 1-6 Chapel crowded, very solemn and attentive. About two o’clock, before divine service, a note came from the Princess Elizabeth to Mrs. Smith announcing the imminent danger of the Palatine’s life, that both

physicians had given up all hopes. Prayed during service for his spiritual strength at this trying hour, that Jesus Himself might hold him up in His Almighty arms. Reported, about ten o'clock, that he had died about this time. Met at Mr. Smith's in the evening for special prayer for strength and consolation to the afflicted family."

"*January 13th.*—Reported that the Palatine had died. About eleven o'clock, as Mr. Smith and I were deliberating about going up to the palace, Brother Bauhoffer came and informed us that he died at a quarter past nine a.m., and that we were invited to meet Her Highness at three p.m. As we walked up to the palace we met Mdlle. Mermet, who wept bitterly. We found Her Highness in bed resigned to the will of God, but worn out and exhausted in body—her eyes suffused with tears. In the course of our broken conversation, we saw the New Testament which the late Archduke used. Much worn it was—a plain copy, printed in London. Her Highness was in the habit of daily reading a portion, and they seem to have gone regularly through it and again to have begun with the Gospel of Matthew, which they had last read. During the last severe illness he had been very reserved and spoke little concerning the state of his mind on the prospect of eternity, but, on the second day of his last relapse, he said to his wife: 'I thank God for this sickness. I have seen what I am. I know myself. I have had a view of my whole life.' Some time after, Her

Higness remarked that a heavenly radiance beamed on his countenance, and the conviction flashed across her mind 'The Holy Ghost has made known to him the forgiveness of his sins.' She ventured to ask him 'You have peace, my dear?' 'Yes,' and then, in French, 'I thank Jesus Christ that He has become a "Lamb" for us, or our Lamb before God.' At another time he said: 'I have been a great sinner.' She said: 'I feel I have no righteousness, I am a great sinner'; 'but,' said he, 'my sins have been *ein bischen grob*, very bad.' She then said: 'Whosoever believeth in Christ is justified.' To this, he answered: 'Yes. Do we require anything but the merits of Christ as the ground of our justification? Nothing more; and can we add to His righteousness? No.' He expressed his willingness to die, only he would have gladly seen his children grow up; but he was willing to leave. He seemed, after this season of spiritual refreshment, to have new and great love for the Archduchess. He thanked her and embraced her with lively emotion. The young Prince Joseph wrote his grandmamma; 'My father is dead. He is gone into heaven. He is washed in the blood of the Lamb.' The young Prince was by the bedside when his father declared his faith in the 'Lamb of God.'"

"*January 15th.*—The above is the substance of Wednesday's and to-day's interview. To-day we were again with Her Highness above an hour. She came forward and received us in deep mourning.

We all burst into tears. She then said she must soon leave. She had petitioned the Emperor to remain, but it was not granted. This is a heavy blow for all of us, for God's Church, and for Hungary. We all said, 'The Lord's will be done.'"

"*January 17th, Lord's Day.*—Preached from Revelation xiv. 13, 'Blessed are the dead,' with reference to the death of His Imperial Highness."

"*January 18th.*—Letters received from Julius Singer and Adolph Saphir. The Palatine's funeral. Informed that Prince Stephen has been elected Palatine. The Archduchess proposes leaving Pesth."

The Archduchess has to leave Pesth.

"*January 21st and 22nd.*—In the palace both forenoons; read 1 Peter i. Young Prince Joseph, on being asked by the priest what he thought Paradise was, answered him in the language of Revelation xxi., when he was so irritated that he left the room, saying he ought not to read that book. He afterwards came to his mother and said: 'I have read that though an angel from heaven preach another Gospel, he is accursed. An angel is surely greater than a priest, and greater even than my mother.' Her Highness says she has no fear for her offspring, because she feels the Word of God is sufficiently powerful to counteract all that man can do. This afternoon, Mrs. Smith, Mrs. Bauhoffer, and my dear Maggie remained above an hour with Her Highness. Amidst her tears, in the prospect of

leaving Hungary, she was evidently supported by Divine consolation—calm, resigned, and at peace with God, committing the future to Him who has been her ‘Guide’ and ‘Protector’ in that which is past.”

“*January 23rd.*—Two hours in the forenoon in the palace. Presented Her Highness, yesterday, with McCheyne’s memoirs. Received to-day, for Maggie and me, in token of remembrance, two bookmarks of the late Palatine, one wrought by the Princess Mary. Székacs and Torok, with their wives, also with us part of the time. Mentioned that the Archduke had been in prayer twelve hours before his death. Expressed often how deeply she felt leaving Hungary,”

“Election of the Palatine, reported to be the act of the Emperor himself. A few days before his death the late Palatine had written a letter to the Emperor, requesting him to name Stephen. The councillors had resolved on Leopold, but the Emperor came forward and said ‘No. I will not have it so. I am Emperor. Stephen is the Palatine.’”

“A violent and wicked attack has been made upon us in the Hungarian and German newspapers, apparently written by a fellow-countryman, or by his directions, who once would have said, “Is Thy servant a dog that he should do so?” Dear brother Bauhoffer has written a most excellent and complete answer, but we have thought it safer to defeat the enemy by silence, and have therefore resolved to publish no reply, at least for the present.

The time will come when the hidden things shall be revealed."

A Winter in Jassy.

"September 19th.—Left Pesth in company with Mr. Demistoun for Jassy, at the request of the Church, to labour there (D.V.) till spring. My dear wife and family go with me. Preached at Galatz in English and German. Spent two days with Mr. Phillips and reached Jassy, with many tokens of the Lord's care and infinite tenderness, even in the most minute particulars. Little church very low in spirituality. Lord enabled me to open two Fellowship Meetings, one on Wednesday, one on Saturday. Mr. Edwards, Mr. Connadrese, and myself have sometimes seasons of sweet reviving and refreshing from the presence of the Lord, "I will come through the walls of separation, be in the midst of you, and speak peace to you (Catechist). On Wednesday, Wein, Bierman, and Samuel assemble. I think we can discern a decided elevation in the spiritual frame of two of these individuals.

After Return to Pesth.

"May 10th, 1848.—Visited by Pastor Warnier from Oberschmitzau, who has circulated two hundred thousand Bibles in Hungary, besides hundreds of thousands of religious publications.

"May 11th.—Deputation waited on us from the Jews to ask advice regarding some thousands of Jews who feel desirous, partly from the state of

their disbelief of Judaism, and partly from the intolerance and persecution of the inhabitants, of colonizing to America, or to some British settlement. Recommended their forming themselves into associated bodies, or congregations of professing inquirers under such teachers as they felt called on to select, and in this position prosecuting their inquiries into the truth of Christianity. Recommended to them an English teacher, and offered to be useful to them as far as lay in our power. Judaism, they confessed, was falling to pieces. Messrs. Bauhoffer and Weimmer in the evening agreed to have a Bible depository in Ofen, under the charge of Mr. Bauhoffer.

"May 12th.—Reports that the Government are examining into the mission. Newspaper which contained the furious attack against us refuses to insert the contradiction. Will be published in other papers. General Lederer attacked by the populace and obliged to fly.

"May 16th.—Instructed a Jewish family. Afterwards with Mr. Cornfeld, a very interesting inquirer. Afternoon with Philipp arranging the fitting-up of the school on the plan of Mr. Stow's normal training schools, as far as practicable in our premises. Gallery ordered for 105 children.

May 17th.—Instructed Jews and preached in the afternoon. A married Jewess present, who has come up to Pesth from the lower part of Hungary, after being awakened to the errors of popery, to which community she intended joining herself."

Further humiliation of the Austrian Imperial Government; further revolutions in Vienna.

"*May 19th.*—Visited by the very interesting Jewess referred to. She has travelled three hundred miles to Pesth in search of the Truth. Her husband is a teacher of languages, formerly in Vienna and Pesth, and she has left three young children at home. For some years her husband and she have been dissatisfied with Judaism, and he had meditated entering the Roman Catholic Church. From this his wife earnestly dissuaded him, being persuaded that the worship of God by images, &c., could not be the true faith. Some little time ago her husband purchased an Italian book from a Jewish teacher formerly with us, and now returned home as an engineer. She took up the book out of curiosity, and out of it fell two little books or tracts in German. These she eagerly read, and the impression made was so deep that she declared, 'Now I have found the Truth which saves my soul. I will belong to this church,' whereupon she formed the resolution of proceeding to Pesth to inquire further. She says her sins are ever before her, and she longs to know the way of forgiveness. Her sister and two other relatives are visiting us."

The Revolution.

"*July 8th.*—Since last entries, the Revolution and the Barricades in Vienna. Letter received by Rev. Mr. Bauhoffer, from the Sister on the Hill, hinting

at imminent danger to Hungary, &c., &c. Resolve that Messrs. Smith, Bauhoffer, and I set out as soon as possible for Vienna that we may comfort, through the blessing of God, the sorrowing Archduchess. I left first. At Pressburg, heard of the revolution, spent the Lord's Day there. Two young fellow-travellers from the United States. Read together in the hotel. On Monday arrived in Vienna. Found the Archduchess had fled with the family to Prague and latterly to Linz. Afterwards she proceeded to Pressburg, and visited us in Buda. Encouraged each other in the Word of God. Many other remarkable things have happened, which I have not noted. Thuritz, Gellert, and Jacobi, colporteurs, returned, much strengthened in the Lord. Gellert says, when he went away, he thought the Gospel might make way among the Jews, after many years; but now, he can say, is the time. The Jews seemed in many places withheld from receiving the Gospel only by persecutions of their brethren. Mr Tyungos, for fourteen days, was expounding the Messianic prophecies to the Jews, who went immediately to the Rabbi, who at last was unable to answer. Thuritz said they were before the magistrates almost everywhere. On reading their testimonials they in general apologized for having cited them, saying they were misinformed."

"*July 14th.*—Resolved in conference with the brethren yesterday to print Hungarian tracts diligently and to reduce "Boyer's Evidences," in Hun-

garian, from 50 kreutzer to 20 kreutzer (8d.), and to sell all religious works proportionately cheap. Feel the want of money for publishing. Resolved on a meeting with Mr. Smith on the subject. Meeting yesterday, with our five colporteurs. They have visited a full half of Hungary during the last two months, and conversed with thousands of Jews."

"The Baptist brethren from Hamburg, while engaged in distributing tracts from house to house, were stopped by a person of mark, asked if they knew that martial law was proclaimed, and that they might be hanged for what they were now doing. They said, if it be so, we will not be very great losers, in dying in such a cause. Priests and lawyers were sent for to examine the tracts, and after reading two of our Hungarian tracts about half through, translated by Mr. Bauhoffer, the presiding magistrate said, 'these are very good; where did you get them?' 'From the Protestant minister of Ofen; he gives them to any who will take them, and they are very thankfully received.' 'Go on, my friends,' he said, and they were immediately dismissed."

"*July 15th.*—Prayer meeting as usual in the morning. Mr. Saphir present. Small contribution to Mr. Bauhoffer's Journal. Reported that Vienna is surrounded by 25,000 troops, who have demanded the arms which had previously been given by the Government of the Empire to the people. The commander of the troops threatens bombardment. Report contradicted in a few days. Troops intended for Italy."

" July 22nd-29th.—Rev. J. Weimer with us for Oberschutzten, announced that he had been in London, and is now empowered to open Bible Depôts in all the principal cities of the Austrian Empire, and, in addition, to engage twenty-five colporteurs to distribute and sell them to all ranks and classes of the people at half their original cost. Conference on Thursday. Further, he informed us that, in conjunction with our Committee, we are authorized to proceed without delay with the translation and preparation of tracts and books in the Hungarian language. Our five colporteurs have started this week, in different directions, to labour among the House of Israel. The school-gallery, on the plan of Mr. Stow's Normal Seminary at Glasgow, has been erected this week. It will contain 100 children. Our new chapel, also ready, seated for 72, in the meantime, and would contain 200 if necessary. Mr. Corrin, father of nine children, long under instruction, but unable to give up all for Christ, and who, after expressing desire for baptism, accepted a situation from the Jews, has died of typhus, after 21 days' sickness. A young man, a teacher, Friedwald by name, expresses great desire for baptism—have restrained him and had several very earnest dealings with him. Interesting discourse with the persecuted teacher from Gyonyos, on the subject of the Trinity. Also two interesting interviews with a rabbinical wool-factor, a strict Jew, whose mind is already quite unsettled as to Judaism. Russians said

to have taken possession of Jassy. Cholera raging there, and expected speedily here. Written to Mr. Edwardes. Summoned to serve as National Guard. Refused on the ground of being a foreigner and a minister of the Gospel.

Visit to England.

"September 6th.—Left Pesth, with Mr. Smith and our families, in consequence of the civil war raging on every side. Mr. Saphir and Mr. Bauhoffer left in charge of the Mission till our return."

"September 18th.—Reached London in safety."

"September 19th.—Preached in Regent Square Church. Saw Mr. Nisbet, missionary at Bombay."

"September 22nd.—Proceeded to Glasgow."

"September 26th.—Preached in the Iron Church."

"October 3rd.—Preached twice in Paisley."

"October 9th.—Preached twice at Helensburgh; staying at Ardmore with dear sister and Willie Buchanan."

"October 22nd.—In Glasgow; preached in the Iron Church."

"From this to 4th of November public meetings on the Jewish cause, in Greenock and Ayr. Two meetings in Glasgow—Mrs. Wodrow's," &c.

"November 12th.—Preached twice in Glasgow."

"November 14th.—Meeting of Committee in Edinburgh. Decided at this meeting that Mr. Smith and I should proceed to the Continent till Hungary appeared to be open."

Visit to Italy.

"*April 17th, 1850.*—News of a great battle before Pesth between Hungarians and Austrians, 100,000 Hungarians and 40,000 to 50,000 Austrians. Public meeting in the church. Gave an account of the rise and progress of the Pesth mission." Nine days on board a small brig in the harbour and roadstead of Leghorn. Town bombarded and taken by the Austrians; children and dear wife much fatigued."

"*Italy, April 20th.*—Committee of safety appointed. All the Tuscans have declared for the Grand Duke, except Leghorn; much quieter to-day; Austrians hard pressed in Buda-Pesth.

Return to Pesth.

"*April 24th, 1850.*—Returned to Pesth with the family. Great demand for Hungarian Bibles. Colporteurs, Ziegler, &c., all sold out. Thousands of copies of the Scriptures could be disposed of, but, owing to the recent war, the printing-presses are not in operation. Journals of the Bible distributors particularly interesting. Unprecedented access to the Jews, who listen readily to the proofs for the Messiahship of Jesus."

"*May 29th.*—Frohlich, many years in contact with us, has just called with the cry: 'Men and brethren, what shall I do to be saved?' He was weeping, and said that for months he has had little rest, and that latterly he cannot sleep with the thought that there is a great inner, and cannot as yet arrive at

the comfortable assurance that God has accepted him in the Beloved. He wished me to pray with him, which I did, reading also a portion of Guthrie's "Great Interest," which I had rendered into German, and commended him to continue in earnest, wrestling with God till he should be delivered out of the prison. His earthly troubles have disappeared, he does not think of them; his *spiritual* distress has taken their place. He left, saying this passage is often before him: 'Who is there in heaven but Thee; who in all the earth I would desire besides Thee?' "

"*August 26th.*—Visited during this week by Rev. Ridley H. Herschell and Mr. Crowley, from London. The former visited the school, met with the colporteurs, addressed the converts, and expressed much satisfaction with the state of Christ's cause and work here. Agreed to invite Mr. Bauhoffer and Mr. Saphir to the Evangelical Conferences to be held during the great exhibition in London, next spring. Colporteurs returned with joyful tidings, both with respect to the distribution of the Scriptures and the access to the Jews. Letter received from Rev. Mr. Stewart expressing the great interest again felt in the Mission to the Jews by the Free Church of Scotland. Frohlich, Mrs. Zuckerkandl, her husband, Jewish teacher and doctor—all exhibiting great earnestness about their salvation. Arrangements made for greatly increasing the school library. Sardinian government imprisons

the Bishop of Turin. Mr. Edwards refuses to leave Lemberg at the instance of the Austrian passport office. Proceedings taken against him at the instance of the Bishop of Lemberg. Great bitterness of spirit everywhere in Hungary against the Austrian government."

"*October 14th—18th.*—Enjoyed the society of my dear brother George (Sir George Wingate), with his wife, *en route* to East Indies. He presented £20 for my disposal towards the forwarding of the work of the mission."

"*November 19th.*—Isidor Zuckerkandl and his wife Emma Margaret baptized. Mr. Török preached an appropriate discourse from John xvii., and in the afternoon held a service in the British chapel, committing them to the Lord; address from Rom. x. 9, 10 by Mr. Smith, and conclusion by me with prayer. Have good hopes that these individuals will, through Divine grace, adorn the Gospel of Christ in their future lives. Many troops passing through the city for the last three weeks, and war expected between Southern and Northern Germany."

Final Return Home.

[The expulsion of the Missionaries from Hungary is not referred to in "Quotidiana," but is described by us elsewhere.]

"*London, December 1st, 1852.*—Settled in England. Long interview with Kossuth, ex-governor of Hun-

gary. Spoke of the papal league against civil and religious liberty. Reasons why Vienna was not taken. He was then *no* General! nor able to command an army. Lord Palmerston not informed by the Vienna embassy of the Russian occupation till a month after they had crossed the frontiers of Hungary. Kossuth commended the State of Massachussetts, where every man had a Bible; and also the laws of the State. Progress of the Jesuits in the United States; college destroyed by the men of Massachussetts. Anecdote of the banker Smith at Cincinnati, and the Jesuits. Showed us the original sword of Bethlen Gaber, Prince of Transylvania (died 1629); presented to General Kossuth in 1848, and on which he took the oaths of government, also many presents made him in America.

“*January*, 1853.—Room taken behind the Bank of England, at 34a, Moorgate Street, for mission purposes.”

“*January 5th*.—Held the first Jewish prayer meeting;—meeting, exposition, and services conducted in the German language.

Short Notes of Events in later years.

“*September 8th*, 1857. *Isle of Wight*.—Preached last Lord’s Day to 500 or 600 persons, in the upper part of Ryde under a tent or awning. Deep and solemn attention. Text, ‘Awake thou that sleepest, and arise from the dead, and Christ shall give thee

light.' My little son, Andrew, afterwards distributed eighty tracts. Much exercised on Saturday about this work. The Lord stood by me in it, and rewarded me with a sweet sense of His Gracious presence the whole day. 'The work of the Lord is honourable and glorious.' There were a number of very aged poor, many of the working classes, some tailors, and several children. How are the masses of heathenism in our land to be reached without aggressive preaching—in the open-air, weather permitting, and in hired rooms, &c.? House visiting and tract distribution, and Sabbath Schools, are *not sufficient*. 'How shall they hear without a preacher?' Lord, send forth labourers!"

"Returned to London in 1860."

"Visited Mrs. Edersheim, Jewess, mother of the Rev. Dr. Edersheim, of St. Andrew's, Torquay, also her adopted daughter, a Jewess, afterwards married, and since gone to glory; also F. Boscowitz, a Jew, of Pesth, a great musician and pianist, and musical composer, also instructed Peneles, an educated Polish Jew, and married to a London lady, living as Christians. Instructed others. On the arrival of Dr. Schwartz, from Amsterdam, handed over the 'Ladies' Association' to him, which now aids greatly the West London Mission to the Jews. Return to Ryde in 1865."

"In 1864, while residing in London, called to Torquay, to the opening of the new Scottish Church, under the ministry of my dear son in the

faith, Dr. Alfred Edersheim, whose ministry has been blessed to the conversion of very many precious souls, specially among the higher classes of society."

List of Converts During Mr. Wingate's Stay in Pesth.

1843. Norberg, aged 24; Alexander Israel Saphir, aged 62; Mrs. Saphir, aged 42; Philipp Saphir, Teacher, aged 21, died 1849; Elizabeth Saphir, Instructress, aged 18; Maria Saphir, married to Rev. C. Schwartz, Missionary, aged 22, died 1850; Johanna Saphir, aged 16; Adolph Saphir, Student of Theology in Scotland, aged 13, died April 4th, 1891; Robert Street, Surgeon in Hungary, aged 24; Alex. Tomory, Missionary in Constantinople, aged 21; Wolf, Student of Theology in London, aged 20; Rabbi Husch, aged 70, died 1847; Mr. Saphir's servant Maria, born in Pesth, aged 24; Weinman, excommunicated in 1844, aged 20; Krause, excommunicated in 1844, aged 21.

1844. R. Schlesinger, born in Vienna, now in London, aged 21, labouring for Christ; Jacob, afterwards excommunicated aged 22; Dr. Koenig, practising in Vienna, Hungary, aged 24; Dr. Moritz Bloch, in Hungary; Rosenthal, afterwards excommunicated, aged 22; Carl Bloch, Tutor in Pesth, aged 20; Behr, aged 40, wife, aged 36, four children; Matthew Green, aged 30, went to Moldavia; G. R. Lederer and child, Colporteur, aged 30; Mrs. Lederer, in Pesth, aged

24; Mrs. James Gluckbirsch, in Pesth, aged 28; Son, August. Gluckbirsch, in Pesth, aged 6; Jul. Singer, Teacher, left as officer, aged 21, in the Hungarian army in 1848.

1844. Mr. Sartag, Renounced the papacy; Mr. and Mrs. Rawlins and five children, were converted; Baroness Darsceny; Mr. Schecht, Teacher.

1845. Norberg, junior, left as private soldier, aged 19, during war in 1848; Neuman, Colporteur (fallen into scandal), aged 26; Neuman, junior, Teacher at Constantinople, aged 22; Thüritz, Colporteur and Surgeon, aged 24.

1845. Mr. Tauber, Colporteur, aged 54; Miss Tauber, married in Constantinople, 1849, aged 19; Dr. Gellert and two children, Colporteur, aged 30; Mrs. Gellert, aged 28; Axmauer, went back to Judaism in 1847, aged 25; Cohen, Musician in Pesth, aged 25; Lowz, United States of America, aged 30.

1846. Brown, born in Buda, aged 30; Mrs. Brown and four children, aged 26; W. Freireich, in Pesth, Refugee in England, aged 22.

1847. Dr. Grünberg, instructed by F. Bauhoffer, practising in Vienna, aged 26.

1848. Widow Saphir with two children, married to Dr. Leitner, son Professor Leitner, of Punjaub College, Constantinople, aged 35; Miss Leitner; Married Jewess from Essey, returned to Essey, aged 30.

1847. Frank, church servant in Pesth, aged 30; Young Jew received as a communicant.

1850. Isidor Zuckerkandl, Medical student, Teacher (now 1878), Minister and Medical Missionary of Adrianople, aged 30; Mrs. Zuckerkandl, aged 28. William Frohlich, in Pesth, aged 32; Mrs. Frohlich, aged 30, and 3 children, one of these a fine young minister in Hungarian Church.

1851. Brother of Schecht; Mr. Bogaky, Teacher. To note the most distinguished three ordained ministers of the Gospel, viz. :—

1. Alfred Edersheim, Minister of the College Church, Aberdeen, then of Torquay, and latterly in the Church of England; 2. Rev. Alexander Tomory, Minister of the Free Church of Scotland, and now Missionary to the Jews, in Constantinople; 3. Rev. Adolph Saphir, Missionary to the Jews, Irish P. Church, afterwards Minister of S. Shields, and then of St. Mark's, Greenwich, one of the most eminent of living ministers and writers; Dr. Moritz Bloch, D.P., author of many works in Hungarian and German, then Professor of the Pesth Protestant College; Dr. Wolff, Hebrew Tutor in Glasgow to Free Church and Doctor of Medicine, author of some works; Neuman, Junior teacher of Mission School, Constantinople, and Senior ex-teacher Mission School, Pesth; Zuckerkandls; Johanna Saphir Lederer, in New York, in connection with Bible and Tract Society; Dr. Gilbert and family in London, missionary to the Jews in connection with the British Society for the Jews; Dr. Thüritz,

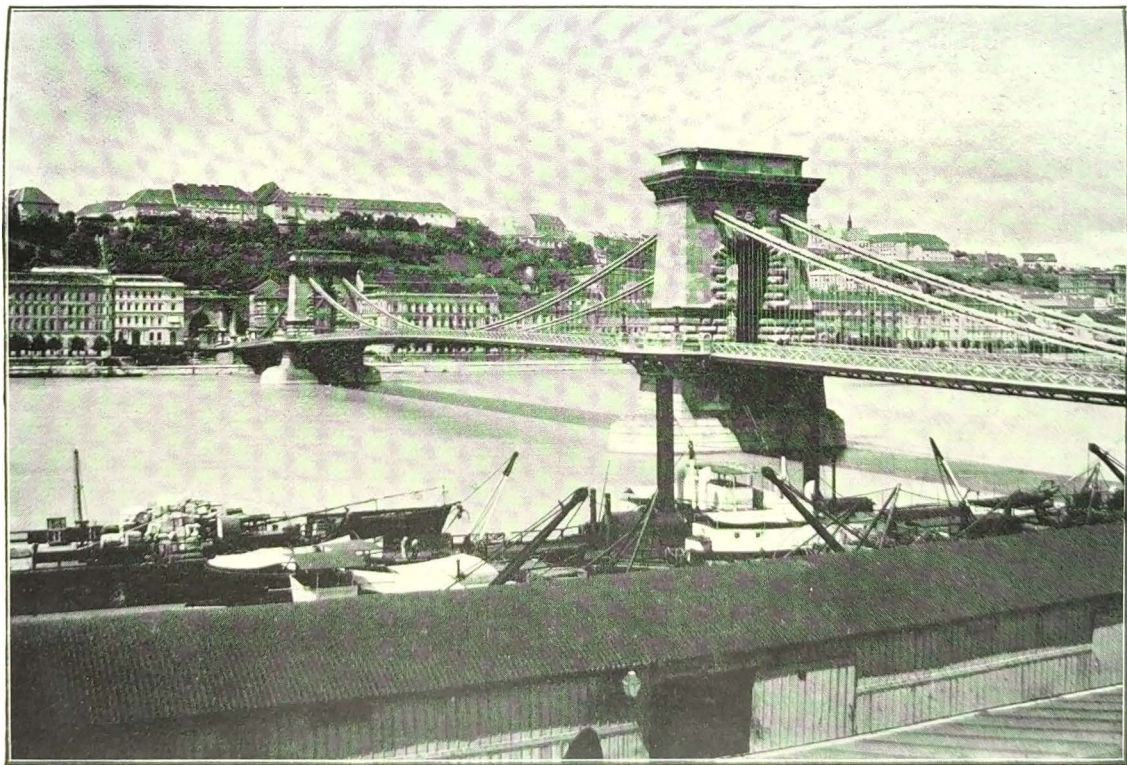
Medical Missionary to the Jews at Bucharest, for the London Society; upwards of 200 children in school. The Pesth Theological College may also be considered a fruit of the Mission; thirty-two theological students at present there, and prospect of their annually increasing.

This list gives evidence of the great work accomplished by the Mission during those years—not only as to numbers, but as to intelligence and future positions of converts. No Jewish Mission has, we believe, been so successful. Its converts exercised a great influence in many parts of the world afterwards.

CHAPTER IX.

THE LATER YEARS OF THE MISSION. WAR AND
REVOLUTION. THE MISSIONARIES EXPELLED IN
1852.

