



*"Christ Church," First Protestant Church in Jerusalem.*

## CHAPTER 8

### “Christ Church,” Jerusalem – The First Protestant Church “To the Jew first”

**Christ Church** was completed in 1849. It was the first major modern building in **Jerusalem** and the first Protestant Church in the Land of Israel.

This beautiful church was designed to resemble a synagogue from within, two stone tablets of the **Ten Commandments** being centrally displayed in predominance, on the wall behind the main altar. In the 1900's, however, they were replaced by a polished oak reredos behind the altar; with the two tablets of the **Ten Commandments** predominantly inscribed in golden letters, in Hebrew upon it. On either side of the **Ten Commandments** are engraved **The Lord's Prayer** (Matthew 6) and The Nicene, or **Apostles' Creed** (325 A.D.) respectively.

Etched in Hebrew letters upon the **front façade of the Main Altar**, is Jesus, the Messiah's beautiful name, “Emmanuel,” with the crown of Judah and the Star of David.

#### The Stained-glass Windows

On either side of the altar rails, on the walls, high above the stone floor, two magnificent stained-glass windows depict verdant Olive Trees, their lopped-off branches lying on the ground on each side of the tree trunks. Scripture from the Book of Romans, Chapter 11, verses 31 and 29 are inscribed in Hebrew beneath each **True Olive Tree** masterpiece work of art, reminding Gentile believers in **Jesus, the Messiah**, that they are grafted into the true Olive Tree:

That through your Mercy they also May obtain Mercy

and

For the Gifts and Calling of God are without Repentance

Scripture elaborates upon this eternal Truth, as follows:

And if some of the branches be broken off, and thou, being a **wild olive tree**, were grafted in among them, and with them partakest of the root and fatness of **the olive tree**; boast not against the branches.



*The True Olive Tree - with Branches lopped off - Stained-glass window.  
Christ Church, Jerusalem. (Romans 11)*

But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded lest He also spare not thee...And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. Romans 11: 17-21; 23.

Just beneath the **Ten Commandments**, three exquisite, centrally-placed stained-glass windows vividly reflect Scripture from I Corinthians 10:16. **“Yahweh”** stands out above a central cross made of vine branches, which reach out and entwine themselves on both side lancets having clusters of red grapes. Beneath the cross of Jesus, the Messiah is inscribed:

The cup of Blessing which we Bless, is it not the Communion of the Blood of Christ. The Bread which we Bless, is it not the Communion of the Body of Christ.

Above the left-hand-side stained-glass window is displayed the Hebrew name for the Holy Spirit – **“Ruah Elohim”** (The Breath of God). The right-hand-side stained-glass window glorifies Jesus, the Messiah with His name – **“Emmanuel”** (God with us).

At the rear of the church, three magnificent stained-glass windows display vibrant colours of red, orange and blue. Centrally portrayed above them, **the Star of David** stands out in vivid hues. The left-hand-side lancet displays sheaves of wheat, with the Scripture promise from John 4: 35:

I am the Bread of Life

The central lancet is covered with Biblical flowers of Israel, beneath which are the words:

After His Alive Passion

The right-hand-side lancet displays vines, clusters of ripe grapes, their leaves and tendons, beneath which is a Scriptural truth from John 15: 1 –

I am the True Vine

**The Seven Species of Israel** are represented upon these windows, as follows:

Wheat, Barley, Grape, Fig, Pomegranate, Olive and Date (Honey).



*The Gobat Building -  
"Christ Church," Jerusalem*

## Christ Church Treasures

Of the many treasures of Christ Church, the following stand out:

### - Hebrew New Testament

Presented to **Michael Solomon Alexander** (a former Jewish Rabbi) prior to his departure for Jerusalem to become the first Protestant Bishop. On the cover is the Hebrew inscription:

Arise, shine, for your light has come, and the glory of the Lord rises upon you. Isaiah 60: 1.

The dedication to Alexander on the title page inside says:

To the Right Reverend Michael Solomon Alexander, D.D. Anglo Bishop of Jerusalem. A small tribute of unfeigned respect and affectionate esteem. Presented to the Bishop of the Church of the Circumcision by a few devoted friends of Israel. November the 23rd, 1841.

- **German Translation of the Book of Common Prayer** of the Anglican Church, as used by this Society. (1880's)

### - Montgomery Bible

Presented by Jewish People of Eretz Israel following British and Commonwealth victory at *El Alamein* in 1942. Presented by Field Marshall Montgomery to the Bishop of Rochester, who, in turn, presented the Bible to *Christian Mission to the Jews*. Within the Bible, this elegantly-printed note can be found:

**“Field Marshall Viscount Montgomery, G.C.B., O.S.O.,** the gallant leader of the victorious British forces *by whose hand God has placed salvation in Zion in the days of El Alamein*. Presented in token of the everlasting gratitude of Palestine Jewry, by Vaad Leumi – General Council of the Jewish Community in Palestine.”

- A book made at **the House of Industry** in **Jerusalem** to raise funds for the *Russian Refugees in 1882-3*: The Title Page reads:

**St. John the Divine; Hymns, Services of Song,** etc. by A. Hastings Kelk, M.A., Minister of Christ Church, Jerusalem. Printed by J.P. Rosenweiss, at the Office of the London Jews' Society, Jerusalem. 1883.



*Portrait of Michael Solomon Alexander,  
first Protestant Bishop and  
former Jewish Rabbi.*

The Introduction to this book reads as follows:

The writer of these lines does not presume to think them of sufficient merit to awaken any interest except with personal friends, and therefore he would not have ventured to print them but for the following circumstances. When **the Jewish Refugee Movement** commenced, so many young men came to us that we had difficulty in finding them work, especially for those who wished to learn printing. The Master of the shop asked for work for practice; and as these pieces were at hand, it was thought that they might do for the purpose. Many of the Hymns had been printed on various special occasions, Sunday School anniversaries, confirmations, etc., but merely for the use of a particular congregation. And now they are sent forth only in the hope that a small sum may be added to **the Refugee Fund** which is still in great need, and to which all the proceeds will be given.

- **The Pearl Medallion**, depicting an image of Christ Church, Jerusalem.

