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ARMSTRONG'S SECOND EDITION.

THE
CONVERTED JEW;
OR
MEMOIRS OF THE LIFE
OF
JOSEPH SAMUEL C. F. FREY,
WHO WAS BORN A JEW,
but is now a
Minister of the Gospel in London.

To which are added
AN ADDRESS TO CHRISTIANS IN BEHALF OF
THE DESCENDANTS OF ABRAHAM.

AND A
CONCISE HISTORY OF THE DISPERSION, SUFFERINGS,
AND PRESENT STATE OF

The Jews.

BOSTON:
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DISTRICT OF MASSACHUSETTS—To wit:
District Clerk's Office.

BE IT REMEMBERED, that on the thirteenth day of February, A. D. 1815, and in the thirty-ninth year of the independence of the United States of America, SAMUEL T. ARMSTRONG, of the said District, has deposited in this office the title of a book, the right whereof he claims as Proprietor, in the words following, *to wit:*

“The Converted Jew; or Memoirs of the Life of Joseph Samuel C. F. Frey, who was born a Jew, but is now a Minister of the Gospel in London. In which are described Jewish customs and ceremonies. “Come and hear, all ye that fear God, and I will declare what he hath done for my soul”....Ps. lxxvi, 16. “This shall be written for the generation to come; and the people which shall be created shall praise the Lord.”... Ps. cii, 18. To which is added an Address to Christians in behalf of the Descendants of Abraham.”

In conformity to the act of the Congress of the United States, intituled, “An act for the encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned;” and also to an act intituled, “An act supplementary to an act, intituled an act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving, and Etching, Historical and other Prints.”

WILLIAM S. SHAW,
Clerk of the District of Massachusetts.

PREFACE.

IT is highly gratifying to the Author to know that the plain and simple Narrative contained in the following pages, has been read with much pleasure and edification amongst various classes of Christians. The desire to tell the world at large what God has done for his soul, has led him to publish it. The Author has endeavored to state the principal and most remarkable facts which have occurred, in the way in which the Lord has led him these forty years in the wilderness, and has noticed throughout the work, especially in the last chapter, many of the JEWISH CEREMONIES and CUSTOMS. The work, having been carefully revised and well executed, is now sent forth to the public for the edification of the reader and the glory of the Redeemer. That these ends may be answered is the sincere wish of

THE AUTHOR.

CONTENTS.

CHAPTER I.

An Account of the Author's Birth and Education,	<i>Page.</i> 13
---	--------------------

CHAP. II.

Of the Religious Offices which he sustained amongst the Jews,	24
---	----

CHAP. III.

Of the Time and Place of his embracing the Christian Religion,	34
--	----

CHAP. IV.

Of the remarkable Circumstances which led him to a farther acquaintance with Divine Truth,	42
--	----

CHAP. V.

Of his Entrance into the Missionary Seminary at Berlin,	54
---	----

CHAP. VI.

Of his Design in coming to England,	75
-------------------------------------	----

CHAP. VII.

Of his Ministerial Labors amongst the Jews,	97
---	----

CHAP. VIII.

An Address to Christians of all Denominations, in Behalf of the Descendants of Abraham,	103
---	-----

APPENDIX.

History of the Jews,	166
False Messiahs,	196
Subscribers's Names,	222

MEMOIRS OF THE LIFE
OF
JOSEPH SAMUEL C. F. FREY,
A CONVERTED JEW.

CHAP. I.

HIS BIRTH AND EDUCATION.

IT pleased God in whom I live, move, and have my being, to favor me with the light of this world, September 21, 1771. The place of my nativity is Maynstockheim, near to Kitzingen in Franconia. My father, Samuel Levi, was nineteen years a private tutor in a Jewish family, at Mynburnheim; and after he married continued, as it were, day and night in the study of the Sacred Scriptures, and the traditions of the fathers, and acted as *Morah Tzedek*, whilst my mother carried on a trade, by which the family was comfortably

supported. *Morah Tzedek*, is a person to whom the Jews apply for direction in difficulties arising from the observation of the innumerable religious ceremonies with which the Jewish ritual abounds.

According to the religion of my parents, I was circumcised on the eighth day after my birth, and received my name, *Joseph Samuel*. The reason why I have now three additional names will be given in Chap. iii. Jewish children are called, by the name of the nearest relation that is dead, perhaps in reference to Deut. xxv, 6; accordingly the first child was called by my parents—Levi, which was the name of my father's father; the second was a daughter, and received the name of my mother's mother; and as I was the third child, I received the name of my mother's father, which was Joseph. My parents had ten children, five daughters, and as many sons. My sisters were taught to read the prayer-book in the Hebrew language, *i. e.* to pronounce the words, but without understanding even the literal meaning of a single sentence. This

alas! is usually all the education which the females receive, and many of them have not even so much.

Those who believe that females have souls as well as males, and that they are as much interested in the covenant blessings as the *sons* of Abraham, will as much lament the neglect of their education as they will disapprove of the impious daily thanksgiving of every Jew: "Blessed art thou Jehovah our God, King of the world, that thou hast not made me a woman." Christian females, let me intreat you not only to shed the tear of compassion over the miserable and degraded state of your Jewish sisters, but most earnestly to supplicate the throne of grace that the God of Israel would bring his daughters from the ends of the earth as well as his sons from afar. May you imitate the laudable example of many of your sex who have of late so zealously exerted themselves to aid the funds of the London Society, under whose patronage Jewish girls are educated as well as boys.

My brothers and myself were put under the care of a tutor in our own fam-

ily, who instructed us daily in the Law, or five books of Moses, and in the Talmud, and on the Sabbath we were examined by our father, in what we had learned through the week. Our tutor took every opportunity to inspire us with prejudices and hatred against the Christian religion. Whilst explaining the Law, he used to mention, in several places, the opinions of Christians, raised objections against them, and endeavored to establish us in all the Jewish errors. On the evening preceding the 25th of December, it being supposed that Jesus Christ was born on that evening, we were not permitted to study any thing sacred; but our teacher always made us read a little book in MS, now in the possession of the London Society, generally called, *Toldoth Yeshu*, *i. e.* the generation or history of Jesus, but sometimes *Maaseh Tolah*, *i. e.* the work or history of the Hanged one, which contains the most horrid blasphemies, and is calculated to fill any person, who believes it, which most of the Jews do, with prejudice, disgust, and hatred against Jesus and his followers.

This common practice of the Jewish teachers was more strictly observed by ours, at the express desire of my dear mother, who was a most inveterate enemy to Christianity, because her brother had embraced the Christian religion; and had lived and died at Strasburgh in the faith of the Son of God. Hence originated a common saying in my native town, whenever a quarrel arose between the Jewish boys and my brothers, and in particular as to myself, who was always the most unruly, it was generally said, "let them alone, they will certainly turn Christians, as their uncle did." For ever blessed be the Lord, who has accomplished this prophecy in me, the most unworthy.

My mother herself narrowly watched us, and would never suffer us to read any book but in the Hebrew language, lest we should read any thing respecting Christianity. The reader will not wonder at my mother's conduct, when he is informed, that to embrace the Christian religion brings greater reproach upon the family, than if all the children had been guilty of the worst of crimes; and

the person himself who believes in Christ, becomes the object of persecution even unto death, if it lay in their power. One of the names by which they call *him* or *her* is Meshummad or Meshummedeth, from the root Shamad, which signifies to destroy; and to this name they generally add Yemach Shemo Vesichro, *i. e.* let his name and memory be blotted out.

The advantages and disadvantages arising from the mode of education just mentioned, have attended me through life; for whilst on the one hand my progress in Jewish learning was advanced, on the other hand I was kept in perfect ignorance of all useful knowledge. Until the 24th year of my age I had not the happiness of seeing a New Testament, nor a translation of the Old. That little knowledge I now possess is to be ascribed to the blessing of God, upon the diligent use of means since I have been amongst Christians.

Before I was three years old I began the Hebrew-alphabet, and when but six years of age I could perfectly read any chapter of the five books of Moses. It

is true, I understood neither the meaning of the precepts, nor the design of the ceremonies contained in those books; yet ten thousand thanks to my dear parents, who taught me the Sacred Scriptures from a child, the fruits of which I now reap daily.

About that time it pleased God to afflict me with the small-pox, which brought on a long and painful illness, and for eighteen months together, my life was supposed to be in danger, during which time I forgot what I had formerly learned; the sight of my left eye was also injured, and I lost the use of speech, but through the blessing of God, I was gradually restored to the use of both. The latter, however, has always continued in a measure defective, and even at present, in reading a long continued sentence, I experience some degree of hesitation. This formerly has been a source of grief to me, but blessed be God, for these last twelve years, I have seen the wisdom and goodness of the Lord in this fatherly chastisement,* and I shall, I trust, have reason

* This circumstance will be referred to and explained in Chap. iii.

to say through eternity, that "this light affliction which is but for a moment, has worked out for me a far more exceeding and eternal weight of glory," 2 Cor. iv, 17.

On my recovery I was again instructed in the section out of the law appointed for the week, with the explanation of Rabbi Solomon Yarchi, and was also taught a chapter every day out of the former prophets, and Hagiographa, but never was any part of the latter prophets, except what is contained in the Hapthoroth, explained to me; no wonder therefore, that I was ignorant of what they had written concerning the Messiah. The Jews have a tradition that, when Antiochuth Epiphanes prohibited the reading of the law, they substituted fifty-four chapters or portions out of the other writings of the Old Testament, which they call Hapthoroth, one of which is still read every Sabbath day after the Section of the law is finished. I have often been surprised, that in the choice of these Hapthoroth, those parts which speak the plainest respecting the Messiah are left out, especially as the 52d

and 54th chapters of Isaiah are appointed, but the three last verses of the 52d chapter, and the whole of the 53d are skipped over. The only reason I can assign, is, that the people might be kept in *ignorance* of Him of whom Moses and the prophets spake, and of whom it is written in the Book of Psalms.

The omission of so many precious and most important portions of the writings of the holy prophets, as the 7th, 9th, and 53d chapters of Isaiah; the 23d chap. of Jeremiah, and the whole book of Daniel, particularly the 9th chapter, has led me, among other reasons taken notice of by Vitringa,* to suspect the truth of the antiquity of the choice of the Hapthoroth. I am rather inclined to think, that at a much later date, to prevent the people from reading the whole Bible, this method has been adopted. Hence we find most Jewish families in the possession *only* of that Hebrew Bible which contains no more than the five books of Moses, the Hapthoroth for the Sabbath and festival

* Vitringa, de Synag, veter. lib. iii. p. ii. c. xi. p. 1007.

days, and five books out of the Hagio-grapha, namely, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. This may be considered as one great cause why so very few of the children of Israel know any thing of so great and useful a part of the Sacred Scriptures.

That the Rabbies studiously prevent the people from becoming acquainted with the predictions of the Messiah, may be farther proved by the impious circumstances recorded by several Jewish writers,* that the following curse is denounced in the name of Rabbi Yonathan, a great man amongst the Jews, against the computers of the seventy weeks in the ninth chapter of Daniel—“Let their bones rot who compute the times of the end.” My dear brethren, I beseech you, if you love your souls, if you wish to be really happy, let nothing hinder you from “searching the Scriptures, for in them you think you have

* Maimonides. H. Melachim. c. 12. Yad chazakah. De Reg. ch. 12. See also Kidder on the Messiah, P. I. p. 29. Owen on the Heb. v. i. Ex. p. 175. This last work by the great Dr. Owen, has recently been published by Samuel T. Armstrong, Boston, in four volumes, price 10 dollars.

eternal life, and they are they which testify of the Messiah," John v, 39.

When I was nine years old, the holy book of God was shut up and laid aside, and in its stead the productions of men, as the Mishnah, Gemarah, &c. were brought forth and eagerly studied by me in succession, with fresh pleasure and satisfaction, for they were nourishment to my earthly and sensual affections, and fuel to my corrupt heart; and thus was I for four years longer, absorbed in vain speculations, spending my strength for nought. On the first Sabbath after I was thirteen years and a day old, I read in the synagogue, according to custom, the section of the law appointed for the day, which happened to be the second, called *Noach*.

When a Jewish boy has arrived at the age of thirteen years and a day, he is considered a man, fit to be one of the ten necessary to constitute a full number for public worship. He is now obliged to observe the precepts for himself, and is no longer considered under the power of his father. He is also accounted of age to manage business, and

his contracts are valid. I was now arrived at that period of life in which it is usual with the Jews to decide whether a person will engage in business, or qualify himself further for any religious office. Having chosen the latter, I continued five years longer in the study of the Talmud and its various commentators.

CHAP. II.

RELIGIOUS OFFICES WHICH HE SUSTAINED AMONGST THE JEWS.

HAVING attained the age of eighteen, I went, by the consent of my parents, to Hesse, as a tutor, and during the three following years, I instructed six children in reading Hebrew, and understanding the literal meaning of the five books of Moses, together with some parts of the Mishna, and also in writing and arithmetic: in these occupations I was employed only six hours in the day, and the remainder of my time I was often at a loss how to spend. O that I had then known the value of time, and improved

it suitably. Lord, remember not this sin of my youth, and may I henceforth redeem time for it is short. Besides free board and lodging, I received four guineas per quarter, with which in Germany a person can live better than with ten guineas in England. Thus I thought myself "rich and increased with goods, and had need of nothing, not knowing that I was wretched, and miserable, and poor, and blind, and naked," Rev. iii, 17.

At the age of twenty-one I received a second honorary degree to be a leader of the synagogue, to read the public prayers and the law of Moses. At this period I was much esteemed amongst my brethren, but the pride of my heart was not satisfied; I therefore took great pains, and spent a whole year in obtaining the knowledge of the Jewish method of preparing the knife for killing fowls or beasts, and of the nature of the lungs. None but those who have learned these ceremonies can judge how difficult they are to be acquired, so as to be master of them all. At length I likewise obtained this degree of honor from the Ray or Rabbi, of Hesse Cassel.

In the use of these ceremonious observances I was extremely strict, although not one of them is to be found expressed in the whole Book of God, but these are only a *few* of the innumerable, vain and extremely burdensome traditions, received of the fathers. O blessed Jesus! thy yoke is easy, and thy burden is light, for by thee the weary and heavy laden find rest. Happy, thrice happy those who are brought into the holy liberty of thy glorious and everlasting Gospel.

About this time my mother entered into a large concern of business,—that of sending corn to the Prussian army, then at Frankfort on the Maine; she wished therefore very much for my assistance at home, and I consequently complied with her desire for my return. Having but little skill or pleasure in trade, I soon left my father's house the second time, and again went once more to Hesse. On the day of my departure my dear father accompanied me a little way out of the town, and at the moment of parting, he laid his hands upon my head to give me the last blessing. The

words he made use of on this solemn occasion will never be forgotten by me; they were these: "The Angel of the covenant be with thee." Blessed, for ever blessed, be that Angel who has made an everlasting covenant with me, ever to be remembered.

As I had saved some money in the preceding years, I resolved to travel, and accordingly made a tour through Westphalia to the borders of Holland, and then back again to Goettingen, Hanover, and *Hamburgh*, remaining about nine weeks in the last place, or rather at *Altona*, staying in the house of a Jew, where strangers lodged, and a great number of Jews resorted.

Frequently I expressed my desire of entering again into a situation where I might officiate in the stations which I had formerly filled. Several opportunities offered themselves, but they were not suitable to me, for I was generally considered as a Pharisee, on account of my strict adherence to the ceremonies in which I was brought up, which made me consider most of my brethren in that place as being neither Jews nor Christians.

One day, a Jew came to inform me, that he had received a letter from a friend desiring him to find a suitable instructor for his children; having heard me read a portion in the Bible, he asked me some questions out of the Talmud, and also concerning my knowledge of arithmetic; and having seen some specimens of my writing, "you are the man," said he, "that will suit my friend;" and accordingly he wrote a letter of recommendation in my favor to a Jew at Mecklenburgh Schwerin, and for his kindness, I presented him with five dollars. The next day I left Hamburg, and after three days arrived safely at Schwerin.

No sooner had I delivered the letter of recommendation, than I experienced a great disappointment as well as surprise; for the good old man, to whom it was addressed, having read it, looked at me with sorrow and said, "I have no children, what shall I do with a teacher? I regret extremely that you are so deceived." This was the first time that I had been deceived by a Jew. The words of David immediately came into my mind, "It was not an enemy that

reproached me, then I could have borne it," Psalm iv, 12. But, blessed be God, I may now express myself in the words of Joseph. "He thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save my soul alive," Gen. i, 20.

Amongst the passengers with whom I had travelled from Hamburgh to Schwerin, was a young Jewish tutor and a Christian, who I believe was a traveller to a tobacco manufactory in Hamburgh. The latter observed a great difference in our conduct; for my brother Jew plainly declared by his actions that he had freed himself from the restraint of the Jewish ceremonies, instituted by God himself, as well as from the numerous burdens laid upon us by the Rabbies. He ate and drank freely of every thing that was set before him, asking no questions whatever concerning it; whilst, on the contrary, I, according to my education, ate scarcely any thing but bread and butter, and that only cut with my own knife, during the whole journey. Our companion, the Christian, said, "if you will give me leave, I will deliver

my opinion concerning the different manner in which you act, both professing to be Jews—You,” said he to my companion, “are neither a Jew nor a Christian, neither cold nor hot. If you think yourself freed from the Jewish ceremonies you should become a Christian.” To me, he said, “I am sorry to see you chastening yourself, and so much troubled with the burdens which your father’s were never able to bear, and which you need not to observe; for,” said he in continuance, “the ceremonial law is fulfilled and taken away by the Messiah Jesus, and a new covenant is made, as it was foretold by the Prophet Jeremiah,” (Chap. xxxi, 31—33.) “Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith the Lord: but this shall be the covenant, that I will make with the house of Israel.

After those days, saith the Lord, I will write my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." These words I had never heard before, the prophets being seldom read, as observed above.

This conversation took place on the day on which we reached Schwerin. I took an affectionate leave of my kind friend the Christian, without any prospect of seeing him again. But being disappointed in my expectation of obtaining a situation with the Jewish family, as before related, I determined to leave that place the next day, and accordingly went by the conveyance of the stage coach to Gistrow, when, by the kind providence of God, I again met with my fellow traveller, the same Christian friend. Having told him my disappointment, he shewed much sympathy, and sought to comfort me, saying, "Put your trust in the God of Israel, and he will never suffer you to be moved."