Mr. Smith and Mr. Wingate continued to work together in Pesth till the year 1847. The interest continued, and there were a number of converts. They were engaged from morning to night with Jewish and other inquirers. The work of the colportage was enlarged and developed, and many other parts of Hungary became affected. The Heads of the two Protestant Churches acted most cordially with them, gave them every facility in their power, and took the deepest interest. All went on successfully till the death of the Archduke. The services were well attended, and the school, begun by Philipp Saphir, continued to flourish. A great change took place, however, after the Archduke's death in 1847. The poor Archduchess was hurried off by Imperial mandate against her will to Vienna, where she underwent a species of banishment or almost imprisonment. Watched on every side, surrounded with spies, her visitors reported at the Imperial



THE GREAT CHAIN BRIDGE CONNECTING BUDA AND PESTH.

Palace, her character and principles calumniated by the Jesuits, her days were days of suffering and sorrow. Letters from the Duchess of Gordon, though various modes of conveyance were tried, never reached her. Strange things were surmised about her in the Austrian Court, to justify her cruel and unwarranted treatment. Baron Bunsen asked Dr. Keith, "Is she not?" putting his hand to his head. "Oh, yes," Dr. Keith replied, smiling, "she is beside herself, with the Apostle Paul; and for the same reason, too—for Jesus' sake." When the Austrian Government, under the influence of the reaction, attempted to extinguish the rights and liberties of the Protestant Church, she threw herself fearlessly into the breach in its defence. She died at Pesth, where she had gone on a visit, in 1855. Her son, the Archduke Joseph, and her daughter Elizabeth, wife of the Archduke Max Ferdinand, mother of the Queen of Spain, both of them devotedly attached to her, were with her during her last illness, and the Protestant pastors of Buda and Pesth were admitted freely to her sick-bed. She died in peace, on the 30th of March, 1855, where she would have wished—among her Christian friends in Hungary—in full and confident hope of a glorious resurrection. The Archduchess had been forced away from Hungary contrary to her wish, contrary to the arrangement of her late husband, contrary to the original marriage contract. The General Assembly of the Reformed Church expressed its

regret and sympathy, and also addressed a letter to the Archduke Stephen, the new Palatine, on the subject.

THE REVOLUTION AND RUSSIAN INTERFERENCE.

Soon Hungary was in the throes of what appeared a successful revolution. A Diet assembled under the new Palatine, at which an independent Hungarian Ministry was appointed to secure the independence of the country, and the names of Count Bathyani, Count Széchény, Louis Kossuth, and others of similar liberal spirit obtained full confidence. Great reforms were introduced—Hungary and Transylvania were united; the right of holding annual Diets was secured; the Law Courts were improved; the censorship was abolished; and freedom of the Press was secured. All recognized religions were to have equal rights and privileges, and the schools were declared open to all. On 11th of April, 1848, the Emperor, as “King” of Hungary, gave his sanction to these changes, and appointed Bathyani Prime Minister of Hungary.

But soon Hungary, plotted against by the Romish party in Austria and by Russia, was invaded by the Croatsians. The Hungarians prepared to resist. Kossuth was proclaimed Governor of Hungary, and made extraordinary efforts to save the country. Vienna, where a revolution had taken place, was besieged and taken by Prince Windischgratz, who, then at once, with a select army and in mid-winter, hastened down to Hungary, and, almost without

opposition, took possession of Pesth and Ofen. The Diet had removed with all its papers and archives to Debreczin; many pastors were tried by court-martial for having read Kossuth's proclamation from the pulpits calling the people to arms, and were visited with heavy penalties for reading proclamations which the revolutionary government had compelled them to read—and they had now all to read documents condemnatory of the so-called rebels. Then there came the invasion by Russia and the barbarous acts of Haynau, who shot down many in cold blood without trial or investigation, and inflicted the most cruel punishments on men and women. Nothing could have been more vile than the conduct of the Jesuit rulers of Austria in their dealings with the Hungarians. They brought the country into a state of terrible bondage, crushed the Protestant Churches and pastors, as far as in their power, and caused great misery. Not till after the humiliation of the wars of 1859 and 1866, especially the latter, was Austria compelled to change her tactics.

The young Emperor, a really humane and generous prince, but domineered over at first by the ecclesiastics, was then at last able to indulge his generous instincts—Hungary became free, the Protestant Churches resumed their constitutional liberties, the Emperor and Empress were crowned as King and Queen, and Hungary had a Parliament of its own. It has prospered ever since. No city in Europe has grown with such rapidity as Buda-Pesth, now

joined together as one city by a splendid bridge across the Danube, and adorned with a beautiful Parliament House, and many other magnificent buildings.

THE EXPULSION OF THE MISSIONARIES.

In 1847 Mr. Wingate went to Jassy for a time to conduct the Jewish Mission there, but he returned to Pesth early in 1848, when he witnessed the immense damage caused by the siege. He and Mr. Smith laboured on for several years more, and gained many new converts, though there was not the great spiritual movement of the earlier period. Philipp Saphir's School continued to flourish after his death, being conducted by other members of the family and assistant teachers. At the end of 1848, Mr. Wingate had to go to Italy on account of the health of Mrs. Wingate, and he helped to conduct the Jewish Mission at Leghorn, where he again witnessed a siege by Austria. From one point to another the Wingates seemed to follow in the track of revolution and re-action, and were brought into contact with scenes of warfare and bloodshed. They returned again to Pesth early in 1849, and found everything quiet on the surface, under a reign, however, of iron despotism. The missionaries were barely tolerated for a year or two more. The work had to be carried on with the utmost circumspection. They were exposed to repeated attacks and false and scandalous charges of the Ultramontane press, till at length in 1852 they were

assailed with a crushing order requiring them at the shortest possible notice to leave the country, in the depth, too, of winter—and one of the coldest winters experienced even in Hungary. All the Free Church of Scotland missionaries were expelled from other parts of Austria at the same time. Mr. Wingate and Mr. Smith got twenty-four hours notice to quit. Mrs. Wingate was in delicate health, unfit to travel at such a period. They were obliged to leave their household property behind them, and were never compensated. The following extract from a letter to a newspaper was written by Mr. Wingate in Glasgow a few months later:—

“The day we were compelled to leave, otherwise force would have been applied, was the 15th of January, the very coldest part of the winter in Hungary. The Danube was filled with masses of ice, and on the 12th there had been a snowstorm. Mr. Grey, with whom I had the honour of conversing at the British Vienna Embassy on the 16th, will recollect that the rain on that day came down in torrents. His despatch, however, where he speaks of our being permitted to go by easy stages, seems to refer to our journey from Vienna out of the country, and not at all of our sufferings at Pesth, which were the hardships of which we chiefly complained. At Vienna Mr. Grey, on learning what we had already suffered, asked if anything now could be done. Our answer was, ‘The period has passed at which the Embassy could have aided us.’ The general question of tolera-

tion for the continuance of our operations as ministers of the Gospel to the British residents and missionaries to the Jews, we never expected the Embassy could summarily decide in our favour, and Mr. Grey stated to us personally that he considered it hopeless to try to obtain permission from the present Government of Austria ; but we certainly expected that he, who knew very well who we were, would have *claimed* for us permission to reside till April, during which time we might have taken the necessary steps at home for obtaining toleration from the Imperial Government, or at least a removal, without sacrifice of property, or personal risk to our families."

EARLY LETTER OF ADOLPH SAPHIR, AT THE AGE OF SIXTEEN, ACKNOWLEDGING MR. WINGATE AS HIS FATHER IN CHRIST.

Here we introduce a letter written during these years by Adolph Saphir when, at the age of sixteen, he was a pupil at the gymnasium in Berlin, where he was greatly pained and tried by the rationalism which prevailed around him. He writes that he owed his conversion as a child to Mr. Wingate's conversations, and it is evident that the deeper impressions of their early intercourse buoyed him up, in the midst of his dark surroundings at the time. The letter is also of interest, as indicating the then state of matters in Berlin :—

BERLIN, 20th August, 1847.

DEAR HONOURED SIR,

Having an opportunity of sending my hearty love

to you and my best thanks for your last kind letter by my dear parents, I cannot avoid embracing it. I had great joy to see, by your kind note, that you have not yet forgotten me and that you, who have instructed me in the doctrines of the blessed Gospel, and by whom it pleased God to bring Salvation nigh unto me, remember me still in prayer before the throne of grace. Often do I think with a joyful and grateful mind on those sweet and precious hours, in which you explained to me the way of Salvation, in which you read with me the Gospel of the Lord Jesus Christ, told me of His love and mercy for poor sinners, and invited me to be reconciled to God by faith in the crucified and risen Messiah. I often think back on that blessed time, important for my whole life, where the Lord in His grace and mercy, called us out of darkness into His wonderful light, brought us from death in trespasses and sins to a life in Him in whom there is all life and all light. And as you are my father in the Lord Jesus Christ and as by you God has converted me to His glad and freemaking Gospel, I feel the desire to write and tell you all concerning me, as I cannot have the privilege of personal intercourse with you. In the two years I have been away from the parental house the Lord gave me much to experience His loving kindness and tender mercy; to see the love and faithfulness of my Lord and Saviour, that He is always with those who love and fear Him, with His love and protection. The days on which dear

friends of Scotland, especially my dear honoured father and mother Dr. and Mrs. Duncan spent here, were days of great refreshment and blessing to my soul. The visit of my own dearly beloved parents has been, I confidently trust, blessed to us all. How can we praise the Lord enough, for all the grace He has bestowed on our family! Even in affliction and sickness! It was also a great blessing to my soul, to see such wonderful work of conversion going on in Mr. Meyer (afterwards the well-known Theodore Meyer), who formerly was Jewish Preacher, and of whom you have heard already. Indeed, I find that what is most strengthening to me in faith is to hear or to read the history of a conversion of a human soul to Christ the Saviour. In the gymnasium, of which I am exceedingly fond, I have become acquainted with a good many young men, and with all the Jewish boys in my class; our conversation—here in Berlin you may hear conversations about religion everywhere, in every class of men—often turned on religious matters. The Jews soon saw that I was a greater friend to the Orthodox Jewish party, who hold the authenticity of the Old Testament and expect a Messiah, than to the Reformed, who are rejecting all revelation, and are, alas! almost atheists. I have much intercourse with Jewish young men, and they are a little astonished, that I, whom they know to be baptized, say to them: I am a Jew, but one who believes Jesus to be a Messiah; and when I said to one of them lately: The faith

in Jesus does not prevent me from feeling like a Jew, from having the deepest interest in their outward and spiritual welfare, and my national feeling as a Jew is much stronger than that of an unbelieving, Reformed Jew: This observation I just made yesterday to our friend B——, who is a Reformer, and could not understand it. My other companions, the so-called Christians, are with a few exceptions (5 or 7 young men, who wish to study theology, sons of pastors) quite indifferent or opposed to positive Christianity. When speaking some weeks ago with a very amiable and clever young Christian on the Creation, he was just obliged to grant me that he did not believe in a *personal* God, a fact of which he previously was not conscious, and he was quite terrified, when I proved to him, from his own statements and words, that he did not believe in a personal God, but was, just like many Greeks and Romans, a Pantheist. So there are really many young men in the same state of mind, but who do not know themselves, how far they have gone in their unbelief, and do not see the ultimate consequence of their opinions. I hope and pray to God, that it may please Him that I may be of some use to those young souls, which I love so much. And I would ask you, to remember me also for this cause in your prayers, because there are difficulties in Berlin stronger perhaps than anywhere. But God and His light shine brighter than the seducing brilliancy of the Antagonist: Christ's truth is stronger

than Satan's lie. And thanks be to God, there are a good many ministers in Berlin, who preach the Word of God, who preach Christ crucified and Him only. I have rich opportunity of hearing God's Word preached. There are six evangelical sermons delivered every Sabbath, and one every day except Saturday.

Through the help of God I am getting on very well in my gymnasium. My only wish and desire is, that I may be able hereafter to do something in Christ's Kingdom, to be of some use in bringing nigh salvation to the lost sheep of Israel. May the Lord prepare me for His work. may He honour me to labour in His vineyard and to proclaim the glad tidings of Zion.

Now, my dear sir, may the Lord be with you, may He bless you and make you a blessing to many of God's ancient people, may He accompany your declaration of the blessed Gospel with abundant outpouring of the Holy Spirit and give you much joy in your labours for Israel. About the baptism of the two dear Jewish Converts here, and the work among the Jews my dear parents will tell you all. Give my kindest regards to your dear lady, and a thousand kisses to your little children.

Again I commend myself to your prayers, and ask you if your time will permit it, to gladden me with a few lines.—I am, dear sir,

Your most grateful and affectionate,
ADOLPH SAPHIR.

CHAPTER X.

LETTERS FROM THE DUCHESS OF GORDON, MRS. DUNCAN, AND THE ARCHDUCHESS MARIE.

The following letters from the Duchess of Gordon, well known as a devoted Christian lady connected with the Free Church of Scotland, express her regard for Mr. and Mrs. Wingate, and her desire for his help in the Church at Huntly during his stay in Scotland when driven away from Hungary for a time by the Russian invasion. It may be noted that Mr. Wingate had acted as her chaplain during the winter of 1844-5, when home on furlough.

Huntly Lodge,
Sept. 29th, 1848.

MY DEAR SIR,

I must offer my congratulations on your safe return to Britain with Mrs. Wingate and your children. I do indeed thank the Lord for His mercy in keeping you in the midst of so many and great dangers. Pray tell me if you see anything of the Archduchess and her children, and if you ever

heard if she received a box from me which I sent through the Austrian Embassy. And now, my dear Sir, I must propose to you a plan that I have very much at heart, and which in the present state of Hungary is a very important work. The station here sanctioned by the Assembly's Commission is in a very peculiar position, and two other churches in the town, the Independent and Seceder, are without a regular pastor, having both long enjoyed a godly ministry, so that it is most important for this and other reasons connected with the future re-union of the Free Church congregation that, instead of a missionary we should have an experienced minister to feed us at the school-house during the winter, and as I can offer you and Mrs. Wingate and your children comfortable quarters, it would be very delightful to me if you would come in the course of November and remain as long as you could. Do speak to Mr. Moody Stuart, who will tell you how much we need a pastor.

Believe me, my dear sir, with much esteem,

Yours very truly,

E. GORDON.

Huntly Lodge,

October 14th, 1848.

MY DEAR SIR,

Your very kind and interesting letter gave me hope of seeing you and dear Mrs. Wingate here, which will be a very great comfort and privilege for

us, and I would have waited patiently for the promised information respecting your movements, but I can only arrange a supply of ministrations for the station in Huntly till the second Sabbath of November, the 12th at furthest, without writing to my friends at a distance, which I do not like to do, or at least to urge them to come from their respective charges, if I have the prospect of your being here, and still I must lose no time in seeking the supply, as the services of the missionary are dispensed with after the 22nd of this month. Pray forgive me for asking you to let me know as soon as you can if there is any prospect of your being here by the 12th or 19th of November.

Dr. Keith is here, and my cousin Mr. Mackintosh. I feel most deeply interested in all that concerns your Hungarian Mission and our beloved Archduchess. The accounts are really most fearful, but the Lord reigneth, and will reign, be the nations never so unquiet. With kind regards to Mrs. W., whose presence must have been very comforting to dear Mrs. Duncan and Mrs. Allen,

Believe me, my dear sir,

Yours, very truly,

E. GORDON.

Huntly Lodge, March 24th 1848.

MY DEAR SIR,—

Only one word, not to express my disappointment, for I cannot, as I desire not to murmur at

what the Lord requires, but it was a very great disappointment, and made still greater by Mr. McRae, Brockbain having made other arrangements, and so he cannot come. Can you help me to persuade anyone? I have written to my cousin Charles Stewart, Nova Scotia, but have not his answer. That, however, would only be of course for two, or at most three Sabbaths, and it is expected that I shall provide, or, rather, I trust "Jehovah Jireh," for it is His own work, but, having said this, I come to the purport of my letter just to say that if you bring dear Mrs. Wingate thus far I will take all care of her while you go to Inverness. Give my love to her and the dear Duncans, and believe me, my dear sir, with the earnest wishes that the Lord may strengthen and uphold you by His felt presence wherever you go.—Yours most sincerely,

E. GORDON.

Huntly Lodge,

February 8th, 1849.

MY DEAR SIR,—

Your very kind letter and its enclosure gave me great pleasure, for though the account of yourself and dear Mrs. Wingate was not so flourishing as I wished, yet the plan proposed, which I suppose by this time is settled, seemed to me the very best for all parties, and I own I felt rather too much desire to accompany you to the shores of the Mediterranean. I fear there would be too much difficulty

in your visiting Cannes. There are vessels at Marseilles which go there once or twice a week in 12 or 14 hours. The distance to Nice is only three and a half hours' drive, whence there are vessels to Leghorn, and very frequently. We are rather afraid that our two dear friends, Mr. Betlie and Mademoiselle Charbonney, are likely to be removed from Cannes by the American-Swiss Society, who employ them, and who have more urgent calls for labourers from other quarters. Your old friends, the Woolfields, would be charmed to see you, but I fear it is of no use to think about it. The extracts from old Mr. Saphir are most interesting. We are every day receiving new proofs of the faithfulness of our Heavenly Father. I feel that your dear people at Pesth are safe in His hands. Dr. Keith sent me a letter from Mr. Smith, showing the zeal of the Tract and Bible Societies to publish for the Jews. I trust that the Lord is remembering Zion, and that the set time to favour her is near at hand, by this time, probably, if the weather is as unusually mild as with us. I suppose the business in Hungary is finished. The Lord reigneth, and will show His arm in His own time and way. May He guide you with His eye, and keep you as the apple of His eye. I trust the change will be of great use to dear Maggie, to whom pray give our kindest love. We are going on just as when you first came to us. Mr. Charles Stewart is now here, most active. He is all day engaged visiting classes, catechizing and lecturing.

Yesterday he was out from 10.30 to 7. The people are much pleased. He also gave us two admirable sermons on Sunday from Gal. iii. 10, "Under the curse," and the evening, v. 13. The curse consisting 1st, in being left of God—the life of God in the soul departing, the soul dead. Corruption, always active where life is extinct, must continue so till life is restored. The same with Satan as to the curse, though not the same in all respects. Yet he is left to heap up misery against the day of vengeance. Then the afternoon sermon: Christ hath redeemed from the curse, being made a curse. I trust the Lord is staying the cholera in Glasgow. May He deepen the effects and remembrance of it on surviving souls. With every kind and Christian wish, I am, my dear sir, yours most truly and gratefully,

E. GORDON.

It will be *such* a kindness if you will write to me sometimes, especially to tell me of your health, progress, and prospects, not forgetting the word of exhortation.

LETTER FROM MRS. DUNCAN TO HER DAUGHTER
MRS. WINGATE:—

Edinburgh,

Tuesday, February 27th, 1844.

MY VERY DEAR MAGGY,—

I know it will rejoice you again to see my hand

writing, and that you will seek to give God thanks for His great goodness and mercy to me at this time, Bless the Lord, O my soul, and all that is within me be stirred up to bless His holy name. Oh, my beloved child, how shall I tell you what the Lord hath done for me at this time? I would begin say with the Psalms "Come here, all ye that fear the Lord, and I will tell you what He hath done for my soul," and yet when I would make the attempt, language fails me. With the same sweet singer I am rather compelled to call upon all creatures, animate and inanimate, from the angels that excel in strength to praise the Lord, and as I knew and *felt* that much prayer was made for me, oh see that your thanksgivings abound also, be not slack in this sweet duty, "To render thanks unto the Lord *it is* a pleasant thing," and this my soul knows right well, and may again. Let me call upon you and all who were interceding for me at the throne of grace, to return and give God the glory, who so abundantly heard and answered—let there be *special* thanksgiving.

You have already been informed that the dear child was born on Monday, the 12th inst. For the first three or four days after I felt quite like a person suspended between earth and heaven, borne aloft. I will not soon forget these days when my mouth was kept continually filled with the high praises of our God, the God and Father of our Lord Jesus Christ and my *narrow confined* heart like to burst forth from its confinement, and although

afterwards came a time of trial, a time when the Lord Himself tried me, and when He permitted Satan to assail me, yet for ever blessed be His name, He supported me not to be tempted^d above that *He enabled* me to bear, yea, in Christ He made me *even me more* than conqueror, enabling me even in the very time of our trial, to sing praise and glory to God. Jesus drew very near to my soul, discovering Himself as the conqueror, and giving me good hope that in me He would conquer, not only him whom He had already conquered, but every evil thought and imagination of my heart, giving me to rejoice in Him, "who is the same yesterday, to-day, and for ever," "who is a rock," "whose way is clear," "who is a shield and buckler." And, my dear children, for I must call you both so *what manner of person ought I to be?* Oh, pray for me, that I may live, as becometh one who hath received so continuously. But feeling a little fatigued from writing this I must stop, though it would be pleasant to go on. I am unwilling to lose this day's mail, I meant to have written you yesterday, the first day I was out of my own room, being just that day fortnight of my confinement here. I could not manage it. All here are well and join me in kind love to all with you. Give my warm love to Mr. Smith and say I was much gratified by his kind affectionate letter which I hope to answer as soon as I am able.

Adolph sends love to his father, mother, and sister; he keeps strong and healthy. I am wearying for

a letter from you. - Do write soon. I had one from Aunt Lillian just a day or two before baby was born. She mentions having received a most refreshing and delightful letter from you. Write her again soon. Her time is very much occupied, not being able to trust an Arab woman with her sweet child. Now, dear Maggy, ever believe me, with much love,

Your affectionate mother,

JANET DUNCAN.

THE FOLLOWING ARE TWO LETTERS FROM THE
ARCHDUCHESS MARIE TO MR. WINGATE:—

Ofen, 2nd August, 1843.

MEIN THEURER BRUDER IM HERRN,—

Ich weiss dass wenn sie unserm Heiland dienen können, Sie es gern thun. Wollen sie wohl die liebe haben einem in Schemnitz studierenden blinden Englisch zu lehren. Er bleibt drei wochen hier, soll sehr aufmerksam sein und wünscht es sehr?

Ich weiss dass er mehr als Englisch bei ihnen lernen wird.

Er studiert theologie und wird, wenn es Gottes Wille ist, in ein paar Jahren nach Deutschland gehen.

Der Herr segne ihre Bemerkungen an diesem jungen Mann.

Ihre Schwester im Herrn,

MARIE

Ofen, 2nd August, 1843.

MY DEAR BROTHER IN THE LORD,—

I know that when you can serve the Lord, you do so most willingly. Will you, then, have the kindness to teach English to a blind student studying in Schemnitz. He stays here for three weeks, and will be most attentive, and he wishes it much.

I know that he will learn with you more than English.

He is studying theology, and intends, if it is God's will, to go to Germany in a year or two.

The Lord bless your conversations with this young man.

MARIE.

Altona, 15 August, 1844.

MEIN THEURER BRUDER IM HERRN,—

Gross war meine Freude über die Geburt Ihrer Tochter. Der Herr thut Grosses an uns, wenn wir am meisten Tagen empfinden, und wo wir nicht helfen können, da hilft er; alle unsere Sorgen sollen wir auf Ihn werfen. Er wirds wohl machen.

Ich las den 8 v. im iv. cap. des. Proph. Amos hebra, ich finde diese und den folgenden vers ganz auf Ungarn passend, und singe mit Ihnen den 149 Psalm!!!

Seien Sie so gütig dem theuren Dr. Duncan und seiner geliebten Frau meine •Glück-Wünsche zu überbringen, und der lieben Margherita zu sagen: dass das Gebet um den Heil. Geist nie versagt wird, nach Lucas xi. 13.

Der Herr stärke Mutter und Kind und lasse beide
"stark erfunden werden an Seinem Tage"!

Ich grüsse alle, die im Namen Jesu die Seligkeit
gefunden haben.

MARIE.

Altona, 15th August, 1844.

MY DEAR BROTHER IN THE LORD,—

Great was my joy at the birth of your daughter. The Lord does great things for us, as we experience on most days; and when we cannot help ourselves He helps us. All our cares should we cast upon Him. He will make everything work for good. As I read the 8th verse of chapter iv. of the Prophet Amos, I find this and the following verse exactly suitable to Hungary, and sing with you the 149th Psalm.

Will you be so good as to convey my warmest wishes for his prosperity to Dr. Duncan and his most lovable wife, and say to the dear Margherita that the prayer for the Holy Ghost is never refused, according to Luke xi. 13.

The Lord strengthen mother and child, and let both be "found strong in His day."

I greet all who have found salvation in the name of Jesus.

MARIE.

CHAPTER XI.

LETTERS FROM MR. WINGATE TO HIS WIFE.

NOTHING was more beautiful in the character of Mr. Wingate than his warm devotion to his wife and family. The following letters written in the stirring times of the Revolution to Mrs. Wingate, who was then at Leghorn, with later letters which are added, bear witness to this, and to his calm confidence in God, in the midst of all trials and perils:—

Vienna,

29th May, 1848.

Your dear husband is safe in this excited metropolis. I wrote you from Presburg, and have just received your dear note which has been blessed to strengthen my faith, and encouraged you ever in the good way of the Lord. On Saturday evening, we reached Presburg at half-past ten, and found the vessel was not to proceed till seven next morning. This at first disconcerted me. However, my American friends and I resolved to have beds made up on board, and we lay down and slept comfortably.

In the morning at six o'clock, we were informed that 300 barricades were erected in Vienna, the city in a state of siege, and no ingress or egress. We resolved to remain at Presburg till Monday morning, by which time we hoped to hear more certainly what had happened. I went to the Lutheran church in the forenoon and gave my companions a short exposition in English in the afternoon. The day passed, and this morning we left at six, and reached the wharf at half-past ten. At half-past eleven I was in Vienna, and in an hour more at the palace, and found the dear lady* and her family had set out with all belonging to her suite to "Brünn" on Friday, the evening of the revolution.

I have decided in these circumstances to await Brothers Smith and Bauhoffer to-morrow, and then we will consult what is further to be done. All is at present quiet, the workmen busy in repairing the streets and removing the barricades. Sometimes there would be three barricades in 100 yards. They consist of the stones torn up from the pavement generally to the height of the first story, are impervious even for cannon, and really frightful looking fortifications. The people showed throughout the utmost respect for private property. To-morrow they hope to hear that either the Emperor returns or that a regency is appointed. The Government have handed over the protection of the whole city to a "safety" Committee, composed of citizens, national

*The Archduchess Marie.

guards, and students. May the Lord order all to His own glory. And, now, dear Maggie, don't be angry, my shepherd's plaid I forgot in the steamer, and it has been carried off by some of the passengers, and at this moment a still more strange thing has happened to me. My passport is lost. I placed it with my small English and German Testaments in my coat pocket on going out to the "Sister on the Hills," and it must have fallen out by the way. What the Lord is to bring out of this I know not. To-morrow I must go to the Ambassador's and get new passports for you all. Is it not wonderful that we arrived in Vienna without examination of luggage and without inquiry *even* for a passport!!! How I rejoice to hear of dear Janet's restoration, thanks to the Lord. Love to Sister Smith, kiss little babe, love to the Saphirs and the Church. The Lord Jesus uphold and abide with my own dear pet and give us a happy meeting on Thursday.

Your loving husband,

WILLIAM WINGATE.

Vienna, 3rd Nov. 1849.

Stadt Frankfurth Hotel.

