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THE
JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL;

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS

AND THE

Proceedings of the London Society.

: אקים את-סכת דויד הנפלת Amos ix. 11.

Οὐκ ἀπόστατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

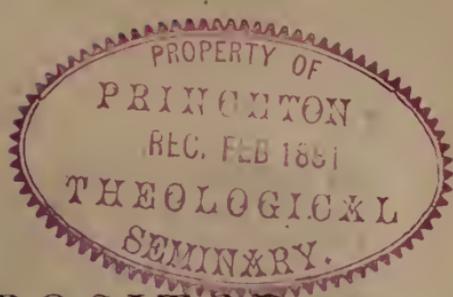
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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JANUARY, 1825.

HORÆ JUDAICÆ.

NO. VI.

SERMONS TO THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

IN some former numbers I gave an account of various attempts that have been made to instruct the Jews in Christianity, by means of *preaching*, but I did not then mention what was called "The Bury Street Lecture," because, though I had the sermons, and highly respect the zeal and talents of those who planned and executed it, yet I was unable to give any particulars respecting it.

I have lately, however, been permitted to extract some account of it from an unpublished memoir of a highly respectable dissenting minister, lately deceased, which will, I think, be interesting to your readers, and deserving of a place in your pages; as perhaps the only record of a truly Christian work which ought not to be forgotten, and which, to say the least, may be considered as having been one great means of originating the pre-

sent Society for promoting Christianity amongst the Jews.

The author, after mentioning that in the spring of the year 1796, he made a journey to Portsmouth, to confer with the late Dr. Haweis on some subjects not connected with our present purpose, thus proceeds:—

"To a different undertaking, which arose from our interviews at this time, Dr. Haweis was incomparably more adequate. He received, while at Portsmouth, the first information of a surprising alacrity among the Jews about London, in attending the ministry of Mr. Cooper, a juvenile preacher in Lady Huntingdon's connexion. I adverted, on the occasion, to the Meeting House at Bury Street, surrounded by Jewish dwellings. I had tried to prevail on my friend ***** to establish a Lord's-day evening lecture, professedly addressed to the Jewish nation; offering to render the utmost assistance in my power, and to apply to ministers resident in London to take stated shares in the labour. My friend's courage and zeal were not equal to the enterprise, but I knew that Dr. Haweis

was qualified to encounter and overcome much greater difficulties. He instantly adopted the project, and the first news that I received of it, was a summons, a few weeks after my return home, to meet a committee of the most respectable ministers in London, whom he had engaged to concur in the undertaking. This summons I obeyed, though at the time severely indisposed; but to my surprise and regret, the business was opened by declarations from the late Mr. Fell, then Tutor of Homerton Academy, and from the late Dr. Hunter of London Wall, that although they had promised their co-operation, they must decline it, from consciousness of deficiencies in the kind of knowledge required in such a work.

The honour of being placed, as a first proposer of the plan, in the chair, I had accepted purely to avoid sharing in the discussion, being so hoarse as to speak with much pain; but necessity having no law, I declared, together with my conviction of the importance of appropriate studies, a sense of far greater deficiency than any person present could ascribe to those gentlemen; but that I would spare no means of removing and abating this disqualification, as I doubted not they also would, instead of leaving so important an undertaking destitute of their sanction and support; but that whoever deserted it, by the help of God, I would not fail to co-operate with all who would persist in making the trial. Considering Jews as fellow-men and fellow-sinners, to whom the sacred Scriptures were addressed and adapted, even more especially, than to ourselves, I should endeavour to follow the pattern of the prophets, the apos-

tles, and of Christ himself, in addressing them, and leave the result upon their understandings and consciences to the Spirit of God; without whose influence our addresses to fellow-Christians must be fruitless. Cooper, who though the only preacher that ever attracted Jews, had modestly kept silence before his seniors, rose to utter six words with indescribable energy. "That gentleman," said he, "has spoken my soul;" and the meeting was closed with an unanimous resolution, immediately to enter upon a course of Lectures at Bury Street, for the benefit of the Jewish nation. The Rev. John Love, a Scots minister, then one of the secretaries of the Missionary Society, drew up a valuable syllabus of subjects for lectures, which were successively delivered by a considerable number of English and Scots ministers. Whenever I was in London, I rendered what help I could. The place was crowded at the Lectures, but remained at other times no better attended than before; and when full, I have not observed more than about fifty persons that were evidently Jews, though the place might contain eight or nine hundred persons. The principal Jewish merchants in London occasionally attended, and politely thanked us for our good will to their nation; but so far as I could form a judgment of the best informed among them, whether rabbies or laity, they seemed no more to believe the Old Testament than the New. The difference soon became manifest, between the attendance of Jews on Cooper, in the fields about London, where five hundred Israelites were secure from observation among ten or twelve thousand hearers, and at a

meeting house in the centre of their habitations, where every one was seen and recognized. In no other class of people is the middle rank so small, compared with the number of rich, and that of the extremely poor, as among them. The latter universally depend upon benefactions from their wealthy brethren, distributed by their rabbies at the synagogues; so that even Papists are less under the controul of the priesthood than Jews. Our friends of the laity, who entered into this work, with not less zeal than the ministers, found out the poor and sick; conversed with them; gave them tracts composed for the purpose, and offered them needful relief: but they durst not accept it, through fear of being excommunicated from the synagogues. A bull to that effect was at length promulgated against all who attended our lectures; and the result was such as to induce the Society to shift the lectures to various places of worship; but as it was indispensable that such appointments should be extensively published, the object was unavoidably, in a great measure, frustrated. At length, after a trial of some years, the efforts were relinquished merely from these discouragements, and the want that was reasonably to be apprehended from them, of any proof of effectual success. A plan that had been prematurely begun, of printing the Lectures that had been preached, terminated much earlier. Dr. Hunter, whose concurrence had never appeared to be zealous, declared in the last Lecture that was printed, his persuasion that the undertaking would be fruitless; though for no better reason, than that prophecy did not encourage us as yet, to expect the

conversion of the Jewish nation; as if the conversion of a thousand Jews in London, would have falsified the prediction!" My excellent friend might have added, "As if the *counsels* of God and not his *commands*, were to be our rule of action."

But I will not lengthen this article with any remarks of my own, because, having been led to refer to Dr. Hunter's sermon, I am irresistibly tempted to append the conclusion of it, which, besides its intrinsic merits, has a peculiar value, as coming from one in the very act of abandoning the cause as altogether hopeless. After declaring his conviction that their exertions had been wholly useless, as it respected the Jews, he proceeds:—
 "But they have not been, therefore, fruitless and unprofitable. Though the eyes of no Jew have been opened, many Christian spirits have been edified; their hearts melted and purified; their acquaintance with divine truth extended. And may not this be a partial progress, the commencement, at least, of that auspicious 'fulness' which, like a mighty current, gathering richness and strength as it flows, shall, at length, meet the swelling tide of Jewish restoration, and in one united stream, 'make glad the city of God; the holy place of the tabernacles of the Most High?'

"The Jews have not always had the amiable and attractive side of Christianity turned towards them. They have met with hatred, contempt, persecution from Christians; and, in return, they have hated both us and our religion. Let us try what the 'meekness and gentleness of Christ' will do. They lie under the displeasure of God. Ah! is that a reason why they should suffer ours also? There is

something solemn and sacred about a convict. The hand of justice is upon him. Resentment is disarmed, and turns to pity. Behold a whole nation of convicts, and one generation after another, in a state of punishment, blinded, hardened. Have compassion upon them; plead the cause of Christianity with them in the spirit of your Divine Master; weep over them, pray for them, draw them with 'the bands of a man, with the cords of love.' A 'fulness' of mercy and love towards them, on the part of believing Gentiles, may be the channel through which the divine benignity is to flow unto them. They have resisted your violence and unkindness; perhaps they will melt under the influence of tenderness, forbearance, and long-suffering.

"You may not be permitted to see, in this world, the complete 'fulness' of a Christian globe, of a Christian nation, of a Christian church, of a Christian family; but O! make sure of a Christian individual. It is good to be zealously affected in a good cause; but it is melancholy and mortifying to behold zeal, in the best of causes, expressed by persons who discover nothing of the power of religion upon their own hearts, and in their own lives. It is impossible to believe that man in earnest about the conversion of the Jews, whose conduct betrays a want of the moral principle. The apostle whether of Jew or Gentile, must be a modest, humble, self-denying Christian. He must not be 'a novice,' and 'lifted up with pride;' he must not tell lies for God's sake, and boast of a success with which he has not been crowned. God can, indeed, make the folly, the wickedness, 'the wrath

of man, to praise him,' and 'the remainder of wrath he can restrain;' but woe be to the man whose folly, wickedness, or wrath are thus overruled, unless they are likewise subdued and destroyed. Whenever the salvation of Israel is wrought out, you may rest assured it will be at a time and by means of instruments, far beyond the power of human sagacity to determine. I have contributed my mite toward the attempt, but under a complete conviction of its total inutility. But so little am I wedded to my own prejudice or opinion, that to live to see the event giving them a flat contradiction, I should consider as the most blessed event of my life. Lord, let 'thy kingdom come;' let there be 'great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.' Amen."

ON ISAIAH IX. 6, 7.

To the Editors of the Jewish Expositor.

Gentlemen,

At this season of the year our church calls the attention of her members to that most remarkable prophecy respecting the Messiah, which is found in the first seven verses of the ixth chapter of Isaiah.

Accurate and sublime as is the prediction contained in the 6th and 7th verses, it loses much of its beauty and power, by the very great obscurity which hangs over the five previous ones, as given in our translation.

I think your readers will be pleased with the remarks of the late learned Dr. Kennicott, upon that part of this interesting prophecy. His translation of the first five verses agrees in substance

with that of Bishop Lowth; and his observations tend to throw light on this striking prediction of the coming of Messiah.

I remain, &c.

H. S. C.

“The Almighty is said, in the midst of judgment, to remember mercy. In conformity with this character the holy prophets, the ancient messengers from God, if commissioned to denounce vengeance on the Jews, were commissioned also to proclaim consolation; and frequently to proclaim the latter at the very time that they denounced the former. We therefore find the severest threats mixed with the most reviving promises. And in the same prophetic volume that we read ‘Behold the Lord will render his anger with fury,’ we read also, ‘Comfort ye, comfort ye my people, saith your God.’ This interesting appeal both to the hopes and fears of the Jewish people, alarming them with the approach of national miseries due to their sins, yet supporting them with repeated promises of the Messiah, the chief glory of that people; this is the true key to the general meaning of the prophet, in those passages which are immediately connected with the text.

“St. Jerom has observed, that Isaiah is not so properly a prophet as an evangelist. But yet, though Isaiah did record, 700 years before the several events, many prophecies wonderfully descriptive of the Messiah’s birth, life, and death; in some of which passages, poetry hath appeared in perfect beauty, as well as prophecy in perfect dignity; and though it hath been justly remarked, that Isaiah is oftener the messenger of glad than of gloomy tidings; yet even in his prophecies, vengeance and pity,

justice and mercy, threatenings and promises, sometimes meet together.

“From the beginning of the seventh chapter to the end of the twelfth, the prophet describes the fate of the Jews, with respect to the hostile nations round about them, concluding with a description of the kingdom of the Messiah; concerning whom some very remarkable prophecies are also interspersed. Chapter the seventh describes the consternation of the Jews from the combined armies of Israel and Syria, with a promise of safety to Jerusalem at that time, and protection of the family of David, till the birth of the Messiah—who should be born of a virgin, and be both God and man.

“But though the scheme then formed against the royal house of David should certainly be frustrated; and though the two kings, then advancing against Jerusalem, should be themselves cut off, and this in less time than the little son of Isaiah, then present, could grow up to know good from evil; yet such was the impiety of Ahaz, and so general the wickedness of his subjects, that the prophet (at the same time) declares, they were to suffer exemplary punishment; and that, from the hand of those very Assyrians to whom Ahaz was then about to apply for assistance against his adversaries.

“Very similar to this is the mixed nature of the eighth chapter, introductory to the ninth. The destruction of the kings of Israel and Syria now drawing nearer than at the time of the seventh chapter, the eighth opens with an account of another son of the prophet, called by a name signifying, hasten spoil; and it is declared, that before this son should be able to pronounce father, and mother, the cities of Samaria

and Damascus should be plundered by the kings of Assyria. It then follows, that this Assyrian, whose assistance Ahaz preferred to that of God himself, should enter Judea as an adversary; and, like an overflowing stream, reach even to the neck, i. e. advance to the head and capital city of Jerusalem. But still, that, as the land was Immanuel's, as it belonged to that Messiah, who was to be God with us, he (the Messiah) should be for a sanctuary to those who feared the Lord, and became his true disciples; whereas to all those who should reject him, and his doctrine, he should prove a stone of stumbling, and rock of offence—words expressly quoted of Christ in several parts of the New Testament. The prophet, having addressed himself to the Messiah, in verse the eighth, in verse the eighteenth introduces the Messiah speaking of himself and his disciples, as to be for signs and for wonders, as recommending the doctrines they taught, by the signs, and wonders, and miracles which they performed. After which he closes the eighth chapter with the most expressive description of that misery in which the Jews were to be involved—for attempting to consult the dead—for practising the worst rites of the idolatrous heathens—for blaspheming that God whom they had forsaken—and for rejecting that teacher, the Messiah, whom God is represented as having sent. And the sum of their misery is, that, looking towards heaven, they saw nothing but vengeance; and, upon earth, behold, all was distress and darkness. The eighth chapter being thus ended, the ninth begins with the exultation and rapture of the prophet; as if he then actually

saw the light of the gospel, and the Sun of Righteousness then risen with healing in his wings. And his triumph opens with looking towards those parts of Judea which were to be chiefly honoured with the residence, and enlightened by the doctrine, of the Messiah; and these were the northern parts, which lay most exposed, and had therefore suffered most from the incursions of their foreign adversaries.

“Verse the first (as numbered in our English Bible) is at present translated, with a wonderful want of sense, in the manner following:—‘Nevertheless the dimness shall not be such as was in her vexation; when at the first he lightly afflicted the land of Zebulun and the land of Naphtali; and afterwards did more grievously afflict her, by the way of the sea beyond Jordan, in Galilee of the nations.’ Perhaps the true sense of the original may be expressed thus:—But darkness is not there, where there hath been distress. As the former time made vile the land of Zebulun, and the land of Naphtali, so the latter time hath made it honourable, by the way of the sea, beyond Jordan, Galilee of the Gentiles. Then follows verse the second:—‘The people (rather this people) that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.’