Having reached Gistrow, I went to the synagogue, it being Friday evening,

where I was soon observed as a stranger, and was invited to supper by the most honorable Jew in the place, who, knowing my father and connexions, was extremely kind to me, and desired that I would dine with him the next day. I stayed at the same inn with my Christian friend. My soul was disquieted within me all the night. Early in the morning my friend went into the city on his business. Soon after he was gone, all that he had said to me came suddenly into my mind with great force, and his kind and affectionate behavior, contrasted with the shameful conduct of my brother the Jew, had such an influence on my mind, that I immediately sat down and wrote a letter to him, intimating, I would travel in his company to Berlin, in order to inquire into the truth of Christianity. Having written this letter and sealed it, I left it for him in the inn, and went into the synagogue, without thinking, for a moment on the great sin, which I had committed (according to the Jewish traditions) in writing and sealing a letter on the Sabbath day.

On my return from the synagogue, I was informed that my Christian friend had left the place, and since that time I never had the pleasure of seeing him. My conscience was now awakened, and it loudly told me that I was no longer a Jew, for that I had broken the Sabbath.

Hitherto I had been a self-righteous Pharisee in my own estimation, but now it pleased God to take at once every plea of merit from me, by convincing me of this one single sin. Now I found the truth of those words, "A wounded spirit who can bear?"

All the kindness which my Jewish friend had shewn me on the preceding evening, could not influence me to go again to his house. I shut myself up in my chamber until the next morning, when I went by the stage coach to Rostock, in the hope of finding my Christian friend. From this time I must date the commencement of a new period in my life.

CHAP. III.

TIME AND PLACE OF HIS EMBRACING THE CHRISTIAN RELIGION.

ON my arrival at Rostock I went to the inn nearest the coach office, to inquire for my friend, but was disappointed in not hearing any thing of him.

Having been informed that no Jew was allowed to remain in that town for a single night without liberty from the magistrate, for which a certain sum was to be paid; I told the landlord, that being born a Jew, I was under the necessity of having this license; but that I wished to inquire into the truth of Christianity, and to embrace that religion, if I should be convinced of its veracity. On hearing this, he immediately promised me every assistance, and the next day he went with me to a minister of the Gospel, who examined me concerning my knowledge of the Christian faith, and of the motives which induced me to renounce Judaism. Having found that I could produce no other

proof that Jesus was the Messiah, than Jacob's prediction, Gen. xlix, 10, "The sceptre shall not depart from Judah nor a law-giver from between his feet till Shiloh comes, and to him shall the gathering of the people be," he suspected my motives to be worldly. However, he did not altogether discourage me, but went with me to some other ministers, and stated my request to the magistrate of Rostock, before whom I was shortly after summoned to appear, where I was strictly examined, and my testimonies were approved; but they told me that there had been many Jews who had embraced Christianity only for secular advantages, and lived afterwards as heathens, which had made them very cautious of receiving any, before they were thoroughly convinced of their sincerity.

In order to convince them that I sought nothing but the truth, I promised not to receive the least emolument from any Christian, but to learn a trade, that I might obtain my daily bread by the labor of my own hands. About a fortnight after this I received their resolution, which was, that I should apply to

the ministers of three neighboring towns, and if none of them would receive me, I should return again, and they would assist me in my undertaking.

Accordingly I went to Wismar, where I met with Dr. Haupt, minister of the Marian Church, who very kindly recommended me to a shoemaker, to whom I was bound apprentice for three years. In the mean time I went twice every week to this minister for instruction, and spent as much time at home as I could spare from my employment, in comparing the German translation with the Hebrew Bible, and in reading the New Testament, which I had never seen before.

My judgment was soon convinced that Jesus of Nazareth was the Messiah, and that his doctrine brings much greater glory to God, and peace and good will towards men, than that of Moses.

At this early period I began to experience the truth of those words of my blessed Redeemer, "He that will be my disciple must deny himself, and take up his cross and follow me." The reader may possibly expect that my persecu-

tions arose from my own brethren the Jews: this was not, however, the case, for there were no Jews living in that town. But what is worse, many who called themselves Christians, said continually to me, "You will certainly give up your new profession of faith, as soon as you have made your fortune amongst us." Such words as these often pierced my heart sharper than a two edged sword, especially when comparing the state of worldly prosperity enjoyed by my parents, and the credit and honor which I had acquired amongst the Jews, with the low and miserable condition in which I now found myself as an apprentice. I cannot but mention a few particulars respecting my sufferings in the house of my master, that the Lord may be glorified, by whose grace alone I was enabled to sustain them patiently. My master's wife had for the last eight years been afflicted with melancholy, which had been the means of reducing him to poverty. By sad experience, I found, that no plentiful table was to be my portion; but what cannot necessity teach a

man to suffer, although he had been unaccustomed to it before!

My natural pride was exceedingly humbled, by the authority assumed over me by my master's daughter, who was only fourteen years of age, whereas I was now five and twenty, having spent the preceding time in so respectable a situation amongst my own people, with whom I had very little doubt, if I had then gone back to them, I could have gained one equally good. These things were not pleasant to the flesh, but grievous; however, blessed be the Lord, by whose grace they were made to produce the peaceable fruits of righteousness.

At the expiration of eighteen months, my master was obliged to give up the business, upon which a new difficulty arose; the minister would not receive me as a member of the church until I should have completed my apprenticeship with another master: but the trade would not allow any other master to receive me before I was baptized. The reason which they assigned was, that no apprentice is allowed to stay longer than three months with a master, without

having his name regularly registered in the book belonging to that trade; but as no Jew could be bound apprentice in Germany, my name could not be registered till after I had been baptized. Thus was I left almost without a single friend, in a strange place.

At that time a band of players was at Wismar, and in order to gain support, without being burdensome to society, I transcribed the parts which they had to act for about two months. The master of the band was much taken with me, and had it not been for the impediment in my speech, caused by the small-pox, would have engaged me as an actor; but God in his abundant mercy and gracious dealings with me, a poor sinner, broke this snare also.

By the kind orderings of providence, I met with a gentleman named Matthias van Gilben; who advised me to go to New Brandenburgh, in Mecklenburgh Strelitz, where he was acquainted with a minister who would receive me, and to whom he gave me a letter of recommendation; I therefore took my leave of the minister at Wismar, and proceeded

to New Brandenburgh, and in my way thither, in every town, where I came, I waited upon the ministers, who all severally wished me well, but were not willing to do any thing in my favor. How few, alas, are those who seek the salvation of Israel! When I reached the place of my destination, I delivered my letter to the Lutheran minister, Mr. Cortum, who received me kindly, and gave me effectual assistance. I was again bound to a shoemaker for one year and a half, and went, as formerly, twice a week, to the minister, for instruction.

On the 8th of May, 1798, I was baptized publicly, and received as a member of the protestant church. It has always been the custom, that at the baptism of a Jew, some respectable persons should stand godfathers, who make him many presents; but I refused to receive any, as another proof that I did not embrace christianity for the sake of worldly gain. It is also a practice in Germany, and which has been of long standing, for a converted Jew to receive new names when baptized; therefore, upon this occasion, the minister having

preached from John viii, 32, 36. "And ye shall know the truth, and the truth shall make you *free*. If the Son therefore, shall make you *free*, ye shall be *free* indeed;" he gave me for a new surname *Frey*,* which *signifies* the same as *free* in English, but in the German language it is pronounced like *Fry*. Many in this country, attending more to the origin and signification than to the spelling of my name, pronounce it generally as if written *Free*. He likewise added to my former name—Joseph Samuel, those of *Christian Frederick*. the former expressive of the religion I embraced, the latter of his good wishes, namely, that I might be rich in peace.

Thus I was received into the pale of the Christian church, having an established belief that Jesus was the Messiah, and that there was no salvation but in him; nevertheless, I acknowledge with shame, that I had neither a clear perception of the spirituality of the law, nor of the nature of the offices sustained by, and the benefits to be derived from, Christ.

*In this country the name is pronounced as if written *Fray*.

A few months after this, my apprenticeship expired, and I was at liberty to go as a Journeyman. It was therefore my intention to accompany another young man, of the same trade, to Rostock, where I had first expressed my wish of embracing Christianity; but God, in his gracious designs of providence, had appointed another place for me, where I should be led to a fuller discovery of the truth as it is in Christ Jesus, which I shall relate in the following chapter.

CHAP. IV.

REMARKABLE CIRCUMSTANCES WHICH
LED HIM TO A FARTHER ACQUAIN-
TANCE WITH DIVINE TRUTH.

Two days before the time on which we proposed to leave New Brandenburgh, my companion wounded his hand in such a manner, that he was obliged to give up all thoughts of the journey. As I had given notice to my master of my intention to leave him, I did not choose to remain there any longer, and therefore removed to the next town,

which was Prentzlow, in Prussia, where I arrived on the 24th of December. The weather was exceedingly cold, and there were many journeymen, but little work, I however, not only found employment, but was settled in the best situation in the whole town: thus although but lately out of my apprenticeship, the Lord gave me success, and greatly blessed the work of my hands. Surely goodness and mercy have followed me all the days of my life. O that I could praise God for his loving kindness and tender mercies!

In this situation I met with so much envy and ill will from the journeymen, that I was obliged to change it for another, not so good in point of wages, and much more laborious, but it proved more profitable to the welfare of my soul. For here I first learned to bow my heart as well as my knees before Jehovah, and prayed for the first time in spirit and in truth.

A few weeks before Easter, the same gentleman, (Mr. Matthias van Gilben,) who so effectually recommended me to the minister at New Brandenburgh, paid

me a visit, and made me a present, saying, "Buy yourself an apron with this money, and wear it as a remembrance of your friend till I see you again;" accordingly I went with his son to a tanner, of the name of Michaelis. I have ever found pleasure in remarking the ways of Providence, and now that I know more of that God who alone orders all things according to his own will, my delight is still greater, in looking back to the ways in which he has so graciously led me, even to the present hour. We passed by several tanners' shops, as I saw afterwards, in going to Michaelis, whom I asked for an apron, and when he told me the price, said, "Is not that too much? for I know the value of these things." "How came you to know it?" asked he. I answered, "When I was a Jew, I lived in a family where such skins were sold." "So," replied Michaelis, "and what are you now, a Christian?" "Yes," said I, with the greatest confidence. He asked further, "In what manner do you live?" This was indeed a strange question, for I had never perceived that there were

any different modes of living, or conversation, amongst Christians. "I live," said I, "as all the shoemakers' journeymen live; once every Sunday I go to Church; and after service you know the young men cannot be at home at their masters' houses, where they lodge and board in the week, but must go to the inn, or house of call, where I spend the remainder of the Sabbath, and usually continue till Monday evening, playing at cards, and sometimes dancing with them; but the other days in the week I am very diligent in my work." "I am sorry," replied Michaelis, "as you profess to be a Christian, that you do not manifest it in a different manner." To which I answered, "I have no friends or acquaintance here, therefore I must go to the inn, and being amongst the other journeymen, I must join in their manner of life, else I shall be laughed at, and ridiculed by them all." Michaelis then said with great kindness, "you may come to-morrow afternoon, at five o'clock, to the house of Mr. Thorman, where several friends meet; you will become acquainted with them, and have

an opportunity of spending your time on the Sabbath at their houses." Michaelis also made me a present of the *Life of Solomon Duitch*, a converted Jew, which I found exceedingly useful.

Following the bent of my natural curiosity, I promised to go there the next day, this conversation, happening on a Saturday; on my return home, I inquired of my master's wife whether she knew Mr. Thorman, at whose house some friends met every Lord's day. She could not speak evil of them, yet was unwilling to speak well, therefore she only said, "it is a society of praying brethren."

Early on the following morning, the appointed day in which God designed most graciously to strip me of my own self-righteousness, and clothe me with the righteousness of his dear Son, and to adorn me with the garments of salvation, I felt my mind so uneasy that I could not remain in bed. I arose, but the family being all asleep, I knew not what to do; in the mean time I heard an organ, belonging to the church which was near the place of my abode. I im-

mediately went thither, but scarcely knew why.

The Rev. Mr. Wolfe was on that morning confirming a great number of children; at the conclusion of the ceremony he addressed them and said, "My dear children, I am afraid that some of you will soon return again into the broad road which leadeth to destruction, but my wish before God for you is, that you may be saved; I would therefore recommend to you the following passage of the Holy Scripture, Job xxvii, 6; "My heart shall not reproach me as long as I live," or as he repeated it from the German Bible, "My conscience does not reprove me for the whole of my life." Compare this with Acts xxiv, 16; "And herein do I exercise myself to have always a conscience void of offence towards God and towards men." "My dear children, (said he, with the greatest affection,) consider these words at the close of every day and examine whether your conscience does not accuse you for the day which you have past, and if it does, be sure to kneel down and pray for the forgiveness of your sins through Jesus Christ."

My dear reader, I must here be permitted to pause, for it is impossible for me to express the feelings of my heart on hearing these words. I found them "sharper than any two edged sword," Heb. iv, 12, and "stronger than a hammer which breaketh the rocks in pieces," Jer. xxiii, 29; my conscience accused me of crimes innumerable, and alas! "a wounded spirit who can bear?" I now firmly believed that I had not only broken the double covenant as a Jew, which was first made with God by my parents at my circumcision, and secondly, by myself, when I was thirteen years old; but also that covenant with God in Christ, which I had rashly made when I was baptized and joined to the Christian church.

It now pleased the Lord to teach me something of the spirituality of the law; I not only found myself guilty of very many sinful actions and words in my past life, but I was also convinced that "every imagination of the thoughts of my heart was only evil continually," Gen. vi, 5; mine eyes which were formerly full of lusts, were now overflow-

ing with floods of tears; the very ground beneath my feet seemed ready to open itself and swallow me up like Korah and his company. I thought that the eyes of God and of the congregation were fixed upon me with the greatest abhorrence and disgust. I left the place, and entered for the first time into the closet, and shut the door behind me, that I might pray in secret to my father which is in heaven. But, alas! I knew not how to pray, nor had I confidence to draw nigh to that God whom I had so often and so greatly offended. Several passages of the Holy Scriptures, especially Psalm cxliiii, 1, 2, I repeated again and again, but found no comfort.

From personal experience, my dear reader, I can say, that there is nothing *easier*, than for a natural man to think that God will pardon his sins for some imaginary reason or other; and nothing more *difficult* than for a truly awakened sinner to believe that God can pardon his sins, and yet be a holy, just, and true God. It is not in the nature of any means, although it be our bounden duty to use them diligently, either to *convince*

the natural man that he is a guilty, defiled, and helpless sinner, nor to *persuade* the convinced sinner that the Almighty can be a righteous God, and at the same time the justifier of him that believeth in Jesus. *Both* effects it is the office of the Holy Spirit to produce, who maketh the means graciously appointed by God, and diligently used by man, effectual to the salvation of the soul. He who "convinces the mind of sin, of righteousness, and of judgment," must "also take of the things of Jesus, and shew them to the heart of the mourning sinner." John xiv, 8, 15.

Having described the circumstances which God made to operate in overwhelming my heart with godly sorrow, I proceed to mention the manner in which the Lord Jesus gave rest to my soul.

The reader will recollect the conversation which took place between Mr. Michaelis and myself on the preceding day, and his invitation to me, to be at five o'clock at Mr. Thorman's; at that time I had resolved to go out of curiosity, but now I was like a new-born

babe, desiring the sincere milk of the word that I might grow thereby. 1 Pet. ii, 2. Never was a day so long as this seemed to be. At length the much wished for hour approached, and I joyfully hastened to meet the Christian Society; but when I reached the house, the thunder and lightnings of Mount Sinai terrified my mind afresh, and my sins filled my face with shame. All my natural boldness was gone, and I could not look up with confidence to the dear friends assembled together; like one of old, mine eyes were fixed to the ground, and the language of my heart was, "God be merciful to me a sinner," Luke xviii, 13. But Mr. Thorman, at whose house the Society met, and who had been for nearly sixty years an experienced, useful, and faithful soldier of Jesus Christ, received me with the greatest affection, sympathy, and compassion; and from that very moment, to the day I left that place, I esteemed, revered, and trusted him as a man of God.

Amongst other questions, he asked whether the ministers who had instructed me for three years, prayed with me

on their knees. I am sorry to say, that my answer, dictated by truth, was a negative.

The service now began with singing, then followed a short prayer, and after that he read a sermon on Isa. liii, 5; "He was wounded," &c. Jesus Christ was the sum and substance of the discourse, from which I received much comfort; then we all kneeled down, and he prayed. More than twenty minutes were spent in prayer for me, thanking God for calling me out of darkness, and more particularly that it would please the Lord to make me useful and faithful.

After the service was concluded, Mr. Thorman invited me to visit him the next day. I now longed to retire to my closet. On my return to my master's house, all were surprised, for it was quite a new thing to see me on a Sunday evening, and seldom on a Monday. I told them that I had been at Mr. Thorman's and wished rather to be by myself, than to go to the house of call. I asked my master if Mr. Thorman had studied. "No," was his reply. "But how is it possible," said I, "that a man could pray

so long for me without a book, and without even knowing of my coming to him, and consequently he could not have studied the prayer." "That is no wonder," said one of the family, "these people pray always." Immediately I went into my closet, fell upon my knees, and cried, "Lord, teach me thus to pray."

After two hours sweet meditation, I laid myself down, and slept under the shadow of the Most High. Early on Monday morning I arose with an eager desire to read the Bible; on opening the sacred volume, my eye was fixed on 1 Tim. i, 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Having been used, as a Jewish teacher, to catechise children, I put the same questions to my own soul as I would have done to a child in the school: Who is the person spoken of? was my first inquiry. Answer. Christ Jesus. What did he come into the world for, and where did he come from? A. From some-place that is not in this world—from heaven.

Why did he come into the world? A. To save sinners. What kind of sinners? A. Sinners that are in this world, and great sinners too.

Whilst thus musing with myself, I was enabled to conclude and believe, that though I saw myself the chief of sinners, yet Christ was able to save me, for he saved Paul, who called himself the chief of sinners. From that moment I was led to rejoice in the salvation of God my Savior, and felt the love of God shed abroad in my heart, which constrained me to vow an eternal hatred against every sin, and to devote myself to the service of Him, who lived and died for sinners. Never did I enjoy an hour like that morning. I generally breakfasted on Monday at the house of call, having spent the night there, as I observed before, but now I went to my employment with pleasure, and with renewed strength.

My master and his family were surprised to see me at work on a Monday, and could by no means account for the sudden change, not knowing that the Gospel of Christ teaches a man to be

diligent in business, and fervent in spirit. In the afternoon two journey-men came to know why I had not been at the house of call on the preceding day. Being told that I had been with Mr. Thorman, and that I was now hard at work, singing psalms, and making melody in my heart, they were astonished at my conduct, and endeavored to persuade me to go with them to our former scene of dissipation. I received them affectionately, and assured them of the unspeakable happiness I now felt in my soul, and that I had promised to go again in the evening to Mr. Thorman's. Finding that they could not prevail on me by kindness, they began to ridicule the society of Christians, with whom I had just formed an acquaintance, expressed their sorrow for the unhappy change, which as they thought, I had experienced, and left me, in the hope that God would deliver me from the dangerous sect of praying brethren. O Lord, evermore grant me the spirit of grace and supplication, that I may pray without ceasing.