After three nights and three days unintermitted travelling I reached Vienna yesterday morning at seven well—but, as you will suppose, very tired of diligence and railroads. I had found no letters from you waiting me, and to-day's post has also arrived without any tidings, but as I have since ascertained

that the Leghorn post of Monday evening will not reach this before next Monday, I had no ground for anxiety. On arrival at the hotel I found it crammed full with Austrian officers, like Leghorn during the state of siege, and it was only with difficulty that I obtained a bedroom. On being dressed I sallied forth and saw the Archduchess. She received me most kindly and affectionately. On her countenance you can mark the traces of many tears and constant excitement. Prince Joseph* has been taken from her and is an officer in the army at Leitz. She gave me no encouragement about Pesth for the present, told me she had tried to dissuade the Smiths from going, but in vain. Against Mr. Bauhoffer accusations were lodged two months ago at the instance of one of his own congregation, and he is still in great danger. Török and Székacs are not implicated. All the rest of our interview must stand over till next week. I was there an hour when three of the Imperial family were announced and I took leave. On returning to dinner I was in doubt about the possibility of getting to Pesth as no passports are issued except by the military commission, and the whole country is in a state of siege. After dinner a gentleman said, "Mr. Wingate, I know you by your white hair." This was Mr. Brixner, the late partner of Mr. Malvieux, our banker at Pesth. He told me he

*Her only living son, now Commander-in-Chief of the Hungarian Army.

was going in a few days to spend the winter in Tuscany and partly at Leghorn, that he would become guarantee for me to the Government and obtain my passport next day. He speaks English very well. You will remember him, he lost his wife while we were in Pesth in 1845, and is left alone with one young son. I have given him my card, and if he calls before my return, return the kindness he has shown me. I also saw Mr. Baillie both yesterday and to-day—very gentlemanly. I am to see him again on my return to Vienna and pay the boxes. They are all safe in one of the Embassy stores. Mr. Tashner I met in the street. He was very glad to see me, and I expect to meet him again on the steamer. He looks very much distressed. On my return I will go out and call for the Darscenys, who are living in the neighbourhood. In half an hour I expect my passport and leave by the steamer for Presburg, where I must wait over the "Lord's Day" and on Sunday I hope to be in Pesth. Mr. Smith is there, he was detained here some days before he got through. And now, love, do not be anxious about me. I go in the strength and faith of the King of kings and Lord of lords. I would that I could say with St. Paul to the elders of Ephesus, "None of these things move me," &c. According to my day, so is my strength. The climate is cold and foggy, and for many reasons I hope my stay will be very short. If you write after receipt of this, address as at foot. I have daily realized you

—at the hour of dinner, at tea and breakfast—out walking, &c., and I do hope to hear that you have slept well and that your mind is firm and tranquil under our present separation. I hope it is to be the only time we are to be parted. The Lord bless you and keep you. Kiss my Janet, dear Andrew, and little Billy. Love to all our friends, and believe me ever (in great haste), your affectionate husband,

WILLIAM WINGATE.

Pesth, 9th Nov., 1849.

I cannot express to you the delight with which I read and re-read your first letter of 30th October. It came to Vienna after my departure, but Mr. Brixner kindly undertook to call at the hotel, pay the postage, and forward it to Pesth, where it reached me the third morning after my arrival. You know not—yes! you, by this time, do know—how absence increases and deepens love; and deeply do I feel every cause I have given you of any interruption to that peace and happiness which ought ever to reign in all the families whom the Lord Himself hath blessed. If spared to meet again, you will, through Divine grace, have no more reason to say my Willie has lost his character for gentleness and affection—graces not natural to me, and which, if at all possessed, must be fruits of the Spirit. I rejoiced to hear that the house pleased you in every respect, and that friends are kind. I am sure the Lord will care for you and our dear little one, and incline

all hearts to one who is widowed, we hope but for a short time, on account of Christ and His cause. Let us bear and forbear with all. The deep suffering of *real calamities* makes me feel all lesser matters to be, comparatively speaking, nothing. Did you, only for one day, hear the heartrending tales of many here, you would feel with me that our cup has been filled with mercies and loving-kindness, to overflowing. We can never be too thankful for that wisdom which spared us the horrors of a country so distracted as this has been with civil war, since the time we last visited it. I have written you last from Vienna, and since arrival here. I have, I may say, not had an hour to myself. After posting your letter I called the second time on the sister, the Archduchess, who was filled to overflowing with love and tender interest in all that concerned both her own and our affairs. You must, however, be content to wait details till we meet. I with difficulty got my passport in time for the train to Presburg, where I arrived on Saturday evening. Here I must spend the Lord's Day. The state of things was now manifest from the quantity of military and multitude of cannon on the ruined palace which overlooks the city, as well by the demand for passports on entering and leaving the town. My anxiety to see our English friends, &c., at Pesth was so great that I got no sleep. Monday at four I was up, and at six a.m. was off again in a Pesth steamer. The number of officers, the loud

talking, constant smoking—even in the principal cabin—and the whole bearing of the passengers again told me I was in a land whose social relations had been shattered to their foundations. The first real announcement of the desolation of the land visible from the steamer is Altofen—which is a heap of houses burned to their foundations—not a dwelling left. A village, opposite Carnovie, has also, we believe, suffered much, but you cannot see the town from the steamer. Near here lie six of the fine steamers which Mr. Pretious built. Three were fired on by the one party, and three by the other—firing from either side of the river. The crews, I believe, escaped to the shore on observing the armies. Carnovie is filled with Austrian soldiers. The town, we believe, has suffered much, but I was not near enough to see it. It happened to be the beginning of the great November market, and more than a hundred of the most wretched looking people, chiefly Jews, rushed into the boat. There is a very good engraving of the storming of Carnovie, which, perhaps, I may bring you. During the rest of the voyage we got occasional peeps of burned houses, especially at Weizin, and at about five or six we reached Pesth. We were, however, an hour before we got out, as they had just commenced new regulations with the passports, and before all had been arranged it was quite dark. When I looked to Buda I saw but a solitary lamp lighted here and there, the palace and fortifications formed, as it

were, a black thundercloud, shrouding from our view the ruins which the receding hurricane had already occasioned. On the Pesth side, too, an uncomfortable stillness, and interruption to the long stream of lights which used to irradiate the palace-looking dwellings, made you feel as if entering the encampment of a recently-conquered city rather than the abode of peaceful and orderly citizens. My porter twice disappeared from me, and I got two frights before I reached my abode, supposing my carpet bag and I had finally parted company. This the more annoyed me as I found out I had left my slippers at Vienna, and a white pocket handkerchief under my pillow at Presburg. While sailing down I often thought where I should find a dwelling. All the hotels (the "Queen of England" is no more) were more than full with officers and market people, so I resolved to go first to Bella Gasse (the Saphirs) and wait to see how the Lord would lead me. My plan was, if our old house were still empty, to furnish with our things a couple of rooms and stay there. On entering their house the first I saw was Elizabeth Saphir, who uttered a scream of joy and surprise and embraced me. Then old Mr. S. burst into a flood of tears—partly joy and partly sorrow—followed by his partner, Mrs. S., who was in bed, and also began to sob loudly. Henry was also there, calling. I soon found that our dear Philipp was dead and buried. He passed into glory on the 27th September, having passed through agonies unutter-

able, aggravated also by the desire of seeing his beloved teacher, all which were borne with the most astonishing efforts of grace, the Almighty Saviour bearing him, to the wondering eyes of believers and unbelievers, through the raging billows of the most acute bodily pains, which continued for four months, and finally landing him in the eternal mansion prepared for him, before the foundation of the world. "In My Father's house are many mansions. I go to prepare a place for you; and if I go I will come again and receive you to myself, that where I am there ye may be also." So far I had heard from the afflicted parents. Old Mrs. S. cries almost constantly. "It has pleased the Lord to take away my Kleinod (treasure). Oh! what I have come through?" Soon Mr. Smith entered and embraced with true affection his loved and unexpected brother. They had just, four days before, found a lodging immediately below the Barmen Darsceny, and next door to Mr. Taschner, and he would not hear of my going anywhere but with him. On reaching their house I was embraced by Mrs. Smith (who is just what she used to be), and then by Mr. Bauhoffer, his wife, and Nina, who had all come over to call. You may suppose the meeting. Here for to-day we will rest for I long to send you some tidings, knowing your anxiety. Tell Janet that little Marie remembers her, and looks remarkably well. She longs for the time when she may play with her again. Many inquiries were made about

my dear Maggie. They seemed all quite cast down when I told them you were not coming till May. Teardale, Countess Darsceny, Mrs. Torok, Saphirs, and Eckstein, seemed all to feel quite sad when I said you were not here, although when I explained matters they agreed in the propriety of what we were doing. I forgot to say that my room at the Smith's was immediately furnished with our own things, which are all, or almost all, safe. My poor people have lost much, especially books. Next letter will give you all particulars. In the school 120 children. My heart is always turning home; I feel only half here, and hope still to keep my word with regard to the period of return. Mr. Saphir tells me he wrote me 16 pages on Philipp's death. I hope it has reached. Keep all letters beside you. Love to the Stewarts. Remember me to Thomsons, Rues, Mudies, and all you know I would send to. Kiss dear Janet, Andrew, and Bill. I hope nurse is attentive, as well as Marie. And now, dearest, for to-day adieu. The Lord bless and keep you and uphold you more and more.

Your loving husband,

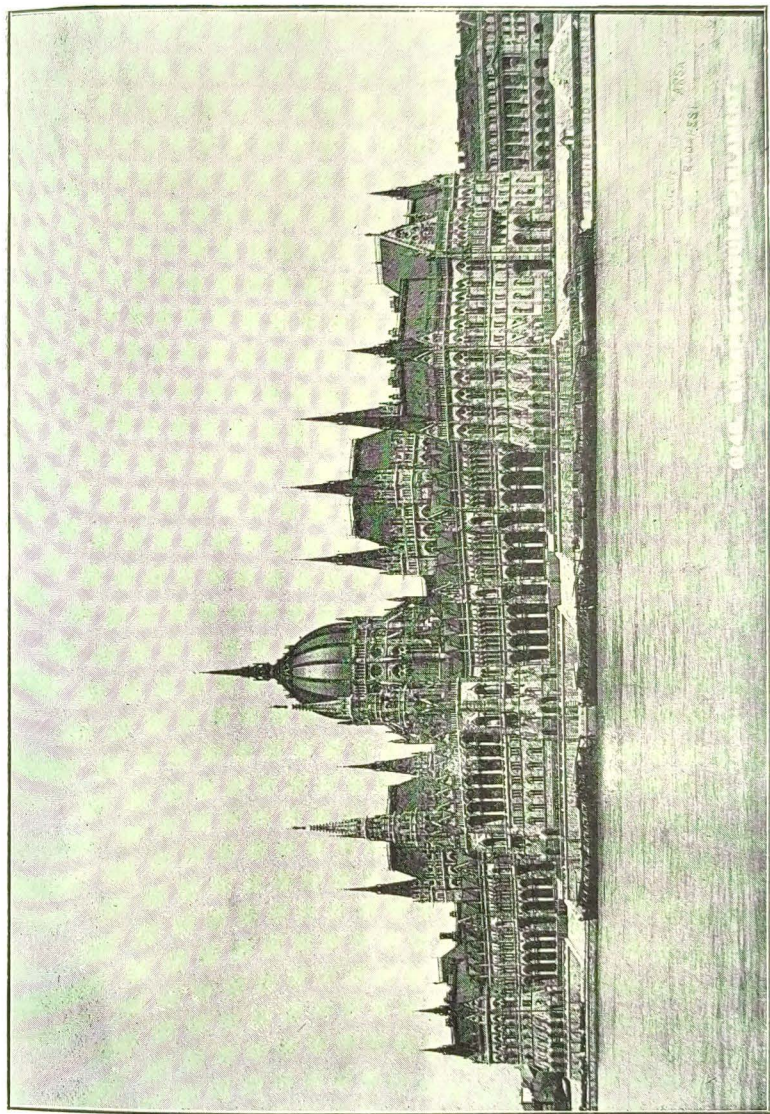
WILLIAM WINGATE.

Special love to Mr. Jenkins. War will be, I fear, in Spring. Mr. and Mrs. Smith unite in kindest love.

Vienna, Stadt Frankfurth Hotel,

21st Nov., 1849.

I have just arrived here on my way to dear



THE NEW PARLIAMENT HOUSE AT BUDA-PESTH.

“home.” and you may be sure, if spared and prospered in my journey, I will not be long in seeing my beloved wife and dearest ‘bairns.’ I propose leaving viâ Laibach and Venice to-morrow evening or next morning, and calculate on reaching you this day fortnight (Thursday). I intended continuing my narrative begun in my last from Pesth, but have judged it more prudent to reserve all for a personal interview, when I have many hours’ interesting conversation for you about all our friends and acquaintances with whom I have come in contact. I have only received your two dear letters addressed to this hotel which reached me in Pesth. You may suppose how anxiously I have sent every day since to the *poste restante* to hear more, but “No letters” was the daily answer, and I knew that you have faithfully written, but the post has failed to forward. I confide, however, in Him who has never failed me, and firmly believe that His all-protecting arm has been around you and His Spirit upholding and comforting you. I desire to feel grateful for your great composure, and consider it an answer to prayer that your fears have been removed. Long ere this you will be enjoying the society of Mr. and Mrs. Sleeman, who, I feel assured, will be most kind, indeed I am sure you will have experienced great attention from all our friends. I have been with our dear sister, the Archduchess, to-day, and will have another long interview, if the Lord will, to-morrow, before leaving. She is all love and

kindness. The Countess, the young Baroness, and the Bauhoffers send their dearest love to you, and long for your return, also Mrs. Teasdale, Mrs. Masyin, and the Saphirs, indeed everyone send you their love and respects—but more of this when we meet. I have seen Mr. Baillie again to-day and all our things will remain here in perfect security and at no great expense. They are in the Government Stores. Tell Janet little Marie has sent her a nice little book and some views of Scotland for Dan. I really do not know what kind of toys to bring them, and I wish to bring my dearest something, and I am at a great loss. The weather is cold but clear. I hope to get off to-morrow evening, for I cannot rest now until I am with you. Many thanks for your kind instructions about warm clothing—as yet I have got no cold—I have worn the little flannel jacket, but it is too small. I have not had *too* many clothes, I assure you. The “pelz” I wore yesterday in the steamer and the brown shawl is invaluable. I am delighted to hear that the house is so comfortable. I hope soon to be back to share it with you. Kiss each of the children for their dear papa who prays daily that the Lord may bless and keep you from all evil. I fear to boast, but the Lord seems indeed to have blessed this visit—you cannot tell the joy and love everywhere. We parted at the table of the Lord. Mr. and Mrs. Smith were kindness itself. Poor Robert has promised to set his heart no more on books, as

his are almost all burned. Nine volumes out of the 20 are left of the encyclopedia. I feel the greatest satisfaction in the step we have taken, and bless the Lord for permitting this visit. Remember me to Mr. Stewart and family, to the Hendersons, Rues, Mudies and all you know, to whom I should send salutations. Special love to Mr. Jenkins, also to the Sleemans. And now, dearest, adieu in the hope of speedily meeting face to face.

The grace of the Lord Jesus Christ rest on you.

Believe me,

Your loving husband,

WILLIAM WINGATE.

N.B.—Have you heard from Constantinople? I advise you to write. I heard in a few lines from Newman to his brother in Pesth that a child is born, Mrs. Allen* very poorly, and Mr. Allen likely to be laid up from his unremitting attendance on dear Arabella. Little Adolph has written his father that Mr. Koenig and Mr. Allan are both leaving Constantinople. I can get no particulars. Do write them a few lines.

I am taking your advice and visiting Venice—that is, if I do not lose patience. Mr. Baillie says there is to be no war.

W. W.

* Sister of Mrs. Wingate.

LETTERS WRITTEN IN 1852, AFTER FINAL RETURN
TO ENGLAND.

No. 9 Serjeant's Inn,
Fleet Street, London.
7th February, 1852.

To-day has gone off just as the others. I was not in bed till midnight. We left the Hon. A. Kinnaid after eleven. Dr. Keith, Mr. Stewart, Smith, and myself were the ministers. A Mr. Milne, Hon. Lady Bethune, Lady Ackland and some others were of the party. We enjoyed it exceedingly, it reminded me of Nice. I cannot go to Brighton. We have been engaged till four o'clock in drawing up documents for the Foreign Office. I have accepted Sir Culling Eardley's invitation to Torquay for Friday week. He pays all expenses. He wishes me for a tour of public meetings for weeks, but that is impossible. I trust to be home about the 18th, and know the blessed Shepherd of Israel is watching over and keeping each of you, and that nothing will befall you or the dear children. The Smiths are away to the country to-day on a visit to a Mr. Gurney. On Monday they have accepted an invitation of the Nisbetts and probably leave, end of next week, for Edinburgh. The papers will have given you a pretty full account of our interview with Earl Granville. Great interest is displayed. Even the Earl said it was *too bad* that Lord Westmoreland had not instantly informed them of what Austria

had done. I am still at Wood's—it is not dear for me and the Committee pay up till to-day. The deputation is all gone back to-day. I am very sorry the Glasgow friends were advised so late. Let *nothing* vex you. Cast all on Jesus. *He* careth for you. I shall make a great many valuable acquaintances this trip. The only trial is our *separation*. At same time you *could* not have existed in such a *hurry* and *bustle*. Forgive me my hurried notes—I cannot help it—I was up and breakfasted at eight. Many ask after you. Love to Maggie. Write your mamma or send her the substance of my notes. The Lord bless you!

Your loving husband,

WILLIAM WINGATE.

Wood's Hotel,

Furnival's Inn, London,

Tuesday Evening, 10th February, 1852.

Your kind note reached me yesterday. I dare not think of you and the children for any length of time or I would put my foot in the train and be off to see you. I do not like a bachelor's life at all, and although I have more time for the public, I would a thousand times rather have all the domestic hindrances with the domestic joys. I have read both your notes just as I begin to write. You must not yield to any despondency. The lot is cast into the lap, but the whole disposing thereof is of the Lord. Let us wait patiently on Him, He

will guide us. The seed of the righteous have not been seen begging bread. On Saturday Mr. S. and I were busy, the whole day, making up our accounts for the Foreign Office. We reckoned up an account of £475, £260 or £270 for me, but I have no prospect of Austria paying.* Yesterday and to-day we have been making inquiries about London as a Jewish station. I cannot satisfy your longing, dearest, about the future. Next week the committee will probably do something. Mr. Smith does not seem to like the idea of either Amsterdam or Constantinople, but no one can say for a little. As soon as I come home I will write George. Our income would no doubt go further abroad than here. Do you remember Mr. A. Bonar? He is obliged to go to New South Wales to support his family. Don't forget our "wee children." Give them a lesson daily and mind their verse and prayer each night. If the Lord would give me a field I am not afraid of preaching and having a blessing. Meanwhile the call seems to be to inform the public a little about the Hungarian Church and the Mission, and increase the interest. I am not quite sure that we may not—at least one of us—be permitted to return to Pesth. You must keep private feelings in abeyance and try and say, Where Thou wouldst have me, O Lord! To-morrow I leave (D.V.) for Bristol, thence for Tor-

*They had, in the hurry of leaving Pesth at 24 hours' notice, no time to dispose of their furniture, which was all lost, without compensation.

quay. I wrote the Duchess and Mr. Brūxner yesterday. He is sending back the writing case. The boxes must come now to this country as they are ordered. I discern in your letter, dearest, a distrust in yourself and morbid fear of your being in an uncomfortable position, which is painful to me, as I am sure it is not the case. I have not yet been obliged to ask a favour of anyone, and I am sure a month's visit to a father is no great call on him, and he does not look on it in any other light than a privilege. Now hold up and pray for us. All will yet go well. I will be home I hope on Tuesday or Wednesday next. Dearest love to dear sister Maggie, and thank her for her note. I will not reply to-day. Kiss sweet Andrew, Maggie, and Florrie. Remember me to nurse and Ellen.—Ever your affectionate and loving husband,

WILLIAM WINGATE.

Woods, Furnival's Inn,
London, 3 o'clock.

Tuesday.

Mourned your loss after my return from Edinburgh. Comfortless bed—very cold. Travelled all night. Very delightful companion in Dr. L—. Quite entered into all my views. All the deputation except Mr. Smith and Dr. Keith are at this hotel. Engaged every moment drawing out documents for Government interview to-morrow at four. Our memorial is very heavy. We demand vindication

of British rights—compensation, restoration, and protection. Letters from Mr. Saphir. School fully recognized as a public institute of the Hungarian Church in most favourable terms, probably as a panacea for our ejection. Off to the House of Commons Study.—Ever your loving husband,

WILLIAM WINGATE.

Logie House,

Dundee,

March, 1852.

I hope the Lord is sustaining you with the faith which is of the operation of His Holy Spirit. As for me, I only want you to complete my happiness, but, as I told Mr. Burns to-day, I did not like dining where there was a wife and young children, for it always reminded me of my separation from the beloved partner of my joys and griefs. Mr. Watt and I have just been praying with Mrs. ——. She is full of faith and hope, but fears she is dying. I am treated like a prince—best room in a splendid house, carriage and servant at my constant disposal, and all produced more miraculously than by magician's wand—by the love of Christ, which sweetens trials—and luxuries become with it *real* comforts.

I have been *sustained* in the public ordinances, and hope some good has been done. To-morrow evening a great meeting in St. Andrew's at half past seven.

Tuesday (D.V.) I spend afternoon and night at a

beautiful Castle of Gendre's friends, Captain Davidson, Bombay Cavalry, six miles from Dundee, who made up to me to-day. Wednesday at Perth, and hope to be home on Thursday.

Love to grandpapa and dear sister Mag.—Jesus be with you.

Your loving husband,

WILLIAM WINGATE.

Edinburgh, Monday morning.

38 York Place,

Free Church Offices (May, 1852).

On Saturday I discovered that our Conference of the General Assembly was postponed to Tuesday morning at half past nine o'clock. The Hungarian Church and our destination will then be referred to the whole Church and, we hope, a final decision come to. My sorrow at being unable to fly to you is great, but when such high interests as the cause of our glorious Redeemer are at stake, I must patiently wait. It is impossible in the circumstances to get away in time for Tuesday's boat, and at present I see no possibility of reaching you before Wednesday's boat, when I hope to enter, God willing, my loved and cherished home. Your last letter filled my heart with adoring gratitude to the Hearer and Answerer of prayer. I have no wish at home to gratify. When the Lord gives you peace and submission to His will, I am happy. The daily paper will tell you all the proceedings of the Assembly.

It has been marked by love and harmony. Jonathan Anderson has made a humiliating appearance. It is very possible he will be suspended for a season. Dear mamma I have just left. She is decidedly better these three days, and I fondly trust your hopes and prayers will be fulfilled and that she may be capable of removal in two or three weeks. I have preached at the Doctor's (probably Dr. Candlish's) yesterday and afterwards dined with him. Andrew Gray and Rev. Charles Brown were with us. All very agreeable. The Doctor was a hearer. I do not know what folks thought. I hope the Lord was there and working to His own glory. Maggie wrote a line to me last week, but I have never got as much time as to reply. I have had no rest since I came here. I am trusting dear grandpapa has been with you and I hope is enjoying himself.

Your loving husband,

WILLIAM.

LATER LETTERS.

Glasgow,

4th July, 1862.

Your last letter, with dear Richard's parting scene and wonderful explanations, is so marvellous a fulfilment of prayer, that we can only lift up our hearts with thanksgiving and praise. I never knew, in all my experience, such a literal performance on earth of requests made to the Lord. We have only to go forward and continue to ask all and we will

get all. I read this letter, written on Monday, over and over again. It has been my day and night dream. I feel strongly that his promotion, appointment, and separation from Janet is all in answer to prayer, and full of blessing.

We asked specially, you recollect, his promotion and distinction as an officer. God has granted it. Let us ask his bodily health as well as "soul prosperity." Let us ask that dear Jenny* may receive much spiritual blessing with all this temporal advancement. What are we that the Lord has so graciously dealt with us? Jenny has behaved beautifully, poor thing. Andrew has my special prayer that the Lord may be with him, strengthen him in his public appearances, give him presence of mind and distinction. I am very sorry indeed I cannot be with him to relieve his mind and help him. He has a high place now, I assure you, in the opinion of Uncle George and all the friends. I am sure the Lord will signally bless him. Special prayer for Tracey and his family is already being made. Your long letter of this morning I am not through yet, and will answer to-morrow.

Kiss dear baby for papa, and love and kisses for each child. There are plenty of merino black shawls here, comfortable for winter, and clothes for all the children. Tell me on return if I am to bring

* His eldest daughter, afterwards married to the Mr. Tracey here referred to—now Admiral Sir Richard Tracey, K.C.B. She died in 1875.

nothing. Business is better—a little.—Your loving
husband,
WILLIAM.

Saturday morning,
9 Henley Court,
Bayswater (about 1864).

I opened Dick's letter to you to know when he was to arrive home, and see he will not be before this day four weeks, or 20th May. I am not surprised he should make a little longer stay with his brother. Mr. Tower, the agent, gave me little comfort about letting furnished. He said there were so many houses, and so few applicants. Mr. Henderson, who looked in yesterday, is a rich proprietor at Belfast, but has a family of nine; how many at home I don't know. I fear he requires a larger house. He is in one of Tower's houses at present. Our duty seems plainly to wait events; you are, meanwhile, comfortable. On the 24th June I might get rid of the house, unfurnished, I think. Would you not receive Richard there, and then leave? You need not write. Tell Andrew your mind, and he will tell me on Monday. If my *good friend* Willie Wingate* had not *stood by me* in finance I could never have thought of these changes. I parted with him last night, and my mind is now easy. The failures in Glasgow are frightful. The Stirlings, Cogans, and Bartholomews—what I used to think in old times our richest houses—all failed.

* A cousin of Mr. Wingate.

Yesterday, Walter Buchanan (from Buchanan Hamiltons) failed for £750,000, some say a million. It created quite a sensation, Willie said, in the city. They have been a large East Indian and China house for 40 years. He is member of Parliament for Glasgow, and brother-in-law of Dr. Anderson. I am very sorry for him; he is an excellent man. You may be glad, I assure you, I am not in business just now. I trust the Lord will choose out our abode. I am quite clear we ought to leave London as soon as possible. Alphy accompanies me in my moving business. Mag, Loo, and Annie are out every day—all well. We pray for you, and trust you will enjoy the Lord's Day. I would try Mr. Vaughan. The Lord bless and keep my own beloved wife. How I long to be with you that we may talk over all our affairs, and comfort each other. Little Walter Gray is far from well; got asthma, like his father. Mrs. Gray talks of Italy for winter, and Moffat, now. Love to Jenny and Dan and little George.—Your loving husband,

WILLIAM.

160 St. Vincent Street,
Glasgow,

Saturday, 4 o'clock.*

Your note reached me in bed at eight oclock All well with its contents. I knew it before from Him who had said, "Mine everlasting arms are

* No date, but written apparently about 1869.

underneath." I am glad you did not take Mr. Douglas' servant. It would not be wise. My umbrella, I see, is gone, as you make no mention. Never mind, God will give me a better. How very nice of Jenny to buy the vases. Enjoy all your sweet little home with its pretty ornaments as God's gifts. They are all consecrated by the Word and prayer, and Christ will use our position and all about us yet more in His cause and Kingdom. The more I think of Osborne's conversion* and the more do I see of God's glory and grace, not only to him, but to *you* and *me* and the whole Church of Christ. It has been a means of sending Christ into much of our conversation in our family circle, and I have already been a sun of consolation to several around.

At dinner on Friday with Robert Buchanan, John and Maggie, and May Goodshaw, and Dan. Dear grandpapa improves rapidly, and his general health, I think, is better than when I saw him in 1857. He can now move the fingers of the broken arm and use it slightly out of the sling. Yesterday I spent between visits to relations and the folks in Queen Street. At dinner alone, but—dinner ended—in walks dear Dr. Duncan, of Edinburgh. He surprised us agreeably. The Lord sent him. He attends Mr. Anderson's funeral to-day. He had heard from Annabella Monteith by letter that I was possibly here. He stays till Monday.

* Referred to at page 185.