“After this partial view of the mighty blessing, the prophet congratulates the whole nation; all those Jews who waited for redemption, and rejoiced at the publication of the gospel. To all these this publication was indeed glad tidings, and of great joy. Joy, says the prophet, great as that of harvest! Joy, says he,

great as that of victory! great as that of plenty, secured by peace—as that of riches, acquired by the spoils of those who wanted to plunder and to enslave. But though the latter part of this verse clearly expresses most abundant joy, yet to our great surprise, we read at present in the former part of the verse, ‘Thou hast not increased the joy.’ This is evidently the true rendering of the words in the present text. And if it be said, that though the negative particle be in the text, yet there is another reading in the margin; the reply is, that, as it has not been agreed whether the marginal words in the Hebrew Bible are really various readings, or merely conjectures, they can have no authority, till they are proved to exist in the text of MSS. And therefore, in a case so important as the present, the learned will receive great satisfaction from knowing that the marginal word, so necessary to the sense here, is found in the text of several Hebrew MSS. If then the prophet speaks here of such exuberant joy, let us see what foundation he lays, and what cause he assigns for this glory, and the crown of this rejoicing.* His reasons are three, first, that slavery was no more; secondly, that war was at an end; and, thirdly, that now commenced the kingdom of the Messiah, the Prince of Peace. What this slavery was, which was thus terminated, and what the hostilities thus ended, will be learnt from the nature of the kingdom thus established; and this kingdom must be spiritual, because it is everlasting—because of the in-

crease of this government, and its peace there shall be no end.

“The first reason for this joy is expressed in verse the fourth, which represents their being freed from the yoke of sin and the tyranny of Satan; which freedom the prophet celebrates, as effected by a deliverance eminently the work of God alone; just as was the victory over the Midianites, when (as the seventh chapter of Judges informs us,) care was taken that Israel should not say, mine own hand hath saved me. In verse the fifth, Isaiah expresses the effect of this victory and deliverance by the Messiah, and that effect is peace. But, in our present English translation, it is expressed in the following words, which convey either no meaning, or a meaning plainly inconsistent with the context. ‘For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire.’ And then it follows, ‘For unto us is born the Prince of Peace.’

“But if the victory here spoken of be spiritual, can it be with burning and with fuel of fire? And if this verse really did (which it does not) speak of any battle of the Messiah as opposed to other battles; yet, was it possible for Isaiah to say, that other battles are attended with noise and blood, but this with burning and fire; because there is born the Prince of Peace? The words have no opposition in the original, as in our present translation; but they describe the destruction of all the instruments of war; and of these as of no further use, because the kingdom of everlasting peace was then begun.

“Thus, in the words of the

* Compare Jer. xxx. particularly 7—9, and 19—22.

Psalmist, When God maketh wars to cease in all the world, it is said, that he breaketh the bow and knappeth the spear in sunder, and burneth the chariots in the fire. And thus Isaiah (who elsewhere says, that under Messiah's reign, swords shall be turned into plowshares, and spears into pruning-hooks) says here, as I apprehend the words should be translated, that every weapon of the warrior, used in battle, and the garment rolled in much blood, (or, often rolled in blood) is for burning, even fuel of the fire.

“Without entering critically, here, into the authorities for this version, it may be only necessary at present to say in general, that there are authorities sufficient; and in particular, that the latter part of this verse is thus construed, not only in the Syriae and Vulgate versions, but also, in at least three editions of our English translation, as it stood above two hundred years ago, in which the words are, shall be burnt, and feed the fire.

“Taking with us, then, this necessary idea, that all the instruments of war were to be destroyed, then, with the most exact regularity, follows the prophet's illustrious description of King Messiah: a description filled with words the most magnificent, yet true of Christ and of him only, and therefore most comfortable to us: and words, where in general the meaning is so obvious, that the explanation here necessary may be very short. Unto us (says the prophet, still speaking of the future with the certainty of the time present,) a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful,

Counsellor, the mighty God, the everlasting Father, the Prince of Peace. And wonderful indeed is the child thus born, as born of a virgin: wonderful the son thus given, as being the Son of God: and wonderful this Immanuel (God with us) in every circumstance of his life, his death, and his resurrection. Counsellor, as being a teacher from heaven, sent to declare and reveal to man the secret counsel of God; Himself the Mighty God, or God the Mighty, the conqueror, the captain of our salvation. The everlasting Father; but these words (with more conformity to the original, and without confounding the divine persons of Father and Son) should be rendered, the Father of Eternity, or of the everlasting age; as being founder of the age and dispensation which was to know no end; as publisher of the everlasting Gospel, which was to lead men to life eternal; and lastly, the Prince of Peace, the author of that faith which makes Jew and Gentile to love one another; which forms into one family of benevolence all mankind; which, when it cannot reconcile the world, overcometh it; which teaches, what no other doctrine ever taught effectually, peace of mind, and gives what the favour of no other prince ever gave, peace with God.

Having thus attempted, from a variety of particulars, to illustrate this celebrated prophecy, and having vindicated the application of it to Jesus Christ, and to him only, by removing the difficulties arising from the context; I shall conclude with a connected and regular translation of the words of the prophet; when, with an holy triumph at the prospect of Messiah and his Gospel, he here says, Ne-

vertheless, darkness is not there, (in that part of the country,) where there hath been (the chief) distress.—As the former time made vile the land of Zebulun, and the land of Naphtali, (being most exposed to hostilities;) so the latter time hath made it honourable, (by the chief residence and preaching of the Messiah,) even by the way of the sea, beyond Jordan, Galilee of the Gentiles. This people, who walked in darkness, have seen a great light; they, who dwelt in the land of the shadow of death, the light hath shined upon them. Thou (O God) hast multiplied the nation; to them hast thou increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For the yoke of their burden and the staff of their shoulder, the rod of him that oppressed them hast thou broken, as in the day of Midian. For every weapon of the warrior used in battle, and the garment often rolled in blood is for burning, even fuel of the fire. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the Everlasting Age, the Prince of Peace.”

COMMUNICATIONS FROM THE REV.
I. I. HOLMES.

To the Editors of the Jewish Expositor.

Gentlemen,

I SHALL feel much obliged if you will have the goodness to insert the inclosed letter in the next *Expositor*. On the other side I send you a copy of a note which I have

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forwarded by this post, to Mr. Duncan, to be sent immediately, with the copy of my work, to Rabbi Crooll.

I am desirous of declining a controversy on unfulfilled prophecy, which, I think, generally unprofitable, and which would exclude more valuable matter from your work. If, however, such a controversy would tend to lessen the confidence of the Jews in their expectations of a Messiah not already come, it may not be altogether useless; and I will, therefore, should no one else take up the subject, enter on the discussion.

I am, &c.

I. I. HOLMES.

Exeter, Nov. 13, 1824.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE hitherto been a silent spectator of the various controversies carried on in the *Expositor*, between the ancient people of God and the members of the Christian Church. It was my intention to have continued such, both from an aversion to the entering upon any new controversy, and likewise from a consciousness that the subjects in discussion had fallen into far abler hands than mine. Your last number, however, contains a letter from Rabbi Crooll, upon the subject of Ezekiel's temple—a subject of a very peculiar nature; which few, or probably none, in the present day, have attempted to elucidate, excepting myself. I feel, therefore, particularly called upon to discuss this subject with Rabbi Crooll, should he, after perusing my arguments, (which are now, I apprehend, before him) and some following observations, deem such a discussion necessary.

Rabbi Crooll expects the literal

fulfilment of Ezekiel's prophecy, and that a temple will, according to his prediction, be hereafter erected at Jerusalem, in which the Mosaic rites and ceremonies, &c. will be restored. I have adopted a very different view of the prophecy—a view which neither the lapse of ten years since I laid my work before the public, nor the arguments of Rabbi Crooll, have in the slightest degree altered. I conceive the city, temple, &c. which Ezekiel describes, to portray and foretell the glories and happiness of the heavenly world; and as such to present to the Hebrew nation, blessings of a far superior and more exalted nature than those which Rabbi Crooll supposes them to prefigure. The following brief view of my sentiments will shew the harmony and connexion existing between the Hebrew and Christian prophets; and will serve as an introduction to any future discussion.

The seven vial-angels, Rev. xv. and xvi. come out of the temple of the tabernacle of the testimony, Rev. xv. 6. The testimony is the Mosaic law, Scriptures, or Bible. See Exod. xxv. 21, xxxi. 18; 2 Kings xi. 12, &c. These angels, therefore, I believe to be Bible or Old Testament prophets. One of these vial-angels shews St. John the Judgment of Babylon, or the Roman Catholic Church and Empire, Rev. xvii. xviii. xix. and declares himself to be one of the prophets, Rev. xix. 10. This angel, I think, I have satisfactorily proved to be the prophet Daniel, by demonstrating that St. John might have learnt from the seventh chapter of Daniel, all that he has foretold of the tyranny and fall of the Roman Catholic Church and Empire.

Another vial-angel shews the

New Jerusalem to St. John, Rev. xxi. 9, to Rev. xxii. 5. This vial-angel also declares himself to be a prophet, Rev. xxii. 9. From a comparison of the New Jerusalem, the temple, &c. described in the last nine chapters of Ezekiel, with the New Jerusalem exhibited by the vial-angel to St. John, I think I have likewise proved the vial-angel from whom St. John derived his information on this subject, to be the prophet Ezekiel. Both predictions, under somewhat different symbols, portray the perfect or heavenly state. Ezekiel, writing for Jews, employs Jewish imagery. St. John, addressing his prophecy to Christians, uses symbols of a more general and comprehensive character. Ezekiel descends to the minutest description, in order to shew that nothing is wanting to render the city and temple complete and perfect in every thing requisite, and thus appropriately emblematic of the perfect or heavenly state; St. John uses for symbols the most splendid and glorious objects in nature, which can only be employed to describe a state which is in itself glorious, perfect, and heavenly. The New Jerusalem is the subject of both predictions; and the identity is demonstrated by the trees and waters of *life*, which form prominent objects in each prediction; and which alone strongly prove that both predictions describe that everlasting *life* which the enlightened Jew, and the pious Christian, will equally enjoy in the kingdom of heaven and in the presence of God.

The arguments by which I have endeavoured to prove that Ezekiel's city and temple are designed to be a figurative description of heaven, will, in a considerable degree, an-

swer the letter of Rabbi Crooll. My reason for referring him to those arguments, rather than repeating them in the Expositor, results from a desire to avoid a very extensive controversy, which I am fearful will lead to no satisfactory conclusion. Whether Jesus of Nazareth be the Messiah or not, depends upon the character he sustained on earth; and on the fulfilment or non-fulfilment of those types and prophecies which allude to his person, office, and advent, which Christians believe to have been accomplished in him. Discussions on such subjects may be profitable to both parties, but the prediction contained in the last nine chapters of Ezekiel is acknowledged both by Jews and Christians to be yet unfulfilled on earth. Whether this prediction is to receive a literal accomplishment, as supposed by Rabbi Crooll, or a figurative one as maintained by myself, and Christians generally, cannot be accurately ascertained at present. Little or perhaps no possible good can, therefore, I conceive, result from a controversy on this subject. Christians will not be persuaded to become Jews from an attempt to convince them that this prediction will be literally fulfilled; nor will Jews become Christians from an endeavour to prove that this prediction will only be fulfilled in heaven. I hope, therefore, Rabbi Crooll, after seriously considering the matter, will relinquish a discussion which is likely to be productive of little or no good. If, however, he thinks such a discussion advisable, and it possibly may be so collaterally, as it involves the question whether the

Messiah be merely worldly and temporary, or spiritual and eternal, I will, with God's blessing, meet his arguments in the Expositor, and endeavour to shew, from the internal evidence of Ezekiel's prediction, that it is a figurative description of the glories and happiness of the heavenly world.—I am, &c.

I. I. HOLMES.

Exeter, Nov. 13, 1824.

—
To Rabbi Crooll.

MR. HOLMES, formerly of Trinity College, Cambridge, presents his kind regards to Rabbi Crooll, and begs his acceptance of the volume on prophecy, herewith sent. In the 23d chapter Rabbi Crooll will find a brief explanation of the last nine chapters of Ezekiel. Mr. H. wishes to avoid a controversy, for the reasons stated in a letter which he has this day sent to the Jewish Expositor, and which he hopes will be inserted next month. Should Rabbi Crooll, after reading the above chapter, and that letter, deem it necessary to carry on the discussion in the Jewish Expositor, Mr. H. will endeavour to reply to his arguments. It will be unnecessary for Rabbi Crooll to notice Mr. H.'s views and reasoning on St. John's prophecy, as Mr. H. will continue to support his explanation of Ezekiel, from the Jewish Scriptures alone. He trusts, should a public discussion takes place, that each will endeavour to win the other's esteem, and that both will manifest that they are the servants of the Most High God, by carrying on the discussion in a spirit of conciliation and kindness.

Exeter, Nov. 13, 1824.

QUERY BY G. G.

To the Editors of the *Jewish Expositor*.

Gentlemen,

IT is well known that many commentators explain the words Israel, Judah, Zion, and Jerusalem, when they occur in the prophecies, as referring to the church. I should be glad if any of your correspondents could inform me whether, when this interpretation is adopted, we are to understand the *visible* or the *spiritual* Church of Christ.

I am, &c., G. G.

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LITERARY NOTICE.

The Modern Traveller; or, A popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe, compiled from the latest and best Authorities. Duncan. 1824. Nos. 1 & 2, Palestine.

IT is not possible for the sincere Christian to contemplate the land of Palestine with indifference; whether looking back upon it as the theatre of those glorious events with which the salvation of his own soul is so intimately connected; or anticipating that period when the will of God shall be done on earth, as it is done in heaven; and the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it. In either point of view, it is calculated to excite feelings of the most deeply interesting nature.

But to those "whose heart's desire and prayer to God for Israel is, that they may be saved," and who are employed in active exer-

tions as well as in fervent prayers for them, it prefers a higher claim; and to such we recommend this little work, as containing an accurate and interesting description of that land which Abraham the father of the faithful, and the friend of Jehovah, trod; as did Isaac and Jacob, children of the promise, and through whom the promised seed descended---that land, given to them for an everlasting inheritance, and which we naturally conclude is to be their future residence, when the Sun of Righteousness shall again rise upon them with healing in his wings, and "all Israel shall be saved."

