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THE  
JEWISH EXPOSITOR,

AND  
*Friend of Israel.*

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MAY, 1825.

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THE LIFE OF FRIEDRICH ALBRECHT  
AUGUSTI.

(*Concluded from p. 130.*)

FOLLOWING the light which had presented itself to his mind, Joshua continued, with increased zeal, to study the prophecies which refer to the Messiah; and his attention was particularly led to those passages which point out the time of his coming. And here he could not help observing, that if the Messiah were not already come, the town of Bethlehem, according to Micah v. 2, the temple, according to Haggai ii. 7—10, and the priests and sacrifices, according to Mal. iii. 4, must still have remained as they were, and that all trace of the family of David could not have been lost. The more he considered these points, the more he doubted as to the religion which he had hitherto professed, and the more and more it became evident to him, that Jesus of Nazareth must be the Messiah. He found himself, therefore, in a dilemma; and the uncertainty as to the alternative, long kept his mind in a state of the most painful anxiety. Unable to decide, he turned in prayer unto the Lord; and in the retirement of his closet, upon his knees, thus poured out

his mind before the God of his fathers:—"O Lord God of Israel! thou hast been my protector and my redeemer in many dangers; thou hast broken the fetters of my bondage; thou hast rescued my life from the murderers; and thou hast delivered me from the jaws of death. O come thou now again also to my help, and deliver me from the tormenting doubts which beset me on every side; be thou my guide through the darkness which surrounds me, and lead me into light and truth." Having offered up his prayer, his mind became more calm, and his resolution was confirmed to follow the light which had dawned upon him. He went, therefore, to Dr. Rheinhard, and laid before him the feelings of his heart without reserve; adding, that he was come to request his aid in finding Him, whom his own people for many centuries had been looking for in vain. The pious minister, though delighted at this unexpected declaration, thought it prudent, notwithstanding, to conceal the joy of his heart, and thus gravely and affectionately addressed him:—"I fear, my young friend, you are taking a precipitate step. A man acquainted as you are, with the principles

of the Jewish religion, can hardly give it up so lightly. One who is so accomplished by education and by study, and by acquaintance with the world; and who is, moreover, so highly esteemed by his nation, cannot surely mean to expose himself all at once to their contempt, their enmity, and their persecution. The beloved and only son of an affectionate mother cannot mean to inflict so severe a wound upon her to whom he owes his life, in forsaking the religion of his fathers. The heir of a splendid fortune cannot surely intend to renounce his wealth, and to expose himself to poverty and misery, by embracing the Christian religion. I therefore intreat you, my valued friend, to remain as you are, unless you feel that you are influenced by motives of the very purest description."

Joshua, to whom such language from Doctor Rheinhard was quite unexpected, became deeply affected; and the tears which gushed from his eyes, evinced how deeply he felt the suspicion it implied. "Doctor," said he, in a tone which seemed as it were to come from the bottom of his heart, "If temporal advantages were my object, then certainly I must remain a Jew; but neither my large patrimony, nor my mother, whom I love most dearly, nor the partiality of my people, nor any other worldly consideration, shall withhold me from seeking Jesus of Nazareth, whom I look upon as the only Saviour of mankind." This affecting declaration, the sincerity of which could not be doubted, satisfied Dr. Rheinhard as to the purity of Joshua's motives; but he deemed it prudent to advise him, while he was still wiping the tears from his face, to consider the mat-

ter most maturely, and in earnest prayer before the God of Israel; and he parted not with this beloved Israelite ere they had joined in humble supplication together, for the divine guidance and blessing.

Joshua returned home with a heavy heart; he stretched himself upon the ground, and sustained a most violent inward conflict. His imagination was strongly excited. He thought he saw on one side, the spirit of his father calling down upon him the vengeance of the God of Israel; and on the other, the likeness of his mother, now shedding tears of blood for his apostacy, and now fondly endeavouring to reclaim him; and it seemed to him in the excitement of the moment, as if the whole Jewish nation were stretching out their arms before him, and affectionately calling him by name. But he saw likewise Jesus of Nazareth, that Messiah whom his fathers had so long and so anxiously expected, who seemed in a voice of love to say, "Take away the veil from thy eyes." The contempt of his own people, the agony of his beloved mother, the hatred of his brethren, and the prospect of a scanty subsistence, were presented to him; but his wish to find the truth, and, when found, to hold it fast, prevailed with him, and he went forward in the way of Christianity.

Dr. Rheinhard had appointed a day to receive his final determination; but Joshua presented himself before the day arrived. "I will," said he, "on the day of Pentecost, attend the synagogue for the last time; and I shall then take leave of my brethren for ever." This decisive resolution was reported to the prince, who immediately approved of it, and ordered that

Dr. Rheinhard, and Mr. Janus, one of his privy counsellors, should attend as witnesses upon the occasion.

When the time arrived, Joshua appeared in the synagogue, and in that place where he had before officiated as a Jewish teacher, he addressed his brethren as follows:---  
 "Men of Israel! beloved brethren! hitherto, as you all can witness, I have been a zealous follower of the religion of our fathers, and a decided enemy of all others, especially of the Christian persuasion. You well know I am not one of those superstitious Jews who receive every fiction for truth. I have, during my various journeys, visited the most learned of our nation, and in several of our academies I have attended the most able teachers, with a view to discover truth. Hitherto I had thought myself in possession of it; and it was my intention to have made a public attack upon Christianity, with a view to rase the weak foundations on which I considered it to rest. But, brethren, I have been in error, and you also are in error like myself. Jesus of Nazareth, I here testify before the God of Israel; Jesus of Nazareth, I bear witness, he is the true Messiah; and your hope, my brethren, is vain, if ye expect any other Saviour. How is it possible to expect a Messiah yet to come? Is not the family of David, from which he must spring, now extinct? Is not the time of his coming foretold by Daniel, long since expired? Is not the town of Bethlehem, where he must be born, long ago made desolate? Has not the second temple, which by the presence of the sacred person of the Messiah, was ordained to receive a far higher glory than the first, been demolished by the Romans

full seventeen hundred years? And have not the sacrifices ceased? And are not the priests superseded through the destruction of the temple, according to the word of prophecy? Yes, brethren, He has appeared; even that Messiah whom David speaks of, as being nailed to the cross, (Psalm xxii.) and whom the prophet Isaiah describes as stricken and expiring for our transgressions. (Isaiah liii.) Messiah has appeared; and I am not ashamed here publicly, in your assembly, to proclaim him, Jesus of Nazareth, as my Messiah, my Redeemer, and my Saviour, in time and for eternity. And, O, my beloved brethren, would God that my example may stir you up to follow me; would that I could infuse into your minds my own certain knowledge of this truth! But you are still involved in darkness, and my testimony, therefore, may be in vain. But it will be my daily prayer to the Lord, that he will vouchsafe to give you this knowledge, a knowledge which I would not exchange for all the riches of the world. And now, men of Israel, beloved brethren, I return my thanks for the affectionate kindness I have ever experienced from you all. I lament my inability to reward you for it; but this heart, which now is so deeply affected by various and contending emotions, will never cease to love and to pray for you, and my tears of sorrow which this parting scene draws forth, bear me witness how much and truly I love you. May the Lord God of Israel bless you, and bring you into the way—the way"—Here the voice of Joshua failed him, and overpowered by the intenseness of his feelings, he burst into a flood of tears.

It will be easily imagined, what

amazement this unexpected declaration must have produced amongst the assembled Jews. Some wept, and others stood petrified. At length Dr. Rheinhard addressed Joshua before the assembly, and told him it was not yet too late, but that if he chose it, he might still remain with his people to enjoy that love and friendship, of which he had just received such affecting proofs; and scarcely had Dr. R. uttered these words, when the Jews from every part of the room pressed around Joshua and embraced him, and earnestly entreated him not to forsake his nation. But Joshua forced his way through the crowd, and taking Dr. Rheinhard by the hand bade them a last farewell, and left the synagogue for ever. It was in like manner that the first followers of the Lord Jesus renounced their heathen and Jewish parents, and kindred, for a life of poverty and sufferings, following the influence of that Spirit which had brought them from darkness to light.

From this time Dr. Rheinhard received Joshua into his house, to afford him a better opportunity of improving himself in the knowledge of the truth; and no man could be better qualified than Dr. R. to lead forward and to promote the spiritual interests of a Jew possessed of learning and judgment; for Dr. R. was not only master of the Hebrew language, which he spoke with the fluency and dialect of a Jewish rabbin, but he moreover was perfectly acquainted with the arguments and objections which the Jews were accustomed to advance, and he had great skill in refuting them. But the love, and meekness, and patience which he manifested, impressed the mind of Joshua more than all his arguments;

and Christianity became every day more attractive to Joshua, as he observed the fervent prayers and the holy conversation of the Doctor's family, which seemed a Christian church in miniature.

When Joshua had passed some weeks with his pious teacher, a remarkable incident occurred. The Jewish population of the neighbourhood invited him to a conference, which they appointed to hold at Dessau, undertaking to prove to him the errors of his new opinions, that he might be brought back into the right way. Dr. Rheinhard mentioned the circumstance to the prince, who being satisfied that the conference could not but terminate in favour of Christianity and of Joshua, consented to his attending the meeting, if he felt bold enough to face his enemies. And the prince, moreover, undertook to afford him his protection, and to ensure his safety. Joshua, conscious of the purity of his motives, did not hesitate to accept the challenge. Mr. Janus, the privy counsellor, with a secretary and a guard of soldiers, were ordered to accompany him to the place; and the prince, moreover, gave him a letter of introduction to the prince of Anhalt Dessau, in which he recommended Joshua to his particular care and protection, so long as he should remain in his dominions.