Maria is very well. The Doctor vigorous in *mind* but thinner in *body*. John and Maggie came at eight. I conducted worship, and then the Doctor told us conversion narratives with inimitable power till half past eleven. It reminded me of Dr. Keith and him at Pesth. I am just interrupted by the entrance of Mr. Gray and Mr. Cunningham, and have only time before post to say that I have been two hours with Mrs. Wodrow. The new Convener of the Jews' Conference is most anxious I would take office again. Smith is to go to Galatz or resign, and Frankfort is to be given up. Tomory is in Edinburgh. I am again in great repute among Jews' friends. This is in consequence of a revival in Pesth and the impression in the Church that that was the Great Mission after all. We must wait on the Lord, but I don't yet see *my* way, all things considered, to a *reunion*. The Doctor is most anxious to see you again. We are all love and affection in the home circle. *My great trial* is *your* absence. I am *well* as yet. Don't be anxious. I think about Tuesday or Wednesday *week* to leave (D.V.).

The Lord make my own love constantly happy. Love to all my dear children. Grandpapa sends his kindest love to you, and so sorry you are not here, but hopes in summer to see you. I am glad you saw the marriage. Grandpapa's love to Dan, you, and all the children.

Believe me, your loving husband,

WILLIAM WINGATE.

Tuesday afternoon,

At the Rev. I. Rawlins,
17 George Street, Edgbaston,
Birmingham.

I hope your griefs have been like the morning cloud, and that you are now able to say "the work of the Lord is honourable and glorious. I will follow the Lord through good report and bad report. I will be content with such things as we have, for He hath said 'I will leave thee never nor forsake thee.'" Fear not; *He* will disappoint thy fears and confirm thy hopes. Mrs. Rawlins and I met each other at five in the morning at Stafford Station. You should have seen our meeting. We embraced involuntarily. Poor thing, she came through the storm of last night from Dublin by Holyhead to see me, as Mr. Rawlins had written I would only stay the forenoon. They are all most happy, labouring unitedly in the Lord's vineyard—not rich, but happy. I do believe dear Janet continues better. My mind is kept stayed on the Lord. Kiss Andrew, Janet, Mag, and Louie. Love to Maggie and grandpapa. I am off to town. To-morrow, God willing, at Tunbridge Wells. Now do, love, be happy. Happy! I have no anxiety whatever about the future; the Lord will arrange everything. Write me on Thursday if I shall buy the mantilla, and describe the kind.

Your constant loving husband,

WILLIAM.

Monday forenoon, 6th November, 1871.
164 Queen's Road, Bayswater,
London.

Greatly relieved. Just got your letter. Thought I might have had one on Saturday night. Dr. Kidd was quite decided that Heidelberg would neither suit you nor Dan ; so I think you should only stay one week more, say Thursday week, either in Russie or Victoria—as you choose—for the time. The extra price in Victoria is not much, but as Heidelberg won't suit it would be useless trying the Pension, however cheap, unless you were staying three or four weeks. I send you enclosed a cheque for £20. Take it to the best bank and ask them to send it on for payment. They will probably not give the money till return of post from London, say four or five days, and they will ask you to write your name across the back. You can use it at Homburg, instead of Heidelberg, if you are leaving on Thursday ; but if not, go at once, as you need the money, soon as possible. I think you have done wonderfully, but remember to give the glory to the Hearer and Answerer of prayer. It was my special prayer that you might be protected and cared for on the journey. The sleeping at Basle was well ordered. I was sure the climate of Heidelberg would not do for you. Homburg, I think, will from all I hear. I still think it would be well to go and see it first, if you can go and come in one day. Roach's bills were about 520 francs every four weeks. Now I

will send you £25 to £30 a month, and should not like all expenses, inclusive of clothes, education, travelling, &c., to exceed that. For this month the 200 francs travelling expenses will be considered all extra. I wish, dearest, I were richer for your sake, but "Godliness with contentment is great gain." Faith always brings in all we need. Sweet Day at Greenwich communion. Dan, George, and I were at the table. Afterwards went with Mrs. S., by appointment, to the vestry with Adolph. Adolph asked most specially for you, and if you liked his prints. We began with the sermon. It was entirely a Communion service. Every seat full; 700 or 800 communicants. After service he at once distributed the elements, read passages of scripture during communion, and then addressed and dismissed with a hymn and Lord's Prayer. Fraser in the evening—crowded too. Liked Adolph the best. Saphir would like us to come and live at Blackheath now. I am to spend next Lord's Day alone with him, and all the rest are to come to tea on Monday. Lee Warner called last night. Dan and George are to dine with him on Friday. Chalmers invited us all in the evening for Tuesday (to-morrow). George will only be two more Sundays in England; sails (D.V.) on Saturday fortnight in the "Jumna," troopship, by Suez and Bombay. He seemed very much bent on a Christian life. Pray for him. Andrew said to me yesterday, I feel stronger every day, We were just wandering,

both he and I, how remarkably prayer had been answered in his case. The girls will all come in good time, but I doubt if the "gentlemen" of Heidelberg's society should be cultivated, unless suitably united. Be very cautious with your society of our sex at Homburg also. Place your confidence in the Lord for this also, and don't live by "sight." I am glad you liked the journey. The change from Switzerland will answer by-and-by, but German living at the best is nothing to Swiss hotels. With warmest love from Dan, Mag, and George to you, Jen, Loo., Annie, Alfie, and kiss the baby, and knowing you have a heart which vibrates with all your wishes, joys and sorrows, and ever is with you,
I am your loving husband,

WILLIAM WINGATE.

Dr. Kidd was seven years in Adolph's congregation. Has a high opinion of him. Adolph was at death's door in Italy with gastric fever. Mrs. S. alone with him. Wrong treated. Afterwards a Count Mattëi cured him, by God's blessing, and he is still in his hands. He has, I hear, burst a small blood vessel in the chest; not strong.

100 Talbot Road, Bayswater,
25th April, 1894.

We are quite astonished at your epistolary powers—four letters in one day. You must enjoy it. It makes one feel as if you were in the town. Your love is like a bird, always singing. She evidently

enjoys the "look-out." The clouds are disappearing. I hear Mr. and Mrs. De Q. are to help the furnishing of the flat. I will attend to your wishes about the drapery sale. What a touching letter Dick's is! Only think of his recollecting Willie's grave, finding it out and describing it. Florrie wrote, and I have just posted it, to Frankfort-on-Main, and sent a message of thanks. I am keeping well, and sleep. I am just as you left me. It rained heavily yesterday and to-day, and I stayed at home. Now, dearest, take my advice and stay till Wednesday. Now you have taken all the fatigue of travelling, better take the good of it as long as you can. We are daily thanking the Lord for His care of you.—Your own loving husband,

WILLIAM WINGATE.

100 Talbot Road,
1 p.m., Tuesday,
7th Sept., 1897.

I am delighted you had so pleasant a journey. What a joy to meet Katie and your three grandchildren, all waiting your arrival and looking well! All this is the Lord's gracious answer to the prayer of *faith*. The weather has been bright and fine since your departure, and though it is cloudy to-day I scarcely expect rain. Mrs. Nixon sent you a brace of grouse this morning which I have forwarded to you. I am sure the change will greatly benefit you. Lambert will execute all you wish to-morrow; his

son comes early in the morning. Everything here goes on as when you were at the helm. Accept our united loves. Kiss every child for grandpapa. Love and thanks to Katie. Your loving husband's love to the *best of wives*.

WM. WINGATE.

One of Mr. Wingate's daughters, Mrs. Barrow, who has lately lost a brave son, an officer in South Africa, thus writes to us of her father:—"He was a *very loving* and *good* father, and *always* greeted me with his *beautiful smile*; I'm sure there was no man on earth who was so pure, so good, and so humble; and never do I remember coming away from a visit to him without his saying some word of Scripture to me, either repeating a whole verse of the Bible or else just saying one or two words—always *full of love*. I remember my eldest boy (now taken to *His Heavenly Home*) saying to the lady who taught him at the Sunday School, of his grandfather (he was about five years' old then). The teacher was telling the class that we commit sin every moment of the day. Little Stevie broke in, "My grandpa doesn't sin every moment. He is a very holy man."

CHAPTER XII.

RETURN TO ENGLAND. PROPOSED MISSION IN LONDON. RESIDENCE IN THE ISLE OF WIGHT. SPENDS A WINTER IN GUERNSEY. INFLUENCE ON THE CELEBRATED S.G.O. CORRESPONDENCE WITH THE SAPHIRS. DEATHS OF PHILIPP AND OF ELIZABETH SAPHIR, AND OF OLD MR. SAPHIR.

THE first idea of Mr. Wingate and Mr. Smith after their arrival in Britain was to establish a mission in East London, then comparatively neglected as a Jewish Mission field, now so amply supplied. The leading members of the Jewish Committee in Edinburgh thoroughly approved this action. Mr. Wingate thus writes with regard to this :—

“After our expulsion in 1852 it was proposed to the committee in Edinburgh by the late Dr. Smith, of Corsack, and myself, that as the Continent was closed to us as Jewish Missionaries in Hungary, we should adopt London as headquarters and carry out operations from thence. Dr. Candlish, Cunningham and Moody Stuart agreed with us, but other brethren thought it would offend the English Presbyterian Church, and produce ‘collision.’ In

these circumstances Dr. Smith went to Germany, where he suffered in his eyesight, and had to finally take a charge in Dumfriesshire. He retained it till called 'home' in 1893, and was much valued by the Edinburgh Jewish Committee, of which he was an influential member. Finding I was the means of dividing brethren by my continued endeavour to start this mission in London, I resigned in 1854 or 1855, but returned after some years, and carried on a mission for many years without taking salary from any Church. This has been much blessed, especially during the last twenty or twenty-two years. In 1854 I hired a room near the Bank of England and instructed inquiring Israelites for two or three years. The health of my wife and a daughter obliged us to go to Ryde, in the Isle of Wight."

During Mr. Wingate's stay in London at this time there was established the London Ladies' Association for the Conversion of God's Chosen People, the Jews. The establishment of this Association and what it effected are described in the following paper:—

"The well-known missionary to the Jews, Rev. W. Wingate, formerly of the Pesth Mission, and expelled by the Austrian Government in 1852, along with his colleague, the Rev. R. Smith, originated the formation of the 'London Ladies' Association for the Conversion of God's Ancient People, the Jews.' Their object was to aid Mr. Wingate in his endeavour to diffuse a more wide-felt interest in Israel,

both among the Christian Church generally and influential private Christians.

"For three years monthly meetings for prayer, expositions of Jewish prophecy, and circulating information or the progress of the Gospel among the Jews have been held. Great interest has been felt by those who attended, their Christian sympathies awakened, and prayer for this great object, the conversion of Israel, called forth, Christian offerings made, all tending to increased operations. In addition to assistance rendered to a Jewish school, contributions were sent to aid in the training of students of the Protestant Bohemian Church, and a large meeting of Christian friends held to hear addresses from these Bohemian brethren, on their return last year to Prague after finishing their studies at the New College, Edinburgh. During the last year three Israelites were admitted members of the Christian Church, and a fourth is now under instruction. All these were, and are, individuals of good social position, highly educated, and some greatly gifted."

Mr. Wingate was sounded as to his possible acceptance of several important vacant charges in Scotland and elsewhere, but his heart was set on the conversion of Israel, and he preferred to keep himself free for the promotion of that work. Wherever he went he sought opportunities, private as well as public, for recruiting the ranks of those interested in Jewish Missions.

After remaining for a year or two in London he felt constrained by the state of Mrs. Wingate's health to remove to Ryde, in the Isle of Wight, where he resided for three years, and at a later period for three years more. "I was mixed up," he says, "with all the evangelical work, and we had most influential prayer-meetings at various houses where Mr. Sullivan, of the Church of England, well known in Brighton and London, afterwards, commenced his Christian career." There was a considerable revival of vital religion in Ryde. He formed many Christian friendships there, and was the means probably of bringing not a few to the knowledge of the truth, while he created in numbers an interest in Jewish Missions.

During his stay in Ryde he was asked to go to Guernsey to take charge of the Scotch Church and chaplaincy there under the superintendence of the Presbyterian Church in England. He officiated there for six months from the end of July. Several conversions took place of soldiers and civilians under his ministry. One of them was very remarkable, Mr. Wingate writes. A member of the family of the Duke of Leeds, a patron of art and a high churchman, a perfect gentleman and highly educated—Scripture, and especially the Prayer-book, being familiar to him—strayed into the church and attended a mission meeting for prayer, was overpowered by the Holy Spirit, and was a constant and devoted Christian friend, so long as we were in

Guernsey. "He told me," says Mr. Wingate, "he was *en route* to visit estates in the West Indies. I believe he must have been the celebrated writer of letters for years afterwards in *The Times* on Church subjects signed S.G.O.—Sidney Godolphin Osborne." This is another example (there were many at Pesth) of Mr. Wingate's Christian influence on men of intellectual power.

Mr. Wingate afterwards returned to Ryde, where he remained for three years more, and then settled down again in London.

CORRESPONDENCE WITH THE SAPHIRS.

After the missionaries had left Pesth Mr. Wingate kept up continual intercourse by letter with old Mr. Saphir, who was for a time left in charge of the mission at Pesth. The Saphirs were a remarkable family throughout.

Elizabeth Saphir died in 1852, two years after the missionaries had left. She was remarkable for manifold gifts—of a refined and vigorous mind, and humble and loving disposition. She was absent from home at an uncle's when the rest of the family were baptized, and was shocked on her return to hear that they had apostatized. But her father, judiciously, did not press her, but asked her only to read the New Testament carefully, trusting in God's power to open her eyes and touch her heart. How great was his joy and delight when she intimated to him soon after that she had

found the New Testament Scriptures to be the very Word of God, and looked to Christ as her Saviour. Though then only fourteen years of age, she was much given to meditation and Bible study, and soon wished eagerly to renew her faith by baptism. She went afterwards to a large boarding-school at Kornthal, in the South of Germany, renowned for its high Christian training and its good teaching in all modern branches of knowledge. She was greatly beloved, and she ventured to establish a weekly prayer-meeting. She was the means of bringing others to Christ. When Philipp opened the school she was delighted to take her part in it in teaching the girls. At the annual examination her results with her pupils were simply amazing. Pastor Török, who presided, could not express enough his admiration, she taught with so much clearness and understanding. Philipp's death was a great sorrow to her, but she became more than ever devoted to her work, and the school was in a most flourishing condition. Her life was shortened by her becoming engaged and then married, to a man who made a great profession, but was a thorough hypocrite. She suffered intensely from her husband's illtreatment. It destroyed her health. She returned to her father's, but only to die. Her death took place in 1852. Her father says in a letter to Mr. Wingate:

"From a diary left by my deceased daughter Elizabeth we are enabled to judge how lively was her horror of sin, how strong and genuine was her

faith, how sincere her humility, and how ardent her love to her Saviour. How she daily examined herself, and how she grieved for her sins; but still entertained a joyful assurance in the Saviour, whom she knew to be her Redeemer and her Atonement, and whom she had laid hold of with steady faith: how dead she had long been to all the pleasures of the world, living for her Saviour alone."

Old Mr. Saphir died in 1864. Speaking of his last moments: "His bodily sufferings," writes one of his daughters, "were a great many, but he was strong in Him who suffered for him the death of sin. A few days before his death he said to the Rev. Pastor Koenig, then missionary of the Free Church in Pesth, 'This is my confession; I believe that Jesus Christ is the Son of God, my only Redeemer and Saviour.' There was not the least struggle. His face was radiant with joy and peace, he seemed almost transfigured; never have I seen a more happy expression in the countenance of one dead."

Mr. Wingate thus describes the various members of this remarkable family:—"From Philipp Saphir, his eldest son, came forth the evangelical school for training up Israelitish children. Begun in 1846, preserved at the expulsion of the missionaries in 1852, that school has educated numbers of the Israelitish children of Hungary. Begun in a sick bed with five pupils, it has for many years averaged 300 pupils, taught by seven male and female teachers.

The eldest daughter was the first wife of Dr. Schwartz, of Amsterdam, and finally of London. The second daughter, Elizabeth, was a teacher in that school till her death. The youngest daughter laboured for many years in the school. She is now Mrs. Schönberger, the wife of a zealous and successful Jewish missionary in London, and the youngest son is Dr. Adolph Saphir, well known as a powerful and spiritual preacher."

CHAPTER XIII.

FINAL SETTLEMENT IN LONDON.

Mr. Wingate, after five years' residence in the Isle of Wight, and a year in Switzerland, at the time of the Franco-German war, returned to London for the education of his family and as the best sphere for helping in Jewish work. He lived in London afterwards to the close of his life. Though not engaged directly in Jewish work, he did much to strengthen and extend it. He was well known to Jewish Christians generally, and his house was a centre of Jewish mission influence. He had numerous drawing-room meetings, which were attended by persons of influence, ministers and laymen, and he did much to kindle enthusiasm and to extend interest in Jewish mission work. He was known to almost every Jewish missionary from the Continent who visited London, and many of them came to him for advice and encouragement. He was a general favourite because of his warm-hearted sympathy and kindness, and he was a great peacemaker. There was a silent, hallowed influence which breathed around him, as he was so true and genuine, so strong in faith, and so ardent a friend of the Jewish nation and believer in the conversion of Israel.

Besides this private influence, which was great and extended, he took an active part in the work of different societies. In the British Society for the Conversion of the Jews he took a deep interest, and gave to it through his influence very valuable help. He was a member of Committee, also, of the Turkish Missions Aid Society, now called The Bible Lands Mission, and of other Institutions. For many years, he preached frequently on behalf of Jewish Missions and gave public addresses. He was connected with the Prayer Union for Israel, and did much to promote and extend it. One of his addresses, published as an Occasional Paper, we now give. It expresses clearly the reason for his enthusiastic interest in Jewish mission work:—

“Beloved brethren and sisters in Christ Jesus our Lord and Saviour, having been privileged to be present at the founding of the United Prayer Union for Israel, nearly nine years ago, and in one of your papers inviting you in faith to beseech the Lord for the conversion of His ancient people ‘the everlasting nation’—I rejoice to be again called upon to enjoin *thanksgiving* for the answer to prayer. Wonderfully has the Lord wrought during the last few years.

“Fifty years ago, I saw among the *first* converted Jews Mr. Prince. The late Robert Wodrow and I laboured to teach him the Gospel for about six months in Glasgow. All appeared in vain, and he left us the bigoted Jew. Many years afterwards I found him the father of the Hebrew Christians of

London, cherishing and loving his brethren. (This only one of many cases.) How has the Lord heard and answered prayer for Israel then during these years. In due time I went to Berlin, and knew Neander, the great professor of Church History; then to Holland and saw Cappadose, the great reformer of the Dutch Church; then to Leipzig to Dr. Delitsch, the light of Germany, also to Kuntze and Becker of Berlin, and a few others; *all* were longing and praying for the conversion of Israel, but they had almost despaired; Churches indifferent and converts very rare; but now—what is the prayer of faith, the little cloud no bigger than a man's hand soon covers the heavens with Divine blessing? *Now*—the Hebrew Christians are everywhere. The Hebrew witnesses for Christ at this day represent an evangelical band of more than 300 ministers and missionaries proclaiming the Gospel of Christ in this country, America, Canada, our Colonies, and throughout all the countries of Europe; in the Holy Land, in Asia, and Africa.

“Fifty years of mission work enable me to bear my testimony to the marvellous progress of this work. Every class of Jewish society contributes these converts—professors in Universities, lawyers, medical men, literary men, musicians, artists, merchants, mechanics, poor and rich are quickened by the Spirit of all grace, convinced of their sin and guilt, they are at the feet of Jesus, and enabled to say with every believer, ‘We have redemption

through the atoning blood of Jesus, even the forgiveness of our sins." But *why* do we pray, O Lord? Because of the teaching of Thy Holy Spirit (for all Thy children are taught of God) we believe Thy *Word*, and know it cannot be broken—every promise by *faith* we realize fulfilled—for all Thy promises are "yea and amen in Christ, our once crucified, now risen Lord, who never faints nor is weary, and as Mediator and Intercessor will not cease to plead for Zion's sake and for Jerusalem's sake, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the nations see Thy brightness and *all* kings Thy glory." May the Lord the Spirit enlarge our spiritual conception and enable us to pour out our hearts for the glorious fulfilment of the three-fold view He has given us in His word concerning His true Church—the new creation in Christ Jesus, the second Adam—the Lord from Heaven! I begin with the final view. The fruits of the sacrificial death and resurrection of Christ are summed up in the promise, shining as a bright star through Old and New Testaments, concentrated in these wonderful words in the Apocalypse, 'The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ and *He* shall reign for ever and ever.' Rev. xi. 15. Do we realize the approaching conversion of (it may *then* be), two thousand millions of souls! yes, what has yet been since Calvary is but the 'earnest,' the

“first-fruits” of the great harvest. It was for *this* God so loved the world as to give His only begotten Son, that whosoever believeth in *Him* should not perish but have (*now*) eternal life (John iii. 15), for Christ is eternal life. Having now a glimpse of this ineffable consummation we see that by the *Church* will be revealed to angels and men the magitude and glory of those divine, eternal counsels which gave us the Lord Jesus—for how great this mystery of godliness! *God* was manifest in the flesh, justified in the spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory! 1 Tim. iii. 16. The next view the Spirit gives us is the means to be used for the conversion to Christ “of the great number whom no man could number, of all nations, and kindreds, and people, and tongues,” the instrumentality to be used—God’s ancient people—in respect of election to grace and glory, still beloved for the fathers’ sake.

“This *national* conversion of Israel is declared to be the resurrection to life in Christ of the whole world. Yes, He who has scattered Israel, the scattered nation, shall gather them from the utmost parts of the earth, place them in Emmanuel’s land, and *there* shall they behold Him whom they have pierced. Zech. xii. 10—xiii. 1; yes, the *Saul*, who for 1800 years has crucified the Lord afresh and put Him to open shame, shall see the Lord Jesus, hear His voice, and at the second Pentecost rise up a *Paul*—the blasphemer and the persecutor trans-

formed by the Holy Spirit into Christ's Gospel messenger to the ends of the earth. The fountain of Messiah's blood, shed for the remission of sin and uncleanness shall be beheld, revealed by the Holy Spirit, and the 12th of Isaiah become the universal song. 'O Lord, we praise Thee; though Thou wast angry with us, Thine anger is turned away and Thou comfortest us.'

"Behold God is our Salvation, we will trust and not be afraid; for the Lord Jehovah is our strength and song; He also is become our salvation, therefore with joy we draw water out of the Wells of Salvation," &c., and in every family apart with deep repentance, the cry will ascend—"My Lord and my God," John xx. 28. Already we see the dawning of this great day. The Lord is awakening the everlasting nation. Awake, O sleeper, arise from the dead, and Christ will give thee life. Rabbinites are but His instruments to fulfil, Deut. xxx. 1-6. *Awakening* in the land of their dispersion—return to Palestine, Emmanuel's land—and *there*, "the circumcision of the heart, and the heart of their seed to love Jehovah their God with all their heart and soul." This is the second view presented in the word to our faith and hope. And now for the last and final view. For 1800 years "the remnant of Israel, according to the election of grace," have been gathered in. Apostles, apostolic churches and all past and present Hebrew Christians are included here. They are part of the "remnant according to

the election of grace"—let us pray that their number may be *daily* increased. Let us lift up our hearts for all labourers in this vineyard—for teachers and taught; for the secret believers in Poland and Russia; for the blessing on the reading of thousands of copies of the New Testament in Hebrew; for the schools where, in Buda-Pesth and Constantinople, many thousands of Jewish children have received a Christian education; for every scriptural means used for their Conversion in London; for the awakening of the Church of Christ to the importance and urgency of this work. "The hour has come, let us use it"; and, finally, let us, heart and soul, unite in the glorious doxology.

"Worthy is the Lamb that was *slain*, to receive power and riches, and wisdom and strength, and honour and glory, and blessing. Amen."

"W. WINGATE."

Mr. Wingate was much moved by the "Higher Criticism" controversy. He was keenly opposed to its representations of the later origin of the Pentateuch and other early books, and to the views given of the origin of the Psalms, and to the attacks on the authenticity of the Book of Daniel. With these views he had been familiar, as upheld by the Rationalistic School in Germany, but, though he respected the honesty of many of those advocating them in this country, he held them to be incompatible with the representations of the New Testa-

ment, which quotes the Old Testament as full of predictions of Christ, and frequently refers to the authorship of different books, never questioned nor doubted in the tradition and history of the Jews, up to the time of our Lord—nor till recently. He felt that at the foundation of these criticisms lay the tacit denial of the predictive and miraculous, which, when applied to the New Testament, swept away the foundations of Christianity—the Incarnation, Atonement, Resurrection, and Ascension of our Lord. He believed that the whole system was baseless, founded, not on genuine criticism, but on erroneous premisses, and that it would ere long be entirely uprooted, though some minor results of value and interest might remain. The representations as to Daniel he considered entirely impossible. No traces of them were to be found in Jewish tradition, though only 170 years had passed before the birth of our Lord, since this book was represented to have been imposed on the Jews as the genuine prophecy of Daniel—yet never questioned by them as to authorship or authority. The representation he thought preposterous and primarily originated in the desire of rationalists to get rid of the wonderful miracles and the most distinct prophecies of the book—though accepted honestly by many Christians who did not understand the source. He considered the whole attempt to change the authorship and dates of books, contrary to the universal historic traditions of the Jews, as most unreasonable,

especially when it was known with what reverence the Jews regarded their sacred books. The Psalms also he regarded as belonging approximately to the periods to which they were assigned. Mr. Cheyne's views on the subject he regarded as weak and foolish. The idea of books being palmed off on the Jews, an intelligent people, as the works of authors who had died hundreds of years before, and these books containing severe censures of the Jewish nation, he considered to be untenable. There was no subject on which he felt or spoke more strongly, and he was thoroughly convinced that this "higher criticism," so called, was not really criticism, but that it proceeded at first-hand from an attempt to account for the books of the Old Testament, apart from miracle and prophecy [as genuine prediction], and, indeed, apart from the existence and government of a personal God. He believed that the movement was evanescent, being misunderstood by the churches of this country, both as to its origin and tendency, but he felt most deeply the injury done to multitudes in the meantime, by the lowering of the authority of the Bible. Exactly the same principles were applied in Holland and Germany to the New Testament as the Old, for the purpose of undermining the facts of the Incarnation, Atonement, Resurrection, and Ascension of our Lord, which Kuenen and Wellhausen, and other leading critics of the school avowedly disbelieved.

The following are notes on this subject :—

"Hebrew Language and Literature." 11th vol. of
Encyclopædia Britannica.

"1st. It may fairly be made a question whether Moses left in *writing* any other laws than the Commandments on the tables of stone."

Such a statement makes a man declare the Word of God a lie.

"The story (history?) of the early fortunes of the nation down to the time of David often (?) presents characteristics which point to mere tradition as its original source."

Such a loose statement might have been left with the German Rationalists, but is unbecoming a Christian teacher. It contradicts "All Scripture (meaning the Old Testament) is given by inspiration of God," &c. and the Lord Jesus, when He said, "If ye believe not *Moses* and the Prophets neither will ye believe *Me*."

"The Pentateuch not the production of one writer, but several."

Scripture declares Moses the author and writer by command of God.

Passages declaring the Pentateuch written by Moses.

1. The *Pentateuch*, or first five Books:

Exod. xxiv., 4, 7, 8; xxxiv., 27. The Book of God's *Covenant*.

Forty years afterwards Moses was commanded to write God's commands, his song, and the revelations made to himself, and place the *Book* in the *Ark* for a testimony against Israel (Deut. xxxi. 24-26).

It was expressly stated to have existed under King Josiah (2 Kings xxii., and 2 Chronicles xxxiv., and Nehemiah viii.) ; and the Levites taught it the people (2 Chron. xvii. 9). This Book contained Leviticus, proved by 2 Chron. xxiii. 18, 2 Chron. xxxv., 12, Nehemiah x. 34-36, Haggai ii. 11, Nehemiah viii. 14, 15, 2 Chron. xxxi. 3.