In the evening I called upon my dear friend Thorman; after some conversation, he took me into his closet, where we kneeled down together; he began to read the first chapter in the Gospel by St. John, and changed it verse by verse, into a prayer, introducing at the same time, parallel passages from the Old Testament, to illustrate and confirm the truth which he had read from the Gospel, and earnestly begging for the influences of the Holy Spirit to bless it to our souls. This inestimable privilege I enjoyed almost every day, especially on the Sabbath, as long as I continued at Prentzlow. Mr. Thorman would also frequently read the periodical publications of the Basil Society, and other letters relative to the diffusion of the Gospel among Christians, and especially the exertions of Christians in England to send the word of salvation to the heathen. Very often he would break forth with a deep sigh, and exclaim, "O! that I was again a young man like yourself, I would immediately go as a missionary." I do not recollect that he ever spoke to me directly about offering my-

self as a missionary, nor did I then feel the least inclination to go, even if I had been asked. However, this labor of love and prayer of faith have not been in vain, as it will be seen in the next chapter.

I had no sooner tasted of the grace of God, than I was desirous to invite others to come to the fulness of grace and mercy in Christ Jesus. With pleasure I embraced every leisure moment to visit the sick, and twice every week I went to the poor house. Here I had the first opportunity of speaking of the love which my dear Redeemer bears to sinners in general, and which he has manifested to me in particular.

The effect which the change of my disposition had upon my master, deserves the attention of the reader. Before my acquaintance with Mr. Thorman and his friends, I spent generally one or two days in a week in idleness, and when I was at work I only earned just enough to support myself. My master therefore treated me with the greatest kindness, in order to keep me diligently at work; but from the time when I be-

gan to labor hard and faithfully, on Mondays as well as other days in the week, so as to earn nearly twice as much wages as before, he not only looked coolly upon me, but very soon dismissed me from his employment, without being able to assign a single reason for his conduct. O the enmity of the carnal mind! But blessed be the Lord, who often overrules the bad conduct of man to accomplish his own gracious purposes.

It is a custom in Germany for masters and journeymen to dissolve their connexion at Midsummer and Christmas only, but my master having dismissed me about two weeks before Midsummer, I could not expect to meet with another until that day arrived. I went to Mr. Thorman, and told him, that I intended to leave Prentzlow, as I could not bear the idea of spending my time till Midsummer-day in idleness. Mr. Thorman informed me, that a friend of his, Mr. Boettcher, was going to Berlin, who would, no doubt, procure a master for me. He gave me also a letter of recommendation to Mr. Burgett,

a shoemaker at Berlin. On the 20th of June, 1799, I took an affectionate leave of my dear friend Thorman. Never was any thing more painful to me than parting with this man. Nor have I scarcely ever met with one altogether like him. It would be unsuitable, nor do I think it necessary to detain the reader by a particular account of this excellent disciple of Christ. But as his praise is in all the churches in Germany, it may not be improper to insert at least the following letter of his, which was given to me by Mr. Boettcher, on the first day of our journey to Berlin.

“Dear Frey,

*“You are now going to Berlin.—It is possible we shall not see one another again in this life. Remember what you have seen and heard in this place; and follow the instructions which you have received. Read diligently the word of God, and pray at the same time that your understanding may be more and more enlightened to see, and that you may feel more of the deceitfulness of your own heart. For in *your heart* (as*

Bunyan observes) are seven abominations, which you must see every day, as long as you live, and which must constantly drive you to Jesus your Savior.

“The seven abominations are these:—

1. Inclination to unbelief.
2. Forgetfulness of the love and mercy of Jesus Christ.
3. Trust and confidence in your own works.
4. Wandering thoughts, and coldness in prayer.
5. Neglect of watchfulness after prayer.
6. Prone to murmur against God and man.
7. You can do nothing that God has commanded you, without mixing with it self-will, self-love, pride, positiveness, ambition, &c.

“When you would do good, evil is present with you. Now when you feel this, you must flee, by prayer and supplication, to Jesus the crucified, as a poor, miserable, and helpless sinner, that his atoning blood may cleanse you from these abominations, and that his

Holy Spirit may change your heart, and renew a right spirit within you. If you do not this every day, truly, uprightly, and diligently, you will be lost at last, notwithstanding you have been baptized as a Christian, and received the Lord's Supper frequently."

To be thus characterized, and to be directed to such a remedy, was a hard lesson for flesh and blood. But, through grace, I have learned to believe, that these seven abominations are but a part of that world of iniquity within me, and that I am daily indebted to the grace of God, by which I am restrained from sin, and kept in the path of righteousness, holiness, and peace.

Mr. Thorman proceeds in his letter:—

"You must likewise pray for wisdom and understanding to learn your trade thoroughly. Be diligent and faithful in your employment; remember you work not only for men, but you have a Master in heaven, even Jesus Christ. If you feel your work to be hard, consider that the Lord Jesus Christ hath sweetened it, having himself labored (as is most probable) as a carpenter, till he

was thirty years of age. If you do this, even the ungodly master will esteem you: and none will hinder you in your devotion or prayer, if performed in its season. Happy will you be if you follow my advice, but miserable will you be if you despise my counsel. The Lord be your guide. Amen.

I am your sincere friend,

J. F. THORMAN."

Prentzlow, June 20, 1799.

Saturday, June 22d, on my arrival at Berlin, I went to the house of call; on my inquiry after Mr. Burgett, I was told that he was a dangerous and infectious person, one of the praying brethren, and that he scarcely ever visited the house of call. However, I soon found him, and was received in the most affectionate manner. He recommended me to a pious young man to lodge with, from whom I derived many spiritual benefits.

The next day being the Lord's day, I went in the morning, with Mr. Burgett, to the Rev. Mr. Woldersturff, a venerable aged minister of the Gospel.

By this valiant soldier of Christ, I was privately instructed how to put on the whole armour of God. In the afternoon I called upon a friend, to whom I had a letter of recommendation.

This gentleman took me in the evening to a Moravian chapel, or congregation of United Brethren, when the Rev. Mr. Cunow preached from Luke v, 8. "When Simon Peter saw it, he fell down at Jesus's knees, saying, depart from me, for I am a sinful man, O Lord."

The simplicity of the place of worship, the regularity and order of the congregation, the subject of discourse, and the manner in which it was delivered, made a lasting impression upon my mind. Ever after I attended the public meetings of this Christian Society, and very soon obtained liberty to attend their private meetings on Wednesday and Friday evenings. I was just at the point of being received as a member of this highly respected community, when I was prevented by joining the Missionary Seminary. But although I did not actually become a member, yet my attachment to them has never been dimin-

ished. My heart has ever rejoiced to meet with one of these plain and humble followers of the Lamb. It was among them I heard of the love of Jesus in every Sermon, and saw him, as it were, crucified before my eyes.

I was but a few days at Berlin, when I obtained employment from a master, who feared God, and at whose house I remained till I entered the Missionary Seminary. The circumstances which led to this change in my life are related in the next chapter.

CHAP. V.

HIS ENTRANCE INTO THE MISSIONARY SEMINARY AT BERLIN.

THE reader will not be surprised to find that the trade which I learned was almost beyond my strength, if he considers the manner in which I was educated and the way in which I employed myself among my own nation to the age of twenty-five. My health was much impaired, and frequently I found such pain in my breast as not to be able to

work. My master, who often sympathized with me under my afflictions, one day proposed to procure my admission into a Free School, where persons are educated to be School masters. Nothing could have been proposed more suitable to my education, former employment, and natural inclination than this; I therefore approved of the plan, and thanked my master for the kind interest he took in my welfare.

But, O! how wonderful are the ways of the Lord. One evening at my devotional hour, when reading the Sacred Scriptures, I was forcibly struck with the following words:—"Then said Jesus unto his disciples, If any will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi, 24—26. Whilst meditating upon these words, my mind was deeply impressed with the danger of entering this

School, where true religion was but little known; and I reflected, that although this situation might greatly improve my bodily health and temporal circumstances, yet it was very likely to lead to the ruin of my soul. After much prayer to God for direction, I resolved to continue in my employment till divine Providence should point out a situation pregnant with less danger to my eternal welfare.

Soon after I was introduced to the Rev. Mr. Jaenicke, minister of the Gospel to the Bohemian congregation. On mentioning the name of this servant of Christ, I should certainly have considered it my duty to speak of his excellent character, but conscious of my inability to do justice to the subject, I shall merely observe, that he is a man of God, anointed with the Holy Ghost, and constantly going about doing good.

One Sabbath, towards the close of 1799, when returning from the Moravian chapel, I was met by several young men, one of whom said, "Well, brother Frey, should you like to go as a Missionary?" "Yes," said I, "I am willing to go whithersoever the Lord Jesus

shall be pleased to send me." "You had better" said another, "go to Mr. Jaenicke, and give in your name." Accordingly I went to Mr. Jaenicke, who, after having had some conversation with me, especially on the nature of the work of a Missionary, inserted my name amongst those who had already offered themselves as candidates "to preach among the Gentiles the unsearchable riches of Christ." Several months elapsed before we knew for a certainty that a Seminary would be established. Mr. Albrecht, one of the Candidates, and myself, went with letters of recommendation from Mr. Jaenicke to Baron van Shiernding, of Dorbrylugk, in Saxony, at whose expense the Seminary was to be supported; and a few weeks afterwards we received orders from him to quit our worldly occupations, and devote ourselves to study, under the care and superintendance of Mr. Jaenicke.

In the month of February, 1800, the Missionary Seminary was opened, and seven students were received, viz. Messrs. Albrecht, Hardwig, Langher, Palm, Schreibfogel, Ulbricht, and myself. This Seminary was not designed

to send Missionaries to the heathen, but merely as a nursery to prepare them for Missionary Societies. From this circumstance a very great difficulty arose, for not knowing the place of our future destination, it was impossible to determine what language we ought to learn, Mr. Jaenicke, and his friends, therefore resolved that we should be taught the rudiments of several languages. Accordingly we began Latin, Greek, Hebrew,* Dutch, French, Arabic, and Syriac. Besides this, we had to attend on several other Lectures, such as theology, geography, music, medicine, &c. &c. Our work was hard, and nothing but love to immortal souls, and an earnest desire to promote the honor of a precious Savior, could have supported us. Those who wished to make themselves masters of the lessons they received, had need to redeem every moment of their time. Seldom did I allow myself six hour's sleep, and very frequently I sat up whole nights.

* Although I was, like many of my brethren amongst the Jews, practically acquainted with the Hebrew language from my childhood, yet I attended these Lectures, to learn it *grammatically*.

While at this seminary, we had not the privilege of preaching publicly, for none are licensed to preach, but those who have been regularly educated at a University; however, we composed each a short discourse, once a fortnight, and delivered it at Mr. Jaenicke's own house, where some friends were admitted. Before we had reached the end of the first year in the Seminary, a change took place in the circumstances of our excellent patron, which threatened the ruin of the Institution, and we were actually told that in a month's time, we were to return to our former employments; but blessed be the Lord, who hears and answers the prayers of his people.

Mr. Jaenicke, our dear father, as we wished to call him, wrote to different Societies and private Christians to afford their aid to support the infant cause. Under these circumstances, the faith, hope, trust, and patience of Mr. Jaenicke, were tried in a most remarkable manner.

The funds of the Institution were so often exhausted, that he was obliged to pay our sustenance, for several weeks together out of his own property, with-

out the least certainty of ever being repaid. Towards the close of 1800, Mr. Jaenicke received a letter from Dr. K— of H—, requesting that the Candidates might be examined, and one of them chosen for the Danish Missionary Society, but that Mr. Frey should not be examined, as they did not wish for him, on account of his having been a Jew. The reader may easily suppose that I was not a little mortified at this circumstance. However, the Lord enabled me patiently to wait till he should call.

In the beginning of 1801, Mr. Jaenicke received several very encouraging letters and liberal donations from the Society at Basil, from the Missionary Society in London, and from private Christians. On the 11th of June Mr. Jaenicke informed us, that the London Missionary Society had written for three Missionaries, to be Assistants to the late venerable Dr. Vander Kemp, in Africa. After a most solemn prayer to God, he chose Brother Palm, Ulbright, and myself, and the 11th of July, was fixed upon as the day of our departure.

But before I conclude this chapter, I will take notice of a pleasing circum-

stance which occurred whilst I was at Berlin. One day, when taking my dinner as usual in the Eating-house, I was much struck with the conversation of some persons at the table; their language and expressions, respecting our blessed Savior, were so horrid and blasphemous, that I could hear it no longer, but addressed them in the following manner: "My friends, you profess to be Christians, but by your words, you manifest that you are at present as great and bitter enemies of Jesus Christ, as those who crucified him. Had you charged a brother or friend of mine with half of that with which you have charged my God and Savior, I should certainly have summoned you before a Court of Justice: and suppose you had not been able to substantiate the charge, what would be the consequence? But, alas! there is no Tribunal in this Metropolis, where I could defend the character of my blessed Redeemer; however, be it known to you, that there is a day coming, when both you and I shall stand before the Judge of the whole earth; when the books will be opened, and your present

conversation will be read before an innumerable company, with the addition, that a person then present, who was once a Jew, but had embraced the Christian religion, reproved you for the dishonor cast upon your Savior."

Here I was interrupted by a young man, Mr. R——, who said, "So, you have changed your religion? I think that is the worst thing a person can be guilty of. Every person ought to keep the religion in which he was brought up." "Before I answer your question," said I, "or justify my conduct, permit me to ask—Do you believe the Bible?" "I would," was his reply, "but I cannot, I should be glad to have some conversation with you on this subject." We paid for our dinner, and took a walk together. Upon inquiry, I found that Mr. R——, was a native of Brandenburgh, Strelitz Mecklenburgh, the place where I was received a Member of the Christian Church, and where I finished my apprenticeship, on which account I was considered as a native of that place, and usually called Brandenburgher. This circumstance united our affections, and

rendered our conversation free and unreserved. Mr. R—, told me, that he was led to doubt the truth of the Bible, because there were several things in it which he could not reconcile with the perfections of God, and other things which he could not understand. I endeavored to remove his objections, and before we parted, he promised to call on me the next day.

Early on the next morning which was the Lord's day, he called on me, and we went both to hear Mr. Jaenicke, who, in the course of his Sermon, pointed out the folly, guilt, and danger of those persons who reject the Bible, because it is above their comprehension. My friend R—, naturally concluded from the discourse of Mr. Jaenicke, that I had told him our yesterday's conversation, for which he reproved me. Having assured him that I had not done so, but that Mr. Jaenicke was a man of much prayer to God, for the influence of the Holy Spirit, to be enabled to speak a word in season, Mr. R— seemed to be satisfied. On the same day we went together to Rixsdorf, to

hear a Moravian minister, where, to the great surprise of my friend, the minister, Johannes Bellwitz, preached on the divinity of our blessed Saviour; and like Mr. Jaenicke, with holy zeal for the honor of Christ, and unfeigned love for the souls of men, he warned every one of his hearers not to reject any part of divine revelation, although it might exceed their comprehension. This sermon was greatly blessed to my friend R——, who afterwards attended regularly on the ministry of Mr. Jaenicke, walked according to the Gospel of Christ, and gave full evidence of his being a Christian, in deed, and in truth. Since I have been in this country I have received from him several edifying and satisfactory letters, which lead me to consider him as the first fruits of my weak and feeble endeavors.

Christian reader, let this circumstance, as well as the word spoken to me in the stage-coach, before alluded to, encourage you to embrace every opportunity to reprove and exhort sinners, and to recommend Jesus Christ and his glorious Gospel; for a word spoken in season, how good it is."

CHAP. VI.

HIS DESIGN IN COMING TO ENGLAND.

SATURDAY, July 11, 1801, I left Berlin, in company with Messrs. Palm and Ulbricht for the purpose of going to London, to the London Missionary Society, and from thence to Africa, to join Dr. Vander Kemp in his missionary labors among the Hottentots. We arrived at Hamburgh on the Monday following, and called on Mr. Vander Smissen, who received us with christian affection and love. From Hamburgh we went to Hautzhausen, in Friesland, to the Rev. Mr. Stracke, where we met with a most cordial reception. At this place we remained six weeks, to learn the Dutch language. While staying with Mr. S—, we had the privilege of preaching in the surrounding villages, to large and attentive congregations. We had also an opportunity of becoming acquainted with several most pious, and zealous ministers of the Gospel.

On the 6th of September the wind became favorable; and we received

orders to embark for England. Three captains, friends to the cause of the Redeemer, offered to take one of the Missionaries *gratis*. Early on the next day we took an affectionate leave of our friends, and went on board the vessels which lay at Emden. The separation from my two missionary brethren was not a small trial. The hope of seeing them again at London afforded some relief: but my greatest comfort and support was derived from a sweet communion with my blessed Savior, "who is a friend that sticketh closer than a brother." The first day, when on board the ship, I was unwell, but keeping much on deck I soon recovered. The grandeur of the sea, which I had never seen before, the rising of the sun, the sight of an approaching ship, together with the kind treatment of the captain, made the voyage seem very short, and exceedingly pleasant.

On Tuesday, September 15, we reached Gravesend. At the Alien office I was informed, that the brethren Palm and Ulbricht had just gone up to London, and that I must wait at least

two days until I received a passport from London. I went to an inn, but as I could not speak a word of English, I knew not how to act. I went to the Rev. W. Kent, and delivered a few lines, which the pilot on board the ship gave me, to inform Mr. K. who I was. Although I could not converse with him, yet it was very encouraging to meet with a Christian friend, especially as Mr. K. was exceedingly kind to me, and introduced me to several of his friends. On my return from his house I met with a poor German soldier, who spoke both German and English, him I took with me to the inn to be my interpreter. In the evening I was much depressed in my mind, cast down and full of fears; but I was enabled to pour out my heart before God in fervent prayer, and retired with some confidence and trust in Him who has said, "My grace shall be sufficient for thee."

Next day, having received a passport, I went to London. On my arrival at the counting-house of Joseph Hardcastle, Esq. Treasurer to the London Missionary Society, I was directed to lodge

at Mr. Smith's Bishopsgate Street. Here I expected to meet my dear brethren, Palm and Ulbricht; but as they had gone on board their vessels to spend the night with their captains, of which none in the house could inform me, on account of the language I was greatly disappointed. The people observing the cause of my distress, took me into the room where the brethren's luggage was, the sight of which greatly revived my spirits. In this house I remained until I went to Gosport. Mr. and Mrs. S. behaved exceedingly kind to us; they endeavored, in every possible way, to make us comfortable; they also took great pains to help us forward in the knowledge of the English language. The method which I adopted to learn English, was to compare the English Bible with the German. In the five months which I staid in London, I read the Gospel of St. John four times over, and compared every verse with the German Bible, and sought for the meaning of every difficult word in the Dictionary, by which means I could very soon understand what was spoken,

though I could not express myself fluently till sometime after I had left London.