A work like the present, popular and cheap, which while it gives a concise history of its past state, furnishes a copious description of its present condition, is unquestionably a desideratum; and it is with great satisfaction that we feel ourselves enabled to recommend it to the perusal of our readers. It is judiciously compiled from the most approved works of various modern travellers who have visited this interesting country, given, indeed, principally in their own words, but so well arranged as to form one continuous, clear, and connected statement, so that the reader gets at once, a full and comprehensive view of the whole subject. And we think it will be peculiarly useful to the readers of our work, in enabling them to understand the local circumstances and situations alluded to in the communications which we insert from time to time, from the several missionaries now stationed in that country.

Several subsequent parts have, we understand, been published, and others are in progress; and

the whole, when complete, if executed with the same judgment and skill as the parts, Nos. 1 & 2, will prove a valuable publication for the use of the rising generation.

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

LETTER FROM THE REV. MR. LEWIS.

A LETTER has lately been received from Mr. Lewis, dated Aintoura, 28th May, 1824, addressed to the Rev. C. S. Hawtrey, in which he writes as follows:—

YOUR letter arrived the 14th instant, together with the Resolutions of the General Committee Meeting, held Dec. 15th.

I am happy to hear that the Committee have determined to establish a permanent mission in Palestine; and I hope the Society will be encouraged by the friends of Israel to proceed, and to persevere in directing its benevolent objects in a field so wide and so interesting, as this and the adjacent countries appear to set before us. The day we live in may indeed be but the day of preparation; let us rejoice, however, that it is so, and although the difficulties around us would seem to dare us as insurmountable, yet let us not be weary, for in due season we shall reap if we faint not. Besides the declarations of Scripture to instruct us, there are certainly many favourable circumstances or signs in the present day, to point out to the Christian world its duty in reference to the land of Israel. But, as in the early state of every mission, so especially with respect to a Jewish mission in Palestine, there are trials and difficulties immense, arising from many other quarters, as well as on the part of the people, to whom the objects of the mission are particularly directed; and we can only expect (and we must be prepared) to overcome these difficulties in much patience, in afflictions, in necessities, in distresses, &c.; and by pureness, by knowledge, by long-suffering, by

kindness, &c. Let us therefore give all diligence to these things, that we may approve ourselves before God and man, simple and humble-minded in our views, but decided and stedfast in action. I have visited all the places (as I mentioned to you in my letter, dated Feb. 23d,) inhabited by the Jews in Palestine, and chiefly for the purposes of investigation.

Although it may be said that the Jewish population of Palestine is small, compared with the Jewish population in other parts of the world; yet, considering how the Jews are scattered in this country, where travelling is attended with so much inconvenience and loss of time; and considering the variety of languages they speak, as well as other peculiar circumstances, you will not be surprised that we particularly call upon you to engage in this interesting mission, with an increase of labourers, and with renewed energy and zeal. Here the Jews, taken as a body, have no common language. Hundreds of them, though settled in Palestine many years, do not speak the language of the country; and hundreds, especially amongst the Sephardim, are equally unable to converse in Hebrew. Therefore, in point of language alone, it is very obvious that an individual would require much time and a great deal of trouble before he can be expected to labour with general effect amongst the Jews in Palestine. On this account, I would recommend an early increase of missionaries, and a division of labour. You are well aware, the Sephardim and Askenazim form the two principal bodies of the Jews in Europe; and that as German is the common language of the latter, so the Sephardim, besides either speaking the Arabic, Turkish, modern Greek or Italian, &c.; speak likewise

for the most part a broken Spanish, or, as it has been termed, the *Lingua Franca*. Would it not be therefore advisable to send us Germans to labour amongst the Askenazim, and to instruct and prepare your English missionaries to employ their time more directly among the others? The Askenazim have four stations, namely, Jerusalem, Hebron, Safed, and Tiberias. These might be made two stations by your Society; and the sooner you can despatch two of your good Germans from the seminary, the better. One to occupy Jerusalem, but instructed also to visit Hebron; and the other Safed, with directions to attend likewise to the Jews of Tiberias. Hebron is but about seven or eight hours from Jerusalem, and the distance of Tiberias from Safed, is somewhat less. There are new settlers in these places almost every year. They come, many of them advanced in years, to live quietly the remainder of their days in reading the Talmud, and at length to die happy in the land of Abraham. Not a few of them, I am persuaded, entertain ardent expectations respecting the advent of the Messiah. Oh, then, let us be prepared on the spot, on the very Messiah's ground, to meet these descendants of Abraham, and to tell them, that the Messiah has already come, and that unless they are, before they die, partakers of his grace, they must not hope to be sharers of His triumphs, at the second advent hereafter. Prepared in their language, and with a knowledge of the Biblical Hebrew, German missionaries would find ready access, as Mr. Wolff did, in Jerusalem, amongst these people; and so enter actively, without delay, into the field of labour. Although I was received kindly by them, especially at Safed and Jerusalem, and in a manner to encourage me to attach myself to them, rather than to the Sephardim, I do not feel it to be my duty to sit down to study the German, whilst you have native Germans to dispose of. And as long as there is a hope of being able to do something among the Sephardim, they present a much more extensive field for

action, both here and throughout the Levant, although missionary exertions amongst them will be attended with an hundred-fold more difficulties, (humanly speaking,) than amongst the Askenazim. On account of the Sephardim, I intend therefore to apply myself shortly to the Spanish, as spoken by them; and I would earnestly recommend one or two additional missionaries (Englishmen or Irishmen) to be sent out in company with the Germans, and to be instructed to pursue the same course. One of them might be stationed at Safed, and the other, I think, advantageously at Damascus. Thus I should be the better able, according to the wish of the committee, to make Jerusalem my principal station. As far as Hebrew is understood by the Jews, we should all be prepared, through its medium, to act both amongst the Askenazim and Sephardim.

The committee, I dare say, will enter into the plan respecting the division of labour here proposed; and they will be persuaded that the greater the increase of labourers you send to Palestine, the oftener shall we be enabled to visit the adjacent parts of the Levant, &c. where Jews are to be found. But let us pray, without ceasing, for the coming of that blessed day of promise, when Jerusalem itself may witness a second Pentecost; and a greater and a more glorious one in its effects, than the former. Then, indeed, we may expect that every man dwelling at Jerusalem, though there be Jews out of every nation under heaven, will hear in his own language, the wonderful works of God. "And it shall be in that day, that living waters shall go out from Jerusalem," to heal, in their abundance and divine power, the nations of the world. And the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

It is but right to state to you, that our present missionary efforts are likely to be attended with greater opposition, and with many more difficulties amongst the Sephardim Jews, especially amongst those who are natives of the country, than among the

Askenazim. These indeed are very much devoted to the Talmud, and to the vain traditions of the Rabbies. They pass, many of them, whole days and nights in reading the beloved Gemara; but, generally speaking, they are easier to be approached notwithstanding; and they are more willing to enter into conversation on the subjects of religion than the Sephardim. Many of them besides, I have no doubt, knowing nothing, and thinking little of the affairs of the world around them, are secretly but sincerely waiting the consolation of Israel, though they are ignorant of its nature and of the means by which it is to be brought about. The Sephardim, on the other hand, all of them, are stupidly and obstinately ignorant; they are prejudiced to an extreme—fiery and fanatical.

It is a fact, that in Jerusalem the Bible, that is to say, some copies of it, containing merely the notes or marks with regard to the various readings, was burned or otherwise destroyed, as well as the New Testament, by some of those infatuated people. The little sign (†) of the cross is supposed to be intended as a sign (in the way of a charm it must be) to make Christians of them. For the same reason the word *שׁוּׁ* in the margin of the third Psalm of the Psalter, published by your Society, has given many of them great offence; and not a few of them have still further demonstrated their very unreasonable prejudices against us, by rejecting the Bible published in the simple Hebrew, without any of the Latin characters, or figures, or marginal explications, &c. and this on discovering only that the English or Christians had it printed or sent into the country. I am not surprised that men, brought up as Jews are generally, should be prejudiced to a great degree against Christianity, especially as it is professed and practised in these countries; but how deeply rooted must the bad principles of men be, how perverted the judgment, and corrupt their passions, when they can allow themselves to be hurried away into such lengths of wilful folly as I have here mentioned with respect to the

Sephardim. And such are the men with whom we must have to do in the exercise of our mission amongst many of these people. I am glad to state, however, that I have no reason to suppose that the character here given should be applied to all the Sephardim: I trust we may be able to find some better disposed men amongst them, especially among such as are not natives of Palestine, or those who have travelled in other countries. I was a good deal encouraged from what I witnessed at Damascus last November. I wrote to you from thence to inform you with what eagerness the Jews in that place demanded the Scriptures, and with what apparent gladness of heart they received them. The Jews of Damascus all belong to the Sephardim congregation. Although it is to be acknowledged, that the novelty of the thing, as in Jerusalem was the case at first, must have attracted at that time a good number of the Jews to ask for the books; and notwithstanding the report in the convent that the same were afterwards committed to the flames, still hopes must be entertained that some good was then effected, and that a few, at least, of the Testaments, &c. were kept and read, and that God's Word will not return unto him void; and we must also hope, that the Hebrew Scriptures which I sold in Jerusalem for distribution among Sephardim Jews, as well as the Askenazim, will find their way, as waters descend, in spite of all impediments, from the lofty mountains into the gardens of the vallies, and that they will be glorified. I disposed of 40 Bibles, (five of them bound with the New Testament,) 12 Prophets and Testaments, 90 Prophets, and 1065 Psalters. I have received for the same, in favour of the Society, 63 Spanish dollars; a sum much less indeed than the same books would have brought, if sold in one of your booksellers' shops in Paternoster-row, or St. Paul's Church-yard. But we are poor, very poor, in Jerusalem; and I have no doubt the Society will feel for us. If I had more Bibles I might dispose of them. Mr. Fisk has sold a good number belonging to his

stock, in favour of the Malta Bible Society. The Prophets do not sell so well as the full Bibles amongst any of the Jews, so I have still a good number on hand, as well as of Testaments and Tracts. I rather, indeed, endeavour at first to put the prophets as much as possible into the hands of the people. These, the Jews, generally speaking, are very ignorant of. Whether personally preaching, or preaching by their Word, the prophets of God have been always slighted to too great a degree by the stiff-necked house of Israel, and they seem too willing to persevere in this crime to the last, as if God had never designed for them any prophet or law-giver but Moses, or any teachers but the Rabbies and the tell-tales of the Talmud. But the more the true prophets are read and understood, the sooner will they be prepared to know, and to receive Him who is the great Prophet, Priest, and King.

Your tracts—those little silent missionaries—would be of more general use if they were printed (as some of them are) in the Biblical Hebrew character. And here I wish to mention, that it would give me much pleasure to see the account of the life and conversion of David Goldberg, which appeared in the Expositor for August last year, as well as the narrative of the Russian Israelite, (Expositors for Jan. and Feb.) translated into Hebrew, and made into Tracts for circulation. I should think also, that Tracts put into Hebrew (especially of the narrative kind) though not directly addressed to the Jews, or intended for them, would be of use. A respectable Jew I met with at Safed—he was a Scphardim—seeing on my table, in one of his visits, the Dairyman's Daughter, in Italian, took it up, and having read a part of it, he seemed so pleased that I offered it to him. He received it with thanks; and before he left the room, some hours afterwards, he asked for a copy of each of your Hebrew Tracts, for an Hebrew New Testament, and for an Arabic Bible. You will see the account of this man in my journal. I had reason to think that

he was candid, liberally minded, and open to conviction.

But I must hasten to return to the subject of difficulties standing in the way of our missionary exertions in Palestine. I would particularly allude to the difficulties arising from the lamentable condition in which the Jews are placed in this and the neighbouring countries, under the Mahomedan tyranny. Were the clergymen of England called upon to exercise the duties of their ministry in parishes where the parishioners were at constant war, and in continual broils with the government of the country—where the public mind was ever held in a state of agitation and fear, and where oftentimes, in order to escape the stratagems of cruel magistrates, and for the better preservation of life and property, men were obliged to shun the day, and to shut themselves up in holes and corners—what measure of success, under such circumstances, could clergymen calculate upon? And especially taking into the account, that there were no churches to officiate in, and that the government was inveterately opposed to the doctrines and precepts they would inculcate? Turn then your eyes to Palestine, for such is the actual state of things in this interesting region of the world. And consider not only the difficulties which lie before us, but the time, the patience, the faith, the prayers, the prudence, and the means by which we must overcome them. Here the Jews find no ease, though they love the land, for it is the land of their forefathers, and the land of promise. A trembling heart is within them; they sorrow, and their lives hang in doubt continually before them. Let the missionary act; but wherever he goes he is stared in the face by the oppressor; and the oppressed are a people nursed up, from the very cradle, in ignorance, in hardness of heart, and in contempt of Him whom we preach, even the Saviour which is Christ the Lord. With respect to the foreign Jews, those who are not subjects of the Ottoman Empire, the difficulties I have just hinted at might certainly be,

in a great degree diminished (as I believe I partly mentioned to you in my last letter) by the residence of a Consular Agent or Protector amongst the oppressed. But the more we contemplate the condition of the native Jews, who are the subjects of the Grand Signor, the more formidable and greater do the difficulties seem to be which we shall have to encounter, in our efforts to spread amongst them the knowledge of Christianity. We may, indeed, gain an admittance amongst some of these people, to preach to them the saving truths of the gospel—we may find men candid, liberally-minded, and open to conviction; hearts of stone may be turned into hearts of flesh, and Jesus Christ may be looked to by many as the only Messiah, and their only hope of glory. Still, under the existing state of things in these countries of Mohammedan tyranny, we must not expect to witness an open profession of Christianity on the part of an individual native Sephardim Jew, unless he be prepared for actual martyrdom in consequence, or that he can fly the country, or find here a protector. I state this to be my opinion, because I have heard, from various quarters and in various places, that it is certain death for a Jew subject to become a Christian, or for a Christian subject to become a Jew, as it is for a Mussulman to embrace the faith of either—such is the intolerant spirit of the Mohammedan abomination. If a Jew or a Christian should desire to renounce his faith, the Mohammedan law, or at least the system acted upon, obliges one as well as the other to profess Mohammedanism.