CHAPTER XIV.

RECOLLECTIONS OF MR. WINGATE—HIS CHARACTER DESCRIBED.

WE here give several letters and extracts bearing witness to Mr. Wingate's great personal attractiveness and influence. The first is from the Rev. Isaac Levinson, secretary of the British Jews' Society:—

The name of William Wingate brings to my mind most charming memories. His personality was most Christ-like. In his presence I always felt as if in a divine atmosphere. Every time I was favoured with a letter from him I felt that I had a treasure! A letter from him was like receiving an epistle from the Apostle John; it always breathed love. It lifted me up God-ward. Sometimes his letters were epistles of exhortation to love the brethren more, to think no evil of anyone, to be kind and tender to weaker brethren, to give a helping hand to the fallen, to be patient with those who had mistaken views on some questions. He was a true father in Israel. Tenderness, compassion, pity, love, these were his characteristics. Some years ago I was somewhat irritated by a brother who had spoken at more than one meeting at his house. This

brother was a Hebrew Christian. In his addresses he pleaded earnestly that his brethren should preserve their Jewish characteristics, by keeping many Hebrew customs and observances, such as circumcision, the Passover, the Feast of Purim, and that Hebrew Christians should aim at cultivating a spirit of 'Nationalism.' To me these things were unscriptural, I strongly opposed these views, so much so that, when I found that this brother was expected to be speaker at any of the meetings arranged at Mr. Wingate's house, I was disinclined to attend them.

At last I wrote to Mr. Wingate saying if Mr. — attended the meetings I would regrettably keep away, as the advocacy of his views were most distasteful to me. It was no pleasure to me to meet with a brother who advocated unscriptural ideas. I shall never forget the answer I received from the venerable saint. He touchingly pleaded for "*love to the brethren.*" He asked me that I should make it a matter of special prayer. To encourage me in so doing he told me that when, many years ago, he was missionary in Buda-Pesth, it was his custom whenever differences arose between workers to take these differences to God in prayer. Thus all questions were settled most satisfactorily, and brotherly love reigned! I took his advice. With this open letter I knelt before God, and asked for grace to act rightly in the matter. I prayed for the brother who, I thought, was wrong, for days I prayed for him and for myself that I might not act towards

him uncharitably. One day I met this very man in the street. We then entered into brotherly conversation. He then informed me that, having prayed much over matters in which he and I differed, he had been led to see that some of his views were extravagant, and had come to the conclusion that in the future he would do better by pressing for more spirituality rather than for *nationality*.

Every time I met this brother I found it, not only a pleasure, but an inspiration to be in his presence, for he was full of earnestness and love, and yearning for the salvation of souls. This was the beginning of a new epoch in my life. It was a new discovery to me. Differences with brethren to be settled, not by argument, but by taking them to the Throne of Grace. It has helped me ever since ; it has made my work easier ; it has given strength for weakness, joy and peace for irritation and disappointment !

ISAAC LEVINSON.

CHARACTERISTIC INCIDENT.

Mr. Levinson then describes a characteristic incident with which he had been accidentally made acquainted in journeying in Ireland :—

In the year 1884 I was journeying in Ireland in charge of the British Society for the Propagation of the Gospel among the Jews. I was bound for Moate, a small village a few miles from Athlone. Arriving at Athlone I found that I had two hours to

wait for my train. Thus I walked up and down the platform patiently waiting for my train. Presently I was relieved when I observed a gentleman on the same platform appear as if also waiting for a train. At first we passed each other as we perambulated the platform, then we began to converse about the weather or the political situation in Ireland, &c. In our conversation I observed that my companion's accent was foreign. I then began to speak on *Life on the Continent*, and so quickly we made ourselves known to one another as foreigners. I told my companion I was an *Israelite*. He then informed me that he also belonged to that race. I was now anxious to at once open a conversation on matters spiritual. I then showed him my pocket companion, the *New Testament*, and asked him if he had ever seen that book. His face was beaming with joy as he took out of his breast-pocket a copy of the Testament and exclaimed, "Thanks be to God, this has been my companion and my joy for very many years." We then shook hands warmly, and recognized each other as brethren in Christ Jesus.

Our conversation then became of an experimental character. Having told him the story of my conversion, he then told me his.

He began by telling me that in his youth he was a Godless fellow. God was never in his thoughts. Religion was to him a superstition, and yet he was satisfied to bear the Jewish name. In those days he had a passion for travel. He had been to

France, Italy, Greece, Turkey. At last he found his way to Buda-Pesth. Here and there he heard of missionaries, whom he visited. He found them good men. Whenever he was in straightened circumstances he called on them, told them pathetic stories of poverty and privation. It invariably told on their believing natures, and he thus managed to deceive them for the help he obtained. With some warmth of expression he said, "You see, I was a wretch, a liar, a worthless fellow, but the Lord stopped me in my wickedness and madness."

"How came that to pass," I further inquired. "Well, well," said he, "it is a long story, but I will make it short. In those days," he continued, "I called on a missionary in Pesth, his name was *Wingate*. I told him that I had a great family affliction, my mother dead, and others ill, poverty and distress were our companions. Poor Mr. Wingate believed all those falsehoods. He put into my hands some money, but before I could leave him he held my hand, which he pressed hard. I felt that his heart was with his hand. He exhorted me to pray to God, who alone could deliver from all troubles. He expressed a desire to pray for me. I thanked him. He then knelt down and opened his heart to God. As I listened to him I felt condemned for acting so hypocritically. As I looked upon his face and saw his big tears I was troubled, condemned. I longed to get away from him, away from the man who seemed to talk to God face to

face. He cried to God for me and mine. I felt if I continued in the presence of this holy man the punishment of Korah would overtake me. After that memorable prayer he often shook my hand and gave me his blessing. When I left him I vowed I would never go to missionaries again, never again act so wickedly. I kept the money. I wrapped it up in paper, and felt I could not make use of it. The prayer of Mr. Wingate haunted me. His tears tormented me. Soon after he left Hungary for Palestine. After his arrival at Jerusalem he felt lonely. Passing through the Jaffa Gate he was accosted by a stranger, who inquired where he was from, whither he was bound for. I told him," said he, "that I was a stranger. I knew not a soul in Jerusalem, having only just arrived from Joppa. The stranger asked me if I would accept his hospitality for the night. "I was delighted, and thankful. Arriving at his house in the holy city a meal was given me, then my host asked me if he could be of any service to me. At the end of the day I was introduced to several members of the household. After supper Bibles were handed round. The host read a chapter, then offered prayer. I knew I was in the house of a missionary—Mr. Wingate's prayers and tears seemed to come back to me. The next day I opened my heart to my host. I told him of my wickedness, but he seemed the more tender and compassionate to me. He then most warmly interested himself in me. I

attended his Bible class daily. The Lord opened my heart; mine eyes beheld *Him*, the Truth, the Way, the Life. Having thus found Him who alone can satisfy the yearning of the human heart, I bless the "Fountain of Salvation."

Thus had the Lord led him. And both of us parted realizing the truth of Cowper's words:—

"God moves in a mysterious way,
His wonders to perform."

ISAAC LEVINSON.

Among others converted from Judaism at a later period were Dr. and Mrs. Zuckerkandl, who became eminent workers in the cause of Christ. Dr. Zuckerkandl became a medical missionary to the Jews, under the British Society, in 1865, at Adrianople, and afterwards at Rustchuk, a town situated on the Turkish side of the Danube, where Mrs. Zuckerkandl opened a successful Mission School. They took a house which served both as a school and a residence for an assistant and his family. Christian, as well as Jewish, children attended. "It was wonderful," says Mrs. Zuckerkandl, "what an impression the pure gospel made on those so-called Christian children. They had never before heard of it. All they had seen was the worship of images and other superstitions. There was also a very flourishing Sunday School. Dr.

Zuckerkanhl had much success as a medical missionary. He died early in 1874. Mrs. Zuckerkanhl carried on her work for a time afterwards, but as war threatened, she came to London to be with a married daughter, intending to return, but she was led to settle in London, and did most excellent work there for many years in a mission house in Spitalfields, teaching Jewish women and bringing many of them to Christ. She was constantly in communication with the Wingates. She left London at last, a few years ago, in failing health, and died afterwards on the Continent.

Mrs. Zuckerkanhl, in a letter, gives an account of Mr. Wingate's influence as she knew him in Pesth. He was the means of her conversion, after many conversations, for he found her a very difficult person to convince, but when she saw the light she became one of the brightest and most active of Christians. The account we quote was contained in a letter written by her in 1893 on the occasion of the Jubilee of Mr. Wingate's marriage, which recalled the memories of the past.

"There is something wonderful," she says, "in memory : many interesting matters lie deeply buried : they were ; they are past and forgotten. When we look at the everlasting changes of life, yes, even in daily and personal life, it is not strange that we should think that these long past incidents are totally obliterated ; but it is not so, for on certain occasions, such as the anniversaries of birth, marriage, or death, the



MRS. ZUCKERKANDL.

past with all its scenes and actions appears fresh and clear before us, and becomes nearly a present. We live, so to say, everything over again.

“ We stop at some painful scene, and shed fresh tears over dear relations and friends who have long since passed away, and we find that the wound with which Thou, O Lord, didst afflict us is not altogether healed, and then we lift up our hearts and say very humbly and with resignation. ‘ Lord, Thou knowest best what is good and wholesome for us ! ’

“ And then we pass on further in thought and see how often we have failed and sinned against God and His will, for the past lies before our eyes like an open book. How often were we, body and soul, in danger, but Thou, O Lord, hast forgiven and with Thy Fatherly Hand has protected us in our troubles and hast comforted us in sorrow !

“ Our poor cold hearts become warm and deeply moved, we cry out with King David, ‘ Lord, what is man, that Thou takest knowledge of him ! ’ (Ps. cxliv. 3).

“ The golden wedding day of the Rev. W. Wingate has called to my mind many long-past scenes.

“ In the year 1849, I was invited to a prayer meeting by a friend and colleague of my late dear husband, a certain Dr. Ilyuvich, who still works in Jerusalem as a medical missionary. The meeting was held in the house of the late Mr. Saphir, the father of the late dear Dr. Saphir. Besides his

family there were present Mr. Wingate and Mr. Smith and many ladies and gentlemen.

“This was the first occasion of my seeing Mr. Wingate—a time ever-to-be-remembered by me.

“There is something inexplicable in our nature, which, like many other secrets, the Wise Creator hides from us poor children of men, namely, that the soul with all its affections is to be seen in some people in the expression of the face. This is the case with our dear friend Mr. Wingate: always kind, always smiling, the sweet peace of God which fills his soul shines from his face and is reflected on others who have the happiness to meet and commune with him. (see Exodus xxxiv. 35).

“Even in the voice of a blessed child of God one can feel God’s mercy: it comes so calm and mild and like a murmuring sea from the heart and goes direct to the hearer’s heart.

“When Mr. Wingate, in his then broken German, began to pray for the salvation of Israel, he prayed in such a way that it went direct to my heart and left an impression which I can never forget. It seemed to me then as if Moses himself, the true servant of God, wrestled and prayed for Israel.

“It is not my intention to write about the Mission in Pesth and its grand efforts and blessing in the past, but only of this sincere servant of the Lord as the worker in this mission for Israel and the ways and means he used in this blessed work.

“The chief power and attraction of this reverend

gentleman was, and is still, his meekness, humility, and love. He was the sunshine of the Mission and won the confidence of all, high and low.

"I believe that the great blessings on this Mission in Pesth were not only due to the instruction, or the preaching of Christianity, but chiefly to the patience and love with which these instructions were given, for 'love is strong as death' (S. of S. viii. 6). When everything ceases to be, love will remain (1 Cor. xiii. 8, 13) for 'God is Love' (1 John iv. 16).

"United with great love for God's ancient people Mr. Wingate used two very strong agents in his work, namely, prayer and fasting. Mr. Wingate has, by God's mercy, found out that doubt and unbelief—those Devils which push us into fire and water—can only be cast out by fasting and prayer. (Matt. xvii. 21).

"Hast thou never found this out, kind reader? I have. But God's mercy and kindness pass all knowledge and understanding.

"It is no wonder that the results at this time in Pesth were so great. If all clergymen and congregations would use these blessed instruments in God's Vineyard when working for His people, this would be quite a different world from what it is.

"In his eighteenth year, Mr. Wingate entered the University and later on studied theology, but, before the Lord chose our dear friend to be an instrument of blessing to His people Israel, He found it good to let him go through deep waters of sorrow

and trial to purify him and fit him for this grand work.

“In the year 1841 we can see him wrestling in prayer with God for the conversion of his then only and very young child. How wonderfully the Lord granted his heart’s desire we can read in a small book entitled, ‘Little Sarah: a narrative of the death of a young believer.’

“In the year 1842 we see our dear friend as a man who left everything in this world to go with Mr. Smith to Pesth as a missionary to Israel.

“At the same time many other dear Christian gentlemen came to Pesth eager to help, but most of them were only passing through to other destinations, for the Lord said ‘The people are too many,’ (Judges vii. 2), and so they went their several ways, and Mr. Wingate and Mr. Smith were left alone in the capital of Hungary (Pesth).

“Alone? Oh no, because the Lord Himself was with them and poured rich streams of blessing on their work. It was indeed a Pentecost!

A REMARKABLE DELIVERANCE AND CONVERSION.

A remarkable instance of Mr. Wingate’s power of influencing men occurred in connection with a Jew converted through his instrumentality in London. Mr. Wingate had a letter from an anonymous correspondent—whose name he never afterwards ascertained—stating that a Jew, residing in a

wretched room near, was about to commit suicide. The address was given. Mr. Wingate at once hurried off without delay to the house, knocked at the door of the room, which was opened by a haggard, desperate-looking young man who was greatly disturbed and annoyed on seeing him. Mr. Wingate, on looking at him, was struck with his resemblance to a Hungarian boy, the son of a wealthy man, who used to come to his house at Pesth. He asked him if his name was not Boscovitch. He at once replied that it was, and he recognized Mr. Wingate. A loaded pistol lay on the chimneypiece with which he had been on the eve of committing suicide. Mr. Wingate observed it, and spoke to him calmly and kindly, and dissuaded him, after a time, from his purpose. He was passionately devoted to music, and became afterwards known in the musical world. He had started some concerts in London, from which he expected a large return. But, his style being novel and unknown, he had been disappointed, and had lost all his money in hiring halls and paying expenses, and was now in absolute despair. Mr. Wingate advanced him some money, and asked him to come and see him. This he gladly did several times, and Mr. Wingate urged him to accept Christ as his Saviour. After a time he was baptized and became a sincere Christian.

CHAPTER XV.

LETTERS FROM WELL-KNOWN CONVERTS.

MR. WINGATE, when he settled in London, was in frequent communication with the converts of the Pesth mission, in whom he took a truly fatherly interest. We have given young Adolph Saphir's letter when he was a pupil in the Gymnasium at Berlin. The following letter he wrote when settled as a minister of the English Presbyterian Church at South Shields, in the North of England, in which he notes an invitation to become a colleague of the well-known Ridley Herschell.

“South Shields,
24th December, 1859.

MY DEAR MR. WINGATE,

I was extremely interested in your letter on Hungary, as also in the introductory historical article which, from its allusion to Holland, I attributed to Mr. Smith. I am afraid it would not be prudent to send the paper to Pesth. Two publications which I directed to my father within the last three months never arrived. He used to get the “News of the Churches” by a bookseller, and perhaps does so still.

I shall ask him, and he is very clever at taking up a hint. I have little doubt his answer will be a guide as to further transmissions.

Could you tell me where I would find material to write two or three short articles on the sufferings of the Hungarian Protestants? I remember having read stories about Hungarian martyrs, and men who were sent to the galleys, &c., but can't remember where. I thought a few detailed incidents of the kind would greatly strengthen and increase the interest, because concrete and detailed facts are a great assistance in making people think and pray for a distant country. The *Christian Treasury* or *Good Words* would, I am sure, at once insert such articles. I would be extremely obliged if you would let me know what material there is in existence. Is Bauhoffer's 'Church History of Hungary' at all interesting?

I was very glad to see your handwriting again. If I had known your address I might, perhaps, have managed to see you in August. I was staying with Dr. Herschell and preaching for him (in Edgware Road). Well, to my astonishment, the worthy Doctor asked me whether I should like to become his colleague; that the people liked my preaching, and that I could do good among the Jews, that it was a splendid opening for a young man of talent (at which, of course, I blushed scarlet), &c., &c. Well, the thing looked so plausible, and he made it out so solemn and provi-

dential, that I took it into consideration ; besides, I must plead guilty that a large church in London appeared to me a very pleasing thing. You see, I make you my Father Confessor. I consulted Dr. Hamilton, who told me I might remain Presbyterian and still officiate and be a pastor in Dr. Herschell's. However, on further inquiry, I thought that Dr. Herschell's congregation was too heterogeneous—more an audience than a church—that I should not like to give up—even though only formally—my connection with Presbyterianism. That to be a colleague was not without its risks, that London was very expensive, and that, after all, Shields, with its fearful monotony, dirty streets, east wind, but regular, quiet, safe work was better. So I decided. The good Doctor is quite offended. My church is increasing very steadily, though not rapidly. Indeed, I have great reason to be grateful, for I can see evidence that the Lord is blessing my work. I have now a good staff of office bearers, a flourishing Sabbath School of 400 children, about 160 communicants, and very good attendances. When I contrast this with the state things were in when I came I feel thankful, though while I am writing this I feel almost sorry for having done so, lest I should seem to, or actually do, take any credit to myself. It is the Lord's own doing, to prosper me in my first charge, notwithstanding my inexperience and sinfulness.

We have had nothing like a revival here, but there is a preparation for it.

My father seems to be suffering from many ailments. I am sure a letter from you will be quite a feast to him. Do write to him. It is really a greater pleasure to him than you imagine. I must tell you that a cousin of mine (son of my aunt who married Dr. Leitner) is in London. His name is Gottlieb, and he is *interim* Professor of Arabic and Turkish in King's College. He is only twenty years old, but a perfect polyglot. He is also secretary to the Young Men's Christian Association, Bloomsbury Branch, Queen's Square. His friends and patrons are chiefly Church of England people (Dr. Jelfs, Prof. Perrow, &c.).

Will you be at our Synod in Manchester?

I hope you and your family are well. I must conclude this long epistle, but I could not help telling you my news. Where is Mr. Smith?

With kindest regards and wishes of the season,

Yours very sincerely,

A. SAPHIR.

Rev. W. Wingate.

P.S.—I was very much interested to hear that you had laboured where my college friend, Mr. MacColl, is now reaping so abundantly. God will let none of His servants' words fall to the ground.

There was frequent correspondence between Mr. Wingate and Adolph Saphir after the latter came

to London, but, as they frequently saw each other, there were only brief notes in regard to visits or arrangements.

The following letter was written by Adolph in regard to the death of a daughter of Mr. Wingate, Mrs. Tracey, wife of Captain, now Admiral Sir Richard Tracey, K.C.B. :

27 Marina,
St. Leonards.

Feb. 18.

MY DEAR MR. WINGATE,

I did not like troubling you with inquiries, but we heard every day through friends, the Loves, and Mr. Greenwood. But this morning's tidings came so unexpectedly and gave us such a shock. We had cherished hope, and wished so earnestly, that this precious life might be spared. But He, who is the Father, has ordered it differently, and we must learn to adore His wisdom and His love. We feel so deeply with you all, and that in such a sorrow and bereavement there is that one consolation, which you have experienced so often, so abundantly, and which we pray you may again find in this affliction full of heavenly peace and healing. There are many Christians praying for you and yours constantly. We feel so much for Captain Tracey—he looked so bright and happy. May the Lord comfort and uphold him.

Dear Mr. Wingate, this is a great trial of faith

and it pains me so, that you have to pass through this sorrow. But He will open to you all the consolations of His love, and you will behold nothing but a Father's countenance. We are with you all in the spirit.

How clearly I remember seeing your dear baby, only a few weeks old, in Pesth. The Lord, who plans and guards all our wanderings, has brought her now safely to the heavenly Salem.

We hope to be home on Tuesday. I have not derived much benefit, owing to the weather and other causes.

My wife joins me in best love to you and dear Mrs. Wingate and the children. She will write Maggie in a few days. The Lord be with you.—
Ever your affectionate

A. SAPHIR.

On the same occasion Dr. Edersheim, who always kept up a warm, friendly intercourse, wrote from Bournemouth.

Bournemouth,
Friday.

MY VERY DEAR FRIEND AND FATHER,

Is it so, that the announcement in yesterday's *Times* refers to your child? And yet from *her* name, Janet, and her husband's, Capt. Tracey, I fear it must be so, that the Lord has seen meet to take her from you all; yet, we know, safely to Himself. But if His Hand has been laid upon you, we want to mingle our sorrow with yours, and to say how

very, very deeply we sympathize with you and Mrs. Wingate and Capt. Tracey. Do let me know some particulars, when you can bring yourself to write. You know that outside your own family none can stand nearer you than I. My heart is with you, and I pray that the Father of all consolation may support and strengthen you, and help you to *glorify* Him in this sorrow, that so your faith and patience may magnify His power and grace.

Dear friend, look up, straight up, to Him! Our faith is always a "No! No!" saying to all that is seen, and clinging to Him who is unseen. But I need not so speak to you, only I would remind you of what you, many years ago, taught me out of the Word, and in doing so, remind myself also of His faithfulness and truth.

Our united most loving sympathy to you, your dear wife, and all yours.

Ever and most affectionately yours,

A. J. EDERSHEIM.

There is an important letter from Dr. Edersheim in connection with his leaving the Presbyterian Church and joining the Church of England. It may be noted that, whether rightly or wrongly, Dr. Edersheim felt greatly aggrieved by the way in which he had been treated by the Presbytery of London in connection with his work at Torquay, where he had founded the congregation and built

the Church. Mr. Wingate and he continued to be as warm and affectionate in their friendship as ever. Mr. Wingate counted it indeed a great honour and blessing that one of their Pesth converts should have produced books of great value to the Church of Christ, throwing much light on the New Testament as well as the Old, and recognized generally as of much interest and importance:—

Bournemouth,

19th May, 1875.

MY VERY DEAR FATHER,

For so I hope you will still allow me to call you. Your letter received this morning has indeed deeply grieved me. I would not, if I could help it, give you, of all men, any pain—nor indeed to any of God's people. But in one respect you mistake me. I think you will agree that I could never have worked with the E. P's. again; nor would I ever have founded an independent sect. We have, alas, too many—and I am not a man of war—indeed, feel controversy too keenly ever to engage in it, unless bound so to do. But I do not deny my previous orders. I only undergo a form appointed for admission into the sister Church of England. As for forms of Church government, I believe the Scripture leaves us very much at liberty, though the presence of Superintendents (Timothy and others) among the “Elders” is Scriptural, and the very earliest existant records of Church history introduce

us to what are called Bishops. Of course there are things which I could wish far other in the Church of England, but of what Church can that not be said? And with my love for a national establishment and liturgical services on the one hand and cut off from Scotch and English Presbyterians on the other, this seemed to me the way pointed out. I shall certainly have no *chains*, but mean, God helping me, to be, and to preach, exactly as before, only the more earnestly, and faithfully, and plainly, as I feel the need of *speaking out* where I shall now have the opportunity for so doing. I intend continuing my Tuesday services in my own house—unless, indeed, I were to take a parish, which, of course, it is too early to take into account; and I propose, as before, taking part in public prayer meetings, evangelistic services, &c., just as before. All this I have fully stated to the incumbent whom I am to assist. Many and dear friends have rallied around me—but this does not make up for the sorrow of losing old ones. But if you only knew how unpleasant my position has been in the Presbyterian Church here—I mean the sort of *utter* ignoring here—though for two years *I* did all faithfully to support and help on the Scotch Church here, you would less wonder at my feeling my position so loosed. My personal and Christian friends here have been all Church of England, except a Plymouth Brother or so, who are, of course, much grieved, and so have been those who have attended my

lectures. I wish you would write me a few lines, for, if possible, I might try to see you. If you are at leisure send me a line in return of post. Many thanks for the baptismal attestation. I do hope I have not inconvenienced you by getting it. My love to dear Mrs. Wingate and all the rest. My wife most heartily joins in all that is affectionate. Pray for me, dear father; I assure you it is not any worldly distinction I seek; of that, I have got, or am in the way of getting, as much as is good for me, and I do not think the step I am taking is likely to add much to it—at any rate, at present—but, on the other hand it *does* involve many pangs which I feel *keenly*. Anyhow, most assuredly such thoughts never in any way influenced me, or formed an element in my mind. You are wrong, dear father, about the High Church Party. Canon Williams, with infinite delicacy and consideration, himself went to ask an *evangelical* clergyman to give me a title, although he was prepared to offer me one himself, and this expressly for the sake of my friends, lest it should *seem* as if I were in any way identified with the others.

And now I and you can only pray that the Lord may strengthen and guide me in the new sphere opened before me to preach only Christ and Him crucified. Ever believe me, very affectionately and gratefully,

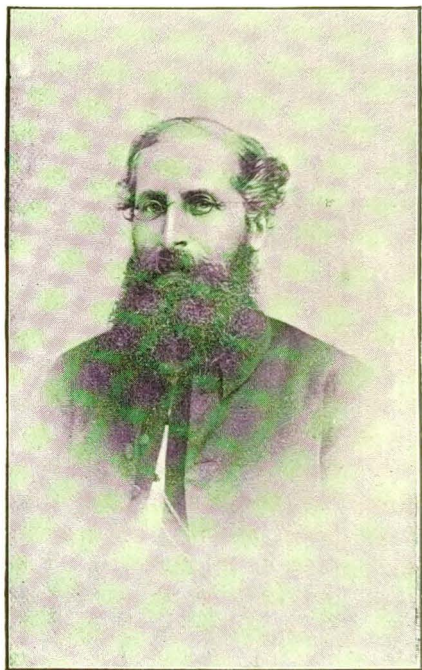
ALFRED EDERSHEIM.

This is, perhaps, the most fitting place to introduce an article written by Mr. Wingate for Mr. Dunlop, Secretary of the British Jews' Society, and Editor of the *Jewish Herald*, soon after the death of Dr. Edersheim in 1889 :—

“REMINISCENCES OF THE LATE REV. DR.
EDERSHEIM.

DEAR MR. DUNLOP.—Amongst the many distinguished trophies of divine grace which it has pleased the great Head of His Church to bestow on the Free Church of Scotland's Mission to the Jews in Hungary, perhaps Dr. Saphir, and the Rev. Alfred Edersheim, D.D., Ph.D., M.A. (of Oxford) late Warburtonian Lecturer of Lincoln's Inn, and Grinfield Lecturer of the University of Oxford, are the most distinguished. The latter passed away suddenly at Mentone in the midst of literary labours, 'to be for ever with the Lord,' whom he loved—holding fast his confidence in Christ firm to the end. He always called me his spiritual father, and we loved each other 'in the Lord.'

On reaching Buda-Pesth in 1842, young Edersheim, a student at the University of Pesth, about seventeen (with his tutor, Dr. Porgos) son of a Vienna banker, brought up luxuriously, was one of the leaders of fashion. You would have said, 'How should he ever become a child of God and humble believer in the Lord and Saviour Jesus Christ?' He was highly educated, spoke Latin fluently, knew Greek, German, French, Hebrew, Hungarian, and



THE REV. ALFRED EDERSHEIM, D.D.