This treasure commemorated the opening of Christ Church on 21<sup>st</sup> of January, 1849. Christ Church was *the first Protestant Church in the land of Israel*, and the first church built here since the Crusader period. Also known as the Jewish or **Hebrew Church**, it partly resembled a synagogue. This, to assist Jewish believers in Jesus to feel comfortable, and to reveal that Christianity was, in fact, Judaism completed, with its Saviour and Redeemer, **Yeshua – Jesus, the long-awaited Messiah, come in the flesh.**

- **A Stone fragment** with the number **Nine (Tesda)** written in **Hebrew** upon it, from the original second tablet of **The Ten Commandments**, upon the wall behind the Main Altar.

- **Dispatch Case** belonging to **Rev. Lewis Way**.

It was used during his pioneering trip in 1817 when he met the King of Prussia and Czar Alexander of Russia and in 1818 when he spoke before the European heads of State at the *Peace Conference in Aix-le-Chapelle*, pleading on behalf of the Jewish people.

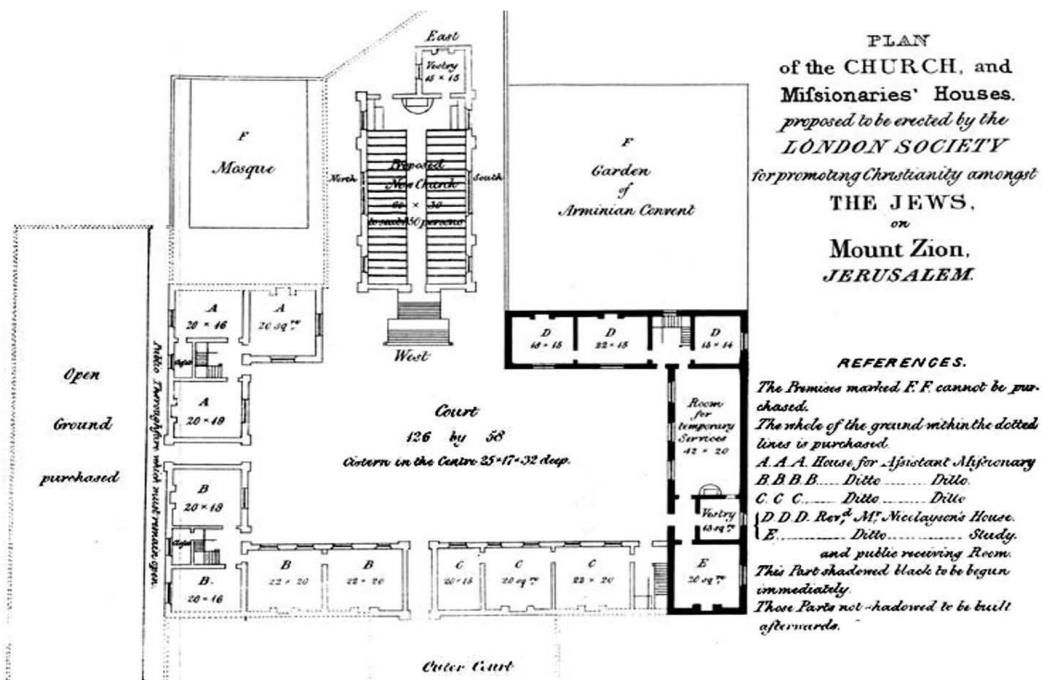
- Fragment from a **Stone Pillar**.

This was discovered when Christ Church was built. Due to being black on the outside, it is believed to be part of Herod's Palace, destroyed by the Romans in 70 A.D.

- An **Olive Wood Chair** – made in **the House of Industry**.

This chair is one of the numerous articles of furniture manufactured here at the House of Industry. This Institution built much of the furniture for other prominent institutions, like the Augusta Victoria Hospice on Mount Scopus, and *Government House* – now the United Nations Headquarters.





Plan of the Church and Missionaries' Houses, proposed to be erected on Mount Zion, Jerusalem. From, "Jewish Intelligence and Monthly Accounts of the Proceedings of the London Society for Promoting Christianity amongst the Jews." March, 1840

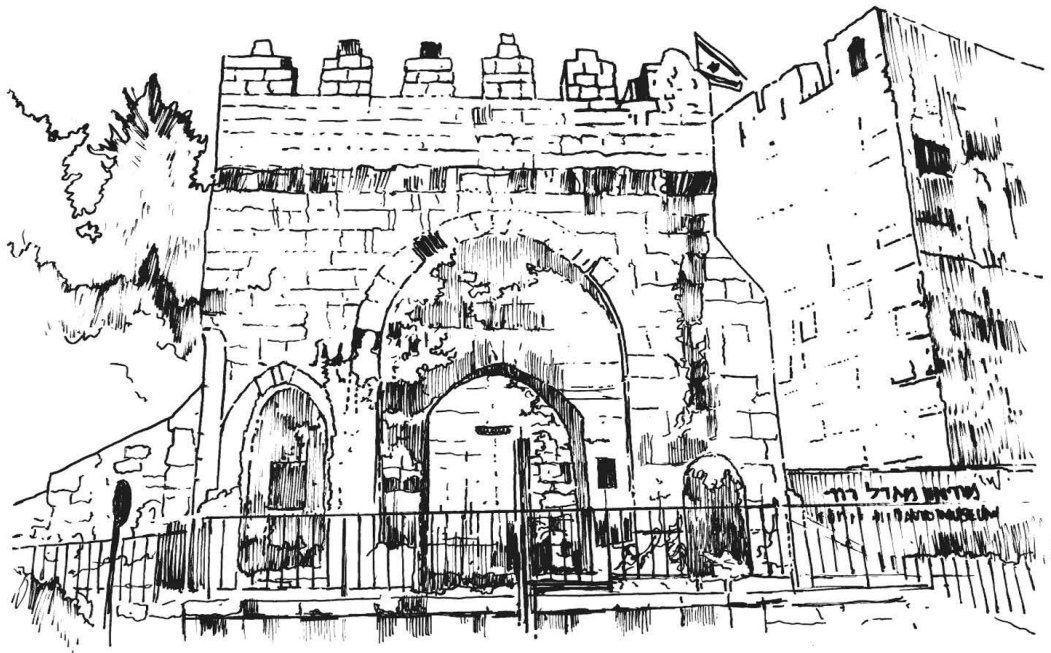
## The Origins of “Christ Church,” Jerusalem

The origins of “Christ Church,” Jerusalem, can be traced to a March, 1938 article appearing in the **Jewish Intelligence** and Monthly Account of the Proceedings of the London Society for promoting Christianity amongst the Jews. It reads,

### HEBREW CHURCH AT JERUSALEM

“The importance of making some more decided effort in behalf of the ancient people of God at Jerusalem itself, and more particularly by means of the establishment of a Hebrew Church according to the order of the Church of England, has been deeply felt by many friends of **the London Society for promoting Christianity amongst the Jews** throughout the country; and in consequence of their urgent representations, the Committee have felt justified in issuing an appeal, notwithstanding the pressing demand for increased help in carrying on the work of the Society on its present scale.