An occurrence took place a very few months ago in the Pachalic of Acre, which has been sufficient to confirm me in the opinion, that the authorities of the country are prepared to interfere even in cases where but slight grounds of suspicion are entertained respecting the conversion of a subject. Two Jewesses, a mother and daughter, were on their way to Constantinople, and being in the company of an Armenian, when passing through Sidon they went with him

to the house of the English agent, who is also an Armenian by birth, and perhaps the friend of their companion. It happened that about this time the agent's child was to be baptized, and the ceremony took place soon after the arrival of the travelling party. But,

————— *Magnas it fama per urbes,
Mobilitate viget, viresque acquirit
cundo.*

Immediately a report went through the city, that the two Jewesses were baptized, and by the time it reached the ears of the governor, it was said that the number of the ladies baptized amounted (I believe,) to at least half a dozen. The governor, instead of making proper enquiries in the first place, respecting this affair, sent off a dispatch to the Pasha without delay, on the subject. The Pasha represented the matter to Mr. Abbot the English consul, in a sad complaint against the agent at Sidon. And Mr. Abbot felt obliged, in consequence, to order the agent to set off instantly for Acre, with the Jewesses and the whole party concerned, and to make their defence before the Pasha. They did so, and the latter was satisfied as to their innocence, and the two Jewesses were permitted to continue their journey in quietness.

This circumstance, though a trifling one, will be enough, I think, to show you, that a native Jew, however convinced of the truths of Christianity, will not be easily prevailed upon to make an open profession of his belief in these countries. And when we consider the many difficulties which seem to hedge up the way of a Jew, in regard to his making an open profession of the truth in any country, must we not allow that an Israelite, in order to undergo the ordeal, will here stand in need of the faith of his forefather Abraham, even a faith powerful to remove mountains? The greater therefore, and more formidable, must be our difficulties in attempting to labor among the Sephardim Jews, born within the precincts of the Ottoman dominions. May God grant us also the faith of Abraham!

MR. WOLF'S JOURNAL.

(Continued from vol. ix. p. 426.)

Feb. 18.—The Frenchman who travelled with me, would not condescend to travel as I did, in a poor dress. He, on the contrary, without having the means, tried to play the great man, and this brought us both into great inconvenience and difficulties.

We continued our journey to Kuselli, which is only nine hours distant from Merdeen. Kuselli is inhabited by some hundred Kurds, twenty Yezidi, and one Christian family of the Syrian denomination.

We went to the Agha (chief) of the Kurds, Sayid Khanbeck by name, a celebrated robber in this country. I shewed him the firman of the Sultan; he smiled and said, "Firman al Sultan bosh bein al a Krat;" i.e. "The firman of the Sultan is good for nothing among the Kurds!" He observed at the same time, that we could not proceed on our way to Merdeen, for Mustafa (Musti) Ibn Shamdia Agha, residing in the village Tazyan upon Mount Asf, was besieging Merdeen, demanding the head of the vice governor of Merdeen. Sayid Khanbeck therefore told us that we must remain in his house, until he sent his brother to Mustapha Agha, desiring permission for us to enter the city of Merdeen unmolested. As we could not do otherwise, we submitted to what was required, and our little baggage and our lives were thus placed in the hands of a cruel and perfidious robber. We slept in the house of the robber, guarded at night by his men.

Feb. 19.—Sayid Khanbeck this morning wrote his letter to his friend the robber, Mustapha Agha, and told him, contrary to the truth, that two merchants of Moussul (namely, myself and the Frenchman) had arrived in his village, and he begged him to permit us to enter Merdeen for his sake. The letter was written in Arabic. Sayid Khanbeck read the letter to me before he sent it. I told him that he ought to write the truth, for that we were no merchants of Moussul: he replied, that I must leave this to his conscience and his discretion; and at the same time

he desired us to give him 350 piastres, that he might procure us our liberty. We could not refuse to comply, for if we had attempted to return to Orfa, Sayid Khanbeck would have sent men after us, to take from us all we had. We therefore gave him the 350 piastres, and his brother set off immediately on horseback to Mustafa Agha at Tazyan, to request permission for us to continue our journey to Merdeen. What we suffered in the meanwhile, among these barbarians, I am not able to describe. They took the bed from under me, and slept upon it, they would absolutely have forced my watch from me.

During the time we waited anxiously for the answer from Mustafa Agha, I called on a Syrian Christian family, which is residing at Kuselli, poor, wretched, oppressed, and miserable. I there met Shamaun, (Simeon) a deacon of the Syrian church, residing at Abrahamia. He is a man of seventy years of age, with his beard white, and his eye dim. I said to him, Your name is Simeon, and you must become as Simeon of old, that you in the close of your days, may be able to say like Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Deacon Simeon wept, and with his white and curling hair floating on his forehead, he replied, "This is my only hope, that I shall enter into the joy of paradise." He then asked of me a pair of English spectacles, and I gave to him those transcendant spectacles, by which his eyes, though dim, may see into a far distant country, and he may discern the joys of paradise. I gave him three copies of the Arabic Gospels, one for his son, one for himself, and one for the church at Abrahamia. I asked him the name of those fathers of the church, which are the most esteemed by them, and he began to tell over their names on his beads.

They are as follow :

1. Mar Georgis. 2. Mar Tadanus.
3. Mar Efram. 4. Mar Elias Alhaj.
5. Mar Behenam, Ibn Sanharib Almalek. 6. Jsya Alhakim. 7. Mar Yuhanna Kankub Albariah. 8. Mar Danial. 9. Mar Ghazal. 10. Mar

Yakub. 11. Mar Yakub Nisibein. 12. Mar Yakub Almfanf. 13. Mar Tishmuni. 14. Mar Diosioros. 15. Mar Michael. 16. Mar Stephanus. 17. Mar Kymarus. 18. Mar Yuhannah Deilami. 19. Mar Dimet.

I asked why so many Syrians had turned Catholics. Simeon wept and said, "Many wish to go the broad way, and not the strait way which leads to heaven: our fast-days are to many a Syrian too strict, for seven months in the year we are neither allowed to eat meat nor fish, nor eggs, nor any thing but herbs; but the Catholics are allowed to eat meat, to use oil, and to eat fish, and with this many Syrians are pleased, and they turn Catholics."

It is indeed lamentable to consider that, on the one hand, the Syrians expect to conquer and gain heaven by eating nothing but herbs, and sour crout; and on the other hand, the Catholics are gaining proselytes by giving to the Syrians Italian Maccaroni and roast beef.

I said to Simeon, Read this Gospel diligently with your flock, and then they will see that there is only one name given, by which men can be saved, and this is the name of Jesus Christ.

Shamaun (Simeon) took my hand, and kissed it; and he wept. I asked him what he thought of the conversion of the Jews?

Simeon. They will be converted, but Antichrist must first be revealed.

I replied, Antichrist is come. Simeon fell on my neck, and said, "You have read the Gospel." I asked him why the Syrians are called Jacobites?

Simeon. There are three reasons for it. 1. We are the children of Israel. 2. In the time that the Apostles preached Christ, many Jews were converted here and there to the faith of Christ, whilst many rejected him. We are of the descendants of those who received the glad tidings, and many of us having been under St. James the Apostle, we are called Jacobites. In the time of the persecution, our Bishops gave authority to a priest named Jacob to ordain priests and bishops; and thus again we are called Jacobites.

In conversing with the Deacon

Simeon and another Syrian, I had almost forgotten my own sad situation, when Deacon Simeon observed that in case Mustafa should desire us to call on him in our way, we should firmly insist upon not going to him, for that Mustafa would then keep us prisoners, and send a messenger to Merdeen, announcing that two Europeans were fallen into his hands, who had firmans and passports; and then the governor would be obliged out of regard for the firman, to pay a sum of money for our ransom, and we ourselves should be obliged to give all we had to the rebel.

Feb. 20.—The brother of Sayid Khanbeck had not returned with the answer of Mustafa, I therefore called again on the Christian family. The Christian was sitting at the door. I sat down near him. He sat at my right hand, and there sat a Yezidi (a literal worshipper of the devil) at my left hand.

I looked in the face of the Yezidi, and observed that his countenance and his dress differed from those of the Kurds; I asked the Christian, whether that man sitting at my left hand, was a Kurd? The Yezidi, who understood my question, said, "I am not a Kurd; I am a Yezidi of the order of the Danadia.

I. What is your belief.

Yezidi. We never pray.

And lifting up his hands towards heaven, and bowing down with his knees, he said, "We never do so."

Shudder, my friends, the Yezidi never lifts up his hands towards heaven, and much less his heart; he never bows down.

I. Do you sometimes think of God?

Yezidi. Never.

I had heard from Christians, that they worship the Devil, and seeing that this Yezidi professed frankly his awful belief, I asked him, "Do you worship the Devil?"

Yezidi. We worship nothing: but we never mention him whom you just have mentioned, and we love him whom you have named.

I. Do you believe that the Devil is good?

Yezidi. No!

I. Why do you love him?

Yezidi. Thus it is!

I. Do you believe in the existence of a God.

Yezidi. We believe!

I. Why do you not pray to him?

Yezidi. Thus it is!

I. If I would give you some present, would you thank me for it?

Yezidi. I would give you many thanks for a bakhshish, (present).

I. God gives you life, breath, clothes, and raiment, and his sun shineth over you, why do you not thank him?

Yezidi. Thus it is!

I. Do any of you know how to read?

Yezidi. None of us!

I. Have you priests?

Yezidi. No!

Khalil Agha, a robber and murderer, residing at Ockhazyarad, five hours distant from Merdeen, is the head of the Yezidi of the order of Danadia. They live in tents, and are very numerous. I left the company of that horrid professor of the devil, and tried to pray for him, but it was not possible. Thus it is! The Yezidi never prays, he never lifts up his hands towards heaven, he never bows down! Thus it is!

In the evening, the brother of Sayid Khanbeck returned. Sayid Khanbeck was just performing his prayer. At the gate of his house he spread his garment on the ground, and bowed down in the name of the most merciful, the compassionate God."

Sayid Khanbeck, not a Yezidi, lifted up his eyes towards heaven, he bowed down with those who bow down!

After the prayer was over, he saluted his brother with the usual salam (Peace!)

Khanbeck (who just had finished his prayers). How is our brother Mustapha?

Brother of Khanbeck. Praise be to God, he is very well; he has cut off the heads of two soldiers of the Governor of Merdeen.

Khanbeck. Praise be to God!

We then desired to know the answer of Mustafá respecting us. The brother of Khanbeck delivered a let-

ter. After Khanbeck had read the letter, he told us that he had received permission to accompany us to Merdeen; we, however, suspected the truth, and I desired Khanbeck to shew me the letter of Mustafá, which he did. The contents of the letter were as follows:—

"Peace to my brother Sayid Khanbeck. After having wished to thee an abundance of peace, we announce to thee that we have received thy letter respecting the two merchants of Moussul, and for thy sake they may proceed on their way to Merdeen, on the condition only, that they must first come to us, where we shall receive them with great generosity; we desire only from them to bring us some writing paper and some pipes, as a present. Signed, MUSTAFA."

We then immediately perceived the treachery, and insisted on returning towards Orfa, to bring our complaints before Ayub (Job) Agha, whom I mentioned above. As soon as Sayid Khanbeck saw that I was resolved to return, he lifted up his finger, and said, "God, God is my witness, I will bring you safely to Merdeen, without seeing Mustafá, for you have eaten bread and salt in my house. I will set off with you from hence with thirty footmen, and bring you safely to the gates of Merdeen, for Mustafá is two hours distant from Merdeen." We asked him how much we were to give him. He demanded 300 piastres; we agreed with him for 200: the robber seemed to be contented.

Feb. 21.—In the evening, at five o'clock, we left Kuselli, for Merdeen, accompanied by Sayid Khanbeck, and twenty-five Kurds, all armed.—On the road they stole from us what they could, and one of them placed his gun on my neck, threatening to kill me immediately if I did not suffer him to mount my mule. The Frenchman, myself, and our servants, were all obliged to sit upon our mules, with a Kurd behind us. They struck the Frenchman with their sword, and Sayid Khanbeck smiled. When we were opposite the village, where Mustafá resides, Sayid Khanbeck threatened to deliver us immediately

into the hands of Mustafa, if we did not give him 150 piastres once more. We gave him the 350 piastres. The Frenchman's money was already gone. I gave him 100 piastres, and the Frenchman gave him a knife worth 50 piastres; and he returned me 50 piastres on our arrival at Merdeen. After Sayid Khanbeck had received the 150 piastres, he left us, and went straightway with his men to Mustafa, who followed our steps, but we went in a constant gallop, and arrived safely at the gates of Merdeen. Mustafa did not dare to approach the gate, which was guarded by soldiers. It was one o'clock in the morning when we arrived near the gate; the soldiers who guarded the city cried, "Mustafa is approaching!" My servant, who is a native of Merdeen, ran to the gate, and convinced them that we were harmless travellers; and thus, blessed be the name of the Lord, we arrived at the gate of Merdeen. But as the gates were shut, we slept in the open air, for we were so much overpowered from fatigue, that we forgot all danger, and we slept quietly till day arrived. No Arab will ever break his word, but the Kurds do it.

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PRUSSIA.
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LETTER FROM MR. J. C. REICHARDT.

MR. J. C. REICHARDT, who was sent out last summer to join the Polish mission, writes as follows from Berlin, on the 4th September, whilst in the prosecution of his journey to Poland.

I observed, as we moved down the Thames, some Jews upon the deck of the vessel, and I sought an opportunity of conversation with them. A venerable looking Jew, Mr. S— from London, was reading his prayer-book; it was Saturday, and when he had finished, I asked him in Hebrew, whether he could understand Hebrew, to which he replied in Hebrew in the affirmative. After some friendly conversation, I asked him concerning the lesson for the day; which

he told me, and went immediately to fetch his Hebrew Bible. His wife and some other Israelites then asked him who I was, and he replied with apparent joy, a young Christian who speaks Hebrew with me. He soon returned with his treasure under his arm, and we began to read and to consider the history of Balaam and Balak. When more intimate, we spoke in English, German, and Dutch, for readier conversation. He introduced me to his other friends, and thus a fair opportunity was afforded of speaking with them of the blessed and the miserable state of their forefathers, and also of the state of the Jews of the present day. Mr. O. from Amsterdam confessed that the present state of the Jews in their manner of worship no longer satisfied him, and observed, that if any Christian could convince him of the truth of Christianity, he would embrace it, otherwise he must follow his own reason. I then endeavoured to explain to him what Christianity is in the heart of an awakened and believing sinner, and it seemed to please him, and he listened with the greatest attention. Thus I spent the day among these Israelites, and may the Lord bless whatever was spoken to his glory.