Italian. When Crémieux, the head of the French Bar, paid a visit to Vienna, the synagogue presented him with an address, and deputed young Edersheim to deliver it. Crémieux was so pleased with his eloquence that he offered his father to take his son to Paris and provide for him for life ; but the parents would not give him up. This was the year previous to our meeting. His tutor spoke English, and introduced him to the Rev. Dr. and Mrs. Duncan, the Rev. Mr. Smith and myself. We felt much interested in him. Dr. Porgos had to leave for Padua to get his medical diploma, and though still a Jew in religion, brought his pupil to me and said : " Mr. Wingate, I give you charge of Alfred ; take care of him." I said, ' Porgos, how can you, a Jew, give your pupil to me ? You know I can only pray he may be a true Christian.' ' Never mind ; I know no one who will so conscientiously care for him. I am off for six months.'

Ere the winter was over, Edersheim was under the teaching of the Holy Spirit, had glorious views of the divinity of Christ, trusting in His one sacrifice. Filled with the peace of God, he gave himself up to be His servant in any way it pleased the Master. The Jews were astonished. He opened a class to teach the students English, on the condition the Bible should be their only lesson book. Baptized, and as a member of the Hebrew Christian Church, now full of life and vigour, it was resolved that Alfred Edersheim and Adolph Saphir should go to

Edinburgh to the Rev. Professor Duncan's and complete their theological career at the Free Church College there. The difficulty in those days was how to get them out of the country. Passports were unattainable; but it so happened that the Rev. Dr. Wilson, of Bombay, and his Parsee convert (now the Rev. N. Danjiboi) came on a three weeks' visit. Hungarian law permitted distinguished travellers to take all their retinue with them, and our precious converts left as his secretaries, and reached Scotland in safety.

Edersheim, after ordination, was missionary to the Jews at Jassy, Roumania; afterwards missionary for many years of the College Church, Old Aberdeen. Severe illness brought him south, and the late Principal Chalmers and I advised Torquay, as his lung was already affected. At Torquay he went to a hotel—the first there—but finding it was beyond his resources he sent for the landlord and asked for his bill. The landlord (a true Christian) told him to leave that to him. Meanwhile, his presence was talked about in Torquay, and a deputation waited on him to preach in a room. People flocked to him, and in about eighteen months I was called to introduce him in the beautiful Scotch Church of Torquay built for him, where he was blessed to the salvation of many—especially of the upper classes. After some years he was again seized with inflammation of the lungs, had to resign, and, after being in the Riviera, settled in Bournemouth. Here he held

private meetings, and gave himself to literary work. After a time he joined the Church of England, and took a charge in Dorsetshire. Spiritual blessings followed him everywhere, and every year added to his published books. As a preacher, his eloquence and sincerity gained for him great repute; and he is the only Hebrew Christian clergyman, so far as I know, who was invited by the late Dean Stanley to preach in Westminster Abbey, and by the Rev. Dr. Vaughan in the Temple Church, besides being made Select Preacher in the University of Oxford. His large and increasing literary labours induced him to resign his country living, and he removed to Oxford, where his great work, 'The Life and Times of the Messiah,' made him a great name. The Christian scholar, the earnest defender of the faith, the prolific author, and the resolute, determined follower of Christ, were manifest in the conversion and life of the late Rev. Alfred Edersheim.

The Rev. Alexander Tomory, another of the distinguished converts who addressed Mr. Wingate as "father," thus writes of Edersheim:—

Galata,

11th November, 1889.

DEAR FATHER WINGATE,

Many thanks for the *Jewish Herald*. I was very glad to see the "In Memoriam" of Dr. Edersheim. It is a fresh, fragrant wreath laid by a loving hand upon his grave. "The memory of the just is

blessed." As he left the Presbyterian Church, it could not have got a place in our *Monthly Record*, and I am glad that you found a neutral Pantheon for it. We went together, with Dr. Wilson, to London, and we were afterwards, for nearly two years, together in Dr. Duncan's house. In the winter, 1846, I went to Jamaica, and before my return he was off to Jassy. In 1857 I saw him once more in Old Aberdeen. He remained in the West and I in the East. I arrived here in 1847, and here I am to this day. The Lord hath been mindful of us, and will bless us still. Thousands upon thousands have heard from us the Gospel; a good number have received baptism. We have a nice little flock of believing parents and children, but twice as many have been baptized elsewhere who got their instruction and convictions here. *Tempora mutantur, et nos mutamur in illis*; we work and pray, but wait for the call to be for ever with the Lord. Remember me kindly to Mrs. Wingate.

With kindest regards,

Yours truly,

ALEX. TOMORY.

Rev. Wm. Wingate,
100 Talbot Road,
London.

There is an interesting letter from Adolph, as Mr. Wingate always called him, describing a visit to Edinburgh in 1889:—

4 North Charlotte Street,
Edinburgh,
October 15th.

MY DEAR MR. WINGATE,

Your kind note with enclosure of Dr. Fraser, which I esteem, reached me on Monday night, so that I could not reply in time from the Monday afternoon meeting mentioned by Dr. F.

I have made up my mind not to form any engagement for the winter months, but to rusticate and to write. I have written to Mr. Taylor, whose health seems so far restored that he is not in immediate want of pulpit help.

I hope to be in London (at 57 Ladbroke Grove) in about a fortnight. We are in a perfect vortex here, and enjoy Edinburgh immensely. I preached in Free St. George's last Sunday morning to a very crowded audience. I hope to preach there again on Sunday afternoon. Many old friends turned up. Professor Simpson told me yesterday old Lady Aberdeen was in church, and wished to see me. I am to address a soldiers' meeting this evening at Lady Grant's Home. We are invited to spend Monday with Lady Emma McNeill, to meet Lady Victoria Campbell, who is expected to-morrow. Princess Louise is expected on Tuesday. I have not yet begun to make calls, and I scarcely know how I'll get through them. Dr. Moody Stuart is much better. He and Mr. Balfour asked me to preach in their Churches, but I had promised Dr. Whyte previously. The state

of the Churches here is very peculiar and it will be a great mercy when the Robertson-Smith case is settled.

I am much better than I was, but I am beginning to feel the Edinburgh excitement. I need quiet, but I am fully up to preaching in moderation. The kindness and attention of friends here has been very pleasant, and above all, the many indications of usefulness through my books and preaching.

My wife is enjoying it very much, and especially being with dear Lady Grant. She joins me in kindest regards to you, and Mrs. Wingate, and Annie, and Florence, and

I am,

Always your affectionate,

A. SAPHIR.

Edinburgh.

CHAPTER XVI.

DR. ADOLPH SAPHIR ON PESTH AND JEWISH MISSIONS.

It was during this visit to Edinburgh, fixed by request of the General Assembly of the Free Church of Scotland, in the jubilee year of the Jewish Mission that Dr. Saphir gave the following impressive address. We need no apology for giving it in full, as it is probably the ablest and most eloquent statement ever uttered in this country, on behalf of Jewish Missions. It begins with a reference to his own conversion at Pesth, and the great work that was going on there at the time:—

When I received the kind and urgent invitation of your Committee to be present on this memorable and historical occasion, I had been suffering from weakness and depression such as I never had experienced before, and it was therefore with great hesitation and after many struggles that I resolved to appear here to-night. Only the strong impulse of love and gratitude could have enabled me to be here. I am anxious to express the deep and constant feeling of thankfulness which I cherish towards that branch of the Church of Christ which you represent; for it was through the channel of

your prayers, your love, and the missionaries you sent forth, that the blessed gospel of Jesus Christ reached me and my whole family and many others in my childhood, and that which is dearer than life to me must always be associated with the work you began fifty years ago. I express this profound gratitude, not only in my own name, but, unworthy as I am, as the representative of the numerous converts with whom God has blessed your testimony and labours.

It is forty-six years this month of May since, in common with my dear father, then more than sixty years old, and my mother, my brother, and three sisters, I was baptized into the Holy name of our covenant God. That day shines forth in my memory above all other days of my life—a day of intense solemnity, sweetest peace, and most child-like assurance of the love of God in Christ Jesus, which bound all the members of my family in a new and closer unity. Though I am only eight years older than your Mission, I have the most vivid remembrance of its earliest beginnings. I remember seeing that venerable and loving man, Dr. Keith, when, on his return from Palestine, he visited my father, and the strong impression which he made on his mind. I still possess the English Bible which he gave to him. I remember the first meeting of my father with Dr. Duncan. It was in a bookseller's shop, and, by a strange coincidence, which my father pointed out to me, just after he

had bought a work containing the fierce attack of a pantheist on Christianity. I remember the first Sunday services held in the hotel for the English residents at Pesth, when Dr. Duncan and Mr. Smith and Mr. Wingate expounded the Scriptures. The subsequent meetings, both in English and in German, are distinctly in my recollection, so simple and outwardly unattractive, but so full of light and power, bringing the message of the love of God to eager listeners. I was present at the baptism of Alfred Edersheim, who only a few weeks ago fell asleep in Jesus after having rendered valuable service to theological literature which will also be of use in Jewish work. I remember the baptism of Tomory, a missionary who has for more than forty years laboured faithfully among Israel. I cannot dwell on these memories, or attempt to describe the solemnity, the intense conviction of sin, the abundant joy in redemption, the great love and brotherly unity, which characterized that year of revival which so soon followed your first effort to send the gospel to the lost sheep of the House of Israel. It was the love of Christ that constrained you; but you would have had no faith and courage to found the Jewish Mission had it not been for your firm belief in God's word of promise, and for the unwavering and simple faith, without mental reservation, in the divine authority of the Old and New Testaments which characterized your Church. Indeed, no mission to the Jews can have any

vitality and permanence unless it is based on full and simple faith in the whole Word of God, from the first chapter of Genesis to the last of Revelation: in the old Testament, which is Jewish and yet as cosmopolitan as the New; and the New, which, with all its universality, lays as much stress as the Old on the peculiar and never-changing position of Israel.

Nothing else could have encouraged you to send a mission to the Jews, who had committed the greatest sin in rejecting Christ and the testimony of the Spirit, and who were so prejudiced, opposed, and inaccessible, but that you believed—you who had always borne witness to the grand truths of election and the perseverance of the saints—that God had not cast away His people; that “the gifts and calling of God are without repentance”; that there would always be among the Jews a remnant according to the election of grace; that finally all Israel will be saved; and that this Jewish Mission was according to the mind and purpose of God clearly revealed in Scripture. I wish that all ministers of the gospel would reply to the question, “Has God cast off His people?” with the same clearness, energy, and decision as the Apostle Paul; for just as he exclaims, in answer to the other question, “Shall we continue in sin that grace may abound?” so to this concerning Israel, “*God forbid!*” his whole soul turns away from the thought as one contradicting all fundamental

truths, all the history and the promises of Scripture, and the very faithfulness of our covenant God. The very expression, "His people," is significant: not "His ancient people," but His present and His future people; as the prophet Isaiah expressed it, "the everlasting nation" (*am olam*). The Apostle Paul has uttered very solemn and severe words concerning his nation. He says, "They are enemies for the gospel's sake, who do always oppose themselves to the truth, and upon whom the wrath of God has come to the uttermost." And yet, with a deep insight into their guilt and spiritual misery such has no other man ever possessed, he felt great heaviness and continual sorrow in his heart; and his encouraging and joyful experiences among the heathen could never diminish that tender, constant, and intense love and sorrow with which Israel inspired him. And this feeling was not one of nature or mere patriotism. It was Christ's own sorrow which filled his heart; and the tears that Paul wept for Israel had their source in the heart and eyes of Jesus, who wept over Jerusalem.

The apostle bears witness that the Jews had a zeal for God, though not according to knowledge. If we dwell only on the guilt of Israel, we take a very one-sided view of the nation; for although they rejected Jesus, yet they did not wish to cease being God's covenant people; and it is most touching to notice how, at the destruction of Jerusalem, they clung with all intensity to God and

to His service. After the great and unparalleled sufferings which they endured during and after that catastrophe, they still adhered with great zeal to the service of God. In their dispersion, and notwithstanding all their misery, they established synagogues everywhere, and schools of theology, in which Scripture was expounded. True, the holy and righteous judgment of God had come upon them, and they were visited with his displeasure for their sins' sake. The English poet says :—

The wild dove hath its nest, the fox its cave,
Mankind its country, Israel *but the grave*.

But it is not true, sad as is Israel's condition. Israel has the *Word*. The worship of God, the observance of the law, and the exposition of Scripture, were throughout their whole dispersion, and in their lowest condition, the very heart-life consolation and uniting bond of the nation. A spectacle unique in history ! The unbelief of Israel was not like the unbelief into which modern Christian nations fall when they reject the Word of God and sink into pantheism or scepticism. Israel retained the Scripture, their reverence for the law of Moses, their observance of the Sabbath and of the festivals ; and, in their greatest poverty and wretchedness, it was their constant care to teach God's commandments to their children. It is for this reason that they have remained alive up to this day. They have not become effete as a nation

through moral degradation and vice, like other nations. They have not sunk into intellectual and moral decay. Physically, mentally, and morally they are full of vitality and vigour. It is the Scripture, the law of God, that has been their life. And yet how great is their spiritual deterioration! As we see already in the Gospels, they have lost the true insight into that very law which God had given them. They do not perceive that the law is spiritual; and that very law, whose purpose it was to humble them and convince them of sin, is now their boast, and they go about to establish a righteousness of their own. Connected with this is the sad fact that they have almost lost the idea of expiation and atonement. The expectation of the Messiah has also become vague and dim; and a few centuries after the destruction of Jerusalem, when it was evident that the time of the Messiah had passed by, and that the genealogies of the House of David were lost, the Rabbis prohibited inquiry into the Messianic subject, and many passages which the ancient synagogue had correctly interpreted to refer to the Messiah were now explained in a most artificial way, to avoid the force of Christian argument. But last, yet most important of all, Israel lost the idea of God as revealed in the Old Testament, and lapsed into a metaphysical abstraction, laying stress on the unity of God, and losing the revelation of the covenant God of His people, who reveals His name and manifests the

light of His countenance. Their religion was monotheism, and not Jehovahism—a most vital difference—and this explains the promise in Hosea that in the latter days they shall *seek* Jehovah.

Both these aspects of the Jewish nation are clear to me from what I have experienced in my own childhood. My father was not a Talmudical Jew, but he feared God and revered the Scriptures; and never to this day do I read the passage in Deuteronomy, "These words shall be upon thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way," without the image of my father rising before my mind. My mother often told me that I was born on the Day of Atonement—the day on which God forgives the sins of His people; and this simple fact roused strange and sad thoughts in my heart. Mysterious day, when the Jews, clad in their white burial-garments, confess their sins with weeping and fasting. In the Jewish evening prayer one verse, which is repeated three times, made a deep impression on me: "Stand in awe, and sin not. Commune with your own heart upon your bed, and be still." And the problem which is so clearly solved in the Epistle to the Hebrews pressed upon me heavily then, for it was evident that we had no real and complete forgiveness of sin, seeing that the Day of Atonement had to be observed every year. In the synagogue service there was little to

solemnize or attract a child ; but two things always impressed me. One was the singing of the Trisagion (Isa. vi., " Holy, holy, holy,") ; and the other was when the roll of the law was brought out of the ark and held up before the people, and it was said, " God spake all these words." With all my heart and soul I believed it ; and I felt something of that awe and trembling in the presence of the God of Abraham, Isaac, and Jacob, the only true and living God, which my forefathers must have felt on that awful day. " Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard and live?" There is something most real in this continuity of the feeling of God's nearness. This solemn awe—I can say so from experience—still lives in the Jewish heart. That faith in the five Books of Moses is as strong in me now as it was then—nay, stronger, for I have heard Jesus say, " Moses wrote of me ;" and I have read in the Epistle to the Hebrews that the tabernacle in the wilderness was not the result of human ingenuity, or the gradual product of man's thought, but that it was after the pattern beheld on the holy mount, and that the Holy Ghost symbolized in all its parts things spiritual and heavenly. And yet, with all these precious influences, the abstract, metaphysical monotheism, the constant emphasis laid on God's unity and infinite and incomprehensible essence, could not give light to the mind or peace to the heart. It is true that the

synagogue dwells also on the attributes of justice and mercy; but still it does not present the living God as He reveals Himself in the Scriptures. How *human* is the God of the Old Testament—the God who appears, speaks, guides, who loves and is loved, even as the Man of the New Testament, Christ Jesus, is *divine*! This difference between the idea of an absolute and infinite God and the God of Scripture is, after all, that which separates the true believer and Christian from the natural man. I found it years afterwards most forcibly described by Luther in one of his earliest books on the Psalms, in which he says that human nature cannot understand and have communion with the absolute God (*Deus nudus et absolutus*); but that David speaks in the Psalms to the God who has clothed Himself in His word and promises, of which Christ is the sum. I remember distinctly one day looking over my father's books. The title of one arrested my eye. It was "Die Menschwerdung Gottes" (God becoming man). It was a new thought, and it thrilled my soul with the most joyous solemnity. When your Jewish missionaries came and preached to us the gospel, this was the deepest conviction in our heart, "Now we know God"; and with all the converts, however various their history, the central point was the forgiveness of sin through the atoning death of Christ. The verse through which I first saw the gospel was, "He was wounded for our transgressions, He was

bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

These days live in my heart. It needs no effort to recall them; and in the experience of that time I find up to this day the brightest light on the pages of Scripture. I have, for the first time in my life, spoken publicly of my own experience in childhood, not without reluctance, in the hope that it may make it easier to some to understand the condition of the Jews.

God has given you abundant success in your Mission. You have had many converts, and *converts' converts*. My father lived more than twenty years after his baptism, and was made a blessing to many Jews. My brother Philipp gathered Jewish children round his bed of sickness, and established a school for Jews, in which he laboured while suffering from a most painful illness. The fruit of his labours has been made manifest in subsequent years. Lederer, one of the early converts, went to New York, and, among others, was the means of the conversion of Scherschewski, who afterwards became missionary and bishop in China. And your other stations have also been abundantly blessed; and if time permitted, I could recall to your remembrance many striking and important instances of the power of Christ's gospel witnessed by your devoted missionaries.

Before I pass to the next topic, and in connection

with the fact of a Jewish convert being a missionary to the heathen, I should like to refer to the great impression made on the Pesth converts by the visit of Dr. Wilson of Bombay and his young friend, Danjiboi Nowroji. To see one who had been brought up in idolatry now worshipping God, rejoicing in Christ, believing the Scriptures, and regarding us with brotherly love, was to us a wonderful proof of Christianity. We felt that Israel ought to have been the light to disperse the darkness of idolatry. The synagogue had never converted the heathen; their idea of the unity of God was powerless against polytheism. It was the people who rallied round the name Jesus, and knew the name of Father, Son, and Holy Ghost, who had gone forth into all the world, and brought the knowledge of Jehovah to the heathen nations.

The Jewish Mission does not appeal to the general public as does the mission to the heathen: for the sins and evils of idolatry are obvious, but only a true Christian can understand the claim of the Jews, because they only know that the righteousness of the law and mere morality are not sufficient; while men in general stand very much on the same ground as the modern Jews, and a nation whose morality is above the average does not seem to them to need missionaries; and only the true Christian feels what is implied in the Jews not recognizing the divinity of Jesus, and that it is true what Jesus says, "No man cometh to the

Father but by Me." We have too much in our day of the preaching of humanitarian views of Christ—the Greek, and not the scriptural representation of our Lord. There is an immense amount of latent Socinianism in our congregations. Men behold in Jesus the ideal of humanity; whereas believers behold in the Word made flesh the glory of the only-begotten of the Father. We therefore need not expect that the Jewish Mission will appeal to the community in general; but how strongly does it appeal to those who believe the Scriptures!

Notwithstanding all the difficulties of the work, there never was a time like the present, offering so much encouragement and solemn incitement to labour. There are now fifty Societies for Israel in the various countries of Europe and America. There are three hundred and eighty labourers. There are numerous publications, and some of great theological merit, devoted to Israel and its evangelization. The Hebrew translation of the New Testament is read by thousands of Jews. The Nestor of the Jewish Mission, the venerable and beloved Professor Delitzsch, has gained the regard, gratitude, and affection of the Jews throughout the world, especially by his learned and loving defence of the nation against anti-Semitic attacks. The marvellous work of Rabinowich is another sign of the times. He is a pioneer. His testimony of Christ and Christ

crucified is full, clear, and eminently suited to the Jews, and has reached thousands and thousands of the nation. It is often said that there are few converts. My reply is that, even if it were true, it would prove nothing; but it certainly is not true. Supposing there were only few, are not God's witnesses always a little flock? Were not Gideon's ten thousand reduced to a few hundred? Were not the faithful who waited for the consolation of Israel in Christ's time small in number? And yet such are the kernel of the nation and the ever-victorious minority. As the Apostle Paul says, "What if *some* did not believe?" Though they are numerically many, the purposes of God and the history of the nation are carried on by the few. But the number of Jewish converts in this century has been very large. If the Jews lived together in one country, and if the converts from Judaism continued to live with their brethren, the assertion that there are but few Jewish converts would be perfectly impossible. But now they are scattered over the whole world; and most of the converts holding positions in Christian Churches, and in other ways identified with the Christian community, do not stand out as Israelites. What mission but the Jewish can speak of possessing in this generation three hundred ministers of the gospel as the result of its labour?

The memories of the past are solemn; the opportunities of the present are urgent; and

the hope for the future, according to the Word of God, is secure and glorious. I love the literalities of Scripture, and believe that the literal view of Scripture history and promises is truly spiritual; for what is meant by "spiritual," if not that which is according to the Spirit of God and revealed by the Spirit in the Word? It is not only Moses and the prophets who declare the future of Israel restored and converted, but our blessed Lord himself came as the minister of the circumcision to confirm the promises made of God unto the fathers. He predicted the day when the whole nation will welcome Him. The Apostle Paul teaches emphatically, and in organic connection with the doctrines of the gospel, that all Israel shall be saved; and no book of the New Testament is so essentially Jewish as the Gospel of St. John, in which Israel is distinguished from the children of God scattered abroad as that *nation* for which Jesus should die, and in which, at the foot of the cross, we are reminded that Israel shall look upon Him whom they have pierced.

And why should it be thought a strange thing that Israel's history will be consummated by a direct interference of God, "the glorious appearing of our great God and Saviour"? Was not Israel's history miraculous from the very beginning? The call of Abraham, the birth of Isaac, the exodus out of Egypt, the preservation of Israel in the wilderness, the entrance into Canaan, the anointing of

David by Samuel—in all these facts we see the direct interference of divine power. And last of all, it was not immediately after David and Solomon that the Messiah came, lest Israel's history should be constructed according to the modern ideas of natural evolution ; but it was in the time of Judæa's lowest condition, when subject to the Roman emperor, that God visited and redeemed His people. Angels descended to announce Messiah's birth. Christ was born of a virgin. Miracle of miracles ! And thus the conclusion of Israel's history will be God's act, and manifest to the whole world as supernatural and divine. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off." "He that scattered Israel will gather him and keep him as a shepherd doth his flock."

In conclusion, I beseech you, give Israel your love, your prayers, and your activity. In an ancient German chronicle occur these words : "Because the English Churches pride themselves on having received the gospel from Judæa and not from Rome, there is no nation in Christendom that has such a warm attachment to the Jews, and that prays so fervently for their conversion at their services." Fifty years ago, I have been told by men who remember it, your Scotch Church had a time of deep solemnity, of earnest prayer, of diligent searching the Scriptures, and of revival of spiritual life, of love to Christ, and of missionary zeal. As you wish to retain and to deepen the blessings

which were then bestowed upon you, let me earnestly and affectionately implore you not to forget *the love to Israel* which at that time so eminently characterized you.

CHAPTER XVII.

MR. WINGATE'S FAMILY. HIS THREE SONS.
FAMILY GATHERING AT THE GOLDEN WEDDING
ON SEPTEMBER 12TH, 1893. HIS GENIAL
COURTESY. HIS GREAT SORROW AT THE DEATH
OF ADOLPH SAPHIR. HIS TRIBUTE TO MR. AND
MRS. SAPHIR.

MR. WINGATE was much revered and beloved in his own family. His residence in London at its early period enabled him to provide them all with a good education, and thus prepare them for success in future life. Few persons had reason to be so grateful to God for the children spared to them as Mr. and Mrs. Wingate. There were five sons and five daughters. Two of the former died in their younger days, and a daughter, Mrs. Tracey, wife of Captain, now Admiral Sir Richard Tracey, K.C.B., at a later period. The eldest son, Sir Andrew Wingate, is in the Indian Civil Service. He was for a time Resident Commissioner of Scinde, and was afterwards Head of the Plague Conference in the Bombay Presidency. He takes an active part in different religious movements, as in the Young Men's Christian Association. He is now President of the British Society for the Jews, in which his

father took so warm an interest. Lady Wingate is the only daughter of the late Colonel Pemberton.

The second son, Colonel George Wingate, is Deputy Commissary General for the Punjab. His wife was the daughter of the late Captain Ord Browne, of the Royal Artillery.

The third son, Captain Wingate, has been doing yeoman service in China. He made a journey, a year or two ago, through the west of China, and collected many specimens of birds and plants hitherto unknown in this country, which are now in the South Kensington Museum. He is now at Pekin in the Intelligence Department, and his name has been recently prominent on several occasions in connection with the discovery and deciphering of different documents throwing light upon the relations of the Boxers and the Chinese Government.

It may also be noted that the Sirdar and Governor-General of the Sudan, Sir F. R. Wingate, R.A., was the son of a younger brother of Mr. Wingate.

We have referred to Mrs. Tracey (deceased). Three of the daughters are married, one to Mr. Frank H. Barrow, formerly of the Indian Civil Service; another to Mr. A. N. Macnicoll of the London Stock Exchange; the third to Mr. de Quetville, barrister. Another daughter, Miss Wingate, has had the charge of training her sister's and then her brothers' children during the long absence of their parents in India.

There was a great family gathering at Mr. and

Mrs. Wingate's well known residence, 100 Talbot Road, Bayswater, at the Jubilee of their marriage, 12th September, 1893. The sons and daughters were all present, some of them coming from India to celebrate the occasion. It was a day not to be forgotten. Numerous congratulatory letters were received from friends in Egypt and Hungary. Wherever the Wingates had been they had many friends among both Jews and Gentiles. The Jewish Christians in London took great interest. Mr. Wingate overflowed with gratitude to God for His goodness towards him and his, in the years gone by, and for the glorious prospect of an eternal future. He had reasons to be gratified with the devotion of the family to both him and Mrs. Wingate. Seldom has there been at a golden wedding such an assemblage of loving and prosperous descendants.

This was the more remarkable, because Mr. Wingate had had many trials. Yet his children had all been well educated and prepared for their future positions, and, above all, they had enjoyed the elevating influence of a truly Christian home—its head a living epistle of Christ known and read of all men. He had a happy way of introducing religion into his conversation without any apparent effort, which doubtless affected his children when young, and he was always of a cheerful, bright, Christian spirit. One could not but be refreshed by a conversation with him. To this attractive religious spirit was

greatly due the blessing that now rested on the family.

To the end of his life there was, not only Christian cheerfulness, but remarkable gentleness and courtesy. At his numerous drawing-room meetings this impressed all. Everyone felt at home with him. His manner was always winning, and attractive, and sincere, and his whole bearing most courteous.

He felt most keenly the death of the Saphirs in 1891. Dr. and Mrs. Saphir died within four days of each other—Mrs. Saphir first—and Mr. Wingate spent a long time with Dr. Saphir on the last day of his life, when the funeral procession of Mrs. Saphir had left the house, and he had much conversation with him. It was a Friday—March 27th, 1891—and the next morning he was startled by a message that Adolph himself was also gone. It had been the greatest joy of Mr. Wingate's heart when Saphir had come to Notting Hill, and he was able to sit under the inspiring ministry of his former boyish convert. The affection was like that of father to a son. He had also a great love for Mrs. Saphir, who was much liked by those who really knew her, and most devoted to her husband. He wrote the following tribute :—

IN MEMORIAM.