On the day appointed, a great number of Jews from the adjoining country, some by invitation, and others attracted by the novelty and important nature of the scene, crowded into the synagogue. Joshua, accompanied by Mr. Janus, and the secretary, and by a magistrate and the clergy of Dessau, entered likewise, with a serenity and cheerfulness of countenance, which nothing but a sense of duty,

and full assurance of the truth of his cause could have afforded him. Every eye was fixed upon Joshua. The Jews affected great kindness of manner towards him, but their looks betrayed the malice of their hearts. The rabbins first came forward, and in a long and studied harangue extolled the privileges and the sanctity of their religion; and then enlarged upon the grievous nature of that curse, which awaits the apostate. Joshua in reply assured them, that were all the rabbins in the world to unite together in cursing him, he should neither be alarmed, nor offended, but should return their curses with his blessing. He reminded them that the question for their consideration was the fact of the coming of the Messiah, which it seemed they felt reluctance to enter upon: he proceeded to prove to them from the works of the ancient rabbins, that many among them held opinions as to the time of Messiah's coming, which, if true, made it evident that he must have come long ago. He reproached them for their neglect of the prophecies, and for the false interpretations they gave to them, whereby they kept themselves in wilful blindness. He boldly charged them with deluding their people with false hopes, and set before them their inconsistency and their impiety in presuming to denounce curses on those, who wished to enquire as to the time of the Messiah's advent, on the supposition of Messiah not having yet appeared. He challenged them to tell him where the second temple was to be found, and where the town of *Bethlehem* existed, and where was the tribe of Judah, and how was the family of David to be discovered? He then refer-

red them to the well known book *Shalshelas Hakkabalah*, in which it is distinctly shewn, that the last person of the branch and lineage of David was one *Marsutra Ben Marsutra* who died long ago. As he was concluding his address the Jews shewed great uneasiness; some by violent gestures; others by staring up at the ceiling with their mouths half open; others by muttering a few unintelligible words; and they all appeared to be utterly at a loss, what to do, or what to say. Joshua therefore again addressed them, and related the circumstances by which he had been led to his present religious views, and assured them, that neither the want of the fullest consideration of the subject, nor the hope of temporal gain had caused him to become a Christian; and that the love of truth, and that alone, had induced him to take the important step. When he had said this, some of the most respectable Jews took him aside, made him the most alluring promises, and entreated him with the most earnest solicitations, not to forsake them. But Joshua, though deeply affected, and unable to restrain his tears, declared emphatically before them all, that if they could bring no better arguments against Christianity, he must follow the dictates and the conviction of his own judgment. Mr. Janus then addressed the assembly, and asked, whether any one among them could charge Joshua with impropriety of conduct, but they all answered, in the most decided terms, they could not. Upon this, Mr. Janus, turning to Joshua, enquired of him if he were willing to go back to his brethren, and to make them happy by remaining among them: to which Joshua replied with firmness, "I have found the Lord

Christ Jesus, the Lord and Saviour of the world, and to him will I ever be faithful, even though I should be called upon to suffer death for his sake. I have now no other wish in my heart (added he) than that these my brethren may see their error and may follow my example." He then addressed them again at length upon the truth of Christianity, and with such an impressive effect, that two of his hearers determined to become Christians; and one of them was afterwards baptized at Ulm, and the other at Koslin in Pomerania. The general impression was so great, that many others would have adopted the like determination, had they not been kept back, partly by promises, and partly by threats.

Joshua, lately an eminent Jewish rabbin, was now to become as a school-boy. His knowledge of the German language had hitherto been confined to Jewish German; and to enable himself to read and write grammatically, he was obliged to begin with the first rudiments. The prince, who took much interest in his welfare, defrayed the expences of this necessary instruction, and different Clergymen kindly offered themselves as his preceptors. Joshua was not insensible of the kindness thus manifested towards him, and he made rapid progress in every useful science. Dr. Rheinhard however had always the greatest share of his affection, and he preferred his instructions and conversation to that of all others. He was aware how much he trespassed upon the time of his generous benefactor; and desirous of making him some remuneration, he one day collected all the ready-money in his possession, which amounted to 200 crowns, and offered it to him. "Do not," said

he, "refuse this offer of a grateful heart. Allow me the satisfaction of laying at the feet of my second father, the small remnant of my fortune. I have indeed looked with indifference upon the loss of my rich patrimony; but if any thing could induce me to wish for it again, it would only be that I might have it in my power to remunerate you in some measure for the trouble you have taken with a stranger. Accept therefore, I entreat you, the trifle which I now present to you, and receive it, not as a remuneration for what you have done, but as the humble token of my gratitude." The Doctor smiled, and assured him, that it was impossible to comply with his request. But on his pious young pupil becoming more and more urgent, and beseeching him with tears, not to deprive him of the opportunity of shewing himself grateful, the Doctor at length yielded, and took the money from Joshua, not for his own use, but to place it at interest unknown to Joshua, that he might return it to him in due time, with its accumulation.

The preparation for Joshua's baptism occupied several months, during which the venerable prince, and his royal consort, bestowed upon him many marks of their favour, frequently conversing with him, and inducing the different members of the court to admit him occasionally into their circle, that he might improve his manners and his address. On the day appointed for his baptism, Christmas day, 1772, the prince and the princess, all the members of their family and of the court, the clergy of the town, many ministers from the adjoining country, and a very large number of people of every rank, at-

tended at the church, desirous of witnessing the baptism of a man, who in so extraordinary a manner had been led into the church of Christ. Dr. Rheinhard preached an impressive sermon from Isa. lx. 16, after which the candidate made his profession of faith; and then Dr. Rheinhard performed the baptism, the ceremonial of which had been previously regulated by the prince himself. The sponsors were, the reigning Princess and the Prince Augustus of Schwarzburg Sandershausen, the Duke of Saxe Gotha, the Duchess of Brunswick Wolfenbittel, and the Princess Palatine Charlotte Christina, and Joshua received the names of Friedrich Albrecht Augusti. After his baptism, he delivered a discourse on Ps. ix. 12, in which he expressed the gratitude of his heart, both towards God and his earthly benefactors.

Augusti (for so we must henceforth call him) now found it necessary to determine upon some plan for his future subsistence: and he decided on the study of divinity. After having spent a year at the public school at Sandershausen, he removed to the grammar school of Gotha, where forgetting both his former Jewish rank and his age, he wore a gown like the other scholars, and submitted cheerfully to the regulations of the institution.

The blessing of God followed Mr. Augusti to this city also. The prime minister of the Duke of Saxe Gotha, Baron Bachoff von Echs took great notice of him, and did not consider it beneath his dignity to examine him every other month in Greek and Latin; and the Baron behaved to him with such affectionate kindness, that when Augusti left Gotha, he doubted which to admire most in the

Baron, his transcendant talents as a statesman, or his attainments and energies as a scholar, and a philanthropist. At the customary periods, Augusti was admitted to the examination of the upper consistory of the duchy; and that venerable body was so well satisfied with him, that they gave him the necessary testimonials to enable him to go for further instruction, first to the University of Jena, and afterwards to that of Leipsic, in both which places divinity was the chief object of his studies. He was supported in these places by the liberality of his august sponsors, and other friends; whilst the fruits of his private industry supplied him with all necessary books. He employed every hour of his time as if he were to account for it to his divine Master, and he made a rapid progress: and by the simplicity and meekness of his deportment he added daily to the number of his friends and benefactors. The Elector of Saxony placed him among the free boarders: an institution which requires those scholars who receive pecuniary aid from it, to pass an examination at Dresden. When Augusti took the journey, he travelled in the post waggon, and he had for his companions some poor students from Prague. After his arrival in Dresden, he began to enquire for his trunk, and found, to his great mortification, that it had been exchanged for another, and that the one left in its place, contained only the humble property of one of the students, some worn out clothes, a violin, and a music book. But what distressed him most was the loss of his testimonials from the University, for thus he had nothing to produce to the examiners to verify the identity of his person, and he ran the risk of

being deemed an impostor. He was on the point of setting out to return on foot to Leipsic, as all his travelling money was in the lost trunk, when he experienced a new proof of the superintending care of Providence.

An acquaintance called upon him unexpectedly, who being informed of his loss, mentioned it immediately to other friends, and they collected for him in a few hours sufficient to meet the difficulty. He was then admitted to his examination, and acquitted himself so satisfactorily, that the prizes were awarded to him, and he returned back to Leipsic, his heart overflowing with gratitude to his divine Master.

When he had finished his studies at the University, several advantageous offers were made to him from foreign countries; he thought it best, however, to decline them, as his benefactors in Gotha and Sandershausen had promised to provide for him. At one time he was invited to go as missionary to the heathen in India; at another, an appointment as a minister in Brunswiek was offered him. His friends at Bremen solicited him to become one of the principal teachers of the grammar school of that city; and when the University at Gottingen was founded, he was proposed as one of the professors. Motives of gratitude restrained him from accepting these and similar offers, for he considered that he owed his life and his services to those who were the means of leading him to salvation, and who had so kindly supported him. He justly observed, that if strangers thought him worthy to fill such important situations, he was persuaded his benefactors would not be backward in placing him in a

proper sphere of usefulness, when a fit opportunity occurred. His hope was not disappointed; for after having for five years continued as an usher in the grammar school at Gotha, he was, in the year 1784, appointed minister of the parish of Escheberge, a village in the duchy of Saxe Gotha. How wonderful are the ways of providence! The Jew boy who is rescued from a watery grave in the Oder---the young Jewish enthusiast who goes his pilgrimage to Jerusalem---the wretched camel driver of a Tartar---the slave who is exposed for sale in the market place of Smyrna---the inveterate enemy of Christianity---is at length converted into a most devoted and exemplary minister of Christ. Such a change belongs only to the Almighty Disposer of all things, and to that regenerating influence by which man is born again, and made meet to be a partaker of the inheritance of the saints in light.

The inhabitants of Escheberge had formed a high opinion of their new pastor, previous to his being appointed their minister, for they had heard much of his character. They received him with unfeigned affection; and every one was eager to do whatever might best tend to make his residence among them comfortable. On his part, he returned their kindnesses by the conscientious and impartial discharge of his duties in the ministry, making no undue distinction between rich and poor, but approving himself as the true and disinterested friend of all; and as one who had nothing so much at heart as the welfare of their immortal souls. By the uniform meekness and consistency of his conduct, he secured the approbation of every one, and he gained even the cor-

dial esteem of those who before had taken offence at his Jewish extraction. His attachment to his parishioners was sincere, and he could never be prevailed upon to leave them, though the income of the living was far less than he might have had in other places.

His sermons, and all his addresses, were in the language of an affectionate parent, and delivered with all the animation of a man of strong feelings, and great energy of mind. The fear of man was unknown to him; and he boldly attacked vice whenever or wherever it presented itself, avoiding, however, all personal allusions publicly, lest his hearers should be offended, instead of being reformed. He often had the satisfaction of seeing that, by his judicious and well-tempered zeal, many were brought to repentance. His rebukes were always given in love and Christian meekness, so that even where they failed in their effect, no one was ever heard to complain of them; and respect, rather than ill-will, resulted from them. All the good men loved him, and the wicked respected and feared him.

With his parishioners, in sickness and in the house of mourning, he evinced the most affectionate sympathy. In comforting the afflicted, he entered into all their feelings as a kind and judicious friend, enquiring into the particulars of their case, and into the origin of their sufferings, that like a skilful physician he might administer to them according to their necessity. His alacrity in visiting the sick, and in every other ministerial duty, knew no diminution; nor were the excuses of a hireling ever heard from his lips. The plea of headache, of bad wea-

ther, of cold and darkness at night, of fatigue from the duties of the day, or of another engagement, was never permitted to interfere with the calls of his parishioners; and this his exemplary faithfulness, conciliated the love and reverence of all. He was honoured as a father by his inferiors and equals; his superiors looked up to him with esteem; and the name of Augusti was dear even to strangers.

His leisure hours he devoted to private study, to the improvement and enlargement of his mind, to correspondence with learned men, and to the education of his children. In the year 1754, he brought his eldest son to the University of Gottingen, and that celebrated body, as a proof of its high esteem of the father, conferred upon the son immediately the degree of Doctor of Philosophy.