On the first Sabbath of my being in London, I went to Rotherhithe, to hear the Rev. John Townsend. I was much pleased with the manner in which the worship was performed, but not being able to understand the minister, I went to the German Church, at the Savoy, in the Strand, where, at that time, the Rev. Mr. Ringeltaube (now a Missionary in India, under the patronage of the Missionary Society) preached. Soon after, the Rev. Charles Steinkopff was ordained in the same Church, where I continued to hear him with great pleasure and edification. As I was not able to converse in English, and having a great desire to promote the salvation of my dear brethren of the house of Israel, I went to their Synagogues, and to those parts of the metropolis where they principally reside, to converse with them in Hebrew, German, or Dutch. Very often I returned to my abode, weeping and lamenting over the deplorable condition of these my dear brethren and

kinsman according to the flesh. Sometimes I said to Mr. Smith, "Could I stay but one year in London, I believe I should be able to preach to the Jews in English, so as to make myself understood by them. And oh! how happy should I be to declare unto them the word of Salvation, if ever so much exposed to their hatred and persecution." But although this was my constant wish and earnest prayer to God, yet, for some time I had no hopes of obtaining my desire, as we were daily in expectation of meeting with a ship to go to the Cape of good Hope, as assistants to Dr. Vander Kemp, But how mysterious are the ways of the Lord! Five months elapsed without finding a single vessel to take us to our destined haven. Both my brethren, Palm and Ulbricht, as well as myself, manifested impatience, and a readiness to murmur against this dispensation of Divine Providence; but blessed be the name of the Lord, whose thoughts are not as our thoughts, and whose ways are not as our ways," with gratitude and praise, I can now say, "he has done all things well."

Mr. Ringeltaube having been told that I wished to preach to my brethren, the Jews, advised me to write a letter on the subject to Mr. Hardcastle, and promised to translate it into English. Accordingly I wrote to that purpose; in answer to which I was desired to draw up an account of my life, and to state fully, in a letter to the directors, my request, together with the motives which induced me to it.

In compliance with their wish, I wrote a short narrative, together with a letter, which I sent to the directors, written in the German language. The following is a literal translation of the letter.

Rom. ix, 1—3, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren my kinsman according to the flesh.

"Beloved brethren in our Lord Jesus Christ, these and similar words of the apostle Paul, in which he manifested his

love to the Jews, and his heart felt sorrow on account of their unbelief, have often raised in me so great a desire to become a missionary amongst them, as to overbalance all the dangers which such an attempt might expose me to. Indeed soon after I was truly awakened, I felt an anxious wish, out of love to my dear Savior, who gave himself for me unto the most painful and ignominious death, and out of love and compassion to the ignorant amongst Christians or amongst heathens, to preach the blessed Gospel of Jesus Christ, that the Son of God had endured the greatest sufferings, even unto the death of the cross, for poor, accursed, helpless man; yet it is also true, that as often as I saw a Jew, one of my own brethren and kinsmen according to the flesh, my whole heart was stirred up within me; and my prayer to God was, O that this poor lost sheep might find the right way to the good Shepherd, who gave his life a ransom for our souls. Whenever I found an opportunity to speak to one of the descendants of Abraham, I told him that the promised Messiah was al-

ready come, not only as the Son of David, but also as the Son of God: that he was made a curse for us when he suffered and died on the cross, to deliver us from the curse of the law, but that the same person rose again from the dead on the third day, according to the scripture prophecy; that he ascended on high; and that in believing this I enjoyed happiness that could not be expressed.

“I also translated, at Berlin, into *German Hebrew*, (i. e. German language in Hebrew letters,) three of Mr. Cooper’s sermons, preached to the Jews in London, in expectation that the Baron van Shirning would cause them to be printed for the use of the Jews. I also translated Luther’s shorter catechism, and wrote several things, which I frequently read to some of my dear brethren, and often observed, that many of them resisted the truth merely out of the fear of men. On the Sabbath, I used to go near to the synagogue, for the sake of having religious conversation with my dear brethren. Many would stand round about me, to whom I spoke with the greatest boldness respecting their unbe-

lief and misery, and declared to them the suitable, free and full salvation by Jesus Christ; and assured him of his wonderful love to poor sinners, yea, even to the chief of sinners. Some brought forward objections against Christianity, but, through grace, I was enabled from the writings of the Old Testament, to defend myself. Although I have not yet seen the fruit of those labors, yet I know and believe that the doctrine of the cross will produce its effects in due season.

“The *reasons*, therefore, my dearly beloved brethren, why I believe that my blessed Savior will count me worthy, if not here, yet somewhere else; and if not now, yet at some future time, to make known his blessed gospel to my brethren and sisters, are these:—

First—the inexpressible and irresistible wish and desire which I feel to point out unto them, through the grace and assistance of Him whose strength is made perfect in our weakness, the way to obtain eternal life.

“*Secondly*—It is well known, that a Jew who has embraced the Christian

religion, is generally looked upon by his own nation with the greatest contempt and reproach, yea, even persecuted, as much as lies in their power; yet, to my great surprise, I have been received by many Jews in Berlin, with friendship and respect. Twice I had religious conversation with the presiding Rabbi himself; and here in London, I have dined with some, at whose table I have not been ashamed nor afraid to confess Jesus of Nazareth, to be the true Messiah; and not a few have already visited me at my apartments, for the sake of having religious conversation.

“Thirdly—I have observed, that my brethren will rather listen to what I say, than to what they hear advanced by a Christian; and that they would open with freedom and confidence, their mind to me, which they would never do to one who was born a Christian.

The last reason which I assign for my wish is—

“Fourthly—That I humbly hope I am acquainted with their peculiar dispo-

sitions and conduct; that I know their religious sentiments; and that I shall be enabled, through the grace of my blessed Savior, to become all things to all men, that I may by all means save some, especially of those of my own nation, whom I love, with love unfeigned and inexpressible.

“It is therefore, my dearly beloved brethren, my humble wish to remain, if but one year in London, to try if possible, to save if but one soul, from the power of Satan, and lead him to the good Shepherd who gave his life for the sheep, &c. But Jesus is my Lord and Savior, who has bought me on the cross with his precious blood; to him I give myself again in body and in soul to be directed in this important subject. He who is infinite in wisdom, knows best what is good for me, a poor worm. He is perfectly acquainted with the hearts of men, and turns them as he does the rivers of water. The desires and motives of my heart are better known to him than to myself: and he will, no doubt, lead and rule according to his holy will, the

hearts of my dearly beloved brethren and directors.

I am, your willing servant,

“C. F. FREY.”

London, Nov. 24, 1801.”

After I had sent this letter to the directors, I attended several of their meetings, to answer various questions relative to a mission amongst the Jews; and on the 21st of December, I received the important intelligence, that “the directors, had resolved that I should stay, at least one year, in England.” The workings produced in my mind, on the receipt of this message, were very opposite, and continued so for several weeks.

The idea of preaching the word of salvation to my dear brethren, and the hope of rescuing some from everlasting destruction, filled my heart with unspeakable joy and pleasure; but a consciousness of my utter unfitness for so great and arduous an undertaking, overwhelmed my mind with inexpressible sorrow and grief, and would have led me to despair, had it not been for that

gracious promise, "as thy day is, so shall thy strength be." The following passages of Scripture likewise greatly encouraged my heart, 2 Chron. xxxiv, 3. "In the eighth year of his reign (i. e. Josiah,) while he was yet young, he began to seek after the God of David, his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molden images." 2 Cor. v, 7. "We walk by faith and not by sight." The change respecting myself, affected likewise the brethren Palm and Ulbricht; for instead of going directly to the Cape, they were both sent to Rotterdam, where they stayed for some time; and afterwards several brethren from the Missionary Seminary at Berlin, joined them.

Having mentioned the circumstances which led to a change in the design of my coming to this country, the reader will no doubt, expect to hear how I entered upon this new and most important part of my life, and of the success of my labors amongst the Jews; but I must beg the reader's patience, and call

his attention to the gracious dealings of God with me for the space of three years and a half, viz. from the time it was resolved that I should stay in England; to the time of my actually entering into the field of labor. As I knew nothing of the English language, and as preaching to the Jews requires some peculiar preparatory studies, the directors resolved that I should go to Gosport, to their Missionary Seminary. Accordingly, on the 28th of February, 1802, I left London, and went to Gosport. Forever blessed be the Lord, who in his wise providence, sent me to that place to be under the tuition of such a man as the Rev. David Bogue. Would to God I had words to express the high esteem which I feel for this my dear tutor, and the great obligations under which I am to him for the inestimable benefits which I then derived, and do even still daily receive from his excellent lectures on various subjects; from his wise, prudent and most judicious advice: and from his exemplary conduct, both as Christian and as a minister. Long may his valuable life be spared as a

blessing to his family, to his flock, and to his church at large.

The first thing I had to attend to, was to get a thorough knowledge of English. I had also to learn the Latin and Greek languages. By the desire of my tutor, I gave the students instruction in Hebrew; but the extreme difficulty of obtaining a suitable Hebrew Grammar, led me to compose a new one, which I have since revised and enlarged.

A few weeks after I had been at Gosport, I engaged, for the first time, in prayer, in the Seminary, in the English language. Towards the close of March, I was invited by the Rev. Mr. Cox, of Fareham, to spend the first Sabbath in April, at his house, and to receive the Lord's Supper with his people. I accepted of his invitation. Having a great desire to prepare a few words in English, and to deliver them on the next Sabbath before the minister to whom I was to pay a visit, I chose the 5th verse in the 17th chapter of the Gospel by St. Matthew: "While he yet spake, behold a bright cloud overshadowed them: and,

behold! a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye him." On these words I wrote a few thoughts in the German language, and translated them, by the help of a dictionary, into English. According to promise, I went to Fareham. Early on the Lord's day, a number of people having met together in the vestry, I engaged in prayer, and *then* read what I had written on the above-mentioned passage of Scripture. Never did I witness a scene like that morning; tears flowed from every eye, and the people blessed and praised God for what their eyes saw, their ears heard, and their hearts felt. I have since been informed that the Lord was pleased to bless those few imperfect sentences in broken English, to two persons, especially to one who disbelieved the divinity of our blessed Savior. This circumstance I considered as indicative that it was the will of God that I should stay in England; and I looked upon those two, who received the word with profit, as my first fruits, on British ground, of a plentiful harvest:

In the same month, I went to an association at Christ's Church, where, for the first time, I ascended an English pulpit to engage in prayer; and in the following May, I went up to London, to the Missionary meeting, when the Rev. Rowland Hill introduced me into his pulpit for the like purpose. The feelings of my mind at the sight of such an immense congregation, and on account of my imperfect knowledge of the language, cannot be described. O that I could sufficiently praise the Lord for his wonderful goodness and mercy, which have followed me all the days of my life.

Whilst I was at Gosport, I made a practice to spend the Saturday at Portsea, where many Jews live, to have religious conversation with them. One time I was met by a Jew constable, who asked me for my license as a foreigner; I replied that I had a license at Gosport, but had not thought it necessary to take it with me whenever I crossed the water, as it is well known, to several Christians at Portsea, that I belonged to the Missionary Seminary, under the care of

the Rev. Mr. Bogue. However he would not be satisfied with this, but took me to the mayor's house, who not being at home, I was led by the constable directly to Portsmouth jail. Being late in the evening, I was put into a room, where two other prisoners were. Before I laid myself to rest, having told them the cause of my imprisonment, I prayed to God, and was enabled to intercede, particularly, in a most affectionate manner, for my brother Jew, who had imprisoned me. This was the first time I had ever slept in a prison; but I can assure the reader, that I never enjoyed a more comfortable, sweet, and refreshing sleep, than I did that night; for I had not only the testimony of a conscience void of offence towards God and towards men, but I could not help thinking that I had the privilege of suffering on account of my religious profession.

In the morning, when the prisoners met in the yard, as usual, they said, one to another, "There is a wonderful man come amongst us: we curse our enemies, but he prays for them; nay, he even prayed last night for Mr. ———."

who brought him into the jail." When I came into the yard, a poor old woman invited me to breakfast with her. As I had no money with me, I accepted thankfully of her kind offer. After breakfast, I said to some of the prisoners, "I am sorry that we are deprived, (being the Sabbath day) of the privilege of going to a place of worship; if you have no objection, we will sing a hymn, and read a chapter in the Bible. Having obtained their consent, I took Dr. Watts's Psalms and Hymns, and on opening the book, the following hymn was the first that presented itself:—

"My God, my life, my love,
To thee, to thee, I call;
I cannot live if thou remove,
For thou art all in all.

Thy shining grace can cheer
This *dungeon* where I dwell;
'Tis paradise if thou art here,
If thou depart, 'tis *hell*."

B. ii. Hymn 93.

Having, like Paul and Silas, sung praises to God, I also engaged in prayer; after that I read the 26th and 27th chapters in the Gospel of St. Matthew, made a few observations on the sufferings of

our blessed Savior, and on the conduct of the Jews; where I took occasion to inform them, that I had been a Jew myself, but had embraced the Christian religion, on which account I was hated by my brethren the Jews, and which was, perhaps, the real cause of my imprisonment. In order to shew that Christ not only died for our offences, but also rose again for our justification, I read also the 28th chapter of the same Gospel, and concluded with a short prayer.

Whilst thus engaged, the Jew constable came to the jailer, and desired him to call me into the house, as he wished to put some question to me, for the purpose of laying my case before the mayor. The jailer, though at that time no friend to religion, refused saying, "I dare not interrupt him, for he is preaching to the people." Two Jews, who knew that I frequented the house of Mr. Brooks, went to him, on the same evening that I was confined, and informed him of my imprisonment. Mr. B. immediately sent word to Mr. Bogue, and before one o'clock on the Lord's

day, I was liberated. Several of the poor prisoners wept, and desired me to stay with them that afternoon, that they might hear more of Jesus Christ. I promised them that I would pay them a visit. Not long after, when I performed this promise, I obtained liberty to preach to the prisoners every Lord's day, which I did for two years; but when I had sufficient knowledge of the language to preach in regular congregations, the jail was supplied by one of the students, and has continued to be so to the present day. I have reason to believe, that the word has been blessed to the jailer himself; and, I trust, produced some effect among the prisoners. The same person who put me into the jail, ever afterward treated me with the greatest respect, and frequently heard me preach. Thus, "the Lord maketh the wrath of man to praise him, and the remainder thereof he shall restrain."

In May, 1802, I went the second time to London, to the Missionary Meeting; and on the succeeding Sabbath I preached my first Sermon to the Jews at Zion Chapel, from Gen. xiii, 8.—"And Abra-

ham said unto Lot, let there be no strife, I pray thee, between thee and me; and between my herdmen and thy herdmen; for we are brethren." The place, though immensely large, was exceedingly crowded, and a great number of my dear brethren the Jews, attended: the Lord graciously assisted me, both in body and mind, to speak to so large a congregation, with great freedom and affection. In the same month I returned again to Gosport, and remained there till May, 1805; when, by the desire of the Directors of the Missionary Society, I left their Seminary to begin my regular labors amongst my brethren in London.

CHAP. VII.

HIS MINISTERIAL LABORS AMONGST THE JEWS.

THE first Sermon which I preached, when I came to reside in London, was at the Tabernacle, on the Saturday evening after the Missionary Meeting. As there was no stated place of worship pro-

vided for me, I preached for different ministers, both on the week days and on the Sabbath. Several Jews attended whenever and wherever I preached in London, or in its vicinity. Almost every day I had one or more Jews calling upon me, but scarcely one who would enter upon religious conversation *argumentatively* or *experimentally*. I was introduced to two Jewesses, who had embraced the Christian religion. The one a member of Dr. Jenkins's church, Walworth, and the other had been convinced under the ministry of the Rev. Mr. Wilkinson, of the Haberdasher's Alms-houses; which last has since become a member of the same church at Walworth.

With these two Jewesses, together with three Christians, I began a Prayer Meeting, at my own apartments, on the 8th of June, 1805, and continued the same every Friday evening. Our number soon increased, so that the place was not large enough; we continued however to meet for a whole year, and then removed the Prayer Meeting to Zion Chapel. At this meeting we had fre-

quently a few Jews attending. The prayers then offered up may yet bring down gracious answers. With pleasure I still recollect the happy and profitable hours we spent together in prayer and praise. "O! how good and pleasant it is for brethren to dwell together in unity." Frequently we experienced, that "where two or three are met together in the name of Jesus, there he is in the midst of them, and that to bless them."

At a meeting of the Directors, June 17th, in the same year, it was resolved that I should preach a weekly Lecture to the Jews. This Lecture I commenced on the 6th of the following month, on a Saturday evening, at the late Rev. Mr. Ball's Chapel, Jewry Street, Algate, and continued there for twelve months, when it was removed to Zion Chapel; but, after a year it was preached again at the former place. At first a great number of Jews attended these lectures, but they were soon prohibited in the Synagogue, threatened, watched, and actually punished; which was no doubt, one great cause of their absenting themselves: however, there were always some

who attended with apparent seriousness. The lectures preached from the beginning of the Institution, till the subsequent month of November, were remarkably blest. Three of my dear people, who regularly attended those lectures, were publicly baptized: in September, 1806, two in Zion Chapel, and one at Hoxton Chapel, a short account of which appeared in the Evangelical Magazine, for the following month. The latter of these is now my dear partner in life, as well as my sister according to the flesh, and my child in the Gospel. Blessed be the Lord God of Israel, who has thus united us in "a threefold cord which cannot easily be broken." There were also three other Jews who attended at the same time, and have continued to do so with their families to the present day, and to give full evidence of their conversion to God; nor have these lectures been without a blessing to Christians. I could mention several persons who bless God that they ever attended that place of worship, although their motive, originally, was mere curiosity.

In January, 1807, a *Free School* also was established, at the opening of which, or within a few months afterwards, twelve or thirteen children were received. This charitable institution greatly alarmed the heads of the Jewish people, and led the Rev. Dr. Hirschel, the presiding Rabbi, to preach in the Synagogue, and warn the Jews against it, by sending circular letters throughout the kingdom, a copy of which I shall insert, that the reader may see, at least in some degree, what difficulties there are in the way of a Jew, either to attend on the preaching of the Gospel, or to have his children instructed in the principles of Christianity.