We arrived the next day in Rotterdam, and I went immediately with Mr. Wermelskirck to call upon our friends in the Missionary seminary, and we were introduced to the directors of the Rotterdam Missionary Society, who are indeed excellent men. A sub-committee of six members, whose object is to promote Christianity among the Jews still continues, but it is some time since they have published any report. We encouraged them to take up the work with renewed zeal. It is the general complaint of the Christians in Holland, that the Dutch Jews are in too low a condition and too obstinate to be susceptible of gospel light.

On our way to Amsterdam, there was an Israelite in our boat, with whom we had a long conversation, and he seemed much affected. He could not understand Hebrew, but he promised to buy a Dutch Bible to make himself acquainted with the word

of God. At first he said he considered that the Dutch Bible could not be the word of God; but when we assured him that the real sense of the Bible could be understood in Dutch as well as in Hebrew, he seemed quite satisfied. Whilst we were speaking, the rest of the passengers listened with attention. As we went on shore, a lady came to me and said: "Sir, you take a great interest in the Jews, in speaking so affectionately to them; and, indeed, Sir, in addressing them, you spoke for the edification of us all."

There are at present twelve students here in the seminary of the venerable Mr. Jaenicke, all men of zeal and piety. Two of them, we find, are considered peculiarly fit to become Missionaries to the Jews.

LETTERS FROM PROFESSOR THOLUCK.

PROFESSOR THOLUCK, in a letter dated Berlin, 10th September, writes as follows:—

It is my intention, D. V., to undertake next year a journey to London, and I wish to connect with it two other objects, upon which I have to solicit the aid of the Committee. I have begun a work upon the Prophecies of the Old Testament, referring to the Messiah, upon which it is my intention to publish a commentary.—If such a work, generally speaking, might be deemed desirable, it seems almost indispensable in Germany, as the modern German divines have contrived to wrest the meaning of all the prophecies, which refer to the Messiah. For the furtherance of my work, I wish to refer to some Rabbinical and Arabic manuscripts which are to be found at Leyden and also in the Oxford library. The access which Professor Gesenius obtained to some Oxford manuscripts, added very considerably to the value of his commentary on Isaiah. If the same favour is allowed to me, I hope to give an equal value to my own commentary, and I anticipate great assistance in establishing the cause of Christians, from the Commentary of Tanchuma. My wish, therefore, is to remain at Leyden for

two or three weeks on my journey to London to attend the anniversaries, and after the meetings are over, to stay for some time at Oxford, for the purpose of examining the University manuscripts, and I trust that some profit will result. My departure from Berlin will, I hope, take place in March. I wish also to call the attention of the Committee to the two Berditchef proselytes. They are both anxious to be released from their employment in bookbinding, and to commence their preparatory course of study. And I desire again to recommend them to the Committee as persons fit for their service. They are the most decidedly pious Christians I ever found among Jewish proselytes; and I earnestly request permission to discharge them from their trade, and that they may commence their course of instruction at the expense of the Committee; which is the more indispensable as the contributions, by which they have hitherto been supported, have now totally ceased.

I have also to mention another point. The Posen Auxiliary Society earnestly requests the appointment of a resident Missionary. The Clergymen at that place refuse to give instruction to proselytes, though there are several in the town, who earnestly desire it. In my next I shall inform you of the distressing situation of a Jewess, who wished to become a Christian, but could obtain no instruction. A resident Missionary in Posen would be a real blessing in more than one respect, and therefore I venture to recommend the early appointment of a fit person, at least for a temporary residence.

We extract as follows from the last letter which has been received from Professor Tholuck, written under date of the 9th November last.

I again sit down to give you some information of the progress of the Lord's work among the Israelites in Prussia. We not only work in hope, but we are favoured with visible proofs that the Lord looks down in mercy upon Israel.

To begin with Mr. Handes, the missionary of our Society. He continues his work with courage and blessing, as will be seen by our report. He meets with much encouragement, and has been instrumental in bringing many Israelites to the Christian church. He has been directed by our Society to return to Berlin by the same road he went, to ascertain the result of his labours. He is to visit Krolashin again, and to remain some time, as his first visit was attended with so much blessing. An inhabitant of that town writes to me, that the Jews call frequently at his house to know whether the missionary will soon come back.

We have lately engaged a second missionary, who is now preparing for his work; and we rejoice in the prospect of sending out two missionaries together, to work in conjunction, and strengthen each others hands. Our Society has suggested to the minister of public instruction the propriety of examining the several Jewish teachers, to ascertain that they possess the necessary talents and attainments, and an order has been issued accordingly. An edict has been published directing the Christian magistrates to enforce the attendance of Jewish children at the schools.

Our Society has printed a Tract composed by me, entitled, "Talmudical and Rabbinical Passages, for the consideration of the Jews." I shall transmit some copies to your Society. The Auxiliary Societies, established at Konigsberg and Olesko, are very active. The Posen Society has favoured us with a Report of the first period of their operations, giving an account of seven converts, brought to Christianity and baptized at Posen.

With respect to our local transactions I observe, first, that a paper inserted in the first volume of the "Friend of Israel" of the present year, in which I endeavoured to prove, that the shutting of the new Synagogue of the Reformed Jews has not been favourable to Christianity, has excited a general sensation. Thirty copies of that volume have been purchased by the Jews of that party, and it has been read in Jewish societies of every de-

scription. An opinion had prevailed among them, that our society applied to the king for an order to shut the new Synagogue; and hence it was inferred, that our disposition towards the Jews in general, tended to violent measures. But now a preacher of that party has assured me, that the prejudices against our society are completely done away, and that they think and speak favourably of us. In the paper I allude to there are forcible passages stating the essential points of practical Christianity, and it has thus been made the means of conveying a clear testimony of gospel truth to the ears, and perhaps also to the hearts, of many Jews. The preacher I have just mentioned told me, that several Jews had it in contemplation to express their gratitude in a letter to me, and would have done so, had it not occurred to them, that such a written testimony might be considered as a public profession of Christianity.

I have lately opened in the university a public lecture on Rabbinical literature and divinity. Four Jews and one proselyte are among my hearers. My wish is to excite in the minds of Christian ministers an interest in the Jewish nation. I have also published an edition of 2,300 copies of the cabalistical book of Sohar, in the original, and with a translation, which I intend to read with the students. There are very striking passages referring to the Messiah in that book. I am much pleased with two students, who were introduced to me six months since by a proselyte, and expressed a wish to become Christians. A truly spiritual clergyman has instructed them for some months, and I have myself devoted a small portion of time to them. Their conviction gradually strengthened, and they have at length made their public profession of Christianity. Their baptism was very impressive; and the proselyte, who first introduced them to me, was present. Since that time they have frequently visited me, and they give proofs of a real conversion. One of them teaches the Latin classics to some Jewish students of medicine; and since he embraced

Christianity, at the close of his classical instructions, he has been in the habit of explaining to them the tenets of Christianity. But he is exposed to much from his Jewish relations. His grandfather, a learned and bigotted Jew, refuses to acknowledge him any longer as his grandson, and will not return his salutation when he meets him in the street. The other of the two converts, L. who studies divinity, continues to distinguish himself by his ardent zeal for the spread of the gospel. He seems truly under the influence of the Holy Spirit, and a genuine Christian. I lately informed you, that L. was teaching three Jewish boys with a view to lead them into the church of Christ, and that one of them had expressed a desire to be instructed by a clergyman. A work of grace now seems to have begun in the two other boys, and they also have applied for regular instruction. They addressed themselves to the Rev. Mr. Liscow. But this zealous servant of the Lord was so much overcharged with work, that he was obliged to decline the task at first. But when he saw the fervent desire of the boys, and found them so well prepared by the Spirit of God, he could resist no longer; and he assures me that he is himself benefited by this new engagement. There is a fourth young Jew, his nephew, whom our dear L. is also endeavouring to bring to the saving knowledge of the Redeemer. He invited the lad to come to Berlin, that he might be sent into Count von der Recke's institution. The mother of the boy, though hostile to Christianity, did not object. When he had arrived in Berlin, L. instructed him in the New Testament, and then sent him on to Dusselthal, with a fervent prayer. L., like other deserving proselytes, is almost entirely destitute of the means of support. The money, which some months since was sent me by English friends, has been expended; and I must again intercede in behalf of several excellent Israelites, who, constrained by the love of Christ, are now engaged in promoting the object of our Society by their missionary exertions. The proselyte F. of whom

in a former letter I informed you, that he hoped to gain admission into a seminary for schoolmasters, has now obtained his object, and he labours as a missionary among his Jewish brethren. The young Jewish female, brought by him to a conviction of the truth of the gospel, is now attending the instructions of a Christian minister, regardless of the scorn and violence of her relations. In the seminary at New Zelle, of which he is a member, he has 14 scholars under his care, and I trust his influence among them will be blessed. The proselyte S. who gave up his situation as a private tutor in the country to pursue the study of divinity at the university, is still full of love and zeal in the service of the Lord. But in his temporal matters he is much straightened, and I would also on his behalf appeal to British benevolence. For two years he has approved himself to me as a sincere disciple of the Saviour; and I have no doubt he will, at some future time, become a blessing to the church of Christ. The proselyte F. also a student of divinity, grows in knowledge and consistency. He is a young man of decided principles, not liable to be led astray by the cavils of others, and he advocates the truth of his profession from his own experience against infidel students, whilst, as far as I can judge, he lives in communion with Christ. The proselyte E. who is studying the law, appears to make progress in vital Christianity, regarding which he formerly seemed defective. A young Jew of the name of P. lately arrived from Lithuania, has been added to the church of Christ, and is now preparing for baptism. His mind is still very dark, but he is of a teachable disposition. Another young man, of the name of B. formerly a Jewish teacher, has lately arrived here, desirous to become a Christian. When he was first introduced to us, he did not seem to know what benefit he was to expect from Christianity. But now he listens to instruction with increasing earnestness and interest. After his baptism he is to be placed in a seminary for the formation of schoolmasters. Another young man named M. has lately

become a member of the Christian church, who had been for a considerable time examining the truth of Christianity. He studied various systems, without finding rest in any. When he had come to a full conviction of the truth of Christianity, he yet hesitated, on account of his family connections, for a long time before he made his public transition. He is a young man of eminent talents, but his delicate health prevents him devoting himself to the sciences. Four years ago I became acquainted with him. About that time I published a little work in defence of the Old Testament; for which, in an anonymous letter stating himself to be a Jew, he returned me thanks, and offered his contribution in aid of our Society.

A young Jewish merchant here has embraced Christianity, from pure motives of love for the truth; and several other individuals have been baptized, by different ministers, in the course of the last three months; of whom, I cannot at present give you the particulars. But from all I am enabled to state you will see, to the praise of the Lord, that a rich harvest is here prepared.

I shall now proceed to speak of some foreign Israelites, who have been sent hither. Two have been recommended by Mr. M'Caul, who gave proofs of sincerity, but were very deficient in knowledge. Two others also arrived here from Petersburg, who had been brought to the knowledge of the truth through Mr. Moritz. One of them is baptized, and appears to be a real Christian character; and the other is already far advanced in the knowledge of the truth. They are both members of respectable families, and one is married. By undertaking so long a journey they have already made a great sacrifice. How painful, therefore, was it to our feelings, that no tradesman could be found willing to employ them; and how keenly do we again feel the want of some institution for the support of poor converts. We were obliged to make a collection to send them to Dusselthal. The season of the year is already far advanced, and this further journey is an additional trial to these

poor persons. O may instances of this kind, (and they are rapidly accumulating,) impress your Society with the urgent necessity of making some provision! Another young man has been sent hither from Silesia. He studied medicine at Breslau, and gave private instruction in Jewish families. When the Jews were aware of his intention to become a Christian, they shut their houses against him. He appears to be a sincere Christian; but we can do nothing for him here. Another young Jew, at Dresden, also a sincere convert, finding it impossible to be baptized there, on account of his bigotted relations, wished to take refuge here. But as we can find no employment for him I have been obliged to prevent his coming. These are heart-rending cases. Tossed about by persecution and disappointment, weak and unexperienced beginners are too likely to make shipwreck of faith. A young Jew from Krotoshin, a furrier, who had been brought to the knowledge of Christ by Mr. Handes, has now found work at Dresden. I saw him there, and was pleased to find him outwardly in comfortable circumstances, and inwardly bent upon the one thing needful.

From Mecklenberg I have received a very pleasing letter from a proselyte, who is become very zealous in disseminating the truth of the gospel, and has been instrumental in bringing several Jews into the Christian church. He informs me, that another of his relations has come to the knowledge of the Lord. As to our dear Berditchef proselytes, G. and M., I rejoice at the resolution of your committee in their behalf. It would be desirable if they could be formed for the missionary work in a seminary, for instance, at Basle; but I leave this to the consideration of the committee. I think it would answer the purpose best to send them out, when the time comes, with a Gentile Christian. Their conduct and their application give me much satisfaction; and their activity in behalf of their brethren continues. They have nearly convinced two more Jews of the truth of the gospel, and they are visited by many others, who all

speak of them very favourably. Two Jews lately observed to me, that these proselytes were miracles, and they had never seen such persons before. On Sunday evening they had a religious meeting in their room, attended by four proselytes, and three unbaptized Jews. One of the latter, who is almost a Christian, read a sermon of our excellent Dr. Strauss, and all expressed their assent to its contents. A young Jew from Lithuania was also present, who is considered a prodigy of Talmudical learning. He is so conversant with the Talmud, that if a word on one page is pricked through with a needle, he can tell what words have been pricked on the ten pages under it. He heard the sermon with amazement, and our two proselytes endeavoured to bring it home to his heart.

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 GERMANY.

JOURNAL OF MR. J. D. MARC,

DURING a visit to the Jews in the Palatinate, in July and August, 1824.