It is well known that for ages various branches of the Christian Church have had their convents and their places of worship in Jerusalem. The Greek, the Armenian, can each find brethren to receive him, and a house of prayer in which to worship. In Jerusalem also the Turk has his mosque, and the Jew his synagogue. **The pure Christianity of the Reformation** alone appears as a stranger. Some of its professors have been seen there as travelers or antiquarians, and within the last few years, as preachers of the Gospel. But the pure form of its worship has never yet been exhibited in all its simple majesty so as practically to instruct the Jew, the Mahometan, or the corrupt Christian. The vast importance of a place of public worship in such a city, where a large Jewish congregation constantly resides, and which is visited by devout Jews and Christians from every part of the world, must be felt by all who consider the effect which our public services in this country produce on the mass of the population. Many a one, from curiosity or some other similar motive, enters the house of prayer, and sees and hears what is made effectual to his soul’s salvation. If pure public worship be thus important where pure Christianity is the law of the land, and professed by the people, how much more so in a city where false religion abounds? But **how peculiarly important is it to exhibit pure Christianity to the devout Jews** from every part of the world? The Jew comes to visit the city of his forefathers, naturally prejudiced against the Gentiles whom he finds there, and whom he must consider as intruders. The scenes which he there beholds not only confirm his prejudice, but direct its full tide against Christianity. He sees, as he supposes, Christians of every sect, and he finds them all worshippers of images, which the Mahometan is not. Coming from a principle of devotion himself, he supposes that the Christian pilgrims whom he sees come from the same motive. He supposes, therefore, that he sees the best specimen of Christians, and that the most devout amongst them are idolaters. **A solitary Protestant Missionary** may be there to protest against this error, but many a devout Jew refuses to visit that Missionary. His idea of Christianity is already formed: what he sees is so decidedly contrary to the law of God, that he thinks all further inquiry superfluous. **But let a Protestant temple there erect its holy front – let a verse from the Hebrew Bible, engraved on its walls,** attract the attention of the wandering Jew. He will draw near to see what this great sight is. Let him enter, and see a house undefiled with



*The Gate of "The Tower of David" - Citadel, Jerusalem.  
Site of General Allenby's Proclamation of the  
liberation of Palestine, December 11, 1917 -  
opposite "Christ Church."*

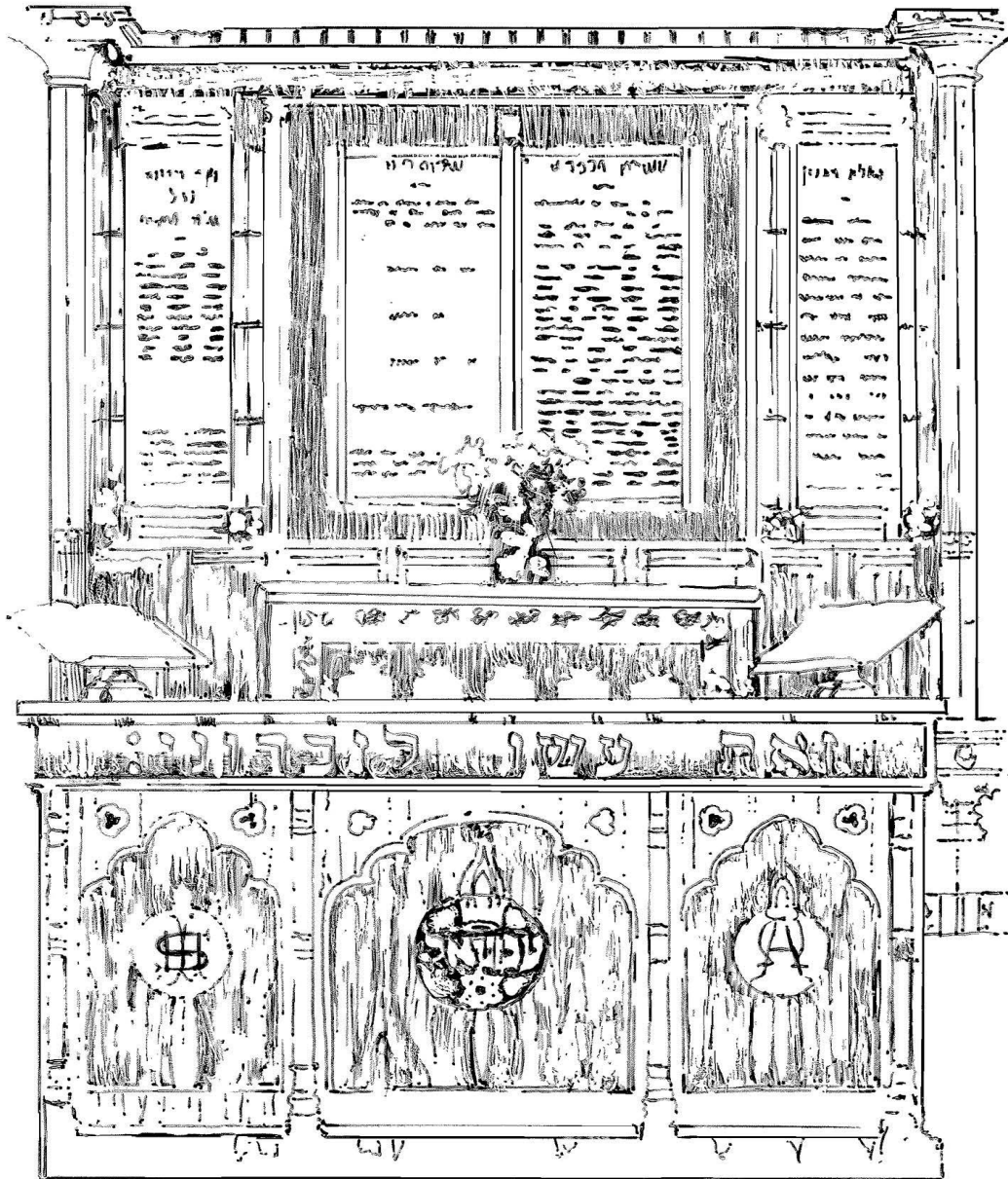
idolatry. **Let him hear the pure prayers of our Church offered up in the sacred tongue – the Psalms repeated – the Law and the Prophets read** - and he will begin to think that it is holy ground. He will ask, Who are these? And hearing that they are Christians, may be led to inquire further into the nature of Christianity; and will certainly carry to his own country the strange news that there is a sect of Christians who are not idolaters, but who worship the God of Israel in the holy tongue. Such a place of worship at Jerusalem would do more to attract the attention of devout Jews, and to remove their prejudices, than the solitary declaration of isolated Missionaries. **The prejudice of the Jews is against Christianity as a system**, as a form of worship; and the only way whereby this prejudice can be overcome generally is, by exhibiting Christian worship in its purity. **The Liturgy in Hebrew** would tend to remove the other part of the prejudice, that Christianity is a Gentile system, and as such must be at once rejected. Of course it is not meant that these means will of themselves convert a single soul. But it is hoped, that as they are scriptural, and agreeable to the spirit of St. Paul, who **to the Jews became a Jew that he might win the Jews**, that they will have God's blessing, and thus be rendered effectual in rousing the attention of the Jewish nation.