Abstract of the second exhortation delivered by the Rev. Solomon Hirschel, at the great Synagogue, Duke's Place, on Saturday, January 10th, A. M, 5567. After a discourse on Jeremiah xi, 18, 19. "Blessed be the Lord our God, and the God of our forefathers, one sole and indivisible, from eternity to eternity! who has not withheld his grace from us since we have been his chosen people, and who has not suffered any

thing to escape our vigilance over the conversation of our holy religion. As I have had occasion to exercise on the last holy Sabbath, to forewarn every one of our nation, not to send any of their children to the newly established Free School, instituted by a Society of persons who are not of our religion, until we had, by a proper investigation, determined if it be completely free from any possible harm to the welfare of our religion, as hath also been fully stated in a printed abstract, published for that purpose, and which I am happy to understand, has had a proper and good effect. Now having since been fully convinced, through the means of a printed sermon and address, published by the Directors of the Missionary Society, viz. that the whole purpose of this seeming kind exertion, is but an inviting snare, a decoying experiment, to undermine the props of our religion; and the sole intent of this institution is, at bottom, only to entice innocent Jewish children, during their early and unsuspecting years, from the observance of the law of Moses, and to eradicate the religion of their fathers

and forefathers—on this account, I feel myself necessitated to caution the congregation in general, that no one do send, or allow to be sent, any child, whether male or female, to this or any such school established by strangers to our religion, nor likewise to any Sunday School of that nature.

“All such persons therefore, who shall act contrary to this prohibition, whether male or female, will be considered as if they had themselves forsaken their religion, and been baptized; and shall lose all title to the name of Jews, and forfeit all claims on the congregation, both in life and death. Every one, who feareth God, is hereby reminded of his duty to warn every one who may be ignorant of these circumstances, and acquaint him thereof, that he may escape the snare laid to entangle him. Thus may we hope to see the days when the name of the only God will be hallowed, and the Lord will be one, and his name one.”

This opposition of the Jews, alas! had its desired effect. For two full years after the opening of the Free-school,

notwithstanding the pious and zealous exertions of a most respectable Committee of Ladies, not one child was added to the original number.

Notwithstanding, however, this opposition, and many difficulties, arising from different causes, I was enabled to persevere for three years longer with increased zeal and unwearied exertions.

My labors under the Missionary Society may be considered as closing with the above account, and as the circumstances which finally led to my separation from that Society, and to my union with the London Society for promoting Christianity amongst the Jews, were fully stated in the first edition of my Narrative, and as I hope the discussion of those circumstances will never be renewed, I deem it unnecessary to notice them upon the present occasion, this Edition being published, merely in compliance with the desire of several friends, who were anxious to see my Narrative in a form, and at a price, that would allow of an extensive circulation.

The Committee of the London Society, having obtained the use of the Rev.

Mr. Beck's Meeting, Bury Street, St. Mary Axe, I began an Evening Lecture on Sunday, March 28, 1809: the congregation was crowded, and several hundred of my Jewish brethren attended. Here the Lecture was continued till the following July, when the Committee procured a larger place of worship in Church Street, Spitalfields, formerly a French protestant church, now called—*the Jews' Chapel*. In this place the Gospel has continued to be preached five times every week, and has been well attended by the Jews, nor have these services been without a Divine blessing.

A considerable number of adults, as well as children, have been initiated into the Christian church by the ordinance of baptism. The station which I hold in this institution makes me unwilling to enlarge upon its success, nor is it necessary that I should do so, as the progress which the Society has made may more accurately, as well as more appropriately, be learned from the Annual Reports and other accounts published from time to time by the Committee. It may suffice

to say that the Lord has done great things; blessed be his holy name for ever and ever!

The education of Jewish children is a prominent part of this Institution. The Committee have opened a School to board, clothe, and educate children of both sexes, free of expense to their parents or friends. It is with unspeakable pleasure I can state to the public that no less than 60 Boys, and 44 Girls have been received under the patronage of this Society. Many of these children who were ignorant of their duty towards God and towards men, and lived in the commission of various sins, have been reclaimed from their immoralities, and given evidence of future usefulness by their exemplary conduct. It is even hoped that some of the boys will become pious and zealous Missionaries to the scattered children of Israel, an employment for which, in dependence on the Divine blessing, they are training, by the Society. "O Lord! speak the word, and great shall be the company of them that shall publish the glad tidings of Salvation."

The distribution of religious tracts is a mean which God has often blessed to those who otherwise would have continued ignorant of the things which belong to their salvation, and has been adopted by the London Society. Fifteen appropriate Tracts have been composed, several of which have been printed in the Hebrew and German, as well as in the English languages: some thousands of these tracts have been sent abroad. The bread thus scattered on the face of the waters, may be gathered after many days.*

It being a standing law amongst the Jews "that whoever confesses Jesus to be the Christ shall be cast out of the Synagogue;" the reader will not be surprised to learn that many of these who have either attended at the Jews' Chapel, or sent their children to the School, have been publicly excommunicated, lost their employment amongst the Jews, and been persecuted by their own friends with as much violence as a due regard to their own safety, with reference to the existing laws of the country,

* A large assortment of Religious Tracts, sold for the benefit of the New England Tract Society, may be had very cheap of S. T. Armstrong, No. 50, Cornhill, Boston.

would permit. To afford such persons an opportunity of providing for themselves by their own industry, the Society have established a Printing office and a Cotton Manufactory, where several Jews of both sexes are employed.—Having thus briefly stated how the Lord has led me these forty years in the wilderness, together with the origin and progress of my labors amongst my Jewish brethren, the house of Israel, I shall conclude with

CHAP. VIII.

AN ADDRESS TO CHRISTIANS OF ALL DENOMINATIONS, IN BEHALF OF THE DESCENDANTS OF ABRAHAM.

GOD is good, and does good, his tender mercies are over all his creatures, yet, he is especially good to them that are of the household of faith. It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; yet it is not less true, that he came not but to seek the lost sheep of the house of Israel. To preach the Gospel among the Gentiles, was the express commission of the Apostle Paul,

and among them he labored more abundantly! yet, for his brethren and kinsmen after the flesh, only, do we hear him say, I could wish myself accursed from Christ. Soon after my conversion I felt a great desire to promote the salvation of all men, yet my most frequent and fervent prayer to God was, that Israel might be saved. By the kind providence of God I was brought to this country, where for more than six years I have had the honor and pleasure of being employed in endeavoring to promote the salvation of my beloved brethren the Jews, by declaring unto them the unsearchable riches of glory by Christ Jesus. Considering the peculiar nature and difficulties of this work, I may well say, much has been done in a short time, much more, however, may, and must be done, before all Israel can be saved. The object is noble, and the success, sooner or later, is certain. The harvest is great, but, alas! the laborers are few. Permit me, therefore, Christian reader, to invite you to come over and help us. In the following address I shall call your attention to,

1. The deplorable state of the Jews:
2. The chief difficulties in the way of their conversion:
3. The obligations of Christians to promote this object: and,
4. The means by which it may be assisted.

In the first place we shall contemplate the present deplorable state of the Jews.

1. Let us take a short survey of their temporal, moral, and religious state. From profane, as well as from sacred history, we learn that the children of Israel were for successive ages, the light of the world, and the glory of the whole earth; but, alas! what has been their condition for centuries past, even to the present day! "The crown is fallen from their head; the gold is become dim, the most fine gold is changed," the nation, once exalted to the pinnacle of honor, has, for more than seventeen hundred years, been a hissing and a proverb amongst the people; hated and persecuted, scattered, and peeled by every nation; strangers and sojourners in every country, without the liberty of purchasing or possessing an inheritance, or enjoying

the privileges of citizens!—Notwithstanding all this, confiding in their natural descent from Abraham, and viewing themselves still as God's ancient people, they are puffed up with pride, imagining themselves to be "rich and increased with goods, and to have need of nothing, not knowing that they are wretched, and miserable, and poor, and blind, and naked."

Besides this, the glory of the Lord is departed from the house of Israel, and the wrath of God is come upon them to the uttermost. The spirit of grace and supplication, has been withdrawn from the sons and daughters of Abraham, and blindness in part, (alas, how great a part!) hath happened unto Israel. How lax their moral principles, how degraded their conduct, how much is it to be lamented, that few amongst them either fear God or regard man. The golden rule—thou shalt love thy neighbor as thyself, is still in their Bible, and acknowledged by their Rabbies as the great universal precept of the law. But "who is my neighbor," is a question which receives a very different explana-

tion from the Christian and the Jew. The former is taught by Jesus Christ to extend it to every one of the human race; whilst the latter, according to the tradition of the Rabbies, applies the term "neighbor," to his Jewish brother only, and to the proselyte who embraces the law of Moses. It is not, therefore, to be wondered at, should a Jew at any time be found guilty of defrauding a Christian, especially as the rabbies themselves are not agreed whether to defraud a stranger, is lawful or not.

We may look in vain also for the chastity of Joseph, among the greater number of the present Jews. Multitudes of them follow the doctrine and example of their most renowned Rabbies,* who, instead of considering fornication as a sin most heinous in the sight of God, and pernicious to the sinner, gloried in the commission of it themselves.

Though exceedingly painful to my feelings, thus to lay open the blindness, guilt, and misery, of a people so dear to

* Kiddushin 91. 8, 2.

me, yet to obtain the desired end of this Address, I must proceed at least one step farther, and notice the carnality and irreverence of their religious worship. From the days of Abraham to those of Christ, true religion was only to be found in the tabernacle of Jacob. Whilst all nations had sunk into ignorance, idolatry, and misery, the posterity of Abraham was a chosen generation, a royal priesthood, a holy nation; but from the period when the tribe of Judah was prevented, by the destruction of the holy city, and temple by Titus, from going up to Jerusalem at the solemn feasts, it seems that holy dispositions and spirituality of worship also fled from their hearts.

At that time the branches were cut off from the true olive tree, and, O! how barren and unfruitful have they been for nearly 1800 years. Where are the fruits of the spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance? Christians know, and the Jews should learn that I am here speaking of these qualifications as the genuine fruits and ef-

fects of religion, a right faith and the fear of God. There are, no doubt to be found amongst the Jews, as well as the Heathens, Mahometans, and nominal Christians, instances of natural good dispositions and moral feelings, but these have nothing to do with genuine religion, see Matt. xix, 16. Are there any of Abraham's children who possess the holy, gracious, and heavenly dispositions of Abraham? Do they, like him, declare by their conduct, that they have here no continuing city, but that they seek one to come?

We shall meet with equal and painful disappointment if we expect to find a Jew engaged at the family altar, or in secret devotion. How different was the worship of believers under the Old Testament. The voice of religion and salvation was in the tabernacle of the righteous. Abraham; Isaac, and Jacob, wherever they pitched their tents, built an altar for family worship. Joshua and his own household served the Lord.— Daniel prayed upon his knees three times a day, and from the book of Psalms it is evident, that David the king

of Israel, must have spent much time, and found great delight in private meditation and fervent prayer; nor does he deserve the name of an Israelite, who wrestles not with God by prayer and supplication like Jacob our father.

The Jews, indeed, go frequently to the synagogue to perform public worship; but can that service be pleasing to God or profitable to man, which is generally performed without reverence or godly fear? It was not beside the mark when a late author observed; that "a modern synagogue exhibits an appearance of very little more devotion, than the Stock Exchange, or the public streets of the Metropolis at noon-day!!" Nor is it very surprising, considering that few, very few indeed, understand the literal meaning of their prayers in the language in which they are read. Could it therefore be expected otherwise, that God should visit the hypocrisy of Israel with the punishments threatened by the mouth of Isaiah the prophet. "Wherefore the Lord said, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me,

but have removed their hearts far from me, and their fear towards me is taught by the *precepts of man*, therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder, for the *wisdom of their wise men shall perish*; and the understanding of their prudent men shall be hid," Isa. xxix, 13, 14.

2. The lamentable condition of the Jews, may also be deduced by contrasting their present state with the scriptural account of real happiness, of which the unbelieving Jew is wholly destitute. Both in the Old and New Testament, that people and those individuals only, were counted happy and blessed, who knew the way of salvation, whose sins were forgiven, who lived in communion with God, and enjoyed the light of his countenance.*

The true Christian is convinced of the reality of these assertions, for he has more or less experienced them himself, and the New Testament abounds with passages in confirmation of the same truth. How often have our blessed Re-

* Psalm lxxxix, 15 to 18.—xxxii, 1, 2.—lxxv, 4.—iv, 6, 7.

deemer and his apostles assured us, that without believing in him, as the Messiah, and without the influence of the Holy Spirit upon the heart of the sinner, there is no deliverance from spiritual misery, no title to eternal life, no fitness for the service and enjoyment of God in the life which now is, or in that which is to come.* If these declarations be true, (and who can deny them?) how miserable must the poor Jew be, who rejects the salvation of our God, and trusts in his own righteousness. "O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

I cannot conclude this part of the address, without observing, that having been myself born a Jew, having lived amongst that people for more than twenty years, and having had opportunities of seeing and knowing Jews in different countries, and in different circumstances,

* John iii, 3, 46. Acts iv, 12. John xiv, 6. Rom. v, 1; vi, 23; viii, 9. Gal. iii, 13. Eph. i, 7. 1 Thes. i, 10. Heb. vii, 14.

I can assure the reader, that I scarcely met with any walking with God, like Enoch; patient in tribulation, like Job, or saying, as he did, "I know that my Redeemer liveth;" panting after communion with God, as holy David, or as Paul the apostle, and like genuine Christians in all ages, desirous to depart and be with God, as far better.—"What shall we eat? what shall we drink? and wherewithal shall we be clothed?" is the only anxiety of the Jew, as well as the heathen. The awful description which the apostle gave of the condition of the Ephesians, before their conversion, is too applicable to my brethren and kinsmen after the flesh; "They are without Christ, without hope, and without God in the world." "O! that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

From this brief statement of the deplorable condition of the Jews, considered in a temporal, moral, and religious view, with a scriptural account of real happiness, of which the unbelieving Jew

must be destitute; may I not hope, Christian reader, that you will "come over and help us," in promoting their conversion, by which alone they can be delivered from present and eternal misery. Should any inquire what particular need there is of help? may they not attend on the preaching of the Gospel as well as others? I answer in the negative, and proceed,

Secondly, To point out the chief difficulties which encounter a Jew, who seeks to know the way of salvation.

The first and chief difficulty which claims our attention, is their ignorance of God's method of salvation; this is owing to their defective education, their neglect of the Bible, and the infrequency of preaching among them. God, in infinite mercy, has revealed how a sinner may be justified, sanctified, and eternally glorified. This revelation was made to the Jews first; but how different are their circumstances now! blindness indeed has happened unto Israel; few of them have any knowledge whatever of the Messiah. How can it be expected otherwise, when we see the

rising generation neglected? The children of both sexes, instead of being educated in religious knowledge, and useful employments, are driven into the streets, at the tender age of nine or ten years, (a time of life which peculiarly needs restraint and instruction,) to provide for themselves, or to assist in the maintenance of the family. It is most melancholy to find that very few of them can read any language but Hebrew, and fewer still who understand the meaning when they can read it! so that, if they had the whole of the Old Testament in Hebrew, of what benefit would it be to the generality of them? for the mind will be no more instructed by reading, than the heart can be edified by praying in an unknown tongue. It must also be acknowledged, that though the way of salvation was revealed in the Old Testament, yet few, if any, can see the substance through the types and shadows without the New Testament, or human aid, or the immediate teaching of the Holy Spirit. Besides this, it has already been observed, (page 21,) that those parts of the Old Testament which con-

tain the clearest revelations of the Messiah, are withheld from the generality of the Jews. Add to this, there is no preaching in Synagogues from the beginning to the end of the year, except a few occasional exhortations,* enforcing the strict observance of Judaism, with all its superstitions, and renewing the threatenings against those who are, in the least degree, even suspected of inquiring into the truth of Christianity. We need not be surprised then, to find that the descendants of Abraham are ignorant of that Messiah, in whom he believed, and to whom therefore it was counted for righteousness.

If it be yet said, might not the Jews have their children instructed in Sunday Schools, and in other charitable institutions, and may they not attend on Christian places of worship, and hear the joyful sound? I proceed to notice,—

2. The sufferings to which this would expose them, as another difficulty in the way of their conversion. It is certain that there were not a few in the days of our Lord, who were convinced of the

* See a former page of this work.

truth of his Messiahship, but were afraid to confess it,* because of the law, "that if any man did confess that he was the Christ, he should be put out of the Synagogue," John ix, 22; this illiberal and unjust edict, has been frequently renewed of late years, and circulated amongst the Jews in this kingdom. (See a former page;) It is not to be expected, therefore, that they would thus expose themselves to hatred, persecution, and the loss of their daily subsistence, merely for the sake of the education of their children, the value of which they never knew by experience, especially as they have heretofore known the difficulty of finding protection and maintenance amongst Christians.

Let it be remembered also, that as soon as the poor Jew sends his children to a Christian school, he is sure of losing at least one or two shillings a day, which each child would have gained by selling small articles in the streets of the Metropolis. Nor is it more reasonable to expect that mere curiosity would have a greater influence upon the mind of a

* See John iii, 1, 2.—xii, 42.—xix, 28.

Jew than the certainty of exposing himself to inconveniences, losses, and even the hazard of life, by attending a place of Christian worship. Let the following facts be well weighed by the Christian reader, and may they excite gratitude and praise that he is permitted to sit down under his vine and fig-tree, none daring to disturb him; on the other hand, may it lead him to "come over and help us."

The following remarkable account is extracted from the well authenticated narrative of Solomon Duitch, a learned Rabbi, and teacher of several Synagogues in Germany, who, having travelled for seven years, from place to place, under doubts as to the truth of Christianity, at length openly confessed himself a Disciple of Christ, and lived and died in Holland, as a Minister of the everlasting Gospel. The Rev. Mr. Vos, a Missionary, had been his fellow student at the University of *Utrecht*, and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

“In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which for particular reasons, I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th of November, I had read so far in my Bible as the 53d chapter of Isaiah, which I took now for the first time under my proper consideration. The Lord was pleased to open the eyes of my understanding, plainly to comprehend that the prophet spake here of the Messiah, who was to suffer death for our sins. But Satan endeavored to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend, (the above named Rabbi) about the contents of this chapter: neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the play-house, leaving us to ourselves; they were scarcely out of sight, before he took me into another room, which he locked

upon us; this put me into a terrible fright, imagining for certain, that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life.