ON the 27th of July, I set out for Darmstadt, where I found some Jews who had been awakened there some years ago, still remaining faithful. One of them, a young man, distinguished for his Christian love, has been instrumental in rousing the attention of his younger brother. I called upon a Jewish freethinker, whom I knew formerly, and, I trust, succeeded in convincing him of the divine origin of the Old Testament. From him I was called to the younger brother of the convert before-mentioned, an amiable youth, whose doubts, uttered with modesty, proved his good judgment and his sincere love of truth. Another awakened Israelite joined us, and our conversation lasted until a late hour; and I felt that it was blessed to us all. On the following day I reached Heidelberg, where I received satisfactory accounts of the books transmitted to that place for the use of the Jews.

I afterwards saw two brothers, who are considered as the most respectable among the Jewish population; and

they assured me, that if I could prevail upon twenty respectable Jewish families in the vicinity to be baptized, they would have no hesitation in joining them, as, by the concurrence of so many in such a step, the ill consequences to be apprehended from the anger of relations and connections, would be avoided. I replied, that I would willingly make the trial, if they meant to become Christians indeed. They objected, however, to my strictness, and told me, that Christian ministers did not now require so much of candidates for baptism. I, however, repeated, that the Scriptures which I should lay before them, would prove whether my view was accurate. One remained obstinate, but the other promised to call upon me in the evening, which he did; and for some hours we went through many important parts of the Old Testament. He called again on the following day, when we continued our work the whole morning. All appeared new to him; and he left me with a solemn promise to go on searching the Scriptures, and with a request that I would come back to Heidelberg after the fair, and make a longer stay.

At Manheim I found circumstances so unfavourable, that I left it on the following morning for Neustadt. Here, on the Sunday, I attended divine service in the church. In the afternoon I was requested to address some friends who had assembled, and I explained to them the leading doctrines of the Gospel. A Jewish convert, F., promised to invite several Jews from the neighbouring villages, to a conversation with me. I waited for him in vain, until Thursday, and in the mean time, I called on the Jewish teacher, who is well acquainted with the New Testament, and who, ere this, would have made his profession of Christianity, but that he feared to lose all means of a livelihood. At Hassloch I sent for the Jewish teacher, to whom I preached the Gospel. He seemed open to conviction, and promised to search the Scriptures for instruction. The majority of the Jews in this country, are in great darkness and ignorance. One of them called upon me at Friedelsheim, who listened

with good-humoured attention, but after all my explanations and exhortations, he said he would remain faithful to the only true God. My conversation with a Jewish teacher in another place, was more successful. He came to a determination to go to Dusselthal, to gain instruction in Christianity.

On Sunday, August 8th, I attended divine service at Friedelsheim, in the chapel of the Mennonites (Baptists). In the afternoon, at the request of the minister, I addressed a numerous meeting in the same chapel. On this and the following day, I had several conversations with Jews.

The Jews here, in general, were not well disposed. When I presented one of them with a copy of the prophets, he pretended it was only an extract made to adapt them cunningly to Christianity; some left me with mocking and abuse; and the most obstinate distinguished himself by his profaneness. It was a heart-rending scene to me.

From Friedelsheim I set out for Aggersheim, where there is only one resident Jew, in whose family, Mr. W., a convert, is tutor. You can scarcely imagine the delight he felt at my visit, and the satisfaction which I experienced, when I found him still faithful to his professions. His life is that of a consistent Christian; and he takes his pupils with him to the church, where they join in singing and praying, without any objection on the part of their father, who is a free-thinker. After my return home, I addressed a letter to him, in which I recommended to him earnest prayer without ceasing. His answer proves his sincerity; and he assures me, that reading the Scriptures is his chief delight. During the last summer, he had been confined for several weeks by a fever. Nothing grieved him more during his illness, than the apprehension of his pupils being left without his instruction and superintendance.

Leaving Aggersheim, I at length reached Mentz, where I called upon a Jew, who for several years has had a wish to be baptized, though he still continues wavering. From him I went to the teacher of a Jewish congregation, who exerts himself with

more skill, than any other enlightened Jew I know, to overthrow the Talmud. From Mentz I returned to Frankfort.

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#### DUSSELTHAL INSTITUTION.

WE present our readers with the following account of the progress of the Dusselthal Institution; communicated to the London Society by the brother of Count Von der Recke, in a letter, dated the 1st of November last.

During the absence of my dear brother, who some weeks since set out for Berlin, upon business connected with our Institution, it has fallen to my lot to supply his place here, and I have to write in answer to your letter.

The Lord continues his blessing upon our Institution; and we have nearly 100 boys and 50 girls, supplied according to their wants, and instructed in the way of salvation, and prepared for earning their livelihood in future. Among the children, we have seven young Jews; and in the institution for proselytes, we have sixteen adults, some of whom are already baptized. They all receive, in addition to their Christian instruction, an opportunity of learning a trade, by which they may afterwards support themselves; as weavers, shoemakers, tailors, harness makers, smiths, glaziers, bricklayers, millers, brewers, &c. The greatest difficulty under which we labour, arises from the want of a fit person to give Christian instruction to the Jews, and to conduct our worship in this place. Our funds are quite inadequate to meet this want at present. As the number of our members amounts to 204 souls, we might easily obtain the licence of government to form an evangelical congregation; but the question is, whence can the salary of the minister be obtained? This subject I wish to recommend to your attention. We know a clergyman who is ready to give up his living, if we can secure him a salary here. And as the Jewish cause is every day gaining interest in this place, it is a

matter of great importance to make some arrangement for providing a pastor.

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POLAND.
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JOURNAL OF MR. HOFF.

IN the beginning of August last Mr. Hoff, accompanied by L., set out from Petrikau, upon a second missionary tour, for three weeks. The following extracts from his Journal afford the account of his proceedings.

Accompanied by L. I left Petrikau on the 5th of August, and proceeded towards Opoczno. In the Jewish inn on the road I had an interesting conversation with a Jewish teacher. Entering his school-room where he was teaching, I found, on the table, the books of Joshua and Judges, in one volume. I took it up, and requested his explanation on Josh. v. 13 to 15, and Judges xiii. He used the explanation of Rashi, that **אלהים** here meant an angel. I endeavoured to shew, from verse 22d of the latter passage, that this could not be the case, but it must mean the **שכינה**. When he allowed this I spake farther on this angel of the covenant, mentioned also in Zech. iii. and farther shewed Messiah to be the Lord Jesus, by introducing Isa. liii. He listened attentively, and confessed he was not so well versed in the Bible as I was, and complained that the Jews in general neglect the Bible. He told me, however, that he instructed his scholars only in the Bible; and that two years ago he had a conversation with a gentleman who told him the same things which I told him. I concluded that gentleman must be Mr. Moritz. He gladly accepted some Tracts, which he promised to keep till I visited the place again. In the afternoon we reached Opoczno, six German miles distant from Petrikau.

On Friday the 6th I went to the Bourgmaster, and from thence to the well-known Jew L. He received me very politely. Being a follower of Mendelsohn he dwelt much on ua-

tural religion. I led the conversation, however, to real faith in the Word of God, as opposed to superstition and infidelity. He has a considerable library, in which I observed several of our Tracts bound together in a volume. I gave him some new Tracts, which he accepted. Afterwards I went to a learned Talmudist, who also received me with kindness. But it was with difficulty that I could speak to him on the righteousness acceptable before God, foretold by the prophets and revealed in the Lord Jesus, for he introduced Rabbinical remarks; and, as the Talmudists usually do, frequently asked me whether he answered well, and whether I judged him to be a learned man. He kept some of the Tracts. Several Jews listened to our conversation without interrupting us. Though I had thus made the beginning, yet nobody inquired after books.

On Saturday afternoon I left Opoczno and proceeded to Przysucha, four German miles distant, which, after encountering a heavy storm, we reached at eleven o'clock at night, and took our abode in a Jewish inn.

On Sunday the 8th, L. and I had private service in the morning. Afterwards I produced my papers to the Bourgmaster. I then visited a German family, to whom I was recommended. The greater part of the Jews in this place are Chasidim; they have a Rabbi who is blind. On my returning home I took some Tracts, and inquired for the landlord, whom I had not yet seen. I told him briefly and plainly the reason of my visit. Some other Chasidim listened for a little while, and then went away calling the landlord into the stable, in order to prevent his listening to me. I followed them, and, reproving their prejudice, told them once more what was my intention in visiting them. I offered Tracts, but they would not take them; and rage sparkled in their eyes. The landlord, however, kept one. After my own dinner I found L. engaged with some young Jews, one of whom had been with us last year at Nasielsk. I continued the conversation with them; and soon after other Jews came asking for Tracts. Most

of them were Chasidim, and their number increased so much that our room was crowded. We went on speaking and distributing Tracts, and we were obliged at length to shut the door, as new parties pressed in so that we could scarcely move.

On Monday the 9th we were engaged again all day long. In the morning we had a long conversation with a number of young Jews; in the afternoon we were exposed to the fury of the Chasidim. A number of them entered the room with proud and angry looks. They addressed us, scolding and blaspheming. I quietly requested them to listen, and then to answer those passages of Scripture which I should lay before them, before they behaved so unseemly. But they would not listen; and when I turned their attention to the Word of God, they would not attend to what I said, but endeavoured to establish their own superstitious interpretations, with such a noise, that all attempt to converse rationally seemed vain. After they had gone on thus for some time, their conductor turned to the rest and said, "What do you think, can he answer?" They all cried, "No," and a number of them went away, but some remained to insult us farther. With these I expostulated on their rudeness, and they soon went away. I was much afflicted at the ignorance and ungodliness of this people. In the evening two Jewish workmen visited us, who conversed with us rationally till very late. May the Lord have mercy on this poor blind people.

Tuesday, 10th.—A number of young men came again. A long conversation took place on Gen. xlix. 10; they behaved reasonably, and withdrew one after the other. Afterwards came a number of aged Jews. One of them asked questions, and when we had answered he requested some Tracts. He sat down and read them attentively, and afterwards desired to see the New Testament, in which he continued reading for nearly four hours. This afternoon there came a young man, who formerly was at the schools in Breslau, but now again studies the doctrines of Chasidism. I expressed my sorrow that he had exchanged a

valuable study for so destructive a doctrine. He acknowledged this to be the case, but said he was dependent on his parents, and had no opportunity of pursuing his former studies. Afterwards he brought a German book, requesting me to exchange it for a copy of the Prophets, and saying he should give himself up to the study of the Word of God, and other useful things.

Wednesday, 11th.—The young man from Nasielsk has visited us almost every day. He told me this morning that he acknowledged our words to be true. The old man who yesterday read the New Testament with so much attention, visited us to-day again. He read again for several hours. In the afternoon a party of young men disputed with us. One of them remarked that Jesus could not be Messiah, as he had been killed by the Jews. I answered, that, on the contrary, if he had not been killed he could not have been Messiah. This I proved from Isaiah liii. and I shewed the reason of his death from this chapter. The young man was silent, and asked for some Tracts. Another youth exhausted his skill in proving that the Jews are the only beloved people of God. I shewed him, from the wickedness which prevails amongst them, that this could not be true.

Thursday, 12th.—Several Jews came to us in the morning. Among them were the young man from Nasielsk, and the old man who so diligently studied the New Testament. In consequence of some questions, L. read Isaiah liii. throughout, and afterwards Matt. xxvi. and xxvii. as the accomplishment of that important prophecy. The Jews listened with great attention. When L. read the sufferings of our Saviour, the young man from Nasielsk could not conceal his tears, and he arose and took up another book, that the other Jews might not observe them. Two old men listened with much attention, and when L. had done reading they went away silently. Afterwards two Chasidim came to argue on the coming of Messiah, but as they were tipsy, I spake to them of their wickedness, and shewed them out of our rooms.

Friday Morning.—We left Przysucha

and went to the village of Gunsikow. We stayed five days, during which I had opportunities of speaking to some Jews. Among them was a young Jewish tailor, who had visited us before in Petrikau. At his own request I lent him a Hebrew Polish New Testament. But he returned it, observing, that as there were crosses in it he could not read it. I conversed with him on the one thing needful. In the afternoon he returned, and L. conversed with him for several hours on the nature of the Christian faith.

Thursday, 19th.—We set out for Konskie. On the road I spoke with the landlord of the Jewish inn on repentance and faith. He was moved to tears.

Friday, 20th.—I gave two tracts to L., who went to buy necessities, requesting him to leave them in the Jewish shops. Soon after, some Jews came, requesting books, and thus the Lord answered our humble prayer, in affording us an opportunity of again conversing with the poor Jews. We were engaged with them almost all day. We found the Jews here more liberal than at Przysucha. They all behaved orderly. One of them told us he had long possessed the New Testament in Hebrew. He requested us not to give away so many tracts, as the people did not understand them, and would spoil them. An opulent Jew from Lenczyer visited us, and told us that several young men of that place, remembered us with affection. Thus we may hope good seed was sown there. He bought a copy of the prophets, and spoke freely in the presence of several Jews, of the blindness prevailing among them, though he himself did not seem much enlightened by the true light. In the evening came a number of the Chasidim. The confusion of ideas, which I have always found among this sect, I found with these men also. We spoke on Micah v. 1, and Zach. x. and xii. They frequently contradicted each other, and even themselves. One of them was continually smiling. As they were going, L. said to him, "Moshe, do you still know me? I am now about to embrace this religion,

and can you suppose that I should embrace a false religion?" Moshe then informed me, he had formerly studied the Talmud with L. He said he should visit us, but he came not again.

Saturday, 22d.—The greater part of those who visited us, knew very little of the Scriptures. In the afternoon, a young man, who borrowed, this morning, a New Testament, returned it, telling me, he had read the gospel of St. Matthew. Some impression seemed to have been left on his mind. I went through several prophecies concerning Messiah, with him. He at length said, "Believe me, Sir, I pray daily to God with all my heart, that he may send Messiah;" and tears came into his eyes. I answered, "Messiah surely will again appear, but no other than Jesus of Nazareth." "May he be the Messiah," replied the Jew. "Let him but come, that we may know he is the true Messiah!" He, like other Jews, expects Messiah as a human deliverer from earthly distress; and therefore I explained to him Isaiah liii., and told him, that by earnest prayer for the Holy Spirit, and attentive comparison of the Old Testament with the New, he will see that the Lord Jesus is the true Messiah.

Sunday, 23d.—We had a long conversation with a Jew, who returned a New Testament I had lent him. Our conversation embraced two points:—Is Jesus the true Messiah, and of what use is our believing in him! He at length confessed, he could not answer us; but said, that as learned men had not received Christ as the true Messiah, he could not do so.