Some friends of the London Society, to whom these thoughts were communicated, were so impressed with their importance, that upwards of three years ago they entered into liberal subscriptions to erect or prepare a **Hebrew Church in Jerusalem**. Several letters on the subject were addressed to the Committee, who, in consequence, determined, if it please God, to open a place of worship in the Holy City, according to the forms and Liturgy of the Church of England. The plan is, to have public worship, as the Jews have in their synagogue, every morning and evening through the week, **in Hebrew**; and on Sunday to have the same service in Italian, English, or modern Greek, so as not altogether to exclude Christians from the benefit of the service.

The Committee lost no time in corresponding with the **Rev. J. Nicolayson at Jerusalem**, and plans were proposed for carrying this important design into effect. But such was the difficulty and delay of communication, that the Committee requested Mr. Nicolayson to come over to England for the purpose of conferring more fully on the proposed undertaking. **Mr. Nicolayson arrived in November, 1836**, and after several conferences with him, which confirmed the views which had been entertained respecting the great importance of the undertaking, the practical results appeared to be these:

**1<sup>st</sup>.** That it will be necessary, and is more desirable, to erect an entirely new building for the Church, and to attach to it suitable dwellings for the Missionaries. The Committee thought at first that it would hasten the attainment of the object, if an old building could be altered and fitted up as a Church, but now find that no suitable building can be obtained, and that it is therefore absolutely necessary to build.

**2<sup>nd</sup>.** That the building presents no insuperable difficulties, as since the Egyptian occupation of the Holy Land, the Jews have erected one new synagogue, and have commenced two more. If they have been able to overcome the local difficulties, and have, notwithstanding their extreme poverty, found the necessary means for these



*The Reredos of "Christ Church," Jerusalem,  
with the Ten Commandments - Exodus 20,  
The Lord's Prayer - Matthew 6: 9-13,  
and the Nicene, or  
Apostle's Creed - 325 A.D.  
inscribed in Hebrew thereon.*

undertakings, it is surely not presumptuous to hope, that, by the **help and blessing of the King of the Jews**, His followers may also be enabled to erect a house wherein He may be adored as **the Son of God**, and where the purity of the Gospel may be practically exhibited to those who ignorantly reject it as idolatrous.

3<sup>d</sup>. That there is every probability that ground can be obtained on the **Mount Zion**, near the Jaffa gate, and contiguous to the Jewish quarter, so that if the Lord grant his blessing to prosper the work, it may soon be said again, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, **the city of the great King.**"

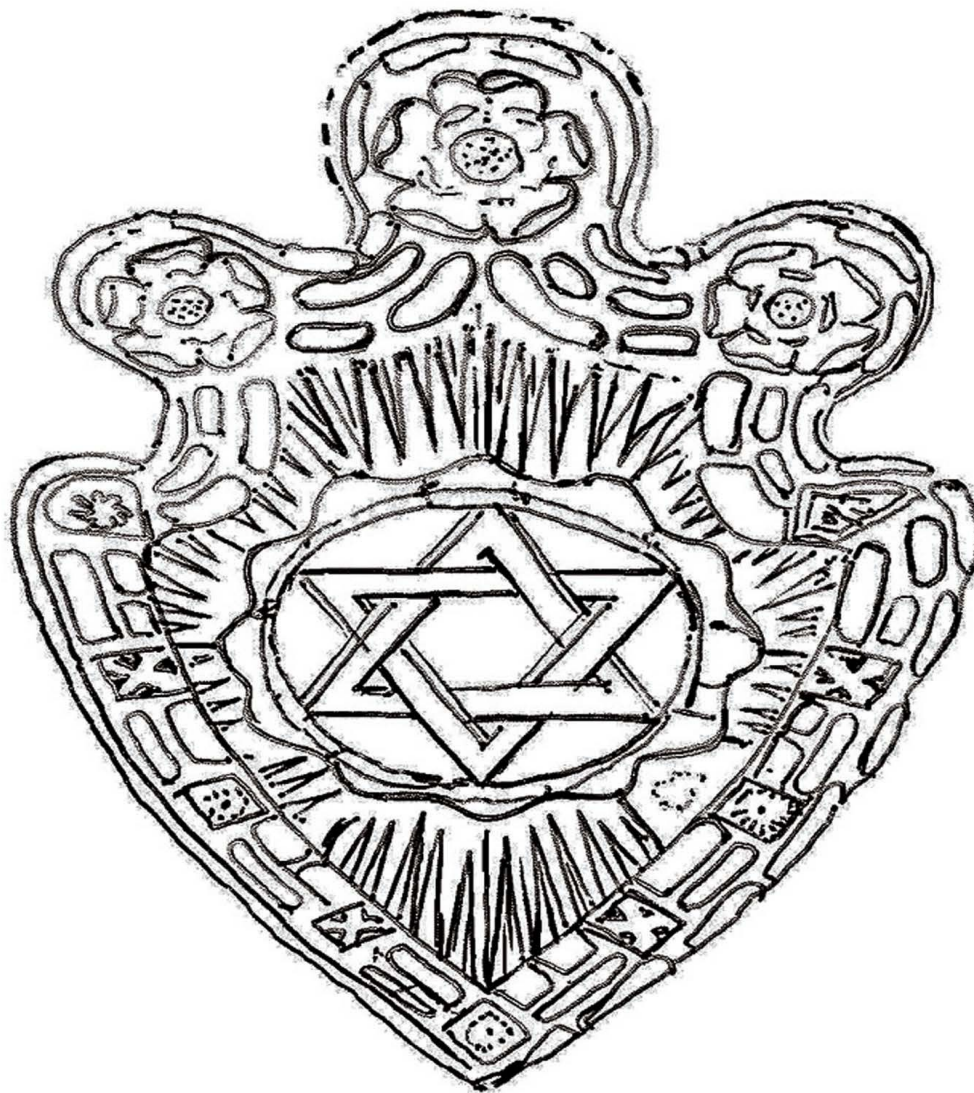
4<sup>th</sup>. That, to celebrate public worship twice every day, as it is proposed, and also practically to exhibit Christianity, and to make the Mission effective in Jerusalem, it will be absolutely necessary to increase the number of Missionaries. Hitherto **Mr. and Mrs. Nicolayson** have been almost entirely alone, and have been deprived of the assistance and sympathies of fellow-labourers in the Jewish cause. But to realize the plan respecting the Church, more labourers will be required.