“But I was soon freed from my fears, when, with tears in his eyes, he spake thus to me: ‘O, Mr. Solomon, my beloved and faithful brother! I will disclose all the secrets of my heart unto you; but it is under the express condition that you keep the secret, for if the least word should get vent by you among the Jews, I should, for my own security, charge you with what I shall confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you would be exposed to. This presupposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah? Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matchew, and then addressed me thus: ‘My be-

loved friend, you see here, in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death*, and for what? for his own trespasses? O, no! it was for our iniquities and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbies. But in that chapter which I have read to you out of the German Book, is contained the fulfilment of the prophecy of Isaiah: *Jesus of Nazareth is the true Messiah*; but alas! what an unhappy thing is that to us? Our forefathers, who lived in his days, would not receive, nor acknowledge him, as the true Messiah and Savior; and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in general in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O! what shall I, poor wretched creature, now do or undertake? I see

clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children who are of my own flesh and blood? O, my heart! my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labor, having learned no business; and to seek my support from charity is revolting against my nature: besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!

Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself and unloose his heart from all tem-

poral concerns, enabling him to rely and trust in him alone. As the foregoing anecdote illustrates the fear of man, so the following will shew that it is not without a foundation.

“An aged man, of the name of *Barnard Jacobs*, living in *Petticoat Lane*, brought two children to the Committee for reception into the School, and also expressed his wish to attend the service of the Chapel himself. No sooner was it known that he had been to the *Jews’ Chapel*, than he was assaulted by his brethren, who not only broke his windows and injured his furniture, but declared they would murder him if he fell into their hands. For a time the Society were obliged to furnish him with the protection of a constable, but imprudently venturing into the street without his defender, the *Jews* seized him, and beat him with sticks in so dreadful a manner, as to cover the poor old man with bruises.”

That the spirit of persecution has not yet ceased amongst Christians, appears from the case of “a young man, by trade

a butcher, who, in consequence of attending the Chapel, was thrown out of bread. He applied to the Society to assist him in procuring some way of livelihood. They endeavored to get him employment in Leadenhall Market, where it was no sooner discovered that he was a Jew, than every man in the employ of the carcase butchers, refused to work with him. A second effort was made, by a member of the Committee, to procure him employment in another line of business, and on his proposing to bind him as an apprentice, the antipathy to Jews, common to uninformed people, was immediately evinced: all the men in the employ, declaring they would quit their master if he took a Jew as an apprentice. Thus, the poor Jew, whose mind becomes opened to Christianity is not only exposed to the persecutions of his unbelieving brethren, but he is also rejected by the prejudiced and uninformed in Christian Society."

It is right to observe, that this young man has been, for a considerable time at

the Society's Printing Office, with much credit to himself.

Another reason has been assigned, in page 18, of the Third Report of the London Society, why Jews do not attend our churches and chapels to hear the ministers of the Christian religion, to which place I refer the reader, and proceed to notice,

3d. The early prejudices of the Jews against the Christian religion, is another difficulty in the way of their conversion. Perhaps no difficulty is harder to be removed than early prejudices in matters of religion. The Jew takes care, as soon as possible, to instil prejudices into the minds of his children, against the name, religion, and followers of Christ. As a general outline of this has been given in chap. i, I shall merely state, in this place, that when the blessed name of Jesus is mentioned, they are taught to spit upon the ground, as expressive of their hatred! For the same reason they have given names peculiarly reproachful to the Redeemer himself, to the New Testament, to the Christian places of worship, to the holy religion of

Christ, to his sacred ordinances, and to his humble followers! These things have such an effect upon many, that they consider the mere repetition of the name of Jesus, or the least discussion with his followers, in matters of religion, to be of a more defiling nature than the eating of swine's flesh, which is well known to be held in the utmost abhorrence by the Jews.

The 4th and last difficulty in the way of the conversion of the Jews, which I shall notice, is, the false methods which they are taught to use in order to obtain salvation. Notwithstanding all that has been said, many of the Jews would, doubtless, listen to the word of salvation, were it not for the refuges of lies in which they shelter themselves from the wrath to come. These delusions are so numerous, that it is difficult to know where to begin. As the Jews in the days of the Apostles had confidence in the flesh, because they had Abraham for their father, and were circumcised on the eighth day, so do they now hope for salvation upon the same ground.

Looking upon all nations, except themselves as idolaters, they believe that he who with his dying breath repeats the sentence—"Hear, O Israel, the Lord thy God is one Lord," is sure of going to heaven, whatever may have been his past conduct!

The greatest number of the present Jews are like the ancient Pharisees, whose characteristic was, to glory and trust in their long prayers, in their frequent fastings, in making broad their phylacteries, in their scrupulous payment of tithes, and in their abundance of alms deeds: hence, nothing is more common with them, than that proverbial saying—"Repentance, prayer, and almsgiving, revoke every evil decree."

On the ninth day of the seventh month, every Jew confesses his sins upon the head of a fowl; kills the poor animal, and eats the same, and persuades himself that a complete atonement is made for all his sins. But, alas! they are all vain oblations, and can give no peace to the guilty conscience, nor administer comfort or support to the dying sinner; hence arises that fear of death,

through which they are all their life time subject to bondage. Many times I have witnessed the miserable and despairing condition of dying Jews, which no tongue can express, or pen describe. I still recollect the fearful apprehensions of my own mind at the mere idea that, according to the Jewish traditions, my body, immediately after it would be consigned to the grave, would be beaten by the angel of death with iron chains, till each limb would be separated from the other; and that the pain arising from the worms eating up my flesh would be as sharp as the piercing of the living flesh with needles.

This fear of death is still increased by the superstitious, rabbinical doctrine of purgatory; for every soul, they say, must go into Gay Hinnom; i. e. a place of misery, to endure the most horrible sufferings, as an atonement for his sins. To shorten the period of his punishment, every male child must repeat certain prayers for the soul of his departed parent, morning and evening, for eleven months, and keep the anniversary-day by burning a light for twenty-four hours,

fasting the whole day, and praying morning and evening in the synagogue. Where there is no male child, a learned man is hired to perform this ceremony. Frequently have I sustained this office whilst I continued a Jewish teacher and reader in the synagogue. That this sentiment is believed and acted upon by the Jews in London, may be seen by the following paper, lately published and circulated under the sanction of the presiding Rabbi:

“God has left a remnant in the superb city of London: may he thus continue to add to us, until Shiloh come. Amen.

“We hereby make known, that we, being seventy in number, have undertaken to establish an *important* matter for the sake of heaven, and for the benefit of that class of poor who often die in the streets, through some illness, or infirmities of age, having no friend, much less family to take care of them at such a time. An instance of this happened on Wednesday, Parshath Wayairah. One of the above-mentioned class had been ill for many days, unknown to any

body; but it came, at last, miraculously to the knowledge of some of our brethren, the seed of Abraham, and we immediately adopted that measure whereby we are *distinguished* from other nations, viz. bestowing charity. We maintained him till the day of his death, which happened a few days after our discovery; and, after his death, we went to his funeral; said *prayers for his soul* for the first seven days, and had likewise *a light burning for him*. From that period, we joined in forming a society for the relief of such. It happened, moreover, on Friday, the 11th of Adar the first, that we were informed of a pious man, called Rabbi Jacob, who had lain many nights in the street, before the door of Mr. Cox, Petticoat-lane. We ordered him to be taken into a room which we had hired for that purpose, where he had all due attendance till his death, which happened on Wednesday, the 15th of Adar the second, when he was buried in *due form*. Therefore we hope that this will be taken into consideration, and will tend to strengthen our Institution. Surely by doing so we shall keep the

following command:—*After the Lord your God shall ye walk.* Then will the Lord comfort Zion, and send the true Redeemer. Amen.”

I shall mention only one thing more which the rabbies consider efficacious to procure pardon and reconciliation for sin; viz. the transmigration of the soul. This heathenish doctrine has also been adopted by the Jews when they lost sight of the way of salvation by the Messiah. Blessed be the God and Father of my Lord and Savior Jesus Christ, who has redeemed me, not with corruptible things, such as silver and gold, from the vain conversation received by tradition from my fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. Never let me forget the wonderful love and condescension of my blessed Savior who took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage.

From this short statement of some of the chief difficulties in the way of the conversion of the Jews, I trust the reader is convinced that much help is needed to accomplish this great and glorious, but long-neglected, object. If any one should still be hesitating whether it be his duty to aid in promoting their conversion, it would not be difficult to heap argument upon argument to enforce it.

The reader may see this subject further treated of in a masterly Sermon preached by the Rev. D. Bogue, at Tottenham-court Chapel, 1810, and in a pamphlet published by the London Society.* I shall, therefore, only notice

III. A few motives to excite the zealous exertions of Christians to promote the conversion of the Jews:

1st. It is no more than common justice that Christians should unite in the most strenuous exertions to promote the welfare of that people who have been hated, persecuted, spoiled, and massacred amongst all nations, but most of all amongst those who call themselves

*Obligations of Christians to attempt the conversion of the Jews.

Christians. To give but a short history of their sufferings would exceed the limits of this address, and excite feelings of commiseration in the breast of the most obdurate. One or two instances of the cruel treatment which they have met with in England, may suffice to convince the reader of his duty to atone for the injustice of his forefathers, and to manifest a different spirit.

“Upon the succession of Prince Richard* to the throne of his father, the Jews, desiring by all means to secure his favor and protection, flocked from all parts of the kingdom to the solemnity of his coronation, which was performed at Westminster, being dressed in their best apparel, and bringing many presents that were full worthy of his acceptance; but the courtiers as well as the common people, ridiculously imagining that the generality of the Jews were sorcerers, and might possibly bewitch the king if they were suffered to be present

*See Hume's History of England, vol. 1. This work, with continuations comprising 15 volumes in all, is sold by Samuel T. Armstrong, No. 50 Cornhill, Boston.

at it, orders were issued out, forbidding any of them, under the severest penalties, to come near the palace; but several of them, who had come a great way off on purpose to behold the bravery of it, not caring to lose the labor and expense of their journey, and persuading themselves, that being strangers in London, they should pass undiscovered, ventured, notwithstanding the proclamation, to appear at Westminster: but, being, some how or other, found out by the officers of the Abbey, they were set upon with great violence, and dragged, half-dead, out of the church; the rumor of which quickly spread itself into the city; the populace, believing they should do the king's pleasure, immediately broke open the Jews' houses and murdered every one they could meet with, not confining their rage to their persons, but destroying likewise their habitations with fire."

The flame thus kindled in the metropolis, soon extended itself to every part of the kingdom. Passing by the horrible massacre committed by the Christians at Norwich, Stamford, St. Edmund's Bury, and many other places,

I would only notice those which took place at York, where, having "set fire to several parts of the town, (that the citizens, taken up in extinguishing it, might give them no interruption,) they began their assault upon the house of one Benedict, wherein were his wife and children with several other relations, and the greatest part of their merchandize; which barbarous action, giving an alarm to the rest of the Jews, who dispersedly inhabited several parts of the city, (and particularly to Jocenus, a man of mighty wealth,) they most of them, under his conduct, addressed themselves to the Governor of the Castle, and prevailed with him to give them shelter, both for their persons and effects, which he had no sooner done, than the rioters, flying to the house of Jocenus, wreaked their vengeance upon it in the same manner they had done upon that of his friend Benedict, and seizing upon those unhappy wretches, who were not so provident as to get into the castle with their fellows, put them all to the sword, without distinction of either age or sex,

except such as complied immediately with their offers and were baptised.”

Nor was this strong castle a sure and safe refuge; for the furious mob, having “continued their attack so successfully, that the Jews believing they should not be able to hold out much longer, called a council among themselves, to consider what was best to be done, in case they were driven to extremities.

“When they were assembled, their senior Rabbi who was a foreigner, and who had been sent for over to instruct them in the law, (on account of his great learning and experience,) rose up and said, ‘Men of Israel; the God of our fathers, to whom none can say, What doest thou? commands us, at this time, to die for his Law; and, behold! death is even before our eyes! and there is nothing left us to consider but how to undergo it in the most reputable and easy manner. If we fall into the hands of our enemies, which I think there is no possibility of escaping, our deaths will not only be cruel, but ignominious; they will not only torment us, but despitely use us: my advice, therefore, is,

that we voluntarily surrender those lives to our Creator, which he seems to call for, and not to wait for any other executioners than ourselves. The fact is rational and lawful; nor do we want examples from among our illustrious ancestors to prove it so. They have frequently proceeded in the like manner, upon the same occasions.*

“Having thus spoken, the old man sat down and wept. The assembly was divided; some affirming that he had spoken wisely, others that it was a hard saying; to which the Rabbi, standing up a second time, replied;—‘Seeing, brethren, that we are not all of one mind, let those who do not approve of my advice, depart from this assembly. They departed; but the greater number continued steadfastly with him; and as soon as they perceived themselves alone, their despair increasing, they first burnt every thing belonging to them, that was consumable by fire, and buried the remainder in the earth to prevent its falling into the possession of their enemies; then, setting fire to several places of the

* See the accounts in Josephus’s *History of the Jews*, which may be had of Samuel T. Armstrong, Boston.

castle at once, each man took a sharp knife, and first cut the throats of their wives and children, then their own! The persons who remained last alive were this rash counsellor and the aforementioned Jocenus, occasioned by nothing but a strong desire of seeing every thing performed according to their directions; for as soon as that was over, the Rabbi, out of respect to Jocenus, who was a person of distinction, first slew him, and then himself."*

"A. D. 1210, King John commanded all the Jews, of both sexes, throughout England, to be imprisoned till they would make a discovery of their wealth; which he appointed officers to receive from every county, and to return to his exchequer. Many of them, no doubt, pleaded poverty, and pretended to have given up all: but as the tyrant was in earnest to have the last farthing, he extorted it by the most cruel torments. We are told that the generality of them had one eye put out, and from one particular Jew, at Bristol, the king demanded no less than ten thousand marks of silver, (a

**Anglia Judaica*, 16. Hume vol. ii, 149.

prodigious sum in those days,) which being resolutely denied him, he commanded one of his great teeth to be pulled out every day till he consented. The poor wretch, whose money was his life, had the courage to hold out seven operations: but then sinking under the violence of the pain, ransomed the remainder of his teeth at the price demanded.—The whole sum extorted from them at this time amounted to above threescore thousand marks of silver.”

Methinks I hear some one say, these atrocious crimes were committed in the era of ignorance and bigotry; but now mankind have become enlightened, and men are no longer persecuted for their religious opinions. This is certainly true with respect to most religious denominations: and there is, unquestionably, a spirit of moderation existing towards opposite religious tenets which the world has never before exhibited.

WHETHER THIS MODERATION HOWEVER, PROCEEDS FROM A CONSCIENTIOUS AND LAUDABLE LIBERALITY, OR FROM A CRIMINAL LAXITY OF PRINCIPLE, AND AN APATHY

AS TO ALL RELIGIOUS FEELING MAY WELL ADMIT OF A SERIOUS DOUBT. But even in this moderation, and at this boasted period of light, the Jew is by no means a material participator. I wish I had not daily evidence of this melancholy fact; is any observation more common, amongst merchants and tradesmen of every description, than—"Oh, that fellow is a Jew:" and who is there amongst Christians, who will receive a Jew or a Jewess into his family, either as clerk, apprentice, or servant?

2dly. Recollect the deplorable condition of the Jews, as before stated, and listen to the voice of pity and compassion. Before I saw the British shore, the fame of British benevolence had reached my ears, and gladdened my heart: but since my arrival in this country, I have found that not a half had been told. Every where I have seen asylums for the poor, the sick, the infirm, the deaf, and the dumb. What can be the reason that the miseries of the poor Jews only have been so long overlooked, and that no man cared for their souls. The late zealous exertions

and liberal contributions of Christians to promote the salvation of Israel, fully prove, however, that their bowels of compassion yearned over the Jews as well as towards others, according to the degree that they became acquainted with their distress.

3dly. Gratitude for favors received, claims the attention of every Christian. It is pleasing to see a man grateful towards his benefactor; whilst he who is guilty of ingratitude is pointed at as the monster of all monsters! Our gratitude should rise in proportion to the benefits received; but however great and glorious are the blessings of the Christian, which of them has he not received from the Jews? Has the word of God made him wise unto salvation? Has the truth sanctified and made him free indeed? Has he derived peace, comfort, consolation, and support, from the sacred Scriptures? Let him remember that none but Jews wrote either the Old or New Testament, that to them were committed the oracles of God, that they preached the Gospel to the Gentiles, and that of them as concerning the flesh, was born Jesus

the son of David, who died for our offences and rose again for our justification, and who is now at the right hand of God, ever living to make intercession for us! Well might the Redeemer say, "Salvation is of the Jews."

Supposing that a certain prince who had heard one of his enemies was condemned to die, and a day appointed for his execution; in order to convince him of his love and good will, should leave his own country, kindred, and friends, hasten to the sovereign of the land, and offer to pay any price for the redemption of the malefactor: what, if upon finding that no other ransom but his own blood would pacify the offended Monarch (conferring not with flesh and blood,) he should voluntarily lay down his life for the criminal, and even at his death, as an additional means of gaining the affections of his enemy, should bequeath him a rich and glorious inheritance! If the wretch who had thus been rescued from ignominy and death, and raised to riches and honor, made a great profession of his love, affection and gratitude, towards his generous Prince and

Deliverer, we should say, he could do no less, and that all he could do would be little enough. But if, when applied to in behalf of some relations of his deceased and devoted Benefactor, who were perishing for want of bread, he should turn a deaf ear to the voice of the supplicants, how would our indignation be excited at such base ingratitude. Should we not be constrained to say, that the former professions of this ungrateful character were merely hypocritical? and would not the individual who could so act be universally shunned as a monster of Ingratitude? Reader, listen to the voice of conscience, and ask yourself, Am I not the man? If a Christian you dare not deny, in the sight of God, that you were a criminal justly condemned; that your condemnation would have been eternal if the Son of God had not veiled himself in flesh, yielded up his own body upon the tree, and by his precious blood shedding, offered an acceptable sacrifice to the justly offended Majesty of Heaven.

How often have you united in the declaration of the Poet,

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

and how has your conduct corresponded with this solemn exclamation? Have you ever seriously reflected upon its power and effect? What have you done for the kinsmen and relatives of that Prince and Savior, who, whilst you are living in open rebellion against him, shed his precious blood for *you*, and called *you* by his grace. Perhaps, notwithstanding all these inestimable benefits, you have hitherto turned a deaf ear to all applications on their behalf, and have not as yet afforded them that bread of life without which they must perish for ever. But, perhaps, I wrong you—it may be, that you have yielded to the importunate solicitations of some friend, and reluctantly given you annual Subscription or trifling Donation, more to save appearances or lay your friend under an obligation, than from any genuine love to the Savior. Is this the gratitude you owe to him that died and gave himself for you? Are these the emotions which ought to animate your bosom to-

wards the seed of Abraham, and to whom you are under so many obligations—and against whom you have either in your own persons or by your ancestors, committed so many injuries? Is this the sort of conduct by which you are actuated when you have a party of pleasure in prospect—in the purchase of a house, a carriage, a horse, or an article of superfluous dress? Of how little value are a few dollars then in the sight of him whose heart is fixed upon obtaining possession of a given object! And if any worldly advantage is in view—any chance of obtaining a little more than common interest for money, by effecting a purchase, what exertions will be made, what sacrifices submitted to for accomplishing his purpose. How different the feelings, even among professors, when called upon for a charitable purpose. If any extraordinary exertion of this sort is solicited, how many objections are started—how many difficulties raised—how many excuses stated (perhaps invented) to keep the sordid dust in the pocket. What a wonderful effect will the Day of Judgment have in enlightening the understanding and remov-

ing the inverted glasses, through which mankind in general, and even Christians at present behold, and estimate the value of immortal souls.