Mr. Augusti continued in the duties of his ministerial office for thirty-seven years, when he was visited with a severe bodily affliction, which obliged him to engage an assistant, and to his great joy he found an assistant in the person of his second son. He did not, however, entirely relinquish his labours, being satisfied that though his powers were impaired, they might, nevertheless, be devoted to the duties of his office, and to the welfare of his fellow-creatures. He therefore preached frequently, and much to the edification of his hearers.

In the year 1779, on the third Sunday after Trinity, he had the satisfaction of celebrating the jubilee of his half century's ministry in the Gospel; and there was hardly an individual in the parish who did not most cordially sympathise in the holy joy of this man of God, whose life had been

marked by so many extraordinary incidents. The ducal government of Gotha kindly afforded its aid in giving a lustre to the solemnity of the day. Surrounded by his children, grandchildren, and many of his fellow-ministers, Mr. Augusti appeared before his congregation, the greater part of whom had been baptized by him, and preached to them from Gen. xxxii. 10, "Lord, I am not worthy of the least of all thy mercies, and of all thy truth, which thou hast shewn unto thy servant." It may be easily imagined, with what humble gratitude to God, such a man, on such an occasion, must have expressed himself, and what feelings he must have called forth in the minds of his hearers.

The private life of this extraordinary man is not without interest. Wherever he went, his countenance, his expression, his manner of address, and his general demeanour, characterized the cheerfulness of his mind—a happy frame of soul, arising from peace within. In seasons of family affliction, this was his comfort and his support; and he repaid the consolations of those around him by administering comfort to them in return. "Only a little patience, (he would say,) and God will certainly help us." Though naturally social and lively, yet he always shewed great moderation in every thing that related to the convivialities and indulgences of the table. He could enjoy these things like other people, but he was always ready to put them aside when they interfered with higher duties. From his judicious habits of diet, he derived the inestimable blessing of sound health and a protracted life. He died at the age of 91. To sleep and bodily rest,

he devoted but few hours, and even in his most advanced age, he never indulged in an afternoon nap, deeming it not only injurious to health, but inconsistent with the duty of a Christian, thus to lose some of the best hours of the day. His favourite enjoyment was a short walk to visit and converse with a neighbouring friend.

Mr. Augusti was, as the history of his life has shewn, a truly pious man. He was no friend to those outward forms of devotion which attract the notice of others. A silent and humble walk with his God, and a cheerful submission to his will, were the essence of his religion. But yet he never neglected an opportunity of giving public testimony of his reverence for the Almighty, or of encouraging others by his example, to maintain a Christian course. In the last stage of his life he was unable to walk without support, yet he regularly partook of the holy sacrament in public communion with his fellow Christians; and it was indeed an affecting sight to the congregation, to behold their revered and venerable minister kneeling with them at the table, and uniting with them in commemorating, with grateful humility, and with fervent devotion, the death of the Lord their Redeemer. Good Friday, which he used to call the great day of atonement of the new covenant, and the day on which he had been baptized, he always set apart, as a day of prayer and of thanksgiving, in each returning year.

Persons remaining in error, and the professors of other religions, he treated with meek indulgence; not making a compromise with folly and sin, nor from any indifference to his own religion, but

from true feelings of Christian charity. Hostile as he had formerly been to Christians when himself a Jew, as a Christian he was meek and affectionate to the Jews, as he was also to Christians of a different creed from his own. He loved every human being, without enquiring what was his creed; and the words of Scripture, "Who art thou that judgest another man's servant," were always present with him, in his frequent conversations with Jews, some of whom occasionally behaved to him with much rudeness. In his sermons, in his instruction of others, and even in his private conversation, he frequently endeavoured to correct that sectarian spirit which so often prevails, and which he considered to be a disgrace to Christianity; and he laboured to introduce in its stead a spirit of universal love.

One of the most difficult duties of a Christian is to love his enemies, and this he exercised in a very remarkable degree; for, strange as it may appear, even Mr. Augusti himself had enemies. Retaliation for an injury he never allowed himself to think of, and the meekness and delicacy with which he conducted himself towards an adversary, were effectual in many instances to make his enemy a friend. The virtues of this amiable Christian were neither the effects of a naturally good temper, nor the artificial productions of a proud heart, but the fruits of a living faith in the Saviour of the world. He sometimes observed to his friends, that if he still possessed any remnant of Jewish vanity, it was this, that he could call this Saviour his kinsman, and could thus claim a nearer interest in him.

In the prayer of this venerable man of God, there was something peculiarly affecting. His stooping hoary head, his hollow cheeks, his quivering lips, his shaking hands, formed a most striking contrast with the animation of his eyes, the richness of his language, and the fervour of his devotion. It was one of his constant prayers, that, as he did not fear death, but, according to his favourite expression, "had long since settled his account," the Lord would be pleased to remove him from this world, without making him a burden to his family by illness. And the Lord hearkened and heard him; for he died of a fever, on the 13th of May, 1782, after an illness of only four days.

Mr. Elsner of Berlin, in a letter, dated 3d October last, states, that the German tract, from which the foregoing translation was made, has lately been made instrumental in the conversion of a whole Jewish family in Mecklenburg.

LETTER OF A. S. SENEX TO RABBI CROOLL.

SIR—I have read with pleasure in the *Expositor* for November last, the letter which expresses your disappointment at not having received an answer to your previous query, respecting the temple mentioned by Ezekiel. Although I am not satisfied with the justness of your illustration, I admire your candour, and your wish to obtain the opinion of others upon a subject which, perhaps, is as difficult of illustration as any contained in Scripture, and one upon which very few have ventured to give an opinion.

I will not undertake to give a complete elucidation of the subject, but I desire, in addition to what is

stated by two correspondents of the following month, to subjoin some remarks and quotations from Scripture, which, I trust, may throw additional light upon the subject generally, and remove your doubts, not only respecting the Messiah, who, we Christians believe, has already appeared in the person of Jesus Christ, but also on the subject of Ezekiel's temple.

I observe that you readily admit the authority of the prophecies of Daniel, and there are none perhaps, whose divine authority is better established; and I find you also refer to the millennium, which is a prophetic period, predicted in the New Testament; and to the third temple mentioned in the Apocalypse, which, I think, you admit to mean the New Jerusalem, as you agree that it will come down from heaven.

The re-establishment of the Jewish nation in their own land must form a great era for the Church, and for the world. It is the subject of many prophecies not yet fulfilled; and from the wide dispersion of that people over so many countries, that event, in the nature of things, independent of what has been foretold concerning it, must be accompanied by political occurrences of great importance. We naturally look, therefore, for what may seem necessary, and likely to precede so important an event, and we may derive information from those very Scriptures which you admit to be authentic.

You commence by stating in your letter, that, according to the Scriptures, three temples must be built, one by Solomon, and the second by Ezra; and that the third, (which indeed is built al-

ready,) will come down from heaven: and you say, that it is this last temple which is described by Ezekiel; and you appear to me to confound the building of this temple with the second partitioning of the land of Judea amongst the twelve tribes of Israel.

Scripture is so very explicit as to the certainty of the return of the Jews to the land of Canaan; and this is so universally believed, that it is needless to discuss the point. But to understand the situation of that people when this event shall take place, we must keep in view their adoption as the people of God, in the person of Abraham, by an express covenant made with him; and we must recollect the sign of that covenant, (circumcision,) by which they have been ever distinguished from all nations and tribes, except such as have also derived their origin from that patriarch. And I incline to think that the Jews will remain distinguished by that sign, even after their return to, and settlement in Judea; and at least to the commencement of the millennium; and that their national institutions will be a further means of keeping up the distinction, notwithstanding their embracing of Christianity.

It is evident that a great change must take place in that country before their restoration---such as the expulsion of the present inhabitants, to make way for the rightful owners; but it seems to me, this will not be effected by the Jews themselves, as they vainly suppose, nor by a conqueror sent down from heaven for that purpose, and whom they expect as the promised Messiah; but rather by means of political events that are at present veiled in futurity, but evidently fast approaching.

From their long and wide dispersion, the Jews have been so completely separated, their tribes so much broken down, and their genealogies, apparently, so extinguished, that the various tribes are now unknown to each other; and those of the kingdom of Israel have become ignorant of their brethren of Judah: nor does Judah know them, nor where they are; but as to the collecting of the whole nation again into one people, and placing them in their own land in that state, the prophecies are very precise and positive, so that their union and restoration must be as certainly accomplished as any event that has ever taken place in the world. To illustrate this, it will not do to insulate these prophecies, and to take small portions of them only, as you have done; for you seem to me to have omitted what was most essential to establish the point.

Previous to the vision of the resurrection of "the dry bones," which must be fulfilled prior to the building of Ezekiel's temple, the prophet was directed to make various annunciations to the Jews, which are contained in the chapter preceding. The first of these is beautifully and sublimely personified, and refers particularly to the present condition of the country. "Also thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen; therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains and to the hills, to the rivers, and to the val-

lies, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;" "therefore, thus saith the Lord God, I have lifted up mine hand: surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast, and they shall increase and bring forth, and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord."

After the above prophetic address, the Lord by the mouth of his prophet, proceeds thus: "And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them." "But I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; and a new heart also will I give you, and a new spirit also will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." "Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by." "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." As these predictions immediately introduce the vision of the valley of dry bones, they may be considered as illustrative of that vision, and from not attending to this circumstance, you seem to have mistaken the phraseology of the vision.

After the Prophet has seen that vision, in which the whole Jewish nation, in its lifeless condition, both spiritually and politically, is compared to dry bones scattered in a valley, and their gradual restoration to their former state of existence is typified by a resurrection of the human bodies, he is directed to prophesy the manner in which this spiritual and political resurrection shall be effected. "Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet an exceeding great army." Of this the following explanation is subjoined. "Then he said unto me, Son of man, these bones are the

whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord; when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land, then shall ye know that I, the Lord, have spoken it, and performed it."

But what is most material in this prophesy is, that, notwithstanding the whole twelve tribes of Israel are at this day so divided, so buried, and so completely concealed from one another, and their situation so utterly unknown to the nations of Europe, except only as to Judah and its adherents, that it might seem next to impossible that the whole nation should ever be again reunited; and notwithstanding the ten tribes of the kingdom of Israel seem so lost that their tribeships cannot possibly be ascertained, so that they should ever be restored and again united to Judah, yet this chapter contains a most express prophecy to that effect, and therefore it is certain that the ten tribes will undoubtedly be discovered and restored. For the Prophet was directed to give the Jews an emblematical representation of this fact, by taking one stick and writing upon it, "For Judah and for the children of Israel his companions," and then by taking another stick and writing upon it, "For Joseph, the stick of Ephraim, and for all the house of Israel, his compa-

nions," and to join them together unto one stick, and they become as one stick in his hand. "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God, and David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever, and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set up my sanctuary in the midst of them for evermore. My tabernacle also shall be in the midst of them." "And the heathen shall know that I, the Lord, do sanctify Israel, when my sanc-

tuary shall be in the midst of them for evermore." From these quotations you will be satisfied not only that the nation of the Jews, as it shall exist at the time when the prophecy is to be fulfilled, will be collected from all quarters and brought to their own land, but also that a great intellectual change, both moral and religious, will take place among them.