5<sup>th</sup>. To carry on the Missionary work with efficiency and energy, it will be necessary to have **a printing-press and fount of Hebrew types**. There is at present no such thing to be found in Jerusalem, and yet it would often be desirable to print Tracts for special occasions, or even to conduct some periodical in Hebrew, which the Jewish visitors might carry with them to their homes.

6<sup>th</sup>. These necessary adjuncts to **a Hebrew Church** will necessarily produce an increase of expenditure; and yet the sum already contributed, even if nothing were deducted to defray the cost of the Hebrew Liturgy, would be totally inadequate even to the erection of the Church.

The Committee determined to act upon these views, and accordingly the above statement was laid before the friends of the Society, who testified their approbation of it by a liberal contribution in furtherance of the proposed undertaking.

With reference to one important preliminary point, the President was requested to solicit His Majesty's Government to send out instructions to the British Resident at the Egyptian Court, to make an official application to the Pasha of Egypt in behalf of the Society, for leave to erect and hold possession of **a Church and suitable Mission premises at Jerusalem**. The Committee are thankful to add that the most ready attention was given to the application, and that a dispatch was immediately addressed by **Lord Palmerston** to Colonel Campbell, British Consul-General and Agent in Egypt, directing him to apply in the name of His Britannic Majesty's Government for the permission required by the Society. Lord Palmerston likewise directed the President to be informed that he had sent out instructions to the Ambassador at Constantinople to support the views of the Society in case of any difficulty arising from that quarter.



*The Star of David centered in  
a Stained-glass window. Rear of  
"Christ Church," Jerusalem.*

In another point, which at first presented some difficulty, namely the choice of a suitable clergyman to be at the head of the Mission, and to take charge of the proposed Church, the Committee have to acknowledge the kindness of the Lord Bishop of London, who, on application, immediately consented to admit **Mr. Nicolayson** to Episcopal orders, and thus fully to qualify him for holding a situation for which his long experience and the confidence of the Committee marked him out as the only suitable person. It must also be mentioned that the Hebrew Liturgy was, by this time, completed and published, and is consequently ready for use, as soon as a Church can be opened.

In this way it appeared that **in the providence of God** the main difficulties had been removed, and the Committee seemed to be actually invited to press forward with an undertaking to which their attention was first turned by the earnest applications of numerous friends throughout the country. Much delay had already occurred; and it was to be expected that the work itself in its progress and details would necessarily require much further time. **The Committee proceeded to give Mr. Nicolayson full authority to purchase ground for the Church**, Mission-house, and burial-ground, a step which the sums already subscribed fully justified; and a plan was submitted to them and adopted, so far as might be found practicable, for the erection of the Church and the requisite Mission premises. At the same time it was felt to be impossible to lay down any accurately defined plan in this country to be applicable in a country like **Judea**, where much must depend on the means of obtaining even ordinary building materials, as well as on the capabilities of the workmen to be engaged. Similar causes likewise compelled the Committee to abandon the idea of procuring anything like a regular estimate or contract for undertaking the work. They were under the necessity of leaving a large discretionary power in the hands of Mr. Nicolayson, in whose prudence and fidelity, as well as in his local knowledge, they have the fullest confidence. That discretion was, of course, limited to the pecuniary amount placed in their own hands.

**Mr. Nicolayson proceeded to Jerusalem** early last summer, and a report of his proceedings has been anxiously looked for by the friends of the Society generally. After some delay it was ascertained that, owing to some peculiarities in the Turkish law, the views of the Committee could not be carried into effect in the precise manner already described; although nothing whatever has occurred to discourage them in the general prosecution of their design, or to lessen their hopes of its ultimate accomplishment at no distant period. Circumstances have, indeed, occurred which give them the most direct encouragement to proceed, and which would render an abandonment of their views utterly inexcusable. It is true that Mr. Nicolayson has found it impracticable to obtain the intended site, and some difficulties have occurred in effecting a purchase elsewhere. He has subsequently been instructed to obtain and to secure, by the most satisfactory tenure which the condition and the existing laws of the country permit, such buildings with ground adjacent, as may serve for **the temporary residence of the Missionaries**, and enable them to open and fit up a chapel immediately for Divine service, and in future admit of such alterations and improvements as fully to carry into effect the intentions of the Committee. Mr. Nicolayson has already drawn on the Treasurer to the amount requisite for effecting the desired purchase.



The result of the applications made in the proper quarter is such as to make it evident to the Committee that this is the only practicable method of accomplishing their designs. They must at the same time increase the number of the Missionaries actually resident at Jerusalem, and lose no time in commencing the work. They have at present two individuals under preparation for proceeding to Jerusalem in the course of two or three months, and they are earnestly inquiring for others suited to that important station.

The friends and promoters of **the Church at Jerusalem** will therefore see the necessity of giving their further aid in the plans now suggested. The Committee have in no respect abandoned their original intention, although they cannot immediately proceed in the erection of a new edifice. Many of the subscriptions already received appear to have been contributed simply toward the expenses of building. In this case the money cannot be immediately employed. In many instances, however, the donors have signified their desire that their contributions should be considered as destined to the promotion for the desired object in the best manner which circumstances may point out.