4. Let us now proceed to notice, fourthly, the happy effects that will result from the conversion of the Jews, as another motive to stimulate Christians to zealous exertions. It is natural for every man to wish well to his country. The most likely means of preventing calamities and heavy judgments, is to purge the land from its abounding sins, for sin is not only the reproach of any people but has ever been the cause of the destruction of nations, kingdoms, and empires; and are not the sins of the Jews, especially their sin of unbelief, blasphemy, and rejection of the Son of God, a heavy burden in the weight of the sins of this land, sufficient to sink it like lead into the mighty deep? What a happy effect therefore will their conversion have, when they will not only cease from doing evil, but like Lot for Zoar, pray for the preservation and welfare of our country.

To the true Christian nothing is more dear than the prosperity of Zion! his

wishes and prayers are like those of the Royal Psalmist, "Peace be within thy walls, and prosperity within thy palaces; if I forget thee, O! Jerusalem! let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

That the conversion of the Jews will greatly lengthen the cords of Zion, and strengthen her stakes, is evident from sacred Scripture, and from reason. Many are the promises in the Old Testament on this subject, and nothing can be more plain and convincing than the reason of the apostle Paul in his epistle to the Romans xi, 15; "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." What can be more reasonable than to expect that their conversion will be a wonderful means of extending the Gospel throughout the earth; it is well known that many infidels have been convinced of the truths of divine revelation by the remarkable fulfilment of the awful threatenings, mixed notwithstanding with gracious promises, in the dispersion and preservation

of the Jews. And what an additional evidence will be derived from their being gathered again, according to ancient predictions, and brought to acknowledge Jesus as their God and Savior.

Besides, may we not reasonably suppose, that whilst Jewish missionaries are declaring the unsearchable riches of Christ, designedly to their brethren and kinsmen after the flesh, scattered among all nations under heaven; thousands and millions of the Gentiles will hear, tremble, and turn unto the Lord? Could I, with propriety, mention the number of those who first came out of curiosity to hear a Jew preach the Gospel in the metropolis, and in different parts of the kingdom, and to whom my ministry has been blessed, it would be a striking illustration of the opinion just advanced. Sufficient instances have come to my knowledge to enable me to say, with humility and gratitude, that I have not laboured in vain, nor spent my strength for nought.

Another most desirable effect of the conversion of the Jews will be the advancement of the Redeemer's glory.

Rivers of tears ran down the eyes of king David, in the height of his prosperity, because men did not keep the commandments of God; and can the Christian behold the Son of God crucified afresh in the house of his friends?—his name blasphemed daily, and his blood trampled under their feet, and counted an unholy thing, without feeling his heart affected? When the Jews are once led to look unto him whom they have pierced, perhaps few will excel them in zealous endeavours to promote the honour and glory of Him, whom ignorantly they have so long despised and rejected. Let us look upon the conversion of the apostle Paul, as a pattern or type of them, that should believe hereafter.

The next motive, in the fifth place, is the success, which may be expected. The conversion of the Jews is an object not only most desirable, as it will promote their highest happiness, be a blessing to the country, extend the Gospel to all nations, and greatly advance the glory of the Redeemer, but its *accomplishment is possible*. How often has it been said by

some, It is in vain to attempt the conversion of the Jews: others have been publicly declaring, that there had not been a converted Jew since the days of the apostles. Such assertions might be contradicted by the accounts long since printed, of several hundred converted Jews, while the absurdity of the former sentiments might be as completely exposed. Granted, indeed, that there are difficulties in the way of their conversion; and let it be admitted, more so than in the conversion of any other people; nevertheless, that which is impossible with man is possible with God. Who can limit the Holy One of Israel? Is the blood of Jesus, the Son of God, which cleanses from all sins, not able to cleanse the sins of the Jews? Are his merits not sufficient to reconcile them to God, as well as the idolatrous Gentiles? Is the Spirit of God not able to remove the veil of Moses from their hearts?—to slay the enmity of their mind, and to sanctify their unholy natures? Would it not be most unreasonable, and blasphemous in the highest degree, to expect that God, who, contrary

to nature, grafted into the good olive-tree, branches that were wild by nature, is not able to graft again, into their own olive-tree, those which are the natural branches? Let it be remembered, that the act of converting a sinner, whether Jew or Gentile, is the sole prerogative of God, and that it is a work equally easy for him to effect in either.

The first and grand obstacle in the way of conversion, whether of Jews or Gentiles, is the difficulty of bringing sinners under the means of grace: for, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher?" But there are greater obstacles, as stated before, in the way of a Jew than of all others. It is, however, both the duty and privilege of every Christian to use the means in his power for removing these difficulties out of the way; nor will it be improper to add, that the conversion of Jews, if they could be induced to attend divine worship, would be more probable, than of those who are totally unac-

quainted with the worship of the true God, or any portion of his revealed will. If it be inquired, What advantage has the Jewish missionary? It may be replied, Much every way: to whatever country he goes, he need not spend years (as others necessarily must do) in learning a language, but may begin immediately to address his brethren in the Hebrew language, which he, in common with many of his brethren in every part of the world, perfectly understands. The Old Testament being acknowledged also by his hearers as a divine revelation, he has an inexhaustible fund, from whence he may illustrate, confirm, and apply the principles of religion which they already profess to believe; and may prove, from the same Scriptures, that Jesus of Nazareth is the Messiah. Add to this, his knowledge of their sentiments, ceremonies, customs and prejudices, together with their peculiar objections against the Christian religion, which gives him a great advantage in private disputation, and in public discourses. Besides what has been advanced, let our eyes be constantly fixed upon the sacred Scriptures,

and we shall find assurance that *ultimate success must attend* the exertions of Christians in behalf of the conversion of the Jews. The same God who has scattered the children of Israel, has, at sundry times, and in divers places, graciously promised that the conversion of the Jews *shall* take place; and "he is not a *man* that he should lie, nor the son of man that he should repent."

6. The sixth and last motive I shall use to excite Christian exertions in behalf of the Jews, is the pleasing and encouraging signs of the times. I shall only mention the success which has attended the London Society, the number of whose friends, although exceedingly small in the beginning, has now so greatly increased, that with propriety it may be said, "The little one has become a thousand, and the small one a strong people," notwithstanding the various and repeated opposition to the efforts of the Society. A greater number of Jews have attended at their place of worship than could have been expected; nor have they met with such disappointments from those who made a profes-

sion of the Christian religion, as might naturally have been anticipated. Several of the Jews who have thus professed themselves the disciples of the Lord Jesus, are an ornament to their profession, and a great encouragement to the Society. But the most pleasing circumstance is, the prosperity of the Schools. In what period of the Church, during the last 1700 years, have we heard of 108 Jewish children, voluntarily presented by their parents or friends, to be instructed in the principles of Christianity! Surely, God has selected Britain, like Jerusalem of old, to be in this respect the praise of the whole earth. From among these children, it is hoped, God will raise up Missionaries, qualify and send them forth to seek the lost sheep of the House of Israel; and bring them to the great Shepherd and Bishop of souls.

Much more might be said respecting the success of the Society, but for the reasons assigned above; and therefore I hasten to the conclusion of this address by pointing out a few instances

IV. How Christians may lend their aid in promoting Christianity amongst the Jews.

1. Men of literary talents and piety, might greatly assist by composing suitable tracts, which the Society, if approved of by their Literary Committee, would gladly print, and circulate amongst the Jews. Some of the best controversies between Jews and Christians are in Latin, and, comparatively, of little use on that account. Should any of those who possess leisure as well as talents, present the Society with the translation of such books, it might be a great assistance in the furtherance of their object. I would further observe, that it is not at all unlikely, that several books which are much needed in the Society's Library, and for which they have frequently advertised, may be in the possession of some persons who could spare them without much inconvenience; whilst, in the hands of the Society, they might be an incalculable public treasure.

A second way of aiding the Society, is by liberal contributions. It is needless to say that the London Society for

promoting Christianity amongst the Jews requires large funds at present: I say at present, for perhaps the greatest part of its present expenses will never occur again. In a few years, it is to be hoped that its annual subscriptions will be sufficient to defray its annual expenses. Who can tell, whether in raising up the tabernacle of David, which is fallen, it may not be, as in former times, when the tabernacle of Moses was erected, that many were disappointed in having their gifts refused, being no more needed. Let, therefore, every Christian bring his free-will offering, whether great or small, whilst it is to-day, for to-morrow it may be too late. What pleasure and satisfaction would it afford me, should I live to see an asylum for the children. The reader, doubtless, will be glad to hear that a suitable piece of ground has already been procured, and that a Building Fund has been opened to receive subscriptions and donations, for the erection of such an Asylum. It is encouraging to see Christians more mindful of the Jews in our day than for ages past; and, I

trust, we shall soon have the additional pleasure of finding some remembering them for good, even in their last wills.

I cannot conscientiously conclude this address without earnestly entreating the ministers of Christ to recommend and encourage the establishment of Penny Societies in their respective congregations, not only as it brings the subject constantly to their consideration, but as effectual contributions have been by such means obtained, and the poorest have an opportunity of testifying their good will to the lost sheep of the house of Israel.

The following anecdote will show what may be done by this means.—Some time ago, a poor woman at R—, after hearing a discourse on the present deplorable state of the Jews, resolved to do all in her power, which was to lay aside a penny every first day of the week. Having told this to some other poor persons and servants, not for the sake of being seen and praised, but to be imitated, she soon obtained a number of subscribers more than her memory would retain; and not being able to

write, she solicited a lady to do it for her, who kindly offered to be the secretary, and another lady accepted the office of treasurer. The poor woman, having obtained a little book containing the names of the subscribers and bearing the title of "R— Penny Society, in aid of the London Society for promoting Christianity amongst the Jews," she went from house to house, presenting her book; and in less than five days she procured upwards of two hundred subscribers!—The Society has since received, through the exertions and perseverance of this woman, more than three hundred and fifty dollars; this Penny Society has become the mother of many children.* Christian reader, "go and do likewise."

S. Finally, brethren, pray without ceasing, and you will greatly aid in promoting the salvation of the Jews. If the great apostle of the Gentiles, who was blessed with an uncommon share of natural talents, enjoyed all possible advantages in education, abounded in all the graces of the Spirit, and possessed even

* Penny Societies have been formed in EIGHTY cities and towns in Great Britain, for promoting this object.

the power of performing miracles, thought it needful to solicit the prayers of the churches, that the word of the Lord might run and have free course, surely we cannot expect to succeed in the conversion of the Jews, without the united, fervent, and persevering prayers of Christians of all denominations. And if it be our duty to pray for all men, doubtless the children of Israel have the strongest claims for the greatest portion of the prayers of the saints. The most fervent petitions and supplications for the salvation of the Gentiles have been composed by kings and prophets, and the wise men of the house of Israel; and by their posterity these petitions have been presented at a throne of grace, from age to age, even unto the present day. Who can tell, whether the conversion of some individuals now living, is not in answer to the prayers of David, Solomon, Isaiah, and others? For though the voice of prayer flies swiftly unto the throne of grace, yet the answers to our petitions are sometimes delayed, and that for centuries to come.—Abraham, Isaac, and Jacob, desired and prayed to

obtain the promises, but obtained them not, for God had reserved them for us. Let, therefore, ministers in their public prayers, and Christians in their closets, and at their family altar, be mindful of the poor Jews, who have not yet received the spirit of prayer and supplication. It should ever be remembered, that neither our persons nor services will be accepted, nor our prayers answered, but through the merits and intercession of Him, who is the Seed of Abraham, and in whom the nations of the earth were to be blessed. Whilst thus sensible of our immense obligations to, and constant dependence on Him, who ever liveth to make intercession for us, let us never forget to pray for his brethren and kinsmen after the flesh.

END OF THE NARRATIVE.

APPENDIX,

CONTAINING

A CONCISE VIEW OF THE FORMER STATE AND PRESENT SITUATION OF THE JEWS; WITH SOME ACCOUNT OF SEVERAL PERSONS PRETENDING TO BE THE MESSIAH.

JEWS, a name derived from the patriarch Judea, and given to the descendants of Abraham by his eldest son Isaac. We shall here present the reader with as comprehensive a view of this singular people as we can.

1. HISTORY OF THE JEWS.

The Almighty promised Abraham that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's twelve sons. In about two hundred and fifteen years they increased in Egypt from seventeen to between two and three millions, men, women, and children. While Joseph lived they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the

more they were oppressed, the more they grew. The midwives, and others, were therefore ordered to murder every male infant at the time of its birth; but they, shifting the horrible task, every body was then ordered to destroy the male children wherever they found them. After they had been thus oppressed for about one hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years, after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the Hebrews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army, but the Lord opened a passage for them through the Red Sea; and the Egyptians, in attempting to follow them, were drowned. After this we find them in a dry and barren desert, without any provision for their journey; but God supplied them with water from a rock, and manna and quails from heaven. A little after, they routed the Amalekites, who fell on their rear. In the wilderness

God delivered them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf; and for loathing the manna, they were punished with a month's eating of flesh, till a plague brake out among them; and for their rash belief of ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses's prayers prevented. They were condemned, however, to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favors, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah, followed their camp about thirty-nine years, and their clothes never waxed old. On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's

rod to punish them. For many ages they had enjoyed little prosperity, and often relapsed into awful idolatry, worshipping Baalim, Ashtaroth. Micah and the Danites introduced it not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin: they were twice routed by the Benjamites, and forty thousand of them were slain. In the third, however, all the Benjamites were slain, except six hundred. Vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expense of slaying most of the inhabitants of Jabesh Gilead. Their relapse into idolatry also brought on them repeated turns of slavery from the heathen among or around them. See books of Judges and Samuel. Having been governed by Judges for about three hundred and forty years, after the death of Joshua, they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Amonites, Moabites, and Philistines. After about seven

years' struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch. Under him they subdued their neighbors, the Philistines, Edomites, and others; and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had little war; when he died, ten of the Hebrew tribes formed a kingdom of Israel, or Ephraim for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king: idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great distress upon them. See books of Samuel, Kings, and Chronicles. Not only the kingdom of Israel, but that of Judah was brought to the very brink

of ruin after the death of Jehosaphat. After various changes, sometimes for the better, and sometimes for the worse, the kingdom of Israel was ruined, two hundred and fifty-four years after its erection, by So, king of Egypt, and Halmanaser king of Assyria, who invaded it, and destroyed most of the people. Judah was invaded by Sennacherib; but Hezekiah's piety, and Isaiah's prayer, were the means of their preservation; but under Mannasseh, the Jews abandoned themselves to horrid impiety: for which they were punished by Esarhaddon, king of Assyria, who invaded and reduced the kingdom, and carried Mannasseh prisoner to Babylon. Mannasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation; but his son Ammon defaced all. Joshua however again promoted it, and carried it to a higher pitch than in the reigns of David and Solomon. After Joshua was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and the Chaldeans. The fate of

their kings Jehoaz, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers and reduced them to captivity. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See Nehemiah, Ezra. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges;

and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off; the temple was dedicated to

Olympius, an idol of Greece, and the Jews exposed to the basest treatment, Mattathias, the priest, with his sons, chiefly Judas, Jonathan and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3899 he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity: After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus

invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem took by force; and Pompey, and a number of his officers, pushed their way into the Sanctuary, if not into the Holy of Holies, to view the furniture thereof. Nine years after, Crassus the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which had been oppressed by Herod the Great, Herod got himself installed in the kingdom. About twenty years before our Savior's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, CHRIST ACTUALLY CAME, whom Herod, (fearing to lose his throne) sought to murder. The Jews; however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. The Jews since that time, have been

scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. SENTIMENTS OF THE JEWS.

The Jews commonly reckon but thirteen articles of their faith. Maimonides, a famous Jewish rabbi, reduced them to this number when he drew up their confession about the end of the eleventh century, and it was generally received. All the Jews are obliged to live and die in the profession of these thirteen articles, which are as follow:—1. That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity.—2. That God is one: there is no unity like his. He alone hath been, is, and shall be eternally our God.—3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.—4. That God is the beginning and end of all things, and shall eternally sub-

sist.—5. That God alone ought to be worshipped, and none beside him is to be adored.—6. That whatever has been taught by the prophets is true.—7. That Moses is the head and father of all contemporary doctors, of those who lived before or shall live after him.—8. That the law was given by Moses.—9. That the law shall never be altered, and that God will give no other.—10. That God knows all the thoughts and actions of men.—11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—12. That the Messiah is to come, though he tarry a long time.—13. That there shall be a resurrection of the dead when God shall think fit.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to

God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayer, three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledged a two-fold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received a

equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ: alleging that the Messiah is not come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world: and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner forever, while others continue only for a limited time; and this they call *purgatory*, which is not different.

from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelve-month; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are pharisees, and are as much attached to tradition as their ancestors were; and assert that, whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the rabbinistical interpretation.

There are still some of the sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no sadducees, but acknowledge the spirituality and immor-

tality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Genzim.

David Levi, a learned Jew, who, in 1796, published "*Dissertations on the Prophecies of the Old Testament,*" observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even the Jewish nation; many of whom are at this time so greatly infected with skepticism, by reading Bolingbroke, Hume, Voltaire, &c. that they scarcely believe in a revelation; much less have they any hope in their future restoration.