In the second place, it is natural to suppose, that an inclination will be excited among them to return to their own land previously to the fulfilment of the prophecy; for without such an inclination strongly existing at the time, it is scarcely possible the event should be fully accomplished by mere human means; for it is declared in Scripture, that not one individual shall remain in any other part of the world.

This change of disposition may probably be brought about by a knowledge of the prophecies contained both in the Old and the New Testaments; and how can this knowledge be acquired but by the circulation of the Scriptures amongst them in every part of the world?

Now, it appears to me, that this circumstance may be inferred from the order given to the prophet, to prophesy to the wind, "Son of man, say to the wind, Thus saith the Lord God, Come from the four winds of the earth, O breath, and breathe upon these slain that they may live." This is evidently a prophecy of a future operation to take place in the four quarters of the world; and in my judgment it signifies a call to all the people of God, not of the Jewish nation, but to all Christians in the four quarters of the world, to unite in using every means to communicate

spiritual knowledge to the Jews, by circulating among them, and enabling them to understand, the Scriptures; for it is by this knowledge alone that spiritual life can be infused into them, and that they can know their future destiny, and understand what is necessary to be done on their part to accomplish the prophecies concerning them.

It is, moreover, of the utmost importance that they be made acquainted with the New Testament; for it is to be observed, that with regard to the prophecies of the Old Testament respecting the restoration of the Jews, the Prophet Isaiah was particularly directed to shut their eyes, to stop their ears, and to harden their hearts, as a judgment from the Lord, because of their former unbelief, "lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed;" and this will be found perfectly consistent with the general plan of Divine Government. The language, therefore, of the above recited prophecies is clearly meant to represent what shall take place at a future period. It refers to their obstinate unbelief in the Messiah when he came in the person of Jesus of Nazareth, notwithstanding that all the circumstances of his incarnation, his forerunner John the Baptist, or Elias, the nature of his ministry, and his own personal conduct; that all these things coincided with what was written by Moses and the prophets concerning him; and notwithstanding he also gave them the clearest evidence of his divinity by performing the most astonishing miracles, such as opening the eyes of the blind, and restoring the dead to life, and by

what, if possible, is still more conclusive, and was the great appointed sign, rising again himself from the dead after he had been crucified. In conformity with all this, the Lord Jesus himself referred them to this very prophecy of Isaiah, when complaining of their unbelief, and shewed its evident fulfilment in them. And hence it may be collected, that a literal interpretation ought not to be adopted, when the terms of a prophecy itself clearly refer to something spiritual and figurative; as in that of the dry bones, which proclaims a spiritual resurrection and a restoration to political existence, and their being collected from all the countries in which they have been, and still are, subject to a political or civil interment, being as completely deprived of a spiritual and political existence and polity, as if they were naturally dead. In many of the prophecies we find great political events are shewn in vision, as if passing before the eyes of the prophets, and they accordingly give the vision as they receive it, speaking of these events as actually taking place, when perhaps they are ordained to happen centuries afterwards. And much is gained by thus prefiguring future events; as it shews the accuracy of the predictions when the events themselves afterwards take place, and establishes the divine authority of the prophecies. The foregoing quotations appear to me to shew clearly, that the whole nation are to be again united in their own land under one king, and to be made subject to a new ritual of ceremonial worship; under which they will be purified from all their former evil ways; and that it is *then* they will become an army.

In the third place, it is to be remarked, that notwithstanding the positive predictions of divine interposition in their favour, yet that God has declared in terms equally precise, that he will be supplicated by the Jews for these things; for it is added, "Yet will I be inquired of for these things by the house of Israel to do them." And this qualification implies the necessity of the whole nation being made individually acquainted with these promises and predictions; and how should we expect this to take place but by human means, in the circulation of the sacred Scriptures among them?

I think, moreover, it will appear indispensably necessary that a considerable portion of the Jews must, at length, become convinced that Jesus is the Messiah, for the accomplishment of the various particulars above referred to; and the vision of the dry bones seems to have a particular reference to this circumstance.

The very terms of the order given to the Prophet shew, that the Jewish nation will, through the operation of human means, be raised from their present lifeless condition, and brought forth from the countries where they lie buried, under a political non-existence; and the effect of these means is thus represented in the vision.—Ezekiel says, "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet an exceeding great army." But we must attend to the whole process of this resurrection, which shews that it is spiritual and political, and not literal. The operation is very gradual, and is described by the beautiful metaphor of bringing all the scattered bones

to know each its proper station in the formation of the bodily frame, thereby prefiguring the restoration of their tribeship; and thus each bone is represented as acquiring a certain degree of animation sufficient for the purpose. Then, as he prophesied, he saw sinews come up upon the bones, then flesh, then skin; but, alas! when the bodies were thus formed, the Prophet declares that there was "no" real or spiritual "life in them." "So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them."

Thus are emphatically represented the first effects of those means, which God, in his providence, will provide for calling the attention of the Jews to their lifeless condition, and leading them to examine the Scriptures concerning the Messiah, and for bringing them to examine candidly whether Jesus of Nazareth is not indeed "the very Christ." The noise and shaking are expressive of inquiry and alarm taking place among them, indicating their apprehension that they have hitherto been wrong, and have rejected the substance for the shadow. But the shaking does not continue long, for their consternation will naturally lead them to congregate together from all parts of the earth, and to unite themselves according to their original propinquity of kindred, as "bone to his bone." This political union is represented as being confirmed by the addition of sinews, which implies some

solid bodily or political union, and then by the further addition of flesh and skin, representing the complete re-existence of each tribe as originally organized under the theocracy. And here I pause, and ask, if the exertions of Christians, which have been continued unceasingly and systematically in favour of the house of Israel for some time past, in every part of the world, be not an evident manifestation of the means intended to accomplish the resurrection of the dry and lifeless bones of the house of Israel, according to the view which has been taken of the before recited prophecies?

I come now to make some brief remarks upon other points in your letter: and first, as to your three temples. That of Solomon belongs not to the present enquiry. But the temple of Ezra you pass over, as if the Jews of the present day had no concern with it; and this leads you to connect Ezekiel's temple with the coming of the Messiah, which, so far as I can judge, is not warranted by Scripture. The prophet Malachi, addressing the Jews, proceeds, "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: Behold, he shall come, saith the Lord of Hosts."

You are aware that the second temple was erected by command of God, after the Babylonish captivity; and that the prophet Isaiah says, that Cyrus was raised up, both for the liberation of the Jews from that captivity, and for the rebuilding of the temple: "He shall build my city, and he shall let go my captives." The prophet

Ezra records the proclamation of Cyrus: "Thus saith Cyrus, king of Persia; the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah." Now Malachi prophesied less than 400 years before the coming of Jesus Christ, and the above quotations from Ezra and Malachi taken together, establish the propriety of Ezra's temple being called the temple of the Lord, or his house. It is a fact, not to be denied, that Jesus of Nazareth did come to that temple, and did exercise authority there. St. Matthew writes in his Gospel, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and Jesus said unto them, Is it not written, my house shall be called the house of prayer, but ye have made it a den of thieves." The same fact is mentioned by the other evangelists. And I ask, is not this an extraordinary act of authority, done in the very presence of the dignitaries of the temple, viz. the chief priests and the scribes? And what is more remarkable, no man ventures to make him accountable for his conduct, or to question his power or his title to put a stop to the gross profanation of the place. Surely this might almost be called a virtual acknowledgment of his Divine mission. The prophet Malachi declares him to be "the Lord whom ye seek"—the Messiah promised, for whose appearance the Jews were then longing exceedingly: and in the same passage he is styled, "the Messenger of the covenant, whom ye delight

in"—even of that covenant which was to be fulfilled for their elevation, and which comprehended all the high privileges and unspeakable blessings which they were afterwards to enjoy. This temple of Ezra, therefore, and not the third temple, to which you refer, is that to which Messīah was ordained to come; and this points out and establishes that Jesus of Nazareth, who has already come, is indeed the Messiah, to whom all the prophets bear witness.

Regarding the prediction concerning Gog, of the land of Magog, in my opinion, it refers to a period of time subsequent to the re-establishment of the Jews in their own land. I have already alluded, generally, to the changes that must precede the new temple, and to the great prosperity that will attend the restoration of the Jews: and I have further to remark, that the ancient city, as well as the city when rebuilt after the Babylonish captivity, was strongly fortified, but when again rebuilt upon the return of the Jews to their own land, it will have no wall of circumvallation, nor any other artificial means of defence. The superintending providence of God himself will then protect it, and will cause the nations among which the children of Israel are at present scattered, to fulfil the prophecies, by restoring and settling them in their own country. It is natural, therefore, to suppose they will enjoy a long period of tranquillity; and it is specially predicted, that during that period the land of Palestine will become "like the garden of Eden" for fertility; that the cities will all be re-built, and become populous and flourishing; and their flocks and herds will increase, so that their

condition will be far better than it was at any former time. My opinion of Gog is this, that the prosperity of Israel will in time cause envy in the surrounding nations; and from the apparently defenceless state of Jerusalem, and the other cities of the land, which, like Jerusalem, will not be "fenced cities" as formerly; these nations will come up against them, and as Scripture expresses it, "will think to take a spoil, and to take a prey," or to make an easy conquest of the land, and of all its wealth. And it will be then that the Lord God, by a miraculous interposition in their behalf, will discomfit these nations, so that their overthrow will be like that of the army of Sennacherib, and almost as instantaneous.

But here I must close the subject, and I have already perhaps said too much; as the fulfilment of prophecy must rest with Him who gave the spirit of prophecy; and the events spoken of are now covered by the veil of futurity.

I am, Sir, your's,

A. S. SENEX.

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ON THE DOCTRINE OF THE TRINITY,  
AS HELD BY THE ANCIENT JEWS.

WITHOUT the knowledge of the true God, there can be no true religion. If the doctrine of the Trinity be essential to the true knowledge of God, it is also essential to true religion; and if it be *now* essential to true religion, it was *always* essential to it. We are therefore justified in an enquiry into the traces of this doctrine among the ancient people of God. The Jews of the present day may truly be said "to worship they know not what;" but there was a time when their ancestors "knew what

they worshipped." The enquiry therefore, proposed in the present paper, may serve a double purpose; first, to prove to the Jews that their pious forefathers would not have agreed with them in opposing that fundamental doctrine of Christianity, the TRINITY; and, secondly, to shew Christians, (who, generally, do not seem to be aware of it) that this doctrine is not confined to the religion of the New Testament.