THE LATE REVEREND ADOLPH SAPHIR, B.A., D.D.,
AND MRS. SAPHIR.

"I will give grace, and I will give glory, saith the Lord."

—Psalm. lxxxiv.

From the hour of his spiritual birth to his sudden translation to glory, last Saturday, grace reigned triumphantly in Dr. Saphir. He was one of the most beautiful, heavenly-minded men of this age, humble, loving, filled with Scripture from Genesis to Revelation—a *mind unique*—highly educated in German, English, and all literature. The Gospel in all his sermons was so interwoven with the Old and New Testament, that without any “Apologetics,” every heresy, you felt *answered*. The “Word” was with him the “Word of God,” living, powerful, awakening, sanctifying, saving. Sincere Christians left the Church rejoicing—feeling, like the disciples at Emmaus, that the Scriptures were *opened*, and their *hearts warmed* by the Holy Spirit, Christ Himself being in the midst of them, fulfilling His promise, “Preach the Gospel,” and “I am with you always, to the end of the ages.”

What a loss to the Church of Christ! What a loss to the Mission to Israel! What a loss to the Hebrew Christians, both here and on the Continent, who all knew and loved his name! Yes! the Lord hath given “*grace*,” and now comes “*glory*.”

Five months ago Dr. Saphir was invited to the Presbyterian Church at Bournemouth to take the place of their invalided minister. Here he had a glorious time. He preached many precious sermons, writing to me that he had never been so happy in his work. Earnest Christians of all denominations filled the Church at every service. On his return,

three weeks ago, we congratulated both him and Mrs. Saphir on their greatly-improved health. Next Lord's Day he preached from these words, "Enoch walked with God, and he was not, for God took him." He was listened to with breathless attention. It was a prophetic message. Then came the extraordinary, sudden, unanticipated, heavenly call to both. We saw him frequently, but though suffering from influenza, he did not seem very ill, but weak. His devoted wife nursed him night and day, but, by medical order, had to change her room. In two days bronchitis and pneumonia prostrated her, and when I called on Tuesday morning, expecting to find them better, the door opened, and I was startled by a servant in tears, crying, "Gone this morning at 1 a.m." Dr. Saphir's sister gave me all the details. Mrs. Saphir passed away in perfect peace. The funeral took place on Friday. Dr. Saphir sat in a chair and received the mourners. After a short service all left for Kensal Green Cemetery, leaving me in charge of Dr. Saphir. Being alone, we conversed about his beloved wife, already "absent from the body," but "present with the Lord." He spoke of his last sermon, and of how the eleventh of John was never out of his mind. "It abode with me," he said, "verse by verse ever since I took ill, but to-day I am calm and resigned by this word, 'God is light, and in Him is *no* darkness,' *no darkness*, *no* darkness," emphasizing it thus. I now took leave, handing him over to the care of his brother-in-law,

neither of us dreaming that we should never again converse on earth. Next morning a message came, "Dr. Saphir passed away in perfect peace before nine o'clock this morning."

Lovely in their forty years' union, in death they were not divided. Both are with the Lord, and now know with the apostle that "to be with Christ is far better." God had given grace, and now has given glory, Amen, so let it be.

His spiritual birth I witnessed in Buda Pesth. For forty years we have prayed and worked together for the "salvation" of God's ancient people, and now I am called to follow his body to the tomb. I leave to others the description of the beautiful, solemn, and affecting service, presided over by the Rev. Dr. Sinclair Paterson, and in which the Rev. Principal Dykes, Rev. Mr. Elder, Rev. Robert Taylor, &c., took part in the church where Dr. Saphir was the beloved pastor for seven years. The building was filled with ministers, earnest Christians from all parts, and many of the 400 members of the Hebrew Christian Prayer Union. And now the bodies "still united to Christ" till the Resurrection, are laid in a decorated grave, in Kensal Green—all done by loving, Christian hands; with loveliest wreaths covering the coffins, sent by the few who knew them, while piles of sympathizing letters have poured in.

With the loss of such a standard-bearer we may indeed cry out, "a great Prince in Israel" has been

taken from us. Though gone, however, he still lives amongst us by his works. I now close by reminding the Church of Christ that in America, in our colonies, in Germany, in India, in Great Britain, and Ireland, the Lord has greatly used his books to elevate the spiritual life of Christianity; and that they have been blessed by Him to the conversion of many a soul. The revival of evangelical preaching in Germany among ministers and professors was traced by Dr. Delitzsch to Saphir's books; he was in correspondence with the former, as well as with other eminent servants of God in Berlin for years back. His first book, "Christ and the Scriptures, The Living Word and the Written Word," was translated by a member of the German Imperial Court, and had a wide circulation. It appeared also in Hungarian and other languages. It may interest some to know how it came to be published. Many years ago, Mr. Mathieson (late of Mildmay) wrote to me, "Will you come and dine to-night, and join Brownlow North and me in hearing Saphir address the Y.M.C.A.?" We sat amazed as he poured out, apparently without effort, this address—evidently not in the least aware that he was saying anything exceptionally striking. As we came out Brownlow North said: "I never heard such an address before; this must not be lost." Shortly after (in April) I was invited to come to Hanover Square Rooms where, under the presidency of the Earl of Shaftesbury, he was to

re-deliver the address. The hall was filled with ministers, and many of the leading Christians of London. All seemed delighted.

Again, on the 1st of May, the Bible Society invited him to deliver it in Exeter Hall.

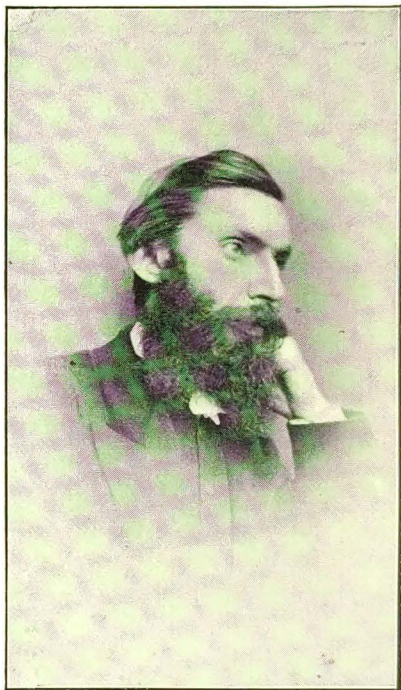
"Christ and the Scriptures" was the first book to emancipate many German ministers and professors from the Bible criticism of the Rationalists, and the blessing still progresses. Many of his other books are read in Germany.

What encouragement to go forward with the mission to the Jews! May the Lord give us more Saphirs! We never in the past needed the ministry of the pure Word of God more than now.

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustered by His love ;
I'll bless the hand that guided,
I'll bless the heart that planned
When throned where glory dwelleth,
In Emanuel's Land."

"Jesus said I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." John xi. 25.

"The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living



THE REV. ADOLPH SAPHIR, D.D.

fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 17.

WILLIAM WINGATE.

100 Talbot Road,
Bayswater,
13th April, 1891.

CHAPTER XVIII.

THE CLOSING YEARS. HIS FIRM FAITH IN THE FUTURE OF ISRAEL AND THE WORLD. HIS VIEWS AS TO THE MILLENNIUM. LETTERS FROM MR. NACHIM AND MR. SZALAY. SKETCH BY HIS SON, SIR ANDREW WINGATE. HIS DEATH. INSCRIPTION ON THE GRAVE. HIS FUNERAL. MINUTES OF THE FREE CHURCH OF SCOTLAND JEWISH COMMITTEE, AND TRINITY CHURCH (REV. G. H. C. MACGREGOR'S), SESSION.

MR. Wingate's closing years were bright and cheerful. He retained his faculties with perfect clearness. The only drawback in intercourse with him was deafness, with which he was troubled, and which gradually grew worse. But he could hear if spoken to plainly, and to the end it was a great enjoyment to visit him and have conversations with him. He had unswerving faith in the promises of the Gospel, both as to individual believers and the world at large. He looked forward himself to the glorious home prepared for all who have washed their robes and made them white in the blood of the Lamb. He had no doubt in regard to it. And the anticipation inspired him with joy. He waited the wel-

come to the presence of his Lord, to whom he had devoted his life. He felt sure also that the promises to Israel would all be fulfilled, that Israel would yet, *as a nation*, acknowledge Jesus their Messiah, and accomplish an important work for all the nations of the earth. Converts already gained—two of them his own children in the faith—had done much for the defence and the promotion of Christianity. What will it be when all Israel are gathered into the fold. For this he considered that they had been miraculously preserved, as a distinct people, according to the clear promises of the Scriptures, and that their country had also been miraculously kept desolate and comparatively uninhabited and prepared to receive them—not only Palestine, but the whole region west to the Euphrates, as promised to Abraham. They would be, he considered, the chief of the Christian nations, when the whole earth would, according to promise, be full of the knowledge of the Lord, as the waters cover the sea. Of the fulfilment of the promises to Israel and the world he was perfectly certain, and therefore had the brightest anticipations of the future of the human race.

While having such anticipations of Christ's Kingdom, he believed in a spiritual and not a personal reign upon earth. He considered that a spiritual reign satisfied the requirements of the prophecies; while a personal reign seemed to him to have insuperable difficulties. It was

acknowledged on all sides that though Satan's power is to be banished during the millennial period, sin is still to possess an influence in the hearts of men. But the glorified Lord could not be outwardly manifest till sin had disappeared. John fell at His feet as dead when he saw Him in His glory. We shall see Him, for *we shall be like Him*, and shall see Him as He is. This applies to all glorified saints from the time of death, for they are freed from all sin, but not to those still living upon the earth, with unperfected natures. He firmly believed in the Millennium, and was a warm friend of many who expected the personal reign. Though not, as he considered, a personal reign, there would be such a manifestation of Christ's presence and power as there was in Apostolic days—and the age of miracles might probably revive. As to the literal restoration of Babylon, and of the temple and sacrifices at Jerusalem, he thought that such expectations were founded on mistaken interpretation of clearly symbolical language.

We have received the following letter from Mr. Nachim, well known as a missionary of forty-one years' standing, labouring in connection with the British Jews Society in East London for many years past, as superintendent of its London Missions. He describes an incident thoroughly characteristic, and expresses his own strong attachment to Mr. Wingate.

The Mission House,
15 Fournier Street,
Spitalfields, E.
January 6th, 1901.

DEAR MR. CARLYLE,

Knowing it is your intention to compile a memoir of our beloved friend, the late Rev. W. Wingate, I think the following incident is a good illustration of the Christ-like spirit which animated his life, and the great love he had for the Jewish nation.

When a missionary at Buda-Pesth, one day a Jew called at his house and wished to have an interview with him. Though suffering from indisposition and confined to bed, he desired the Jew should be brought to his room. After hearing what he had to say, Mr. Wingate engaged in prayer, during which time, I regret to say, the man took from under Mr. Wingate's pillow his watch, which was a valuable one. When the theft was discovered much influence was used to induce Mr. Wingate to place the matter in the hands of the police authorities. This, however, for a long time he refused to do, but at last consented, and left his house for this purpose. After walking a few paces he was overwhelmed with grief, returned home, and sitting down, wept like a child, saying in broken accents, "The Lord has sent me to loose the bonds of the Jew and not to be the means of putting them upon him." So saying he resolved not to take any further steps in the matter.

To how many Mr. Wingate was made a rich

blessing Eternity alone will reveal. By him many a weak brother has been strengthened, many a Hebrew Christian cheered under most trying circumstances, and his name has been, and will ever be, revered and loved by every Hebrew Christian and Jew who had the privilege of knowing him. Personally, I may say, during the many years I had the pleasure of knowing Mr. Wingate, I have always felt that he was one who lived very close to the Master whom he loved and served so faithfully.

With best New Year greetings and kind regards,
I remain,

Very sincerely yours,

M. NACHIM.

Mr. Szalay, a Hungarian, gives, in the following letter, his first impressions of Mr. Wingate, and describes the encouragement he gave him afterwards in important work in Hungary.

WILLIAM WINGATE, 1808-1899.

"It will be 20 years this spring since, with my friend, Mr. F——, of Kescemett, I received in London an invitation to dinner from that estimable aged retired pastor, the Rev. William Wingate, who was already at that time 72 years of age. We sat at his table in a company of noble Christian men, clergymen and laymen, numbering about thirty. Among other men of distinction there was a Canon

of the Anglican Church there, and yet we, two Hungarian students, whom a proselyte named Page had met on the street and introduced, were the honoured guests.

"I shall never forget the gladdening countenance with which Mr. Wingate, with his good lady, received us, and the joy with which he introduced us to his London friends, just as if we had been his sons whom he had found. After a few hours of intercourse we parted from him, and never met him again, but by letters afterwards he sought us out, encouraged us, and roused us to enthusiasm, and when for the glory of the Lord Jesus I commenced more active work, publishing the *Christian* (a Hungarian publication of that name), and scattering it abroad, in the full sense of the words, in every direction, he gave me material assistance, and found a helper for me in the person of Mr. James Stevenson, of Glasgow, who sent me through his hand almost every year £10 for the maintenance of the paper, and through whose help I have thus been able for eight years to carry on missionary work in Hungary, although a *cold shower bath* has been my reward at home.

"If the movement commenced nine years ago when I started the *Christian* takes its course—and I acknowledge that in our country powerful influences are now at work for its support—and our ecclesiastical paper describes it as the beginning of religious renewal, Mr. Wingate must be mentioned as one of

the instruments, who stood at its cradle, and was active in promoting it, till he died. He prayed and laboured, not only on behalf of his own people, and and not only for the conversion of Israel, but on our behalf for our conversion also in Hungary. His loss is lamented in England. We mourn for him as the best and warmest friend of the Hungarian people and the Hungarian Christians, and as our helper in the Lord. Praise be to God who glorifies through His weak instruments His own power."

The following sketch by Sir Andrew Wingate, K.C.I.E., published after the death in *The Friend of Israel*, gives very tersely an outline of his career and influence, and though it refers to facts already described, we give it in full:—

A PRINCE OF MISSIONARIES.

BY SIR ANDREW WINGATE, K.C.I.E.

"A recent periodical* alluded to my father, the late Rev. W. Wingate, as that 'Prince of Missionaries.' If the Mission to Israel, which he deliberately in mature life selected for his path of service, led to distinction, by reason of certain striking results which followed his decision, and which have influenced many minds to reconsider their attitude towards the Jew, it was not because that path was easy or likely to win approval. Those who were only acquainted with him in later life, and

The congregational journal of the Rev. Dr. Hanson.

remarked his transcending sweetness and humility of disposition, and tactful avoidance of giving offence, may find it difficult to realize the firmness of purpose, and the disregard of opinion, that he evinced in order to reach the path of his choice.

“But the truth is that, at every moment of his life, the decision to follow Christ at all costs was ever present with him, impelled him forward; and so he persevered in his determination, till at length he gradually won respect for the despised cause which he had adopted. He was wont to encourage others with the remark, “No great and good work is ever carried through without meeting difficulties and opposition.’

“At 21 years of age Mr. Wingate was a partner in his father’s business in Scotland, with a very ample income. He was a good rider and kept hunters. To the end of his life the sight of a good horse animated him. Popular in society and fond of amusements, he had also good abilities. At school he out-distanced so distinguished a competitor as Mr. Moody Stuart. Perhaps it was the recollection of his early manhood that made him remarkably patient towards youths, and very gentle in the manifestation of his desire that higher aims might attract their attention.

“He married early, but his young wife died suddenly, and his happy home was gone. But the wave of God’s providence which thus broke over him carried him among God’s people, and here the

conviction gradually deepened that *the conversion of Israel* lay nearest to the heart of Christ. Joseph laboured for the welfare of the Egyptians, but his heart was yearning over his long-lost brethren.

"In his 'Reminiscences,' contributed to the *Presbyterian Messenger* (1878-79), the Rev. W. Wingate writes that, at about this time (1839), 'the carrying out of the Lord's great command to preach His Gospel to every creature, beginning at Jerusalem, was realized by the Church to be a great, solemn, and responsible work.' Throughout Scotland prayer meetings were organized, and ministers brought the Scriptural duty of seeking the salvation of the scattered nation before their people. The deepening interest of the Church of Scotland found expression in the establishment of their Mission to the Jews in 1841. A deputation had previously set forth to fix on suitable stations, and an accident to one member, and a serious sickness to another (Dr. Keith), brought about the recommendation of Buda-Pesth as the most suitable station, though it had been decided not to attempt to establish a Protestant Mission within the Austrian Empire. Prayer in Hungary, however, overruled this decision. H.I.H. the Archduchess Maria Dorothea, a woman of remarkable character and wife of the Viceroy of Hungary, had for seven years pleaded with God that He would send English missionaries to Hungary. 'Thus it came to pass,' as my father beautifully expresses it, 'that the two ends of the

electric chain, in the gracious providence of God, were united,' and the light of the Gospel of Christ illuminated Hungary.

"In 1842 Mr. Wingate joined the Mission, and, till its expulsion ten years later by the Austrian Government in 1852, he laboured for the revival of Protestantism and the conversion of the Jews in Hungary. He had been 'commended to Jehovah' by an assembly of a few of the most earnest men in Glasgow, but the strain of severance from his past career and home ties gave birth to doubt. Torn by inward struggles, he prayed earnestly soon after reaching Pesth that, if it were God's will that he should go forward in the effort to gain the Jews, he might have peace at that day's communion service. And it was so.

"Referring to his experience on this memorable occasion, he wrote:—'Peace, perfect peace. God is rest and peace—clear, calm, transparent sea—not a speck to dim the transparencies—soft, molten waves of gold. Human nature would soon die before the inexpressible sweetness, clearness, stillness, holiness of God, even though He move in the sweetest, softest floods of light and love. This is indeed to eat and drink with the God of Israel.'

"This answer to prayer was permanent. At no subsequent period of his life was his peace ruffled by any regret. Troubles came, but his bright face would always lighten up with strong confidence in God's love bestowed upon him before the foundations

of the world. My father had one of the most beautiful smiles that ever lit up the human face.

“The Missionaries, though deputed to the Jews, first turned their efforts to the little circle of their fellow-countrymen in Pesth, and began by holding an English Service every Sunday. In a wonderful way this service was blessed. Whole families turned to the Lord, and strengthened the faith of the missionaries by their changed lives and by their prayers; while the Jews (and among them Israel Saphir, the father of the remarkable family of Saphirs) were attracted to attend in order to learn English. The Jews thus came within the influence of the Missionaries, and my father seems to have possessed an extraordinary influence over them. Love for all men, but for the Jews first, seemed to spring in rivers from the depths of his heart; and to his latest breath his love and care for others made him greatly beloved by all.

“The fruit of ten years' work in Pesth was unique. Such converts as Dr. Adolph Saphir and Dr. Alfred Edersheim have exercised an influence by their writings and by their personalities which, it may not be too much to say, accounts for much of the altered attitude of many Christians towards the Jews, and may be preparing the Christian Church to consider earnestly whether it may not be that Missions to the Heathen are being hindered by the neglect of the prior claims of the Jew.

“At the age of 35 my father married again, and

for 57 years enjoyed the whole-hearted sympathy and help of my mother, Mrs. Wingate (who survives him), in his unceasing efforts to increase the number of those interested in the conversion of the Jews. The meetings held in their drawing-room in London, and during summer tours abroad or in this country, were signally blessed; while, by his letters, he helped to uphold the faith and courage of Jewish converts in Hungary and in all parts of the world. On prophecy his views were clear. He regarded the 'close of the times of the Gentiles' as 'the great event of our day,' and published, in 1872, a small volume with that title.*

"The power on which my father ever relied was *prayer*. In the later years of his life his prayers partook so much of personal address to someone present with him that it seemed as if he almost saw the Lord in the room.

"A few weeks before his death, when a more or less constant deafness impeded intercourse, he inquired what a conversation was about, and being told that the subject had been his early pecuniary prospects, 'Oh,' said he, with his old bright smile, 'I cannot tell how it is, but money has always sat lightly on me.' In his letters to younger believers he would ask, 'Have ye lacked anything?' assuring them that their answer would yet be, 'Nothing, Lord.'

**The Times of the Gentiles*. By the Rev. W. Wingate.
(Nisbet & Co., 21 Berners Street, W.)

"On Christmas Eve, 1899, in his 92nd year, he peacefully fell asleep."

Thus at length the end came. Even after his 90th year had passed he was accustomed to go about by himself and settle accounts and do other business. His faculties were perfectly clear. His strength began to give way, especially after a fall in his room from which he suffered severely. In his last years he was confined chiefly to the house, where he was visited by many friends, who always found him cheerful and interesting. He had a great amount of common sense, and a clear judgment, always tending, however, to the charitable and kindly side. He was laid up at the end for only a week or two, and at last he passed calmly away on Christmas Eve—Sunday evening, December 24, 1899. He was calm and trustful to the end. Words which he spoke are given in the inscription on his tombstone, which we copy in full.

Many were the letters of sympathy received from all quarters by Mrs. Wingate and the family. He was a man greatly beloved. From India, from Hungary, from Germany, as well as from England and Scotland, came numerous letters expressing deep affection, earnest love to the man of God, thanksgiving for spiritual blessings received through him. The funeral was largely attended. The services in the house were conducted by the Rev. Isaac Levinson, secretary of the British Society, with much feeling,

indicating the deep affection of the Jews for the departed veteran, and by the late Rev. G. H. C. Macgregor, since unexpectedly taken away in the prime of life, in whose congregation, formerly that of Adolph Saphir, he was an elder. The service at the grave was conducted by Mr. Macgregor assisted by Dr. Hanson. He was buried in Kensal Green. The following is a copy of the inscription on his tombstone:—

THE REV. WILLIAM WINGATE,

Minister of the Free Church of Scotland, and late Missionary
to the Jews, Pesth, Hungary,

Born 7th October, 1808,

Died 24th December 1899,

Eldest son of the late Andrew Wingate, Esq., of Glasgow.

The last public utterance of this aged servant of Jesus was :—

God is love

(Where there is no love in a family there is no God.)

His last public message was :—

Work for Christ will increase your Faith in Christ.

His last words were :—

He is my song, He is my salvation (Exodus xv. 2 ; Isaiah xii. 2).

As we have said, there were numerous letters from all parts. A minute was passed and forwarded by the Free Church of Scotland Jewish Committee, of which the following is a copy, with the letter in which it was enclosed :—

Free Church Offices,
Edinburgh

31st March, 1900.

DEAR MADAM,

The Jewish Committee at their last meeting desired me to forward to you a copy of their minute on the death of Mr. Wingate. We send it as a token of our sincere sympathy with you in your sorrow.

I am, yours sincerely,

GEORGE MILNE RAE,
Secretary.

At Edinburgh, the twentieth day of March, 1900, which day the Jewish Mission Committee of the Free Church of Scotland having met and constituted, *inter alia* :—

106. The death of the Rev. William Wingate, who was ordained as a missionary of the Free Church of Scotland in 1843, at Buda-Pesth, where he had already been for more than a year on the staff of the Jewish Mission, breaks the last link uniting this generation with the band of men in whose zeal for Israel's welfare the work entrusted to this Committee had its origin more than sixty years ago. The Committee desire to place on record their grateful acknowledgment of the important service rendered by Mr. Wingate in the years which made the beginnings of the mission work at Buda-Pesth the occasion of joy like the "joy of harvest" throughout our Church. They also recall with

thankfulness the widespread influence exerted by him in his long life of unwearied toil and fervent prayer for the fulfilment of God's promises concerning Israel. They will long cherish the memory of his example of faith and patience, and they rejoice that his son, Sir Andrew Wingate, has proved, in accepting the office of President of the British Society for the Propagation of Christianity among the Jews, that the work which was so much on his honoured father's heart holds a high place in his also. Resolved to adopt the foregoing Minute, and instruct the Secretary to send a copy of it to Mrs. Wingate.

Extracted from the records by

GEORGE MILNE RAE, D.D.,

Secretary.

The following was the minute of Session of Trinity Presbyterian Church, the Kensington Park Road Church where the late Rev. G. H. C. Macgregor was minister.

Extract and Minute of Session regarding the death of the Rev. W. Wingate:—

Trinity Presbyterian Church,

Notting Hill, W.

February 28th, 1900.

The Session desire to put on record their sense of the loss they have sustained by the death of the Rev. W. Wingate, one of their number, who passed away to his eternal rest on Sunday, the 24th Decem-

ber, at the ripe age of 91. In his early youth Mr. Wingate gave up good business prospects that he might give his life to making known Jesus as the Christ among the Jews. He went to Buda-Pesth as a missionary of the Church of Scotland. His work there was greatly blessed, and to him was given the honour of leading Adolph Saphir and Alfred Ederseim, two of the most distinguished converts from Judaism of the century, to the feet of the Saviour. In 1852 the Austrian Government paid a high tribute to his influence by expelling him from the country. After his return to England he made his home in London, and in 1873 connected himself with Trinity Church, of which his child in the faith, the Rev. Adolph Saphir, was then minister. He was made an elder of the church, and continued to discharge his duties as an elder to the very close of his life. He never lost his interest in the welfare of Israel, and his house was a rallying point for workers in the Jewish field. In private life he was one of the most lovable of men, and the wide circle that mourns his loss is a striking evidence of the affection with which he was regarded. In conclusion the Session desire to express their sympathy with Mrs. Wingate and her family in the sorrow that has fallen upon them, and commend them to the Father of mercies and the God of all comforts.

R. D. D. MACQUEEN,
Session Clerk.

LETTER FROM THE HEBREW COUNCIL.

It was proposed and adopted at the last meeting of the Council of the Hebrew Christian Prayer Union that a letter of condolence and deep sympathy should be sent to you and all yours that are concerned in your recent bereavement in the loss of your husband, who entered into the presence of our Lord where there is fulness of joy. We shall all miss him in the little interval, for his long years of devotional service he has rendered to the cause of Christ among our brethren according to the flesh. I am thankful to have the privilege to convey to you the sympathy of the Hebrew Christian Prayer Union, which is beyond expression. The Lord's Prayer in John xvii must always be a comfort to all that are the Lord's, "Father, I will that they also, whom thou hast given Me, be with Me where I am, *that they may behold My glory.*"

The following notice of his death appeared in *The Times* :—

"The Rev. William Wingate, late missionary to the Jews, died on Sunday. He was born in 1808, in Glasgow, and he remembered the arrival of the London coach at the Royal Exchange in that city bringing the news of the battle of Waterloo. He resigned good business prospects to enter on his life's work of missionary to the Jews, and was sent by the Church of Scotland to Pesth, where his remarkable gifts soon made a lasting impression.

Men so well known as Dr. Saphir, Dr. Edersheim, Dr. Tomory (of Constantinople), and others witness to the success of a ministry that was cut short by the expulsion of the mission from Hungary by the Austrian Government. The expulsion attracted a good deal of public interest at the time, and marks the change in religious liberty which is now enjoyed on the Continent. The Rev. W. Wingate was the eldest of three brothers, one being the late Major Sir George Wingate, K.C.S.I., R.E., and the other the father of Sir F. R. Wingate, R.A., the Sirdar, and Governor-General of the Sudan.

The mission in Pesth, or Buda-Pesth as it is called since the two cities have been joined by the splendid chain bridge, has been continued with energy and success. The school founded by Philipp Saphir has grown into a large institution, where many hundreds have had impressed on them the great truths of Christianity. The Rev. Dr. Moody, nephew of Dr. Moody Stuart, presides over the Mission with great ability and devotion, and many Jews have been baptized in later years.

SKETCH OF THE HISTORY OF THE HUNGARIAN PROTESTANT CHURCH.