Tuesday, 25th.—Several foreign Jews visited us. A Jew of this place introduced a foreign Jew as a learned man. This man praised his own wisdom, and asked me how I could say Messiah was already come. I laid before him those passages of the Old Testament by which we are authorized to say so. He allowed that some prophecies concerning Messiah, could not have a more complete fulfilment, but said, we trust Messiah is born in every generation; and after the confused manner of the Talmudists, asked one

question after the other, quite different, without waiting for the answer of any of them. I observed how little he showed his wisdom, which he had boasted of before so much.

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LETTER FROM MR. BECKER.

We present to our readers the following extract of a letter from Mr. F. W. Becker, dated Warsaw, 4th Nov. 1824, which contains the latest intelligence from thence :

I left this place in August last for Berlin, to celebrate my intended marriage, according to the permission given me by the Committee. The publication of the banns occupied several weeks, during which I visited my aged mother and relations. From Berleburg I returned to Berlin by way of Elberfeld and Düsseldorf, where I visited the Count von der Recke's institution. He had then about twenty-six Jews, who were nearly all engaged in learning trades. I had conversations with some of them whom I knew, having seen them here. At dinner I saw them all together, and gave them a short address. The Count is much in want of a proper person to instruct them, and begged of me to mention to the Society his request that they would provide him with a tutor who might devote his time to the Jews; and, if in holy orders, he might baptize those that come to him unbaptized.

In going to Berleburg I had a great deal of conversation with a Jew in the diligence between Cassel and Marburg: he invited me to call on him on my way through Cassel, which I did on my return. Finding him in his shop, I took opportunity from the jewels and precious stones which he sold, to direct his attention to the precious corner-stone laid in Zion, and he paid much attention. Another Jew, in his shop, thought himself wise enough already. In my native town I had conversations with several Jews, one of whom has been an inquirer after the truth for several years. I spoke with him also on my return from England, and he is convinced of

the truth. He paid great attention when I explained to him concerning the Messiah, and did not object any thing.

The Rabbi in my native town had published some small books, in one of which he began by enumerating the privileges of the Jews, and mentioned it as one of them, that the Saviour of the world had come from the Jews.—The superintendent, who had read the book with great interest, told me this. This Jew is so much thought of, that Christians send their children to him for instruction.

In Berlin I saw Professor Tholuck several times, and at his desire gave the students a description of the state of the Lord's work amongst the Jews in this country. You will have heard by Mr. M'Caul that two Jews have been recently baptized here, one of whom came forty German miles for that purpose; and who, on going home, took the other with him, to teach him how to make soap. Mr. M'Caul has had many Jewish visitors during my absence, and has had several conversations with the father of our friend. On the 23d of last month the number of Jewish auditors amounted to eleven; last Saturday there were six. Mr. M'Caul and Mr. Hoff left this place on the 26th ult. for Berditchef. Mr. Wermelskirk is gone to join Mr. Wendt, at Petrikau. Yesterday we received from Mr. Tholuck 200 copies of a publication of his, containing extracts from the book of Sohar, with the German translation, of which I have already sold some copies.

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LETTERS FROM MR. J. G. G. WERMELSKIRK.

WE have been favoured with the perusal of a letter addressed by Mr. Wermelskirk, one of the missionaries of the London Society who left England for Poland last summer, to a friend in Devonshire, dated Berlin, Aug. 26, 1824, and we select the following extracts.

The Lord has blessed my visit in Hamburgh, and Lubeck, and Ratzeburg. His blessing was also with me in Holland, and Oldenburg, and Bremen. In each place I found persons who were not only friendly to our cause, but active in it. I found Jews also *truly* converted. I met with one in Ratzeburg who pleased me much; a young man, about twenty-three years of age, who has passed a whole year in Christian instruction. I conversed with him at one of the professors', and he accompanied me nearly two hours on my journey. The more I get acquainted with Israelites, the more I am persuaded that an unshaken confidence in the promises of God, a mind stored with wisdom and discretion, a heart full of love, patience, and boldness, together with a mode of communication, kind, yet authoritative and instructive, are indispensably necessary for a missionary. Let me entreat you to make mention of me in your prayers that even by me, the least of all, something may be done to the praise of God our Saviour. Disputing with them is to little purpose, but the preaching of the Gospel from the Old Testament is fulfilling the word of God. O that my heart and mind may be ever filled with that everlasting Gospel, that rivers of living waters may flow out. To my great joy I have met Rev. Mr. Becker, my fellow-labourer, in Warsaw, who is about to be married to a dear sister in the Lord. My much-esteemed father in Christ, Rev. Mr. Jaenicke, who is bordering on eternity, rejoiced to see me once more. He had feared he should not see me again in this life. On Saturday I am to preach for him, and I have in meditation John xvii. 3. He is now seventy-seven years of age, and still preaches twice on Sunday, and once on Monday; but he is obliged to sit

In a letter addressed to one of the Secretaries of the London Society, Mr. Wermelskirk mentions having conversed with many Jews as he passed through Holland. He found them for the most part willing to attend to what he was enabled

to set before them: and he adds, that he had learnt, from what he considered good authority, that there are many of them anxious for Christian instruction, and who attend at the Christian churches to learn what they can. Mr. W. mentions that measures are in progress for forming a Society at Bremen in aid of the Jewish cause; and speaks very highly of the character and Christian attainments of a Bremen Jew, who was baptized there in April, 1824, by the Rev. H. Muller.

In a letter dated Warsaw, 25th Sept. 1824, which accompanies the Journal of his proceedings on his way from London to Warsaw, he writes as follows:—

Under the blessing of our merciful God and Saviour, we arrived safely, the 13th of this month, at the station proposed by the Committee. Our journey, on the whole, was pleasant, and attended with less incumbrances than we expected. My journal, which I send herewith, will shew this amply. Baptized Jews, to the number of seven, I was introduced to in different places, to whose truly Christian character, ascertained by their conversation and demeanour, and the testimony of Ministers of the Gospel and pious Christians, I can bear the best testimony. If there should yet be persons of opinion that a Jew cannot be thoroughly converted to God, or that little is doing amongst them, I would openly confess from my own acquaintance with such changed characters, and knowledge of what I have witnessed in Holland, Germany, and the free towns therein, and in Poland, that such an opinion can only arise from ignorance. The New Testament has not been translated, nor Tracts circulated, in vain; nor have my brother Missionaries laboured in vain. He who has eyes to see, let him see! The accounts which have, from time to time, been transmitted to the Society from Poland, do by no means come up to the

real state of things. What has been sent, therefore, must not only be fully credited, but be taken in the very fullest sense. Also, of fourteen Jewish persons, either baptized already or preparing for baptism, whom I have not seen myself, I have the best opinion from the testimony of those who are intimately acquainted with them. When I now consider that within a journey of only 1500 miles, which I travelled in two months with great rapidity, I got information of twenty-one immortal souls of the house of Israel, who in a few years have been extricated from a cloud of error and bigotry, and changed into the image of Christ,—I am lost in admiration,—I have no words to express the feelings of my heart. Have we had any such fact for a hundred years past?

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JOURNAL OF MR. WERMELSKIRK
FROM LONDON TO WARSAW.

July 10.—On board of the King of the Netherlands, at sea.—Arrived at Rotterdam. My baggage was not strictly searched, at which I was glad; not that I dreaded examination, but that I was freed from actual labour on the Lord's day. My brethren received me, as it were from the dead, having given up all hope of ever seeing me again in this world. Was sincerely glad at their progress in the saving knowledge of our Lord Jesus Christ. How cheering it is to one's spirits, when a traveller to the same place of repose, is fully sensible of the importance of his journey, of the difficulties which are in the way, and of the crown of righteousness which is laid up for every one who perseveringly strives to attain the prize of his high calling!—Heard Mr. Macphail, Scotch minister, preach from Luke xxiv. 23; applying it to those who had, in the forenoon, remembered the Saviour's love, by partaking of the tokens of his body and blood. Enquired of Mr. Ledeboer after the state of the Jews here. This good and pious man was of opinion, that at present nothing could be effected amongst them, as the attempts

of Mr. May and Dr. Pinkerton proved; since at present, they are Deists. To which I replied, That in my humble opinion, it is now time to commence among them, as the Deist is generally a man of some mind, at least; and as they were willing to argue with a liberal Christian, which they would not some years ago.

July 13.—Called upon the Rev. Mr. Macphail, in company with Mr. Money, who had mentioned me already to him. He was much struck at the favour which our brethren have in the sight of the mighty of the earth; and at the testimony borne unto a Jewess, who is said to be a pattern to a whole congregation. He expressed a deep interest in the cause, referred to great events which he expected might happen to turn the captivity of Israel; he prayed the blessing of the Lord on my mission. I derived benefit from the brethren in the seminary, whose number is ten, as they evinced an humble spirit. Surely, without such a spirit, it is to no purpose that we attempt to evangelize others; but with it, good may be done for the extension of the righteous, peaceful, and heavenly kingdom of our Lord; for the Lord is in this small voice, and makes it to penetrate the inmost recesses of the heart. O Lord Jesus, impart a large measure of this spirit to me who am nothing in myself! I put all my trust in thee.

July 14.—Spent a part of the day in conversation with Mr. Thelwall (who arrived here last night, to be present at the Missionary Anniversary) on the work among Israel, the most effectual means of promoting their conversion, and what the spirit of the Missionary should be, who wishes to be instrumental in this moral revolution. His views, in many respects, coincide with my own, which I formed in Exeter, but, whether they are altogether and entirely correct, I will not determine. However, with deference to his superior judgment, and long experience, I will trust that he is in the right, as it regards Holland; and I will bear his views in mind, in order to see by experiment, whether they be

practicable in Poland. He is doubtless doing much good.—Called upon Rev. — Furstmann, De Vries, Sharp, and Hoog. They all expressed an interest in our cause, preach sometimes directly and boldly, as my brethren told me, upon the Jewish subject; and they will, I think, by the influence of the eternal Spirit, and urgency of Mr. Thelwall, do something more yet. They informed me of the existence of a Jewish society there for many years, and gave me a copy of the last report. I was received by them with much cordiality, far beyond my expectation, and was requested to maintain a correspondence with them. Mr. Thelwall expounded and prayed with us. This was both instructive and edifying. It produces a peculiarly sweet feeling, to meet with a fellow-labourer among the same people, and to pour out together our prayers, for our and their salvation. I left Rotterdam about three o'clock, and arrived safely at seven o'clock, at the Hague. It rained the greater part of the day. The sudden change of climate had a powerful effect on me. I suffered from it during my stay in Rotterdam., especially in the night. Yet, though I groaned under pain, I could, like Paul and Silas, sing praises unto God. Truly, God is good and merciful, and he gives songs in the night. Praise him continually, O my soul!

I was led to meditate on Ezek. xlvi. 1—12, when the knowledge of the Lord shall be propagated amongst all nations; when all shall have forgiveness of their sins; when all shall have communion with the God of the whole earth. At Hague a deplorable sight presented itself. The Jews are almost all living in one street, which, on account of its filthiness, caused by them, is called by a vile name. The wretchedness and misery depicted on their countenances, excited my commiseration so, that I was about to preach to them in the street; but the duty of not acting in opposition to Mr. Thelwall prevented me.

July 16.—I went to Leyden. Had some conversation with a Jew about the importance of understanding the word of God, the means that must be

employed for this end, the moral condition of man by nature, and the only hope of eternal life. He listened with attention, and gave me opportunity also to communicate the truth to those who were with us in the boat. I meditated upon Psalm lxxv.

The soil is very fertile throughout this kingdom. O, that the kingdom of the world were soon flourishing by the streams of water, springing up to everlasting life!

Leyden.—Called on the Rev. Mr. Egeling, who baptized Mr. Da C—, D. T., and Dr. C—. He was not quite pleased with their conduct. They had each lately published a book—on the spirit of the time—on vaccination—written in a censorious spirit. The venerable man seemed to feel it deeply. This led me to remark that the writing of these books might be of great use to their souls, since by them the *hidden* pride of their hearts may be manifested to their friends, who would now show them the contrast between their dispositions, and that of Him, whom they call their Master and Lord. This led us naturally to the inconceivable forbearance of the Lord God omnipotent. He can in a moment change into his image all who shall be saved of them now living, keep them from sinning any more, and from rebelling against and denying him, and can bring glory and honour to his holy name; but it has pleased him to deal differently. He waits till by degrees all his foes are brought to acknowledge him their Lord and King. He permits them to walk in their wicked ways, to follow this transitory and miserable world, to disregard him, by whom they live, move, and have their being, and to deny him before their fellow men, knowing that the day comes when “the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.” The Lord is God, his thoughts are above our thoughts. “He is excellent in power, in judgment, and in plenty of justice.” O, my soul, be glad and rejoice, that thy God and Saviour is a tender-hearted,

loving, and forbearing Father; and also that he is pure and holy, and will not suffer thee to depart from him! I conversed with an English lady upon the progress of religion in England and throughout the whole world; and I observed to her, that this seems an indication of the accomplishment of the Lord's word, that he will come, after his Gospel has been preached among all nations; and that we should reflect upon the great change we have to undergo in leaving the world below, and entering upon that above, as we see the day drawing nigh. O, that this were more considered by the religious public, that they may not be thus addressed—"Depart from me, I never knew you." Their privileges are great; but their duties here below, and the account to be given by them in eternity, are proportionate. England is the great fountain, from whence many rivers flow out, to water the whole globe. O, what a charter! What an eminent privilege to make God known upon earth, his saving health among all nations.

Called upon Mr. Chevalier, at whose house Mr. Solomon lodged, and from whence he left his friends. He spoke with much personal esteem of him, for the truly Christian spirit which he had manifested with him, and considered him yet a truly converted character, though some suppose him an apostate from Christianity. I had a conversation of some hours' length with Dr. C—, in the course of which we touched upon the importance of change of heart, and the operative power of the Spirit in it, and the mode and evidences of it. Upon these subjects, as far as I can judge, he has clear views, as he has also upon the importance of the study of the Old Testament, to see grace and truth typified in characters and institutions under the old economy, and upon the doctrine of the Holy Trinity, which, in his opinion, is clearly displayed in the works of creation. As the sun in the great firmament sends out his bright rays by which the heart of man is gladdened, so has the Father sent his only

begotten Son, the brightness of his glory and the express image of his person, who now by his Spirit, upon his followers, produces in them heartfelt joy in believing, and a lively hope of eternal life. He spoke also of the pleasure he experienced in retirement and communion with the Lord. In the conversation I watched him very closely, but discovered nothing inimical to Christianity. The friends of Israel have reason to be abundantly thankful for the conversion of this distinguished individual, who has made, and must continue to make, many sacrifices. His father being one of the principal Jews here, we must pray for his continuance in perseverance and in faith, and in his walk with God.