That the several words denoting the adorable CREATOR of all things, used in the Hebrew Scriptures, have important differences of meaning, is an assertion that cannot be controverted; these meanings must necessarily be obscured, if not totally concealed, by a translation; and it is to be regretted that our translators have neglected this point so much, as they have thereby concealed from the eye of the English reader, the peculiar point of very many passages, and obscured many very strong assertions of the ESSENTIAL divinity of the Messiah. As the divine names and titles do, in their plain sense of etymology, afford many evidences to the doctrine of a Trinity, and of the proper divinity of the persons of JEHGVAH; so there are many proofs of the reception of the doctrine among the Jews before Christ, and of the endeavour to conceal it among them since Christ. For some time after the Christian era, their writers represented the Divine Name by an enigma, which at first sight, gives a notion of the Trinity being meant, and which is confirmed by their own explanations. It was according to the following type or figure.\* The three *Jods* denoted JAH, JAH, JAH, or that each of the three persons by himself is Jah or



Lord: the point (⋄) Kametz, as common to each, implied the divine essence, which resided equally in the three, and the circle enclosing all, exhibited the perfect unity, eternity, and conjunction, of the whole TRINITY in co-existence, attributes, and operation. The later Jews, unable to resist this evidence in favour of Christians from this type, have changed it for *two* Jods. In the book *Jetzirah*, (ascribed by the Jews to Abraham himself,† but which was probably written by R. Abraham, an ancient cabalist,) of three primordial sephiroth or numerations; the first person, or hypostasis, is described as כתר (Kather,) the crown; the second person as חכמה (Chochmah,) wisdom; and the third person as בינה (Binah,) the builder and author of faith, because from His agency it wholly proceeds.‡ Exactly agreeable to this is the ancient Jewish prayer called *Hosanna Rabba*, or the Great *Hosanna*, publicly sung on the last day of the Feast of Tabernacles. "For thy sake, O our CREATOR, *Hosannah*; for thy sake, O our REDEEMER, *Hosannah*; for thy sake, O our SEEKER, *Hosannah*." As if they beseeched the blessed Trinity, (says Bp. Patrick, on Lev. xxiii. 40,) to save them, and send them help. See Jennings' *Jewish Antiquities*, vol. ii. p. 231. It is also very remarkable, that the great benediction which was pronounced under the law by the priests, was prescribed in this par-

\* Gyrald. de Diis Gent. Synt. i. Galatin de arc. cath., ver. l. ii., c. 10. Kircher. Obel. pamph. l. iv. Hierogram 3, and l. v., c. 3. Wolf. Bibl. Heb., vol. iii. p. 360.

† Hyde Rel. Vet. Pers. c. 2. Wolf. ubi sup., p. 17.

‡ Obelisk Pamph., l. v., c. 3.

ticular form: "JEHOVAH bless thee and keep thee; Jehovah make his face to shine upon thee, and be gracious unto thee; Jehovah lift up the light of his countenance upon thee, and give thee peace." Upon which Mr. Jones remarks, "If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three Persons taken in the usual order of the FATHER, the SON, and the HOLY GHOST. The FATHER is the author of blessing and preservation: illumination and grace are from the SON, by whom we have the light of the knowledge of the glory of God in the face of Jesus Christ: peace is the gift of the SPIRIT, whose name is the Comforter, and whose first and best fruit is the work of peace." (Catholic Doctrine of the Trinity, p. 61, 3d edition.) Indeed, we cannot but be reminded of the apostolic benediction, "The *grace* of our Lord Jesus Christ, and the *love* of God, and the *fellowship* of the Holy Ghost, be with you:" and of the baptismal form, "in the name of the Father, and of the Son, and of the Holy Ghost." These, and other similar traces of the doctrine of the Trinity, which are to be found in the ancient Jewish writers, and especially in the Cabalists, have exceedingly puzzled the modern Jews to explain them away; and their attempts have been always lame; nor has their success been better in averting the force of some of their most esteemed comments on Scripture, which declare the same doctrine;\* and in many places they have corrupted them. However,

\* Galat. de Arcan, &c., l. ii., c. i. Witsius Œcon. Fœd., l. iv., c. 4., § 5.

it was an adage with the Jews, that א aleph, by ב, beth (or אב the Father, by בן, the Son) created all things,† which exactly corresponds to Eph. iii. 9. The mystery which the Jews made about the name יהוה was not so much about its pronunciation, as about "the divine mysteries which are concealed in it."‡ They had also a twelve lettered name which was used instead of Jehovah, as the modern Jews now use Adonai; what this name was is not well known, as the Jews after Christ seem to have obliterated every testimony favourable to Christianity. If we are to believe Galatinus,|| a book entitled גלי רזי"א, or Revealer of Secrets, written by R. Hakkadosh (A.D. 150,) a book, however, which cannot now be found, contains the following definition of this twelve-lettered name; אב בן ורוח הקדש, i.e., Father, Son, and Holy Spirit. This testimony is sanctioned by Mornæus.§ The very industrious concealment of the Jews respecting the divine names, warrants a suspicion that there was something in the ancient expositions not at all agreeable to their present opinions. They had also a name of 42 letters, or rather (as Maimonides allows) of several words containing 42 letters, used as an expository name of those *arcana legis* which respect the Godhead; this is explained to have been אב אלהים בן אלהים רוח הקדוש אלהים שלשה באחד ואחד בשלשה: i.e.,

† Kirch. Œdip. Synt. ii., c. 7. Obel. pamph. l. iii., c. 9.

‡ Maimonid. More Nev., p. i., c. 62.

|| L. ii., c. 2. Spanh. Eleuch. cum I., c. v. Pocock Port. Mos. p. 319.

§ De ver. Rel. Christ. c. vi.

“The FATHER is GOD, the SON is GOD, the HOLY SPIRIT is GOD; THREE in ONE, and ONE in THREE.” And this was once the received doctrine, (says Mornæus,) and the true cabala of the Jewish schools. R. Ibba, who is said to have lived long before Christ, and who is quoted in the book Zohar, written by Simeon Ben Jochai, before the Talmud, in descanting upon Deut. vi. 4. “Hear, O Israel,” &c. שמע ישראל יהוה אלהינו יהוה אחד urges that “The first JEHOVAH IS THE FATHER; the second name אלהינו, (our Alehim) is the SON; for so he is called by Isaiah, IMMANUEL, God with us; the third word, JEHOVAH, is the HOLY GHOST; and the fourth word אחד, ONE, is to shew the *unity* of the essence manifested in this *plurality* of persons.”\* The cabalists used the same names Father, Son, and Spirit, for the three hypostases, asserting at the same time the unity of the essence. They also derived this doctrine from the name Jehovah, יהוה. According to them, י denotes the Father—the maker of all things: ה the Son; and ו (a conjunction copulative) denotes the Spirit proceeding from the Father and Son conjointly. They have also a saying, that God made all things by the letter ה, alluding to his creating all things by the Word, or Son. They say also, that ה occurs twice in the name יהוה, to denote the two natures of the Son.† Though this be cabalistical criticism, it

proves that the doctrine of the Trinity was well known at the time of the cabalists. And indeed, how otherwise could Joseph or Mary have understood the Angel when he spoke of the SON of the HIGHEST, and of the HOLY GHOST, on the conception of Jesus? How could John the Baptist have mentioned the Holy Ghost; or Jesus the Father and the Son; or Nathanael have called him the Son of God, if these names were not well understood at that day? One quotation more shall close these observations; R. Simeon Ben Jochai, treating of the name ELOHIM, says, “Come and see the mystery of this word. There are three degrees or affinities, and each degree is to be distinguished by itself; but the *three* are *one*, and united in *one*; nor is one to be divided from another.” The same rabbi gives the following remarkable exposition of the *Trisagion* in Isaiah vi. 3. “Holy, holy, holy,” זה אב קדש זה בן קדש זה רוח הקדש; “Holy, that is the Father; Holy, that is the Son; Holy, that is the Holy Spirit.”

The substance of the above has been taken from “An Essay upon the Doctrine of the Trinity,” at the end of Vol. I. of “Serle’s *Horæ Solitariae*.” The learned author concludes his review of the Jewish testimony with the following words: “I own, with the excellent Witsius, that I am filled with joy in finding so many expressions in the theology of the

\* Ross’s *Παροισια*, p. 168, Edit. 3. Ant. Univ. Hist, vol. iii., l. i., c. 7.

† Wolf, *Bibl. Hebr.*, vol. ii. p. 1113. 1241.

‡ Gal. de arc. Cath. ver. l. ii. Mom. de ver., &c., c. vi. Godwin, *Moses and Aaron*, l. iv., c. 8. Poli *Synop. in Gen. i.* Estium in Ex. xxviii. 30. Ant. Univ. Hist., vol. iii., p. 11.

ancient Jews, so highly consonant to the language of the apostles, who had neither new principles nor new terms to invent, but used those already delivered from their fathers, and well known among their countrymen, though by the same terms, they expounded the

way of God more perfectly." How many traces of this profound theology are to be found in the Gospel by St. John, and the Epistles of St. Paul? And how many more should we be able to discover, if that ancient theology were better known?" J. H. T.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### INDIA.

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#### LETTER FROM MR. MICHAEL SARGON.

LETTERS have been recently received from Thomas Jarrett, Esq., dated Madras, 8th and 9th Oct. last, enclosing two communications from Mr. Michael Sargon, from Cochin, one dated Dec. 31, 1823, and the other July 10, 1824. We insert the former, reserving the latter for a future number:—

I HAVE now the pleasure of enclosing you the returns of our schools for the half year ending December, 1823.

You will perceive that, as was stated in the last report, some of the children (eight) of the large school have been employed at home by their parents, which is what we might naturally expect would sometimes be the case.

In other respects the school is going on well, and is in as high a state of improvement as can be desired; it has never been better attended than it is at present, and I am happy to say that the children show a stronger attachment to it, and to learning than they have hitherto done, and also that their parents manifest an increasing regard to the school—I mean particularly the White Jews. I invited several of the parents to call at the school on Monday the 22d instant, the day on which our half yearly examination took place, to witness their children's improvement; few, however, came, owing I suppose to their having to attend to their daily avocations; those who did come were perfectly satisfied with the improvement of their children, and

both they, and the others who were not able to attend, have earnestly requested me to present their grateful acknowledgments to the Committee, and to that benevolent community, which has taken their low estate into kind consideration in establishing schools for the benefit of their offspring. Such encouragements not having been held out to them by any other nation, and the goodness of God being manifested in causing persecution in a great measure to cease, they entertain a humble hope that the judgments of the Almighty which have followed them so long on account of their rebellion, (you will observe, they will not confess that these evils have followed them for rejecting and crucifying their Messiah,) are nearly exhausted, and they confidently believe that their deliverance is near at hand.

I have to acquaint you, that one of the schools which I mentioned in my last report as having been established by the Jews in opposition to ours, has come to nought—and the other is carried on with great irregularity, and will soon, I expect, be given up also. Had they been conducted with propriety, and from pure motives, they might have been beneficial to our cause.