The peculiar nature of the country need not be insisted on; in any project of this nature occasional disappointment, temporary delays, and continual difficulties are to be apprehended; but the object contemplated is most important and most interesting, and surely worth a vigorous attempt. Providence has seemed to open the way, and to afford unexpected encouragement to the undertaking, but it cannot be accomplished in the way first proposed. **Missionary premises must be secured adequate to all future purposes**, and the number of Missionaries must be increased considerably. There is every reason to believe that when this is done it will be open to the Committee to pursue their original plans, but there remains no other course at present which can be adopted with any hope of success. If those friends who wish to have a **Hebrew Church** at Jerusalem, are willing to contribute on these grounds, enabling the Committee to follow the plans which are open to them, and trusting to an overruling Providence for their full accomplishments, the Committee are ready to proceed without delay; indeed they are already doing so in full confidence of support. But the increasing demands made on them from other stations, will not allow any portion of the funds contributed for general purposes to be **devoted to the enlargement of the Jerusalem Mission**. Under the proposed plan, the work of the Mission itself will sustain no delay, the Missionaries will be acquiring a knowledge of their field of labour, and the main object of the Society will be effectually promoted.

Should these proposals meet with adequate and immediate support, the Committee have reason to hope that they will be able to take decisive steps towards the increase of the number of Missionary labourers in **the Holy Land**, which, under all circumstances, is actually necessary, to prevent a sacrifice of health, of efficiency, and even of life, in the case of those already engaged. It is important to state that a sum of money sufficient for the purchase of a printing-press and fount of Hebrew types, and also for sending out a large supply of **the Hebrew Scriptures**, for distribution in Palestine, has been presented by one benevolent individual; and by another valued

friend of the Society special contributions have been collected, for the support of a **Missionary labourer of the Jewish nation amongst his brethren**, who are strangers in the land of their fathers. The Committee have not yet been able to carry into effect either of these important designs, though they are anxious to do so without further loss of time. The work requires vigorous and concentrated efforts on the part of themselves, and the friends of the Society in general.

A well-established and well-directed Mission at Jerusalem, with **its Church**, its Liturgy, **its Hebrew services, its distribution of the Scriptures**, its printing-press, its little congregation of **Hebrew-Christians**, its pastoral care for converts, all strictly conducted according to the principles and discipline of the Anglican Church, encouraged by the approval of its bishops and pastors, and fostered by the munificent care of its members – such a Mission promises, through the Divine blessing, not only to be a means of great good to Palestine itself, but likewise to be of incalculable service to every other Missionary effort amongst the Jews in the East, and along the shores of the Mediterranean. It must indeed be remembered, in every step that is taken in a work like this, that our success depends altogether upon the blessings of God; **but if we pray for the peace of Jerusalem, surely “they shall prosper that love her.”**

16, Exeter Hall, Strand,  
February 1, 1838.<sup>4</sup>

### **Edifices Surrounding Christ Church**

The Gobat building, named after **Samuel Gobat**, the second Protestant Bishop, was initially the British Consulate, the first Consulate in Jerusalem. **James Finn**, the second Consul, and his wife, Elizabeth, resided here. Finn served as Her Majesty’s Consul for Jerusalem and Palestine from 1845 to 1863. **A pioneer for the resettlement of the Jews** in Eretz Israel, he was a loyal friend of the Jews and often protected them from the Turkish authorities. At the same time, he was a dedicated Christian and engaged in missionary activities. Among the books he wrote about the Jews, was *Stirring Times*, which described the entire span of his stay in Jerusalem.

Later, the Gobat building served as the residence of the head of *Christian Mission to the Jews*.

The Alexander building is named after **Michael Solomon Alexander**, the first Bishop of Jerusalem.

The site of the Jones building is where the first modern **hospital in Jerusalem** - and Eretz Israel – was formed by *Christian Mission to the Jews*, in 1844. **Dr. Edward MacGowan** was its founder, introducing modern medicine into the Land of Israel.

### **The First Modern Hospital in Jerusalem – Its Beginnings**

The beginnings of this hospital can be traced to Dr. MacGowan’s letter of February 26, 1842, to the **London Society for Promoting Christianity amongst the Jews**, as follows, prefaced with an exhortation:

The following important communication from **Dr. MacGowan** will doubtless be read with the deepest interest. It is impossible to hear of the destitute condition of so many of the children of the promise, in the very home of their fathers, without feeling it to be an imperative duty to use every possible exertion to relieve their necessities. **Dr. MacGowan's letter** is dated February 26:

“I have much satisfaction in forwarding to you this **my first Monthly Report of my proceedings in Jerusalem**. Though my time has been much engaged with making the necessary arrangements for my establishment in my new residence, I felt so great a desire of becoming acquainted with the population and the localities which were to form the sphere of my future labours, that I devoted the best portion of each morning to that object by seeing the sick poor at their houses, or receiving them at a fixed hour at my own...It may readily be supposed that disease in every form of bodily suffering is a frequent visitant in these unwholesome dwellings. The principal ones which have fallen under my notice are rheumatism, ague, typhus fever, obstructions and enlargement of the abdominal viscera, dropsy, ulcerated legs, leprosy, acute and chronic affections of the eye, especially cataract, which is very common. Under the unfavourable circumstances in which the patients are placed, the treatment of these complaints must necessarily be attended with serious difficulties which baffle every means of relief. The necessaries of life, which are already too scanty in health, are miserably deficient in sickness. The want of attendance, of cleanliness, of suitable nourishment, and ordinary precautions, is quite appalling. The absence of these destroys more lives than disease itself. To this cause I attribute the frequent relapses after convalescence, which I have already met with in my short experience, and which the most ordinary care might have prevented. I never take leave of a convalescent patient without fear and trembling, lest some act of imprudence or want of care, may destroy the result of days or weeks of medical treatment. The knowledge of these circumstances justifies me in venturing to make **a strong recommendation** to the Committee to lose no time in carrying into effect their plan **of establishing a hospital in Jerusalem**, in connection with the mission. However small the scale on which it shall be commenced, such an institution would be a means of incalculable benefit to the great cause we have at heart, as well as to the interesting objects of it. There are many complaints, such as typhus fever and inflammation of the lungs, not to mention cases of operative surgery, especially cataract, which, as I have already said, is very frequent in Jerusalem, which could not be treated with reasonable prospect of cures, except that necessary attendance and care were provided, which a hospital alone could furnish to that class of patients. To establish a hospital it would not be necessary to wait until a building be expressly erected for that purpose; for, upon a small scale, suitable accommodation might be found for such an establishment. Indeed, I have already, in conformity with the Resolutions of the Committee, and in anticipation of their approval, cast my eye on a spacious house adjoining my own residence, which I think is well suited for such a purpose. My views have met with the approbation of **the Bishop**, as well as **Mr. Nicolayson**, and **we are already in treaty for the premises**, which I hope will shortly be in our possession. It was necessary to act with decision and promptitude in this matter, as it would be difficult to find another building so well suited to our object.