In the Reminiscences referred to elsewhere there is a sketch of the history of the Protestant Church in Hungary, and of the method in which the record of that history, which had become almost lost, was revived through the influence of the Scottish Jewish Mission* :—

“The Archduchess, cheered and spiritually revived by the glorious work of God going on around her in the Mission from 1842 to 1848, was stirred up to deeper and wider interest in the development of true Scriptural religion in her beloved Hungary. She was regarded as the ‘Defender in the Austrian Empire of Protestant interests.’ She well knew that the earlier struggles of evangelical religion, particularly since the Reformation, had been systematically concealed from Europe. This was done lest sympathy and aid should come from Germany, England, and Switzerland, who were in the sixteenth and seventeenth centuries in the closest bonds of Christian fellowship with Protestant Hungary. She knew that the valuable public libraries and the private collections of the Protestant pastors were carefully sought out by the Roman Catholic priests,

* This sketch, which we have condensed, gives a bird’s-eye view of the progress and vicissitudes of evangelical religion from the twelfth century— a history little known.

and with all Protestant records destroyed. She was, however, informed that some documents could still be collected, up and down the country. She resolved at once to furnish the means and gather all that could be found. In the course of about two years this was done, and the materials thus collected she intrusted to her pious chaplain, the Protestant minister of Buda. In due time he had written the 'History of the Protestant Church of Hungary.'* The sheets of the manuscript were incomplete when the Hungarian War of Independence broke out. Its author, like others, was nearly brought before Marshal Haynau's Court Martial in 1849. The manuscript was then carefully concealed: its discovery might have sent its author to prison or worse. During the existence of martial law which continued long after the war, the manuscript was sent to us for correction. When expelled, during our passage through Vienna, and while in charge of Austrian officers, the manuscript was among our effects, but providentially escaped notice. It could never have safely reached this country by any other mode at *that* time, which was for poor Hungary a 'Reign of Terror,' several of her most patriotic sons and highest nobility having sealed their love for their country with their blood, and

* It was written by Mr. Baumann, chaplain of the Archduchess, translated by the late Dr. Craig—then at Hamburg—and published, with an English introduction, by Dr. Merle D'Aubigné (J. Nisbet & Co., London).

many more were wearing out their painful lives in prisons. On our reaching London it was resolved to publish it in English and German, and it was simultaneously printed in London and in Berlin."

Mr. Wingate thus refers to Hungary and the introduction into it of Christianity:—

INTRODUCTION OF CHRISTIANITY.

"Hungary is for the greater part a vast plain, about 300 miles either way. It is surrounded by the lofty Carpathian range along its northern, western, and eastern borders, whilst the south side is fenced in by the Balkan chain. Hungary, Transylvania, Slavonia, Croatia, Dalmatia, and the military frontier formed but one kingdom. The whole territory is 460 miles in length and 345 in breadth. At present it contains a population of about 13,000,000. This large kingdom is intersected by the noble Danube, and well watered by its tributaries, the Theiss, the Save, and the Drave. These rivers abound with fish, and the country produces within itself everything which the necessities and comforts of its inhabitants demand. It is well called the 'Granary of Europe,' and under proper management would easily support twice the population it contains. Its excellent herds of cattle, immense numbers of fine horses, its cereals of every kind known, its wines, tobacco, gold and silver, rock salt and iron, with a healthy climate (the marshes excepted), well entitle the Hungarians to speak of

it with a love of country unsurpassed by the Swiss.

There is no land like Hungary
No other songs like hers.

“ Successively conquered by the Romans, the Huns, and the Avari, Hungary was finally subdued in the ninth century by the last of the Asiatic hordes who swept over Europe, the Magyars, or Hungarians, under Arpad. At that time they worshipped the “ God of War,” a sword being the symbol of their deity. They also adored the Earth, Fire, Sun, and Moon, and a goddess they named ‘ Rasdi.’ Human sacrifices were not wanting, and the wretched votaries of heathenism were, as elsewhere, sunk deep in vice and crime, by their superstitions. About this time, in the ninth century, two distinguished missionaries, Cyril of Illyria and his brother Methodius, laboured with some success to introduce Christianity among this people. For the next 300 years, from A.D. 1000 to A.D. 1300, the race of Arpad were kings of Hungary. Hereditary monarchy then ceased, and Hungary has elected her kings and palatines from A.D. 1300 to the present day. Their first king seems to have been their greatest, and, considering the times in which he lived, their best. Like our own King Alfred, he organized the kingdom in Church and State. His institutions, with the golden crown he wore, and with which the Kings of Hungary must be crowned at the present time, still remain. Christianity, in the corrupt form of the Papacy, was established by him as the national

religion. He revered the Lord's Day, and confiscated even the implements of husbandry if found in use on that day. Schools and churches were extensively built throughout the kingdom during his reign. The country was subdivided by him into counties, governed by lord-lieutenants under a palatine or viceroy—the form of government which still exists. Security was given to life and property. Notwithstanding a bloody persecution from heathenism, Christianity triumphed from his accession to the throne, A.D. 1000, to the close of the dynasty of Arpad in A.D. 1300. Scriptural religion had few confessors in those days. Rome, with its canonization of Stephen, Emerich, and Ladislaus, introduced that Hero-worship which has so long obscured the pure faith of the Lord Jesus Christ, the sole Mediator between God and man.

EVANGELICAL MOVEMENT IN THE TWELFTH CENTURY.

In the midst of these corruptions and superstitions there stood forth a noble work of God. Refreshing His heritage, weary of the moral darkness and ignorance of His truth, the Holy Spirit raised up from time to time Christ's witnesses where we should least expect to find them. In the twelfth century, and under the reign of Emerich, we find a considerable number of Hungarians joining that faithful band who declared, even in these times of cruelty and superstition, that the word of the Living God was their only rule of

faith and practice. Believing the truth as it is in Jesus Christ, they solemnly protested against salvation by works, crosses, ceremonies, priestly absolutions, &c. They declared everywhere that believers were justified before God by simple faith in the blood of 'the Lamb of God, which taketh away the sin of the world.' These confessors of Christ—called Albigenses, Waldenses, and Cathari—who first came from France, spread the Gospel over Poland, Bohemia, and Hungary. When the Jews forsook the Lord and shared the idolatry of the Heathen around them, He raised up the prophets to preach the truth, and, in the worst of times, seven thousand remained who refused to bow the knee to Baal. It was even so now in Christendom. The true Church's voice was heard in the wilderness. They fought 'the good fight,' and earnestly contended with the Papacy. Taught of God, rich in faith and rich in worldly substance, consecrated to Christ's service, Peter Waldo was, on account of his evangelical work, persecuted by the Roman Catholic priesthood and forced to take refuge in Bohemia. Here many men of God were formed into congregations and went out to the neighbouring countries, like the first persecuted Christians, preaching the Gospel everywhere.

"As far back as A.D. 1176 these 'Reformers before the Reformation,' with their followers, were the elder children 'of the Gospel Church' in Hungary. Many priests embraced the truth, and, a

little later, many who in France, Spain, and Italy had escaped the sword of Pope Innocent III., fled over to Venice, thence to Dalmatia and Bosnia, and so into Hungary. So mightily did the word of God at this time prevail that 10,000 members of the Greek Church separated from it and gave in their adherence to the Waldensian faith. So numerous also were the protesters against the errors of Rome that in A.D. 1328 the Hungarian Roman Catholic Bishop demanded from the Pope the introduction of the 'Inquisition.' This was, however, beyond his power, so deep-seated was the love of freedom of conscience in the masses of the Hungarian nation. Andrew III. closed the line of hereditary monarchs. During his reign, the protestors against the Papacy were numerous. A Bible faith, through the enlightening and quickening power of the Holy Spirit, strengthened many in Buda-Pesth to lift up a Gospel testimony for Christ. In Vienna, about this time, Simon Scalinger was burned for confessing the Waldensian faith. In Hungary itself (always more inclined to the Greek than the Latin Church), the Vandois confessors lived in quiet, so far as the civil government was concerned, though much exposed to the hostility of the Roman Catholic Bishops.

REVIVAL IN THE FIFTEENTH CENTURY.—VIOLENT PERSECUTION AND DECAY AT CLOSE OF CENTURY.

"The next revival of true religion in Hungary took place in the fifteenth century. The Scriptural Pro-

testants were now called Hussites, after the noble martyr John Huss, of Prague, who was burned 6th July, 1415, at Constance, for no other reason than that he worshipped the God and Father of our Lord Jesus Christ after the way the Roman Catholic Church calls heresy. He was followed in the following year by Jerome, his brother and fellow-labourer, in spite of the 'safe conduct' of the Emperor—a breach of public faith sanctioned by the priesthood with the memorable words, 'No one is bound to keep faith with heretics.' Let Protestants in all ages remember that history has proved that the papal code of morality is unchanged. These two 'princes in Israel,' and shining stars in glory, whose testimony, with our own Wickliffe's, has been blessed of God to strengthen individuals and churches in the Christian testimony, were the first to proclaim the Pope, or the succession of Popes, the 'Anti-christ of Holy Scripture,' 'the man of sin,' and 'son of perdition,' exalting himself in the Church against Christ and His pure Gospel:—a testimony afterwards embodied in the Standards of the Church of Scotland. While the Hussites were slaughtered in Bohemia, they were protected in Hungary. Large congregations organized themselves in the northern part of the country. Hundreds of churches were built for them by their nobles, which still remain, easily distinguished by a 'cup' carved in stone over the doorway. At length, in A.D. 1444, Cardinal Julian made an arrangement, at the Pope's instiga-

tion, with King Uladislaus, for the entire destruction of the Hussites. The Lord ruled it otherwise. The war with the Turks broke out. The battle of Varna stopped the persecution of Christ's witnesses. The king who issued the decree fell in battle under the sword of Sultan Amurad. Along with the monarch and the principal part of the Hungarian nobility, Cardinal Julian himself was slain. Soon after this the Eastern Empire was at an end, and the Turks took Constantinople.

"Wickliffe in England with his followers, Savonarola in Italy, Huss and Jerome of Prague, and all who with them by grace embraced the pure Gospel of Christ, formed the body of true witnesses who refused to bow the knee to the false teaching of popes and cardinals, priests and monks. These enlightened confessors and martyrs of Jesus had found by *simple faith*, reconciliation, and communion with God, peace in their consciences through the atoning blood of the Lamb of God, and, strengthened by the Holy Spirit, they knew the Gospel experimentally and confessed it, though it led them to the stake. These lighted up that fire, *before* the Reformation, which burned in the sixteenth century with hundredfold brilliancy.

"At the close of the fifteenth century, religion was at its lowest in Hungary, and Mariolatry at its highest. There were 140 places where the image of the Virgin were said to be working miracles. These were carefully described and pub-

lished with woodcuts, and in the Hungarian language, by the Palatine of Hungary, Prince Paul Esterhazy. It was entitled, 'For the Conversion and Confounding of Heretics, the Comfort of the Faithful, and greater Glory of the Mother of God—the *Queen of Hungary*.' At this time the ambitious rapacity and covetousness of the priests were unbounded.

THE REFORMATION.—THE PROTESTANT CHURCH
SAVED THROUGH THE TURKS.

"Such was the preparation for the great Reformation. Now came the spiritual resurrection of that mystical body of Christ, over whose death—the slaughter of the witnesses—popes and cardinals had been rejoicing. The rulers of the ten kingdomed Europe were sending their congratulations to one another over the universal suppression of that faithful testimony which the Spirit of Christ had lifted up against the ungodliness, superstition, and apostacy which, like another deluge, was drowning men in perdition. The clouds began to roll away, and 'the Sun of Righteousness' shone forth in an openly preached Gospel in all but noon-day splendour. Was there no opposition in Hungary or elsewhere to the men who were turning the Papal world upside down? In the streets of Buda-Pesth and Presburg you might have heard on 'Corpus Christi Festival' many of the citizens saying, 'Our priests suppose God to be blind, when they light

Him so many candles. They think our God to be a child who must be carried about.' They refused any longer to pay any honours to the Virgin Mary, and declared the chanting honours in the Cathedral mere folly, for Christ had taught men to pray everywhere, 'Our Father who art in heaven.' The prevalence of these sentiments maddened the priests. The Edict of 1523 was proclaimed :

"All Lutherans and those who favour them, as well as all adherents to this sect, shall have their property confiscated, and be punished with death, as heretics and enemies to the most Holy Virgin.'

"Again, 1525, a sum was promised to be given for burning Lutheran books, and, further, a decree was issued :

"All Lutherans may be seized and burned *wherever found.*'

"These persecutions only stimulated devotedness to the cause of Christ. The young men began going to Germany to study. The deliverance was now at the door. God in His providence made the Sultan of Turkey the conservator of that Scriptural Church which the Pope would have exterminated with fire and sword. Sultan Solomon was victorious at the great battle of Mohacs in 1526, the very year succeeding these cruel edicts. That battle, which Christians are wont to deplore, saved Christ's flock in Hungary. Under the 'ægis' of the Sultan's rule at Pesth, Protestant Churches fought the Papacy for the next 146 years. 'No images,'

said Mahomet; 'these Protestants worship Allah—let them alone.' This was the 'motto' of the Sultans. In this memorable battle, Hungary lost 7 bishops, 28 princes, 500 nobles, and 20,000 warriors. Twenty years after this battle, what was the religious condition of Hungary? The seed of Gospel truth sown by Waldensians, Hussites, and now by Luther, Melancthon, Calvin, Zwinglius, with the many good and zealous men who now visited the country of the Magyar, watered by the dews of the grace of God, bore a rich and glorious harvest. The Spirit of Christ accompanied the preaching of the Gospel with such persuasive power that all classes embraced the doctrines of the Reformation. As a nation all classes put their hands to the erection of the Lord's temple, in a way beyond the comprehension of these days of comparative indifference. They sent deputations to Switzerland and Germany for further instruction in the truths they had embraced, and introduced from abroad a multitude of professors, ministers, and teachers, with the view of thoroughly carrying forward the great work. Twenty-five printing presses were employed to print the Scriptures and evangelical publications, which were extensively circulated. The first Hungarian Bible was printed in 1533, the next, by Neanesi, in 1541; while all the writings of the most distinguished reformers were in circulation, and many were translated and printed in Hungarian. From three to four thousand churches and as many

schools and parsonages were erected during this period. The greater part still remain, though many were forcibly wrested from the Protestants by the priests. Except three families, *all* the nobles professed the Protestant faith.

JESUIT PERSECUTION AND CRUELTY IN THE
SIXTEENTH CENTURY. LEADING MINISTERS
MADE GALLEY SLAVES.

“This flourishing state of the Protestant Church of Hungary continued for more than a century. At length the Jesuits, with Cardinal Pazmany, commenced and carried on the work of destruction from which they have not yet recovered.

“During the next century we have a period of conflict. The Jesuits had become the tutors and confessors of the rulers, and the Government was induced to commence all manner of persecutions against the Hungarian Protestant Churches. During this century there were four Protestant wars with the Imperial House of Hapsburg, each successful, and each terminating in a treaty in which all the rights and privileges of the Protestant Churches received the solemn sanction of a covenanted treaty, sealed and signed by the Emperors of Austria, who were also Kings of Hungary. The first of these wars terminated in the Vienna Treaty, A.D. 1606, under Stephen Bocskay, Prince of Transylvania; the second in the Nicholsburg Treaty, 1621, under Gabriel Béthlény, Prince of Transylvania; the

third, the Treaty of Linz, 1645, under G. Ráoczy, Prince of Transylvania ; and the last the Szatmeyer Treaty, 1711, the result of the rebellion led on by Franz Ráoczy.

“ During these successive struggles, schools and churches were attacked and plundered, ministers banished and sent to the galleys. We cannot omit briefly noticing one of the severest persecutions in the history of the Protestants of Hungary. During this period 888 churches were violently torn from them, and handed over to the Roman Catholic priests.

“ The Roman Catholic Primate, Archbishop of Grán, summoned all the Protestant ministers to appear at Presburg—both those under the Turks and those under the King of Hungary. The former paid no attention to the order, but the latter, to the number of over three hundred obeyed. Groundless accusations were made against them : that they had excited to rebellion, that they had plotted the death of imperial ministers, had handed over priests to the Turks, &c., had despised and trodden on the wafer of the communion, had stolen consecrated vessels, made flags of priestly vestments, and had blasphemed the Virgin Mary and the Saints, &c., &c. Though these charges could not be legally made out, the sentences were beheading, confiscation, infamy, and outlawry. The Emperor Leopold could not be prevailed on to carry out the capital sentence. All cruelties, short of this, were practised on them. Those who were most faithful to Christ suffered

most. Forty of the firmest spirits were taken from Presburg, placed in country carts, and driven to places in the neighbourhood, where they were thrust into dark and filthy cells. They were treated worse than criminals of the worst class. They had no intercourse with friends. Their food was coarse bread and water. Without distinction of age or strength, all bore chains of the same weight. In the fortress they were ordered to perform the meanest offices—in the middle of winter being obliged to carry away the ice and snow, and to clean the sewers. If the consecrated wafer was carried past they must fall on their knees. As Gregory Glias, a frail old man, refused to kneel, he was beaten till the blood flowed. Even social singing and prayer were forbidden.

“As they were ordered to dig themselves a new prison, Stephen Hursang, a man of much learning, and highly respected by the others, cried out, ‘You treat us worse than the most cruel tyrants treated the Apostles and martyrs; their prisons were at least prepared for them.’ ‘Very well,’ replied their persecutors, ‘you will work the more diligently till yours is ready.’ By night they often suffered from thirst, and had no water; by day they were prohibited from receiving any assistance in money or food. These men lay in narrow cells, partially exposed to rain and snow, among thieves and murderers, who mocked them when they prayed.

“Being driven by force to church on one occasion to hear Mass, they tried to turn at the church door,

when the Jesuit, Nicholas Kellio, their superintendent, fell into such a rage, that while Mass was celebrating, he ordered two ministers of the Gospel, Szilvásy and Thurotz, to be stretched on the ground and beaten by soldiers with the ramrods of their muskets, so that they did not long survive.

"After lying ten months in prison, they had a change, but only for the worse. The three pastors who had remained faithful in spite of the tortures of the Jesuits, with thirty-three other companions in suffering, were, on the 18th March, 1675, brought out of a secret gateway from the fortress, and committed to the charge of four hundred cavalry, and as many infantry, to be conducted to Italy. It is said the Emperor Leopold's order was to set them free, but Bishop Palfy, of Neutra, falsified the edict with the words, 'Send the detestable heretics to the galleys, and let them learn to pray there.'

"The prisoners were brought by a circuitous route through Moravia to Leopoldstadt, where the other imprisoned ministers were. They met, embraced each other, wept, and pledged themselves anew not to yield. As Stephen Selyer, superintendent of the Reformed Church, saw the miserable condition of the brethren in Leopoldstadt, he cried out, 'O Lord for what wondrous times hast Thou reserved us. Strengthen us to bear all the sufferings Thou hast appointed us!'

"With their feet chained together, amidst the mockery of the soldiers, on the journey, Gregory

Hely, already quite exhausted, and who had been placed on an ass to bring him forward, fell on the road, and died on the spot. He was left unburied in the public road. Near the end of the journey Michael Gotsh entered into his rest. Three succeeded in escaping. Of the forty-one who had been taken away, only thirty entered the galleys at Naples on the 7th May, 1675. Here they were sold for fifty Spanish piastres apiece, and divided among the boats, and chained to the benches like the other galley slaves.

“ They travelled on foot from Vienna to Trieste. Here the very buttons were cut off their coats, their beards shaved off, and even their heads closely shaven, so that they could only recognize one another by their voices. At night they were packed together in stables, and scarcely got food enough to keep them alive, so that many fell sick, and four died in Trieste in prison, and two more on the road. Their daily provision was a quarter of a pound of biscuit and a glass of water, and sometimes a little cheese. After some time three-halfpence was allowed them daily to feed themselves.

“ Eighteen other pastors, after these had been brought to the place of suffering, were cruelly condemned to the same fate. Under military escort they were led forth, 1st July, 1675, and, weary and worn, reached Trieste. Ten of these, under those sore trials, were induced to join the Church of Rome, 19th February, 1676. Only a few now remained,

and their lot was becoming harder. Their teeth fell out ; while yet alive their bodies were decaying. Complaining of their cruel treatment, the Vice-Prefect, Starko, declared he only acted up to the strict orders given him. At last deliverance came ; the great Head of the Church had published the truth by their sufferings, and showed Himself stronger than all their enemies.

“ Powerful kings, princes, and people were moved to intercede for those ministers of the Gospel who, for no crime, had been sold as galley slaves, and chained to Turks, Moors, and Negroes. Still the chains were not broken. The Lord first showed them mercy, in George Weltz, a wealthy and respected citizen of Naples, who, with his brother Philip, visited these outcasts of society twice a week with food, clothing, and money. To get liberty to do this, he made presents to the inspector, invited the general in charge to his house, and had nearly arranged their ransom for a hundred ducats, which he offered to pay.

“ Still their situation was deplorable. Petitions were presented to the Reformed Church in Naples, and the Dutch ambassador at Basle. With great zeal Dr. Nicolas Zaffius, of Nuremburg, then at Naples, took up their case. He wrote thrilling appeals to the Swiss Universities, to England, Holland, and Germany. Comforting replies were received from Professor Heidegger on 17th September, 1675 ; from Dr. Wazer ; from the Geneva

Professor, Francis Tarretine, &c. ; and all these expressions of sympathy Zaffius hastened to communicate. Charles II., of whom Macaulay says he did not much trouble himself with matters of this kind, issued a royal letter to the chief towns, the Universities, the archbishops and bishops, asking for contributions for those who were 'oppressed for conscience's sake.' These collections were most serviceable after the liberation of the prisoners. On the 10th December the Elector of Saxony appealed to the Emperor at Vienna, but all yet was without avail. The noble-minded Weltz continued his exertions, applied to Alvarez, Prince Regent of Naples, showing him it was not for rebellion, but solely for their religion, they had been condemned, and that it was contrary to all laws, divine and human, that they were kept in such horrid slavery. He was supported by the English Ambassador, Littleton, but the only reply was, they were sold for life to the galleys, and that 'they were not Roman Catholics.'

DELIVERANCE BY ADMIRAL RUYTER.

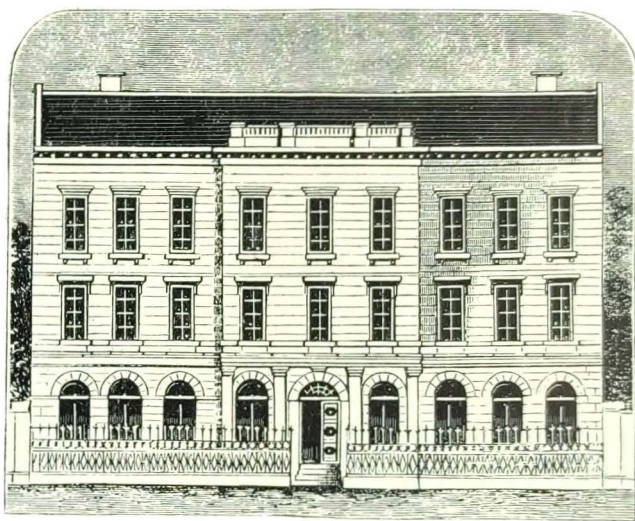
"When human expectations failed, then 'the Lord commanded deliverance.' He had heard the sighing of the poor prisoners, and at His time interposed. Admiral Ruyter, commissioned by the States General of Holland, sailed with his fleet into the Bay of Naples. He committed the case to the Dutch Ambassador, Wandelen, and to George

Weltz. A court was at once summoned, and the sentence returned by the Judge, 22nd January, 1676: 'The pastors and professors now confined in the boats as galley slaves are *not* guilty of the charges laid against them, and ought to be liberated without delay.'

"The Dutch Ambassador hastened down himself with the tidings. George and Philip Weltz followed with an Italian advocate. Even the taskmasters seemed moved, and wished the prisoners joy! Still their faith was again tried. A report got abroad the fleet had sailed. Their work and sorrows were renewed. Their last hope seemed to have died away, when Admiral Ruyter, having had his expedition countermanded, again steered for the Bay.

"On the 11th February, 1676, the Chaplain of the Dutch Fleet, with several superior officers, entered the hulks, and as in a dream the prisoners forsook their floating prisons, singing the 46th, 114th, and 126th Psalms. On reaching the flagship, the Admiral received them with unspeakable joy, crying out with tears, 'I embrace the dear members of Christ my Lord.' After mutual tears of gratitude had flowed, they all knelt down to thank the Lord for their deliverance, singing once more the 116th Psalm.

"Admiral Ruyter said, of all his victories, none had given him the joy he now had in delivering these servants of Christ from their cruel bondage. He would not listen to their thanks: 'Give God



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the glory; we are only His instruments." He clothed and fed them at his own expense. The survivors were twenty-six, who went to Switzerland, England, and Holland till the period arrived when they could be safely restored to their native Hungary."

CHURCH STILL OPPRESSED IN THE EIGHTEENTH CENTURY.

"From 1725 to 1780, the overthrow of the Protestant Churches, which had, as we have been relating, gone on so lamentably during the preceding century, was now continued by the schemes of diplomacy and edicts of Imperial councils. The aim was to diminish the number of Protestants. During Cardinal Pazmany's reign, a law had been passed forbidding Protestants admission to any '*public office*.' This drew away many of the Hungarian magnates (the higher nobility), who apostatized from the Faith that they might be eligible for posts in the Government. A formula of oath was introduced, which all persons taking office were compelled to subscribe, wherein they swore by "the Holy Virgin and all the Saints," &c., &c. Bishops and priests, at the head of an armed force, marched into the towns and villages, broke open the Protestant churches, consecrated them, and having forced the inhabitants into them, sprinkled them *en masse* with holy water and declared them to be Roman Catholics. The Primate Szélpesényi boasts of

having converted sixty thousand in this manner. The Jesuits and the Government adopted the following means to reduce the number of Protestants still further (rules which were in force under the Austrian Government till within the last few years):—It was made very difficult for ‘foreigners’ to reside in the country; the Jews were not permitted to become Protestants; foreign Bibles were confiscated; but of all the means the worst for the Protestant Churches was the suppression of the printing presses, and a Government censorship of the Press; and, finally, strict non-intercourse with the rest of Europe.

PERIOD OF RATIONALISM.

“From this time till 1843-5 we have a period of comparative quiet. The first twelve years were under the reforming Emperor, Joseph II., and Leopold III. The rationalism and indifference which from France spread its deadly influence over Germany, extended to the Protestant Churches of Hungary. The suppression of the religion of the Bible and ignorance of true and saving Christianity were largely promoted by the lamentable state of the Protestant colleges for the education of the ministry. At the commencement of the great Reformation, the ministers of the Gospel, the professors of the colleges, and the teachers of the schools were trained in other countries, and, when fitted for their work, were introduced into Hungary.

Hungarian theologians, as well as the higher nobility, received their education in the Universities of Germany. In Wittenberg alone, in the sixteenth century, there were 587 Hungarian students, not to speak of those under training in Marburg, Heidelberg, Zurich, Geneva, Leiden, Utrecht, Gröning^{en}, and at Oxford and Cambridge. In all public calamities they received both counsel and succour from all the countries of these Universities. The best theological works were familiar to them, and their ministry equal in education and piety to the other Churches of the Reformation. How sadly altered for the worse was their condition at the entrance of the Church of Scotland's Mission! There was the framework of a large Protestant Church, but rationalism and indifference filled the land. The Austrian Government had systematically poisoned the four theological colleges for the training of the Ministers, while all intercourse with Europe was carefully prevented. Students could not get passports to visit Germany or Holland to attend their Universities, while the chairs of their own were occupied by Rationalists, who carefully excluded all vital Christianity from their teaching."

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