I have the pleasure to state, for the information of the Committee, that Mr. H. the English master, lately appointed, gives me entire satisfaction; both the children and their parents seem much attached to him; they begin to place confidence in him, and to ask him questions about religion, and the reason why the Christians believe Jesus to be the Messiah, which they say, is contrary to the law and the prophets, and a very great sin. An interesting

conversation lately took place between him, the Hebrew master, and a few of the elder boys, who are tolerably well acquainted with the Old Testament. You will observe that we have lads in the first school from fifteen to eighteen years of age. The master told Mr. H. that the time of the Jews' deliverance was nigh at hand, when they would be gathered together in the land of their ancestors, where they would enjoy all the privileges of their religion in a more glorious manner than ever their forefathers had done; that this deliverance was to be wrought out for them by the English nation, who they expect will, between this and next year, subdue the Turks and clear the way for them, and that in 1825, all the Jews will be collected in Judea, and will take possession of their ancient city Jerusalem. He added, that Jews and Christians would then be all of one opinion, and would profess one religion. Mr. H. asked him what religion he supposed that would be; the boys answered before the master had time to speak, and said exultingly, that it would be the Jews' religion; upon which the master smiled, seeming well satisfied with the reply. You will observe he did this under the impression that Mr. H. would contradict them. Mr. H. replied, it was his opinion, that if ever the Jews and Christians should be of one religion, it would be the Christian religion. They answered, how can that be, seeing the Christians are not circumcised; and it was impossible for Jews to profess a religion which did not authorise that ancient rite given them by Abraham. Mr. H. asked were there no good men before Abraham? They answered, yes. And were they circumcised? They seemed to be unwilling to answer. He asked again, did they ever read in the Hebrew Bible, of Adam, Abel, Enoch, Noah, and many others, being circumcised? No. Were they good men? Yes. Well then, you allow they were good men, and nevertheless uncircumcised, and why may not both Jews and Christians be good men without circumcision now? They made no answer, but appeared rather dissatisfied with him for attempting to say the Jews

would be so mean as to become Christians. The Jews, you will observe, let them be ever so poor, account themselves as the only people of God, and look upon all other people as servants, and inferior to them; and are puffed up with an ignorant and conceited pride, which renders them contemptible to the reflecting mind. This little circumstance will have a tendency to shew you also the prevailing opinion among the Jews here of the immediate appearance of their Messiah, and their re-establishment in Jerusalem. The very children are elated with this idea.

It will no doubt be interesting to the Committee likewise to learn, that some of the first boys in the school frequently attend at Mr. H.'s house at night for instruction in English, and during the time they are studying the lessons, one of them teaches him to read a chapter in the Hebrew Bible; and although they do not attend for religious instruction, yet it manifests a desire on their part to acquire and obtain useful knowledge, which may, and I hope will, be the means of leading them through the blessing of God into the paths of truth and virtue.

A promising young lady who lives next door to Mr. H. and is of one of the first families in Jew town, who attended the school formerly, and who can read the Bible tolerably well, attends frequently at Mr. H.'s for instruction, reads a chapter sometimes with him before he goes to the school, and again when he returns in the evening, and is learning to write and cypher also; she seems much inclined to Christianity. Her father says he has no objection to her becoming a Christian, if so being, she is provided for. These are some small fruits of the schools, and ought to encourage us to persevere in our undertaking. But I must state one thing against the other, lest you should be led to think that affairs here are better than they really are. About a month previous to the great feast of atonement, which took place sometime ago, a few of the elder boys were allowed to leave the school every evening at four o'clock to pray at the synagogue, as is usual on such occasions; these boys told Mr. H. that

they could not upon any account learn Dr. Watts's Catechism during that month, since it was a great and holy month, namely the month of Camhamim or Elul: they said they could only learn to read the Bible, and write. Not wishing to interfere with their prejudices, they were exempted accordingly from reading Dr. Watts's Catechism during the month Elul.

A little circumstance which Mr. H. mentioned to me I shall also relate, to show that some Jews are willing occasionally to associate with Christians; he states that a respectable old Jewess and her daughter, and two or three more of their friends, honoured him with a visit, and after tea they requested Mr. H. to play a few tunes of sacred music on the flute, and then begged Mr. and Mrs. H. to sing an hymn, which was done; the old lady with the others present were so well pleased with this, that they proposed to return the compliment by singing a Hebrew spiritual song, to the tune of \* "God save the King," which was the only tune they knew; accordingly they began, and sang the song with great glee; after this the company broke up very well satisfied with the evening's entertainment.

On Thursday, the 18th instant, being my usual day of visiting the schools, I called on a Jew who has had a good education, and who had just been burying his fifth child. I found him sitting on the floor with his breakfast before him, according to their custom from the day of burial to the seventh day after. I enquired after his health, and spoke a few words of consolation to him after the manner of the Jews. "My brother," said he, (conversing in the Portuguese language,) "I know not why God has punished me by causing me to bury my five children; I do not recollect having sinned against Him." Instead of making a direct answer to what he said, I thought it prudent not

to enter immediately into conversation with him upon that point, lest I should hurt his feelings. I therefore commenced by rehearsing the history of Abraham, in whom were all the promises, how his faith had been tried in offering up his only son as a sacrifice; and I added, "God chastises those whom he loves, as one of our apostles testifies." Heb. xii. 6. He answered, "Brother, what you have adduced is very true, but there is a great deal of difference between Abraham and myself. God gave him a strong heart to believe the promises, 'I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore;' and many others. In such a case Abraham was sure that God would not change his promise." As I was in haste to go and invite others to come to the approaching examination, I could not continue the conversation, but I requested him to attend, and bear testimony to the improvement of the children. He gladly accepted the invitation, and spoke very highly of the goodness of the English in establishing such schools throughout the world; "had it not been," said he, "for this school, very many of our children would have been left to perdition in the streets." He then asked me if the purpose for which the school was established for their children, was ultimately with a view to make them Christians? I replied not with a view to force them, but only to instruct them properly in their own religion. "Well, but what is the use of the English language to our children?" I answered, "because it is one of the most extensive languages now in the world." I told him we teach them the Malayalim also. Do you find fault then with our teaching them these languages? No, said he, as you show me the utility of such instructions, I am well satisfied. But how is it, continued he, we cannot understand the ground of your belief in saying that the Messiah is already come, for the Jews are still in their dispersed state. He took the Hebrew Bible, and read Jer. xxiii. 6. and said, Will you explain to me this verse? He began thus, "In his days" — Pray, brother, what days or time

\* Mr. Sargon, when here, told me the Cochim Jews possessed several divine songs, to one of which they had adapted the tune of "God save the King," and, it is conceived, this is the one alluded to.

does the prophet speak of here? I replied, the Messiah's time. Then, said he, in the Messiah's time, "Judah shall be saved, and Israel shall dwell in safety." Laughing to himself, and adding, Can you see any similitude between this passage and the present state of the Jews? I told him, it was the Jews' fault if they were not in a state of salvation; they rejected the Messiah, and did not believe his mission, in consequence of which they are left in this unbelieving state; but I can satisfy your objections from your own prophets. I pointed out to him Isaiah xlix. 5, "And now saith the Lord that formed me from the womb to be his servant to bring Jacob again to him; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Again, ver. 6. "And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." After reading these verses, I told him to contrast the state of the converted Gentiles with that of the Jews. Instead of answering me, he brought out of a chest a large Hebrew book of traditions, and requested me to show him out of that book where any mention is made of Jesus as the Messiah. I told him, I might not be able to find out what he wished for, but that I could show him out of that book many things relating to the Messiah who is already come. He then looked rather angry; but continued, saying, all these great people (meaning the Rabbies) spake nothing of Jesus, and they had certainly souls to be saved as well as other people, and if there had been any foundation for such a supposition, they would not have neglected it; besides this, many great rabbies in Spain and throughout Europe have suffered for refusing to embrace Christianity; so it will be with us, we would rather lose our lives than part with our religion, and be Christians. I told him those Christians who inflicted punishment on the Jews were very wrong

for doing so, and that many good Christians, as well as the Jews, had suffered from the Roman Catholics. Yes, he said, it is prophesied also, when Messiah comes, that the violence that the Jews have been suffering, will be required at their enemies' hands, and there will be seven months of slaughter among the Gentiles, and there will be none to bury their dead; people will pass through the streets holding their noses, by reason of the stench of the carcasses of the slain; (he alluded to the 39th chapter of the Prophet Ezekiel;) and if the Messiah had already come, this prophecy would have been fulfilled. I told him this prophecy shews the judgment of God upon his enemies in the last days; but as for the Messiah, he has already appeared, according to the prophecy of our father Jacob, Gen. xlix. 10; and agreeably to this prophecy, the government of Judah lasted to the coming of Shiloh; and since that, it cannot be ascertained which is the tribe of Judah, or that there is any government among the Jews; and if there be no tribe or government of Judah to be discerned in Israel now, it is evident that the Messiah is already come. He then quoted from the Book of Traditions, saying, that passage does not mean the Messiah only, but it has respect unto David, and according to some, to Moses: at last, when he could not substantiate his objections, he got into a passion, and said, that the changing of the Sabbath is one proof that Jesus is not the Messiah. I told him, it is true, the day has been changed, but not the moral part of the commandment which relates to it. I pointed out to him the prophet Jeremiah, xxxi. 31, and after he had read the passage, I asked him, what "new covenant" was there spoken of? He compared it to a dirty house, saying, after the dirt of the house is washed away, it will then look clean, or as a new thing. I told him that I understood his meaning. The law is represented by you as an unclean thing, and when the Messiah comes, He will keep all the clean part, and will reject the unclean; but I observed

to him, that was not the case, and that he was much mistaken, for the prophet says, in the 32d verse, "Not according to the covenant," &c. &c. As the Jews disobeyed the law of Moses, God promised them another, by the hand or order of their Messiah, who your rabbies say, is an "Instructor in righteousness," so the old dispensation is done away in the Messiah; and then we ought to take heed to walk, not according to the old covenant, but the new, which is the Gospel of Christ. He was then very angry, and said, Sir, you hurt my feelings by saying that our law is done away in Christ; and he then added, as far as I know the Gospel, it seems to me a mere book of morality, and not to be considered as of divine origin; but it may be read for information as well as any other historical book. I observed, the Old Testament is also an historical book, as well as the Gospel; for instance, "In the beginning God created," &c. &c. Is not this a history, and you believe it to be divine; so it is with the New Testament. But as you are angry, I shall take my leave; had I known you would have been displeased, I should not have entered upon any conversation with you. He then spoke many things which are not proper to be inserted here. As I took my leave, and went down stairs, I heard him say to his wife, "I assure you, had I said half so much to a Roman Catholic, as I have said to this man, my life would have been in danger." I wished to have heard his further remarks, but he saw that I listened, and came to me, and took hold of my hands, and said mildly, Brother, I hope you are not offended with me, and I beg of you, that whatever good you intend doing in this way, you will rather do it to others than to me. I told him that I was not offended with him, and if it was in my power to do good to him, or to others, I should feel a pleasure in doing it. So I left him.