I would recommend to the Committee that a hospital establishment of **twelve beds be made in the best existing building** which can be procured **in Jerusalem** for that purpose. That which I have alluded to would be suitable if it can be procured. The scale is a small one, but it is better to commence so at first in a country like this, where every new undertaking is sure to encounter great difficulties. I have, however, well considered those which we shall probably meet with in this instance, and I feel convinced that with a little resolution and perseverance they may be overcome.

One great difficulty I had anticipated was in finding efficient and trustworthy attendants for such an establishment. But this will be almost entirely removed by my having already found persons whom I have reason to think are well qualified to act in that capacity.

A considerable saving of expense in **the medical department** may be effected by growing plants used in medicine, which are either indigenous, or which may be brought into cultivation in this climate. I must therefore beg that the Committee will allow me to rent a piece of ground as a garden, and to employ a labourer for that purpose.

It is not my intention to make any application to the Committee for additional medical assistance, at least for the present. If it please God to spare me in health and strength, I feel quite equal to the management of a hospital and dispensary on the scale I have proposed. I am truly thankful, not only for the bodily health which I enjoy, but especially for the comfort and peace of mind which are granted me. A more useful and interesting field of labour cannot be imagined; and I am unable to express in language the love and devotion I feel towards it.

Without attaching an undue importance to my own department, I believe it to be the most effectual preparation for **preaching the Gospel with success**. It has the Divine sanction of our blessed Lord himself, who was himself the physician of the body as well as of the soul; and though with that of prophesying, in the same individual, in a miraculous manner, it ought not to be lost sight of among the means left to our disposal for touching the hearts of sinners, and disposing them favourably to receive the truths of salvation.”  
February 26, 1842.<sup>5</sup>

**Sir Moses Montefiore** helped in this important endeavour. He made seven trips to the Holy Land between the years 1827-1875. From 1834 he used his own carriage to travel throughout Palestine, Europe, Tsarist Russia and the Ottoman Empire and the Kingdom of Morocco, on a philanthropic mission to Jews in distress. This English nobleman, a Jew, also built **Mishkenot Sheananim** (Tranquil Dwellings) – the first Jewish neighbourhood built outside the old walls of Jerusalem (1860). It was successfully defended by the **Haganah** during the disturbances of 1929, 1939, and during the war of Independence. Its strategic location greatly enhanced the Eastern defenses of the city.



A Group of Excavators at Jerusalem, 1868

*Seated: Lieutenant Warren, Dr. Joseph Barclay, Dr. Chaplin.  
In front: Corporal Phillips.*

The **Kishleh Police Station**, adjacent to the “**Tower of David**” – **Citadel Gate**, was initially the Turkish Barracks. A large building was constructed, designed by **Conrad Schick**, after which the site became a place of community for Protestants. It welcomed visitors from abroad. Some of the first guests were members of the Palestine Exploration Fund, founded in 1865. They were distinguished members of the Royal Corps of Engineers – **Charles Warren** (Warren’s Shaft), **Charles Wilson**, **Claude Condor** and **Horatio Herbert Kitchener** (later Lord Kitchener).

Of his visit, **General Sir Charles Warren** gives an interesting account in his book, “**Underground Jerusalem**,” published in 1876:

“The elements have ushered in the New Year (1868) after a boisterous fashion, several steamers obliged, on account of the storms, to pass Jaffa one after another, and our letters wandering backwards and forwards between Alexandria and Beyrout in the most tantalizing manner. Jerusalem is beginning to fill with visitors, mostly from America, who are greatly interested in our work. Our religious superior, the Anglican Bishop, had a large party on New Year’s Eve in his house; the time was principally devoted to prayer, in which we were led by the several missionaries in a variety of languages, German, English, French, Arabic, Hebrew, as far as I recollect, - a thorough cosmopolitan assembly. On the following day there was a service in church, and after that it is customary for everybody to call on everybody else, and a general good feeling prevails, quite foreign to the ordinary Jerusalem tone...**The Jews about this time began to take very great interest in our operations**, and before describing their proceedings, I will give some account of them. The exact number of Jews in Jerusalem is not certain, for there is a large floating population coming and going, but it may be taken as 10,000; of these many are very old and infirm, who came to Jerusalem to die and be buried in the Valley of Jehoshaphat, in order to save the long underground journey on the great day.

**Though the number of Jews year by year is increasing**, yet it must be recollected that a large number of them do not assist in further increasing the population, and therefore that a large yearly immigration is required to keep up the numbers to the present standard. As trade increases, and disabilities are removed, no doubt the Jews will continue to increase; not only those who idle away their time in ceremonial observances, but also those who devote their lives to industrial pursuits. There appear to be in Jerusalem Jews from every nation under heaven; from all quarters of the globe they muster, but the greater number come from particular districts. Eighteen hundred years ago the Jewish nation had spread over Assyria, Asia Minor, Crete, Arabia, parts of northern Africa, Greece and Italy. In the 12th century they assembled in Arabia in great force, occupying and governing districts where they were 300,000 strong; they had spread from Persia into India and China, and from Egypt into Abyssinia and Nubia; they also had settled in Germany in great numbers, on the rivers Moselle and Rhine. But now they are scattered over all the world, and travel incessantly from one community to another, keeping up constant intercourse. At present there is a sprinkling of **Jews at Jerusalem, from the ends of the earth**, but the bulk of them hail from the distant quarters of the globe; one portion from Poland and another from Morocco; the former called **Ashkenazim** and the latter, **Sephardim**.”<sup>6</sup>

The entrance to the **Citadel** – “**The Tower of David**” – is opposite the church. This building was left standing by the Romans in 70 A.D. as a testimony to future generations of the power and might of Rome, and the Jewish defeat and exile. **The Hebrew Church** (Christ Church) was established directly opposite.

This was indeed a period of expansion. The question on everyone’s lips by the early 1880’s was: “Which power will get control of Israel?”