3. CALAMITIES OF THE JEWS.

All history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and

all the terrors of war, without. Our Savior wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest that the world ever saw, Deut. xxviii, xxix. Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the scripture assigns? 1 Thes. ii, 15, 16. "They both killed the Lord Jesus and their own prophets, and persecuted the apostles: and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them, Matt. xxvii, 25. "His blood be on us and our children." At Cesarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the Heathen inhabitants caused

their Jewish neighbors to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria the Jews murdered multitudes of the Heathens, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a

siege of six months the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not; there were six thousand Jews who had taken shelter in it, all burnt or murdered! The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, were razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers sent into Egypt to labor as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barocaba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered

all the Heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on Mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In 360 they began to rebuild their city and temple; but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harassed and murdered. In the sixth century twenty thousand of them were slain, and as many taken and sold for slaves. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused. In some places

they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish and sacred war, it is shocking to think what multitudes of them the eight croisades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France multitudes were burnt.—In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them, and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the croisaders still harrassed them. Provoked with their mad running after pretended Messiahs, Califf Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia,

the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1349, the terrible massacre of them at Toledo forced many of them to murder themselves, or change their religion. About 1253 many were murdered, and others banished from France, but in 1275 recalled. In 1320 and 1330, the croisades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358 they were totally banished from France, since which few of them have entered that country. In 1291 king Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but few escaped to Turkey. In Portugal and Spain, they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain. Some were drowned in their passage to Africa;

some by hard usage; and many of their carcasses lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremburg, Augsburg, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamburgh, they have their liberty. They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

“Most barefaced acts of tyranny and oppression were practised against the Jews in England, who were entirely out of the protection of law, were extremely odious from the bigotry of the people, and were abandoned to the immeasurable rapacity of the king and his ministers. Besides many other indignities to which they were continually exposed, it appears that they were once all thrown

into prison, and the sum of 66,000 marks exacted for their liberty: At another time, Isaac the Jew paid alone 5100 marks; Brun, 3000 marks; Jurnot, 2000; Bennet, 500: At another, Licorica, widow of David the Jew of Oxford, was required to pay 6000 marks; and she was delivered over to six of the richest and discreetest Jews in England, who were to answer for the sum. Henry III. borrowed 5000 marks from the earl of Cornwall; and for his repayment consigned over to him all the Jews in England. The revenue arising from exactions upon this nation was so considerable, that there was a particular court of exchequer set apart for managing it.”*

4. PRESERVATION OF THE JEWS.

“The preservation of the Jews,” says Basnage, “in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity: they triumph under the protection of a conqueror; they languish and sink with sinking monarchies.

* Hume's Hist. Eng. vol. ii, p. 31.

Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it made by those acts of violence. But here we behold a church hated and persecuted for 1700 ages, and yet sustaining itself and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mahometans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the

hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

“The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendor on the national worship, and struck the Pagans so much that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been seen settled near Jerusalem: scarcely can they purchase there six feet of land for a burying-place.

“In all this there is no exaggeration: I am only pointing out known facts: and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending: since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes: and the Christian ought to have his attention and his regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people.”

5. NUMBER, AND DISPERSION OF THE JEWS.

They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people: They swarm all over the east,

and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; not to mention whole nations bordering on Prester John's country, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the Holy Temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age and every

nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion, and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

RESTORATION OF THE JEWS.

From the declarations of scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the Gospel, Rom. xi; 2 Cor. iii, 16; Hos. i, 11, and some suppose shall return to their own land, Hos. iii, 5; Isa. lxxv, 17, &c. Ezek. xxxvi. As to the time, some think about 1866, or 2016, but this, perhaps, is not so easy to determine altogether, though it is probable it will not be before the fall of Antichrist and the Ottoman empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt any thing for their conversion, let it be with

peace and love. Let us, says one, propose Christianity to them, as Christ proposed it to them. Let us lay before them their own prophecies. Let us shew them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us shew them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences.

SOME ACCOUNT
OF
SEVERAL IMPOSTORS PRETENDING TO BE
THE MESSIAH.

“If any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not.”

MESSIAH signifies anointed, the title given by way of eminence to our Savior; meaning the same in Hebrew as Christ in Greek, and alludes to the authority he had to assume the characters of prophet, priest, and king, and that of Savior of the world. The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; and finding Jesus Christ to be poor, humble, and of an unpromising appearance, they rejected him. Most of the modern rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and being

thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah, that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and suffering, the other of splendor and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Annillus, Zech. xii, 10; the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Annillus; to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

That Jesus Christ is the true Messiah, and actually come in the flesh, is evident, if we consider (as Mr. Fuller observes) that it is intimated, that whenever he should come, the sacrifices and ceremonies of the Mosaic law were to be superseded by him, Psalm xl, 6—8; 1 Samuel xv, 22; Daniel ix, 27; Jeremiah xxxi, 31, 34; Hebrews viii, 13. Now sacrifice and oblation have ceased. They *virtually* ceased when Jesus offered him-

self a sacrifice; and in a few years after, they actually ceased. A few of the ancient ceremonies are indeed adhered to, but as one of the Jewish writers acknowledges, "the sacrifices of the Holy Temple have ceased." Let every Jew, therefore, ask himself this question: Should Messiah, the Prince, come at some future period, how are the sacrifice and oblation to cease on his appearance, when they have already ceased nearly 1800 years.

Again, it is suggested in the Scripture, that the great body of the Sacred prophecy should be accomplished in him; Gen. iii; 16; xxii, 18; Isa. xlix, 10; liii. 1. The time when he was to come is clearly marked out in prophecy; Isa. xlix, 10; Hag. ii, 6—9; Dan. ix, 24. He actually came, according to that time.—2. The place where Messiah should be born, and where he should principally impart his doctrine, is determined; Micah v, 2; Isa. ix, 2; and was literally fulfilled in Jesus.—3. The house or family from whom he should descend is clearly ascertained. So much is said of his descending from David, that we

need not refer to particular proofs; and rather, as no Jew will deny it. The genealogies of Matthew and Luke, whatever varieties there are between them, agree in tracing his pedigree to David. And though, in both, it is traced in the name of Joseph, yet this appears to be only in conformity to the Jewish custom of tracing no pedigree in the name of a female. The father of Joseph, as mentioned by Luke, seems to have been his father by marriage only; so that it was, in reality, Mary's pedigree that is traced by Luke, though under her husband's name; and this being the natural line of descent, and that of Matthew, the legal one, by which, as a king, he would have inherited the crown, there is no inconsistency between them.—4. The kind of miracles that Messiah should perform is specified: Isa. xxxv, 5, 6. He actually performed the miracles there predicted, his enemies themselves being judges.—5. It was prophesied that he should, as a king, be distinguished by his *lowliness*; entering into Jerusalem, not in a chariot of state, but in a much humbler style; Zech. ix, 9; this was re-

ally the case, Matt. xxi, 6. It was predicted that he should suffer and die by the hands of wicked men; Isa. xlix, 7; liii, 9; Dan. ix, 26. Nothing could be a more striking fulfilment of prophecy, than the treatment the Messiah met with, in almost every particular circumstance.—7. It was foretold that he should rise from the dead; Isa. liii, 11; Psalm lxviii, 18; xvi, 10; his resurrection is proved by indubitable evidence.—8. It was foretold, that the great body of the Jewish nation would not believe in him, and that he would set up his kingdom among the Gentiles; Isa. liii, 1; xlix, 4—6; vi, 9—12. Never was a prophecy more completely fulfilled than this, as facts evidently prove.

Lastly, It is declared, that when the Messiah should come, the will of God would be perfectly fulfilled by him, Isa. xlii, 1, 49; Isa. iii, 5. And what was his whole life but perfect conformity to him? He finished the work the Father gave Him to do: never was there such a character seen among men. Well, therefore, may we say, Truly, this was the Son of God.

There have been numerous false Messiahs, which have arisen at different times. Of these, the Savior predicted, Matt. xxiv, 24. Some have reckoned as many as twenty-four, of whom we shall here give an account.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money, inscribed with his own name, and proclaimed himself

Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Romans, in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius, the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews, who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock; men, women, and children, threw themselves headlong down into the sea, with-

out the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hand.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Æthiopian general.

4. In the year 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571, was born Mahomed, in Arabia. At first, he professed himself to be the Messiah, who was promised to the Jews. By this means he drew many of that unhappy people

after him. In some sense, therefore, he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isarus, arose another false Messiah in Spain: his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for, about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138, the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah rose in the kingdom of Fez,

which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year, an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him, what sign he could shew, to confirm his mission. Cut off my head, said he, and I will return to life again. The king took him at his word, promising to believe him if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished and the nation condemned to a very heavy fine.

12. Not long after this, a Jew, who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it, that he had been leprous, and was cured in the course of one

night. He, like the rest, perished in the attempt and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended, that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren, the Jews.

14. In the year 1177, another of these impostors arose in Moravia, who was called David Almusser. He pretended, that he could make himself invisible; but he was soon taken, and put to death, and a heavy fine laid upon his brethren, the Jews.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned: and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in this same century, by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews, in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew, of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Plefferkorn, a Jew, of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the

Messiah, was burnt to death by Charles the Fifth, of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624, another in the low countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666, appeared the false Messiah, Zabathai Tzevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mahometan, and was at last beheaded. As the history of this impostor is more entertaining than that of those we have already mentioned, I will give it at some length.

The year 1666 was a year of great expectation, and some wonderful thing was looked for by many. This was a

fit time for an impostor to set up; and accordingly lying reports were carried about. It was said, that great multitudes marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who had been dispersed for many ages; that a ship was arrived in the north part of Scotland, with sails and cordage of silk; that the mariners spake nothing but Hebrew; that on the sails was this motto, *The twelve Tribes of Israel*. Thus were credulous men possessed at that time.

Then it was that Sabatai Sevi appeared at Smyrna, and professed himself to be the Messias. He promised the Jews deliverance and a prosperous kingdom. This, which he promised, they firmly believed. The Jews now attended to no business, discoursed of nothing but their return, and believed Sabatai to be the Messias, as firmly as we Christians believe any article of faith. A right reverend person then in Turkey, meeting with a Jew of his acquaintance at Aleppo, he asked him what he thought of Sabatai. The Jew replied, that he believed him to be the Messias; and that

he was so far of that belief, that, if he should prove an impostor, he would then turn Christian. It is fit we should be particular in this relation, because the history is so very surprising and remarkable; and we have the account of it from those who were in Turkey.

Sabatai Sevi was the son of Mordecai Sevi, a mean Jew of Smyrna. Sabatai was very bookish, and arrived to great skill in the Hebrew learning. He was the author of a new doctrine, and for it was expelled the city. He went thence to Salonichi, of old called Thessalonica, where he married a very handsome woman, and was divorced from her. Then he travelled into the Morea, then to Tripoli, Gaza, and Jerusalem. By the way he picked up a third wife. At Jerusalem he began to reform the Jews' constitutions, and abolish one of their solemn fasts, and communicated his designs of professing himself the Messias to one Nathan. He was pleased with it and set up for his Elias, or forerunner, and took upon him to abolish all the Jewish fasts, as not becoming, when the bridegroom was now come. Nathan

prophecies that the Messiah should appear before the Grand Seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with a faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messiah began to fill all places. Sabatai now resolves for Smyrna, and then for Constantinople. Nathan writes to him from Damascus, and thus he begins his letter: "To the king, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messiah of the God of Jacob, the true Messiah, the celestial Lion, Sabatai Sevi."

And now, throughout Turkey, the Jews were in great expectation of glorious times. They now were devout and penitent, that they might not obstruct the good which they hoped for.

Some fasted so long, that they were famished to death; others buried themselves in the earth till their limbs grew stiff; some would endure melting wax

dropped on their flesh; some rolled in snow: others, in a cold season, would put themselves into cold water; and many buried themselves.— Business was laid aside; superfluities of household utensils were sold; the poor were provided for by immense contributions. Sabatai comes to Smyrna, where he was adored by the people, though the Chacham contradicted him, for which he was removed from his office. There he in writing styles himself the only and first-born Son of God, the Messias, the Savior of Israel. And though he met with some opposition, yet he prevailed there at last to that degree, that some of his followers prophesied, and fell into stranger ecstasies: four hundred men and women prophesied of his growing kingdom; and young infants who could hardly speak, would plainly pronounce Sabbatia, Messias, and Son of God. The people were for a time possessed, and voices heard from their bowels: some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabatai. All which,

says the relater, were certainly true, being effects of diabolical delusions, as the Jews themselves have since confessed.

Now the impostor swells and assumes. Whereas the Jews, in their synagogues, were wont to pray for the Grand Seignior, he orders those prayers to be foreborn for the future, thinking it an indecent thing to pray for him who was shortly to be his captive; and instead of praying for the Turkish emperor, he appoints prayers for himself. He also elected princes to govern the Jews in their march towards the Holy Land, and to minister justice to them when they should be possessed of it. These princes were men well known in the city of Smyrna at that time. The people were now pressing to see some miracle to confirm their faith, and to convince the Gentiles. Here the impostor was puzzled, though any juggling trick would have served their turn. But the credulous people supplied this defect. When Sabatai was before the Cadi (or justice of peace,) some affirmed they saw a pillar of fire between him and the Cadi; and after some had affirmed it, others

were ready to swear it, and did swear it also; and this was presently believed by the Jews of that city. He that did not now believe him to be the Messias was to be shunned as an excommunicated person. The impostor now declares that he was called of God to see Constantinople, where he had much to do. He ships himself, to that end in a Turkish saick, in January, 1666. He had a long and troublesome voyage; he had not power over the sea and winds. The Viseir upon the news, sends for him, and confines him in a loathsome prison. The Jews pay him their visits; and they of this city are as infatuated as those in Smyrna. They forbid traffic, and refuse to pay their debts. Some of our English merchants, not knowing how to recover their debts from the Jews, took this occasion to visit Sabatai, and make their complaints to him against his subjects; whereupon he wrote the following letter to the Jews:

“To you of the nation of the Jews, who expect the appearance of the Messias, and the salvation of Israel, peace without end. Whereas we are informed

that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction to these your just debts, which if you refuse to do, and not obey us herein, know you that then you are not to enter with us into our joys and dominions."

Sabatai remained a prisoner in Constantinople for the space of two months. The Grand Viseir, designing for Candia, thought it not safe to leave him in the city during the Grand Seignior's absence and his own. He, therefore, removed him to the Dardanelli, a better air indeed, but yet out of the way, and consequently importing less danger to the city; which occasioned the Jews to conclude, that the Turks could not, or durst not, take away his life; which had, they concluded, been the surest way to have removed all jealousy. The Jews flocked in great numbers to the castle, where he was a prisoner, not only those that were near, but from Poland, Germany, Leghorn, Venice, and other places: they received Sabatai's blessing, and promises of advancement. The Turks made use of this confluence; they raised the price

of their lodgings and provisions, and put their price upon those who desired to see Sabatai for their admittance. This profit stopped their mouths; and no complaints were for this cause sent to Adrianople.

Sabatai, in his confinement, appoints the manner of his own nativity. He commands the Jews to keep it on the ninth day of the month Ab, and to make it a day of great joy, to celebrate it with pleasing meats and drinks, with illuminations and music. He obligeth them to acknowledge the love of God, in giving them that day of consolation for the birth of their king Messias, Sabatai Sevi, his servant and first born son in love.

We may observe, by the way, the insolence of this impostor. This day was a solemn day of fasting among the Jews, formerly in memory of the burning of the temple by the Chaldees: several other sad things happened in this month, as the Jews observe; that then, and upon the same day, the second temple was destroyed; and that in this month it was decreed in the wilderness, that the Israelites should not enter into Canaan, &c.

Sabatai was born on this day; and therefore the fast must be turned to a feast; whereas, in truth it had been well for the Jews had he not been born at all; and much better for himself, as will appear from what follows.

The Jews of that city paid Sabatai Sevi great respect. They decked their synagogues with S. S. in letters of gold, and made for him in the wall a crown; they attributed the same titles and prophecies to him which we apply to our Savior. He was also during this imprisonment, visited by pilgrims from all parts, that had heard his story. Among whom Nehemiah Cohen, from Poland, was one, a man of great learning in the Kabbala and eastern tongues; who desiring a conference with Sabatai, and at the conference maintained, that according to the Scripture, there ought to be two-fold Messias; one the son of Ephraim, a poor and despised teacher of the law; the other the son of David to be a conqueror. Nehemiah was content to be the former, the son of Ephraim, and to leave the glory and dignity of the latter to Sabatai. Sabatai, for

what appears, did not mislike this. But here lay the ground of the quarrel: Nehemiah taught that the son of Ephraim ought to be the forerunner of the son of David, and to usher him in; and Nehemiah accused Sabatai of too great forwardness in appearing as the son of David, before the son of Ephraim had led him the way. Sabatai could not brook this doctrine; for he might fear that the son of Ephraim, who was to lead the way, might pretend to be the son of David, and so leave him in the lurch; and therefore he excluded him from any part or share in this matter; which was the occasion of the ruin of Sabatai, and all his glorious designs. Nehemiah being disappointed, goes to Adrianople, and informs the great ministers of state against Sabatai, as a lewd and dangerous person to the government, and that it was necessary to take him out of the way. The grand Seignior, being informed of this, sends for Sabatai, who, much dejected, appears before him. The Grand Seignior requires a miracle, and chooses one himself; and it was this: that Sabatai should be stripped naked, and set as a mark for his archers to

shoot at; and, if the arrows did not pierce his flesh, he would own him to be the Messias. Sabatai had not faith enough to bear up under so great a trial. The Grand Seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would turn Turk. Upon which he consented to turn Mahometan, to the great confusion of the Jews. And yet some of the Jews were so vain as to affirm, that it was not Sabatai himself, but his shadow, that professed the religion, and was seen in the habit of a Turk; so great was their obstinacy and infidelity, as if it were a thing impossible to convince these deluded and infatuated wretches.

After all this, several of the Jews continued to use the forms, in their public worship, prescribed by this Mahometan Messias, which obliged the principal Jews of Constantinople to send to the synagogue of Smyrna to forbid this practice. During these things, the Jews, instead of minding their trade and traffic, filled their letters with news of Sabatai their Messias and his wonderful works. They

reported, that, when the Grand Seignior sent to take him, he caused all the messengers that were sent to die; and when other Janizaries were sent, they all fell dead by a word from his mouth; and, being requested to do it, he caused them to revive again. They added, that, though the prison where Sabatai lay was barred and fastened with strong iron locks, yet he was seen to walk through the streets with a numerous train; that the shackles which were upon his neck and feet did not fall off, but were turned into gold, with which Sabatai gratified his followers. Upon the fame of these things the Jews, of Italy sent legates to Smyrna, to inquire into the truth of these matters. When the legates arrived at Smyrna, they heard of the news that Sabatai was turned Turk, to their very great confusion; but, going to visit the brother of Sabatai, he endeavored to persuade them that Sabatai was still the true Messias; that it was not Sabatai that went about in the habit of a Turk, but his angel, or spirit; that his body was taken into heaven, and should be sent down again when God

should think it a fit season. He added, that Nathan his forerunner, who had wrought many miracles, would soon be at Smyrna; that he would reveal hidden things to them, and confirm them. But this Elias was not suffered to come into Smyrna, and though the legates saw him elsewhere, they received no satisfaction at all.

24. The last false Christ that had made any considerable number of converts, was one Rabbi Mordecai, a Jew of Germany: he appeared in the year 1632. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland to save his life. What became of him afterwards does not seem to be recorded.

This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Savior, as can well be given.

THE END.

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