The following news we had lately from Jerusalem, via Bussorah and Bombay. The war between the Turks and Greeks proves very af-

flicting to the Jews, by depriving them of their property, and preventing them from quietly exercising their religion; and what is more distressing, the Turkish Government have it in contemplation to take their children, in order to make soldiers of them. The Jews there, in general, entertain sanguine expectations that the Messiah will soon appear; in consequence of which, the principal rabbi fasted three days and three nights, and in the third night he performed a prayer

called **שאלת חלום**: or a request made by way of prayer, that the exact time of the Messiah's appearance might be made known to him; accordingly, in this profound state of humility he is said to have had a revelation given him, in a vision, by a man directing him to the 132d Psalm, and telling him to consider part of the last verse of that Psalm as an answer to his request. The words read thus, **ועלו יציץ נזרו**. 'But

upon himself shall his crown flourish.' The next day the rabbi informed his people of the vision, and one of the company calculated the Hebrew text by enumeration, which stands thus:

|                                                                                                                                             |     |
|---------------------------------------------------------------------------------------------------------------------------------------------|-----|
| The total number, signifies the year of the world                                                                                           | 70  |
| 5,585, by the Jewish reckoning; in which year, therefore, they expect their Messiah;                                                        | 30  |
| but the present Jewish year being 5,584, they, and those to whom this happy news has come, are earnestly expecting their Messiah next year. | 10  |
|                                                                                                                                             | 6   |
|                                                                                                                                             | 10  |
|                                                                                                                                             | 90  |
|                                                                                                                                             | 10  |
|                                                                                                                                             | 90  |
|                                                                                                                                             | 50  |
|                                                                                                                                             | 7   |
|                                                                                                                                             | 200 |
|                                                                                                                                             | 6   |

An intelligent Jew, conversing upon the time of the Messiah's appearance, said, "I am aware that the time is not far from us, and the heathen about us are conscious that the worship of idols will soon come to an end; and they themselves are not ashamed to avow that their religion and ceremonies will avail them nothing; but confess truly that there is but one God, who alone is worthy to be feared and worshipped by all his creatures; and as

Total 585

for the idols, that they are but vanity. It being so, added he, we ought to lament that while the Gentiles acknowledge him (Jesus) to be the Saviour of the world, we continue to reject him."

Lately one of the Black Jews at Autchingamall (the village situated over the Cochin river) came to me for a book, saying that he had heard I was giving away books to all who applied for them, taking a receipt for the same. I observed that I distributed books only to those who would make a good use of them; and as for receipts I took none; and that those that had informed him otherwise were much mistaken. If so, said he, I'll make a good use of the book, if you will give me a Hebrew Bible. I said I had no more Bibles for distribution, but that I would give him another useful book; and I brought him a copy of the Prophets bound with the New Testament. After he had taken it from me he turned it over and over, and said, I cannot receive such a book for fear of the people, (Black Jews.) In that case, said I, you must go without, for I have no other to give you; he then went away, but in a few days he came back, and begged my pardon for his boldness and ingratitude in refusing a book that was offered to him gratis, and said he should be very thankful for the same book now; I therefore gave it him, and he assured me before he went away, that he would make a good use of it. Shortly after, another Black Jew came from the same place, requesting me to give him a book; I gave him one of the same kind as I had given to his countryman, and he making no objection, thanked me, by wishing health, or blessing me according to their way.

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GERMANY.

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EXTRACTS FROM THE JOURNAL OF  
MR. C. G. PETRI.

In the month of September last Mr. C. G. Petri made a journey into

the county of Mark, for the purpose of conversing with, and distributing the Scriptures and tracts amongst his brethren in those parts. We insert the following extracts from his journal:---

I stopped at W. The Jews at this season of the year hold a day for special prayer, and they commence prayers in the synagogue several hours before daybreak. One of these prayers refers to the sacrifice of Isaac. The Jews attach the highest degree of importance to this prayer, as they believe that God will forgive their sins for the sake of Abraham's faith and Isaac's obedience. I said to some whom I met with at this place, "If you give to this prayer, which refers to the faith of Abraham and the sacrifice of Isaac, such an importance as to think, that God for its sake will forgive your sins, why do you refuse to believe that God will forgive them on account of the sacrifice of Christ? The sacrifice of Isaac was only a type of that, which at a later period was made by the only begotten Son of God." This remark appeared to make some impression on their minds. The rabbi of W— introduced me to several families, who shewed me great attention. One man informed me, that the chief rabbi had prohibited him from accepting books or conversing with me on religious matters; but he told him, that he did not care for his prohibitions. We had not only a long conversation about the doctrines of Christianity, but he thankfully accepted copies of all my tracts. I heard also of another Jew, who is earnestly inquiring after the truth, and says, he intends to make a public profession, so soon as he has come to a full conviction. I had then the privilege of preaching to my brethren according to the flesh, the Saviour of sinners, until a late hour in the evening.

On the following morning the Jews took me into their synagogue. I should have liked to have preached Christ to them there; but as all that were present had already heard the Gospel, I considered it would

only be giving unnecessary offence. After the service several of them invited me to their houses; and I again took an opportunity to shew forth to them Jesus as the faithful Shepherd, who gave his life for his sheep. The rabbi of this place appears to have received an impression in favour of the truth. He requested to correspond with me. On leaving W——, one of the Jews accompanied me for an hour. He assured me, as we walked together, that the truths of the Gospel had so affected his mind, as well as the minds of several other Jews, that they would immediately make a public profession of Christianity, if they were not prevented by their family connections. This is the case with very many; but lamentable as this circumstance is in itself, yet these outward members of the synagogue, but secret worshippers of Christ, are made instruments in spreading the knowledge of Christ among their brethren.

In the evening I arrived at H——, and called on some Jewish families. One female, who on a former visit had behaved in a very unfriendly manner towards me, now received me with the greatest kindness. The rabbi accompanied me to the inn, accepted some tracts, and purchased a copy of the Prophets. He was already in possession of a New Testament. Some Christians here informed me of a fact, which I think worth relating. A Jewish girl had been baptized in her infancy by a Catholic priest; but having subsequently been removed to this place, she lived with the Jews. It appeared that she had been present at one of my former conversations with the Jews here; the reading of the tracts, and more especially of the Bible, had been the means of bringing her back to Christ; and neither the entreaties, promises, or threatenings of the Jews could turn her from her determination to become a professing member of the Christian church. A Christian inhabitant of this place took her to Munster, where she now lives as a Christian. In G—— I found the Jews so

desirous to receive the word of God, that my stock of books was insufficient to meet their demands. I was obliged to put down the names of many, to whom I promised to send copies of the Prophets. At H—— I met with a very cordial reception, and had a conversation for more than an hour with the rabbi. He allowed that Christianity was built on the foundation of the Prophets, and readily accepted some tracts. His wife, however, fearing that the Jews might hear that their rabbi was disposed toward Christianity, and might therefore deprive him of his office, became very angry, and on my calling a second time, would not admit me into the house; she called me many opprobrious names, and afterwards boasted of her rudeness. I succeeded better with another Jewish female, who had already been supplied with some tracts by Baron Blomberg. She listened with great attention to my instruction, and promised to continue to read the tracts and the New Testament, that she might grow more in the knowledge of that Saviour, whose love appears to have been evidently shed abroad in her heart by the Holy Spirit. I also became acquainted with a Jewish physician, who preferring Christianity to the follies of rabbinism, has determined to make his public profession upon the death of his father-in-law, to whom Jesus Christ as our wisdom, righteousness, sanctification, and redemption, is still a hidden mystery. During my stay in this place a synod was held, attended by almost all the Protestant ministers of the county of Mark; I endeavoured to stir them up to take an active interest in the salvation of my brethren according to the flesh. Many of them spoke in very respectful terms of our society as evidently tending to promote the cause of the kingdom of God; and some of them have consented to unite themselves with it as directors.

At C—— I visited a Jewish family, to whom I sold some tracts. The rabbi of the place is considered as an eminently learned man; and I found

him indeed to be extremely well versed in the Talmud. I was therefore both astonished and delighted to find that this old and learned Talmudist was willing, most readily and candidly, to converse with me on the doctrines of Christianity; and my delight was increased when, after having examined several prophecies referring to the Messiah, he admitted that they had been fulfilled in Christ Jesus. He accepted several tracts both for his own use, and for distribution among others. From some of his expressions I am induced to think, that he really believes that Jesus is the Messiah, although he will not profess such belief, being, as he said himself, too old for that. A Jew, who had listened very attentively to our conversation, took me to the trustee of the synagogue, who did not give me so friendly a reception, but strongly blamed the rabbi for having accepted tracts, and made such concessions. This old venerable rabbi complained much of the bad spirit of the Jews of that place. He reminded me of Simeon of old, who had found in Jesus a light to lighten the Gentiles, and the glory of his people Israel. I left him with an earnest prayer, that the Spirit of grace and love might be abundantly poured out upon him; and he in return wished me the blessing of the Lord upon my endeavours.

At U. I visited the rabbi in the synagogue, and thus had an opportunity to preach the Gospel. The rabbi opposed me most violently, uttering blasphemies against our blessed Lord. But after two hours' disputation, he consented to accept some tracts, in order, as he said, the better to examine and refute my arguments. I sold copies of the Prophets, and distributed tracts among several other Jews in this place.

At S. a young Jew introduced me to his relations, who listened most attentively to me while I preached to them the Gospel of Christ; the young man himself appeared much affected. Two families of Jewish proselytes to Christianity live in this place, but, as is commonly the case, they are contemptuously and haughtily treated by

the mere nominal Christians who reside here; this has a very bad effect on the Jews.

On my arrival at W. I found the Jews assembled in the synagogue. The beauty of this temple, and the decency and good order which prevailed during the service, were highly gratifying, and far beyond my expectation. The rabbi, and another learned and very opulent Jew, whom I visited, belong to the reformed Jews, and are opposed to the spread of Christianity among their brethren. He told me that though I might, perhaps, in other places, make some converts among the Jews, yet that here they were too well instructed by him to yield to my arguments; and so indeed I found it. With painful feelings I left a town, where a proud rationalism is so predominant, that I could not so much as dispose of a single tract. In the evening I went back to S. where I spent the following Sunday. After the services of the day I visited the clergymen, who gave me a most cordial reception. The rabbi of the place, with whom I had a long conversation about Christ and his doctrine, could not help confessing, that the prophets had clearly spoken of Jesus of Nazareth, and that he was indeed the Messiah of the Gentiles, but that he could not be the Messiah of the Jews. He however accepted some tracts, and purchased some copies of the Prophets. To a Jewish physician, who is an infidel, and believes as little in Moses as in Christ, I presented a copy of Bogue's Essay on the Divine Authority of the New Testament, a book eminently calculated for persons of that description. Among the Christians of this place I found a more lively interest existing for the salvation of Israel, than in most other places which I had visited, and I endeavoured to encourage it by the distribution of tracts, and the appeals of our Society.