### **Conrad Schick – Architect of “Mea Shearim”**

**Conrad Schick**, although born in Germany, studied the Bible, at school at *St. Chrischona* near Basle in Switzerland. From here he journeyed to Jerusalem in about 1846, as part of a group known as the *Bruderhaus*.

In 1850 he joined *Christian Mission to the Jews* and worked in the **House of Industry**, becoming its supervisor in 1857. The House of Industry trained Jewish believers in Jesus various trades. During that period, if a Jewish person believed in Jesus as the Messiah, he was ousted from his community, was ineligible for Halukha Funds, and lost his means of support.

*Christian Mission to the Jews* established the House of Industry to assist the Jewish believers to work and earn their own bread. This institution was a pioneer in the training of new trades and industries in Jerusalem. During the period **Schick** began making models of various aspects of Jerusalem. Schick was also a very keen archaeologist, and became an expert on the subject of Jerusalem. He was one of the main assistants of the *Palestine Exploration Fund*.

**Schick** was also a very accomplished architect, designing Talitakumi where the Hamashbir on King George Street now stands; the 2<sup>nd</sup> floor of Alexander Building; his own house on Prophets Street (Tabor House) and even the orthodox Jewish suburb of **Mea Shearim**, although a prominent member of the *Christian Mission to the Jews*.

He was also the architect for the German Community and the Turkish authorities. In addition, he assisted in building the road from Jerusalem to Jericho, such was his expertise as a surveyor. Schick is regarded as perhaps the most influential person in his various fields of expertise in Jerusalem and the Land of Israel in the 19<sup>th</sup> century. He died in 1901 after 51 years of service for *Christian Mission to the Jews*.

### **Joseph Frey establishes The London Society for Promoting Christianity amongst the Jews, now The Christian Mission to the Jews**

In 1801, a young German-born Jewish believer in Jesus, the Messiah, named Joseph Frey, came to London to train with the **London Missionary Society**. He then sought and received permission to present Jesus as Messiah to the Jewish people of

London. Frey believed that a separate approach was needed for ministry to the Jewish people. In 1809 Frey and others with him formed the **London Society for Promoting Christianity amongst the Jews**, now *Christian Mission to the Jews*.

A five-acre property was purchased, and in 1814 a center, known as **Palestine Place**, was opened. The following year, the Society became an Anglican-based organization. One of the founding members was **William Wilberforce, M.P.**, the prime mover for the abolition of slavery.

*Christian Mission to the Jews* was assisted in its financial predicament by an extraordinary man named **Lewis Way**. Way had been bequeathed a large fortune to use “for the glory of God.” In 1812 he noticed a strange building in the south of England and was informed it was built by two ladies, **Mary and Jane Parminster**. These ladies, descendents of Huguenot refugees, believed in the restoration of Israel to her Land. Way had never before heard this point of view and thereafter bequeathed his time and resources to this view, becoming, in the process, the most outspoken advocate of *Christian Mission to the Jews*. He opened his country house to be used as a training center for new Jewish believers and others.

In 1817, Way set out on behalf of *Christian Mission to the Jews* to visit Jewish Centers in Europe. Traveling via Holland and Prussia, he visited Russia with the Czar on three occasions. He visited Warsaw on his return to Britain.

**The Czar** invited Way to speak at the **Peace Congress at Aix-le-Chapelle** (modern-day Aachen) in 1818. He spoke passionately on behalf of the emancipation and restoration of the Jewish people – possibly one of the first to do so. Numerous Jewish historians made particular mention of this special event.

As a result of Way’s travels, *Christian Mission to the Jews* opened centers in Holland, Berlin and most importantly, in Warsaw, the center of Rabbinic Judaism. An Irish scholar, **Dr. Alexander McCaul** took up this most important position in 1821.

#### **Reverend J. Nicolayson Purchases the Land opposite the Citadel for The Hebrew Church - 1838**

**Reverend J. Nicolayson** purchased land, opposite the **Citadel**, in 1838. He also began a small Hebrew-speaking prayer meeting, and in April, 1839, baptized the family of Simeon Rosenthal. Nicolayson laid the foundations for the Hebrew Church (Christ Church) in Jerusalem.

**Christian Mission to the Jews’** efforts in Britain during this time were being supported by the leading Evangelical Christian of the period – **Lord Shaftesbury**.

**Shaftesbury** began supporting *Christian Mission to the Jews* in 1835, and was its vice-patron and president until 1885 – the year of his death.





*Sir Moses Montefiore's "Mishkenot Sheananim" or  
"Tranquil Dwellings,"  
outside the Old City walls, Jerusalem*

**Shaftesbury** was related to the Foreign Secretary, **Lord Palmerston**, who, during his time was dedicated to furthering British interests in the eastern Mediterranean.

### **Medical Outreach of the 1840's**

Accompanying **Bishop Michael Solomon Alexander** to Jerusalem was **Dr. Edward MacGowan** who immediately set about establishing a firm medical work amongst the poor Jewish community. His efforts resulted in immediate results.

The Jewish leadership was greatly helped by **Sir Moses Montefiore** in England. **Montefiore** sent a Jewish doctor named **Sir Simon Frankel**. This medical outreach was a serious challenge to the status quo of the Jewish Community.

The Jewish Community lived upon the support system known as **Halukha** – distribution. Money came from Jewish people in Europe to the rabbis, who then distributed the alms amongst the people. The rabbis then held supreme authority over the people, and wished to maintain this status.

### **Samuel Gobat and James Finn**

Following **Bishop Alexander's** death in 1845, a new bishop was appointed by Prussia - **Samuel Gobat** of Switzerland. Gobat's work in Lebanon and Abyssinia with *Christian Mission to the Jews* gave him a greater zeal to bring the gospel of Jesus, the Messiah to the Jewish people.

The first building to be erected outside the walls of the Old City was built by Samuel Gobat. This was a school on **Mount Zion** called *Bishop Gobat School*. This servant of Jehovah was not apprehensive of Ottoman law and the prevailing status quo.

### **Reverend Joseph Barclay and the Palestine Exploration Fund**

**Rev. Crawford**, (Nicolayson's successor) was followed in 1861 by **Rev. Joseph Barclay** of Ireland. In a short space of time, Barclay realized the need for a community centre outside the Old City walls, for fellowship and relaxation. It was thus that **the Sanitorium**, comprised of about 8 acres, came into being on the site of the present-day **Prophets Street**.

Today, **the Hebrew Church** - "Christ Church," Jerusalem, continues its noble legacy:

"to the Jew first."