July 18.—I heard Mr. Warner, English clergyman, preach. The Lord was very gracious to me. The whole week before I could not enjoy communion with him, as I have been accustomed. I felt my sinfulness, and was assured of my interest in the blood of Christ; but I felt a deadness, and had not any deep and rejoicing sense of the love of God. Here my sorrow was turned into a holy joy. O the glorious Gospel of Christ! How suitable to a sinner! Be it with me, as it will, if the Lord is only near to my soul: then I am happy, but else miserable and weary of my life. But I must grow more and more in patient waiting upon the Lord, since his own Son learnt obedience by the things which he suffered, and his eyes failed, while he waited for his God.

July 19.—I called on Mr. Da C—. As I cannot speak Dutch very well, though I understand it tolerably, I asked him in what language I should speak to him, in German or English? He answered, in either. This led me to remark, what inestimable and inconceivable wisdom God had displayed in the revelation of his will, by representing spiritual and heavenly realities under natural and known images. This brought us to the great object of God's revelation, and to speak of Him who shall be confessed by all on earth, in heaven, and in hell. We remarked his grand

and prominent feature—humility; and the hatred, indifference, and opposition he met with in consequence of this divine virtue. I wished to draw him out as much as possible, but he would rather listen to me than speak much himself. He appeared to hearken with a broken and contrite heart, desired to be remembered in my prayers, and wished an abundant blessing upon my labours.

July 21.—I left Groningen by a Treckschuyt. My companions in the cabin listened to the blessed gospel of salvation, and I preached to them for nearly two hours. A Jew, whom I had not observed, sat before the cabin and paid great attention. When I had finished speaking to them I began with him. We read the 8th Psalm. Upon my question—Who the Son of man could be to whom God, who was addressed in this Psalm, had given dominion over the fowl of the air, the beasts of the field, and the fish of the sea, he made no reply, and was struck at my exposition. I told him it must be Messiah, who is called by the prophet “the Mighty God.” I continued to speak to him on this subject, and he gave much attention, and made no objection. I gave him a Tract, which he began eagerly to read with his wife. Some miles farther, where the boat stopped for a few minutes, I addressed a venerable looking Jew on the subject of repentance; observing, that without this none can expect to attain true joy, abiding peace, or endless felicity. He admitted what I said, and exclaimed, “Without repentance none can be saved.” To him I gave also a Tract.

A young man, whom I have every reason to believe a sincere disciple of the Lord, told me some facts which came under his own immediate observation. A baptized Jew, of the name of I—J—, who resides now in Groningen, married to a Christian woman, was some years ago, at his earnest desire and repeated request, admitted into the church of Christ by baptism, by a clergyman there. When it became known to the Jews that he had embraced Christianity, they were enraged that they took him up se-

cretly and sent him away. The magistrate, who had been apprised of his disappearance, made it publicly known to the Jews, that their synagogues should be shut up till they had restored him. This mandate had the effect, and he was restored. Since that time he has conducted himself as a Christian, and supported himself by his labour. His brother, whom I saw on the shore, but could not speak to, as the boat was going on, knows the contents of the New Testament pretty well, and is willing to converse upon it. In Weener there is a girl of Jewish parentage, of the name of G. who, from the impression of a dream, bewails her sinful state, and longs for instruction in the way of peace. Her father died some time ago, and she has had the most frightful dreams of his misery and torment in hell. Her relatives are aware of the circumstance, and watch her so closely that she cannot come in contact with Christians. In the same place is the wife of M. N. who frequently stands before Christian places of worship to comfort her dejected state of mind. Her husband knows of it and endeavours to prevent it. On deck there were about thirty persons, who had come to Holland to mow grass, and were on their return to Germany. One of them began to sing a very abominable song. I groaned in my spirit, and thought of means to put a stop to it. I had a hymn in my pocket, and I requested him to sing that, instead of the song he had been singing, observing, that his song could not form his mind for eternity, into which he must soon enter; but that the hymn I now offered to him was adapted for that purpose. Some who sat near me exclaimed, “That is true—that is true!” As they were anxious to hear, I preached to them for some time, in the plainest and most appropriate language. When I felt exhausted, I desired one who could read well to read aloud the Tract which I held in my hand. To this they acceded, and soon the Tract was read, the rest sitting around the reader. I added something in explanation and application. They continued all day quiet

and attentive, and the other passengers were amazed at the change, as before they had been much annoyed. The young man and a friend of his called me aside before we separated, expressed their gratitude, and lamented that we had been together so short a time. My great wish and prayer is to preach the gospel effectually, and therefore I watch every motion of my hearers, and adapt my speech accordingly. Whenever I know that this has been made useful, I give glory to the Lord, that by his grace I am what I am.

July 22.—I travelled all day from Leer to Oldenburg. Spoke to the innkeepers where the coachman stopped, and was listened to.

July 23. Oldenburg.—Received a parcel of Jewish papers from Dr. Tholuck. Called on the Rev. Mr. Ibbecke, who received me kindly. We conversed about the state of the Society's funds and operations, and I presented him with a copy of Mr. Thelwall's scriptural encouragements. There being no Bible Society in the whole dukedom of Oldenburg, I turned the conversation gradually to this subject. "Every one," he replied, "who asks for a Bible can get one." I told him what was doing in all quarters of the world; and that the demand for the word of life had been proportionate to its distribution. I called also upon the Rev. Mr. Claussen, with whom I conversed for some time upon the Jewish subject. He is a man of God, and feels the power of Christianity, and wishes to promote the cause of his Lord and Master according to his ability. He promised to watch every opportunity of getting at the Jews here, and to put Tracts in circulation amongst them; and also to speak of this important cause to his friends.

July 24. Bremen.—Arrived here this morning at eleven o'clock. The Lord has wonderfully supported me during my journey. That the Lord in this respect is so merciful towards me is a matter of rejoicing and thankfulness. Formerly, whenever I rode many miles I used to be ill, uncomfortable, and unfit for any thing; but

now, though I travel early till very late, I am quite well. I can read and meditate all day, and speak whenever I stop or an opportunity offers. This blessing, in addition to others of a spiritual nature, strengthens my conviction, that it is acceptable in the sight of the Lord to go and preach the gospel to Israel.

July 26.—Met a Jew from the vicinity of Warsaw, who was not only willing to hear the gospel preached from the Old Testament, but is also convinced that he and all mankind are sinners, and in want of a Mediator. He appeared to be a very candid and amiable man.

July 28.—Called on Mr. C. F. Graff, who was baptized by the Rev. Heiman Muller, April 24, 1823, having received instruction from him for two years. This length of time was desired by both; the Jew that he might embrace Christianity from the more perfect conviction of his heart, and by Mr. Muller that he might have time to lead his scholar progressively into all the doctrinal parts of the Bible, so that they might gradually take hold of his understanding and heart. The speech addressed to him was very appropriate. An address of the Rev. F. L. Mallet to the Christians then present had the effect of raising a collection of upwards of 6*l.* and many ladies and gentlemen became subscribers to the Society about to be established. Mr. Graff conversed with me with evident contrition and humility; dwelt much upon the author of his eternal salvation, and spoke not of the failings, errors, and blindness of his brethren according to the flesh, with a light and trifling mind, as, alas! many do, whom I have seen elsewhere. The Rev. Mr. Muller, who is a very evangelical and pious preacher, regards him as one who is actually turned from darkness to light, and adorns the doctrine of God our Saviour in all things. A Society for promoting Christianity among the Jews was formed here some time ago, but from the many public and parochial duties of the clergy it was not made publicly known. This, however, will be done

(D. V.) in the next month. The appointed Secretary has written to Berlin, Elberfeld, &c. to get their regulations, that they may join that Society which seems best. The friends here feel the great difficulty which presents itself to many proselytes with respect to their subsistence, and they are anxious to further the cause in an effectual way.

July 29.—Was in company with seven faithful preachers of the gospel. We conversed much about the Jewish question, and discussed some verses in Rom. xi. The Rev. Mr. Muller preached a number of sermons from that chapter, which he means to publish by and by, and give the profit of them to our cause. The Rev. Mr. Mallet, who conversed with Mr. Petri, and still corresponds with him, entertains the best opinion of his Christian and missionary character. He has seen also three Jews, who had been converted to Christianity, of whose sincerity and love to the Saviour he has no doubt. One of them is at present in Dusselthal; and one, who returned from thence, is now in Lubeck, and praising his Redeemer. Of this excellent individual one may speak with some confidence, from his deep and experimental acquaintance with the gospel, and his superior judgment and talents. I trust the few days I have once more spent in my native place have been much blessed to me. I saw much, during this time, of God's workings for men's salvation. I received many admonitions from the death of a near relative, and other friends, to prepare for eternity; enjoyed a sweet sense of my Saviour's presence in private devotion and reading, in the public services in the courts of the Lord, and in the participation of the sacrament; and I obtained some valuable information relative to the Jewish subject from the clergy. May I now, laden with spiritual and bodily blessings as I am, proceed with thankfulness and joy to the field of labour, and strive mainly for the establishment of my Lord's kingdom. Called upon Dr. Drascke the day after his return from Detmold. He had seen much of Mr. Petri and Mr. Pauli, the missionaries, and es-

teems them both highly. Paid a visit to the late President of this city, Dr. Tideman, who is a sincere disciple of our Lord, and a warm friend to the Jews. He is resident at Vegesach, eight miles from hence, for his health. There he sometimes calls upon a few Jewish families, to lead them to the hope of Israel. When I wished to go to them he would not let me go, but desired me to relate to him, for their information, the progress of Christianity in the world; and requested me to give him some Tracts for them.

August 11.—Left Bremen at eight o'clock. Parting with my nearest relatives was far happier now than two years ago, for we are now seeking Him "who is nigh to all them who call upon him, to all that call upon him in truth." I conversed much with a merchant, who is one of those who will not believe in Christ, because they must give up the pleasures of the flesh. He is a man of some mind, who has read infidel writings. I argued with him, and I appealed to his conscience, telling him plainly what he stood in need of, and denying that he believed in God, when he *would* not believe in his Son; for "he that honoureth not the Son, honoureth not the Father who sent him; but he that honoureth the Son honoureth the Father also." A Jew, who was a travelling companion, was much provoked at the scandal which he cast upon the Old Testament, but remained quiet, as he perceived his superiority in rank. He listened very attentively to my replies in vindication of the Old and New Testament, began to speak of the repeated rebellion of his people against the Lord—offered to introduce me to the Rabbi, and was altogether a man with whom I wished very much to have had a conversation in my room.

(To be continued.)

LECTURE ON THE TYPES.

SUBJECT of Lecture at the Episcopal Jews' Chapel, on Sunday Evening, Jan. 2.

THE ARK OF THE COVENANT.

Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

Manchester,	by Rev. W. A. Evanson.....	5	0	0
Melton Mowbray,	collected after sermons by Rev. C. Simeon and Rev. E. Jacob, deducting 11s. 6d. expences	19	1	9
Do.	by Miss Stokes.....	15	4	4
Monmouth,	by Rev. H. Barnes.....	20	11	2
Do.	Parish Church, (Rev. H. Barnes, <i>Vicar</i> ,) collected after a sermon by Rev. F. Close....	6	9	10
Do.	Public Meeting, collected after.....	5	14	6
Norfolk and Norwich,	by Rev. H. Girdlestone.....	177	5	7
Do.	by do.....(Heb. O. & N. Tests.)	12	4	5
Do.	by do.....(Palestine Fund)	10	10	0
Plymouth & Devonport,	by J. H. Dawe, Esq.....	30	0	0
Do.	by do. to Rev. W. A. Evanson.....	20	0	0
Reading,	by Mrs. French.....	10	0	0
Rugby,	by Miss S. C. Marriott.....	12	12	0
Rumsey,	by Rev. James Crabb.....	3	11	3
Scotland:				
	Brechin Society for Jews and Missions, by Rev. I. Saunders,..... (Palestine Fund)	9	0	0
	Edinburgh Females, by Mrs. Mack..... (Ditto)	20	0	0
	Paisley & East Renfrewshire Bible Society, by Robt. Burns, Esq.....(Heb. O. & N. Tests.)	10	0	0
	Paisley Youths' Society,....	10	0	0
Sheffield,	by Rev. W. A. Evanson.....	5	0	0
Stanstead,	Mrs. Way's Boxes, by Miss Chambers.....	2	9	0
Do.	do. No. 120, from Malta, by Mrs. Pearson....	1	13	0
Southampton,	by Lady Elizabeth O'Bryen, produce of Sale of Ladies' Work.....	65	0	0
Do.	New Chapel, First Fruits of the Poor Congregation there, after deducting the Weekly Sum for the Sick—Sermon by Rev. J. Crabb	4	0	0
Tutbury,	by Rev. W. A. Evanson.....	3	0	0
Yarmouth, Norfolk,	by Mrs. Burton.....	3	6	6
Yeovil, Somerset,	by Rev. Robt. Phelps.....	22	1	6
York,	by Rev. J. Graham.....	53	6	8

NOTICES TO CORRESPONDENTS.

It is informed that little good would result from the insertion of his Paper in its present form. If the texts were stated at length, and connected together by a kind of running commentary, there can be no doubt but that light would be thrown on the subject which he designs to illustrate. More labour and trouble are required to follow out the Paper in its present form, than the readers of the *Expositor* (it is to be feared) would be willing to bestow.

Rabbi Crooll's questions have come to hand, and will be inserted.

S. S. has been received.

H. S. C. will be inserted.

Mr. Isaac L. H. is informed, that a Letter is left for him at our Bookseller's.

Contributions from A Lover of Israel, 10s.; and £2. 10s., being a moiety of a Thank-offering to Almighty God, have been received, and will be applied as directed by the donors; but being for a purpose not recognized by the regulations of the London Society, it cannot be received into their funds, or acknowledged amongst the contributions to that Society.

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