At W. the head of a family offered to place his children under my care, if I would establish a school in the town. The same offer had been made to me by a Jew in another place. From W. I returned to Detmold, thankful for the divine assistance, and

praying for a blessing upon my humble endeavours to proclaim the glory of him who is the only Saviour of Israel.

In the month of October Mr. Petri took another short journey into the principalities of P— and C—, of which he says,—

On my arrival at P—, I found that the chief rabbi, R—, with whom, on my former visit, I had a long conversation, had died but a short time before. As the Jews spoke very favourably of their new rabbi, I called upon him, and was kindly received. In the presence of his pupils I preached Jesus as the true Messiah. The children paid great attention to what I said, and the rabbi invited me to dine with him. At dinner I had an opportunity of conversing with several other Jews, and of distributing tracts among them. The rabbi shewed me several tracts which I had formerly left here, and also a Hebrew Testament, which he had himself purchased for more than a crown. He mentioned another rabbi, who is now diligently examining into the truth of Christianity. He requested me to correspond with him.

At L. I called on the rabbi, who, though very friendly, declined conversing with me on the subject of Christianity; and he even cautioned the other Jews against accepting tracts from me. At O. I was happy to find the hearts of several of my brethren open to receive the testimony of Christ. One young Jew had already made his public profession of Christianity. With him, and with some families amongst whom a work of grace has begun, I spent a happy day, endeavouring to strengthen them in their faith. As I did not find the rabbi at home, I left some tracts with his wife, who promised to deliver them to him.

With the rabbi at B. who is already in possession of tracts, I had an interesting conversation in the presence of his pupils. In several other families I met with a favourable reception, and was enabled to disperse many tracts. There is another rabbi in this place, whom the Jews advised me to visit, saying, that if he would acknow-

ledge the truth of Christianity, they would all follow him. I replied, that at the day of judgment every one would have to answer for himself. I went, however, to the house of this rabbi, but he sent me out word that he did not wish to talk with me on religious matters.

At H. where last year I was received by the Jews with marked affection, I now met with the same friendly disposition. Of one family I think I may be allowed to say, that it is not far from the kingdom of God. A Jew of another family said, that though he might not become a Christian himself, he was sure that his children would. The rabbies of this place returned the visit I had paid them; and until late in the evening I was enabled to shew forth to them Jesus Christ, as the only hope of lost sinners. That his name may soon be known and glorified among all Israel, is my fervent and unceasing prayer.

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#### RUSSIAN EDICT.

EVERY circumstance connected with the movements of the Jewish nation in this eventful period, must be interesting to the reflecting Christian. In this view the following extract from a foreign newspaper, expressing the sentiments and the fears of a Prussian Israelite, in reference to the late edict of the Emperor of Russia, concerning the Polish Jews, will not be deemed unworthy of notice:—

*Cologne, Nov. 17.*—An Israelite citizen of the province of the Rhine, who feels much interest in the welfare of his country and of his fellow citizens, and in that of his Israelite brethren, desires to render thanks to heaven for the generous feelings, with which the heart of the wise monarch Alexander the First has been inspired, and which dictated his late ukase, whereby he commands that for the future, all the Russian Polish Jews, with the exception of such as shall devote themselves to solid mereantile business, or to medicine, must give up all small trade, inn-keeping, farming,

distillery, &c.; and in which he graciously assigns to them a tract of ground in a mild climate, where, free from all taxes for a limited period, they may, after the example of their ancestors, exercise the useful and noble art of agriculture; so that being thus thrown out of their former habits of living, they may be raised, both in a moral and physical point of view, to a higher degree of civilization; and thus gradually do away the blemishes with which their character has hitherto been stained.

But the Emperor having been pleased to fix the year 1825 as the term, within which all these Jews must engage in agriculture, or some other honourable trade, or leave the country; the question now arises, whether the mass of the people will submit to this mild and excellent law. It is easy for any one, who knows the habits of the Russian Polish Jews, and who has witnessed their filthy greediness for money, and their covetousness, and their vulgar habits, to answer this question. The Russian Polish Jews are much to be blamed for the unfavorable and odious light, in which the other Israelites in Europe are placed before their fellow-citizens. From the bad character of this one degraded tribe, an inference has been deduced to the prejudice of the whole.

The majority of the Russian Polish Jews given up to idleness and filth, cannot be expected to submit to this law, but they will rather choose to emigrate; knowing that every where they may find brethren, upon whom they may throw themselves. That part of Prussia which is nearest to Russia, will be their first place of refuge, and they will in large swarms overrun that country, and bring a worse nuisance than any public distress. Government therefore should take proper measures to prevent the threatened evil; for already a considerable number of the wandering Jewish rabble from Russian Poland is haunting different parts of the Prussian dominions. And who are the sufferers from this? In the first place, the country in general suffers: but secondly and chiefly, the Israelite citizens must suffer. For citizens of other persuasions will not assist in the

support of idle, filthy, and wandering Jews; nor can it be reasonably expected that they should. Government ought therefore to direct its serious attention to this object, to avert while there is yet time, by proper measures, an evil, which otherwise must fall heavy on the whole country, and on many individuals, and especially on the Israelite citizens.

One question more, which refers to the generality of Israelite congregations within the provinces of the Rhine, I desire to put to the Israelite public. Why do we still want rabbins in these provinces?

In connection with the above, a remarkable circumstance, has been recently asserted in the Gazette of Spire, viz. that the Turkish government have applied to Mr. Rothschild for a large loan, and have offered him the whole of Palestine as a security. It is added, that Mr. Rothschild had sent an agent to Constantinople, to enquire into the nature of the security. Of the truth of this statement we know nothing; we give the mere report as we have it. It has been well observed in the Missionary Register, "Whether the statement be true or not, the very report, under the peculiar aspect of these eventful times, is worth recording."

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PALESTINE.

MR. WOLF'S JOURNAL.

(Continued from page 79.)

Gabriel, a monk of Der-Alsafran, asked me how many times a-day we ought to pray? I told him our whole life ought to be a continual prayer, Rom. xii. 12, Luke xviii. 1 Thess. v. 17. He said that Ephrem Syrus taught that a man should pray seven times a day, according to the words of David: "Seven times a day do I praise thee."

The Syrians fast twice every week; also fifteen days before Pentecost; fifteen days more in the month of August, to the honour of the Virgin Mary; twenty-five days in the month of January; fifteen days in commemoration of the finding of the cross by St. Helena, and fifty days before Easter.

The liturgy of the Syrians was composed chiefly by Mar-Efram, Yakub Almalfan, and Mar-Balai. It consists of prayers to Jesus Christ; and there is an appendix, containing hymns to the Virgin.

Mar-Yakub Almalfan was the nephew, and a contemporary of Ephrem Syrus, (Mar-Efram.) It is related of Yakub Almalfan, that when a child at the breast, he was carried to church by his mother; and upon the bread and wine being given to the communicants, he leapt from his mother's arms, and went to the priest at the altar, who took up the child into his arms, and shewing him to the congregation, said, "This child will one day become a saint in the Church of God!" The child then received the sacrament; his mother took him in her arms, and kissed him, and wept!—So far the legend of Yakub Almalfan.

*Feb. 27.*—Mustapha, the Kurd, has sent word to the governor of Merdeen, that he wished to make peace with him. The governor therefore went to Akaba, half an hour distant from Merdeen, accompanied by a hundred soldiers, to meet the rebel, and to come to an understanding with him. Peace was thus made; and Mustapha requested the governor's permission to send some of his men to Merdeen, to buy victuals. The governor immediately agreed; and Mustapha sent on this pretence fifty of his armed men, one after the other, to Merdeen, whilst he himself waited with some hundred men before the gates of the city. The governor, however, soon observed the treachery, and gave orders for all the inhabitants of Merdeen to take arms, and they killed four of the men, but the others escaped.

*Feb. 28.*—Gabriel, the monk, asked my opinion about fast-days. I shewed him Col. ii. 20—23, and I observed that, wretched are they who think to

gain heaven and salvation by eating nothing but herbs. I shewed him also Isaiah lviii. 3—7.

I had to-day a long conversation about the Gospel, with the Armenian bishop. He asked me whether I ever had seen such a temple as St. Peter's of Rome? I replied, "Master, what manner of building, what stones are these?"

Archbishop Tasbas wishes to have some copies of the Lancasterian System, in Arabic, Turkish, Armenian, and Persian.

The Syrian bishop made a long speech to-day in the presence of his congregation, concerning the greatness of the Syrian nation, proving that they are the root of Christianity, being the true descendants of the children of Israel.

*Feb. 29.*—I called on the Chaldean Christians of this place, who, a hundred years ago, apostatized from the pure faith of the Gospel, and turned Papists. They have their patriarch at Diarbekir. They read their mass in the Chaldean language, and they speak Chaldee like the Chaldeans at Alkush, and those among the Nestorians. It seems highly desirable that the Bible Society should publish a Chaldean translation of the Scriptures. They have a school here where Arabic and Chaldee are taught.

The Syrian Christians admit to the holy communion Christians of all denominations: a Bishop Abd-Alahd even invited me to preach in his church on the next Sunday, which I am sorry to say, I was not able to do, as I was on the point of leaving Merdeen; he desired the Syrians, however, to call on me frequently to hear the Gospel expounded.

*March 1.*—The Syrians asked me whether it were true that the Pope of Rome has the sign of the cross upon his shoes? I said, I had seen it with my own eyes. They were much struck, and exclaimed, "Is not this Antichrist?" There is every day a great enquiry after Syriac, Karshun, Arabic, and Armenian Bibles and Testaments.

*March 2.*—Simon Cananea, buried at Kiryat Kallah, in the territory of Sour, one day distant from Merdeen,

is said to have preached the Gospel in Mesopotamia, soon after the ascension of Christ.

The Syrians consider the whole country from Beere to Moussul, as the land of Syria: the Armenians call it Armenia Minor—"A Syrian ready to perish was my father."

*March 3.*—The Syrians, like the other denominations of Christians in this country, have a superstitious belief in the power of the material cross, and in the sign of the cross. Bishop Abd-Alahd spoke as follows, in his own room, to his congregation, concerning the excellency of the cross.—He said,

"Adam was created in the form of the cross; all men are born in the form of the cross; Moses divided the sea in the form of a cross; the world has the form of a cross; devils are expelled by the sign of the cross; sicknesses are cured by the sign of the cross; the cross is the ornament of the churches; the cross is the glory of the churches; the cross breaks the chain of a prisoner; the cross is the mark of salvation."

The Syrian Catechism speaks thus of Jesus Christ:—

"The Father is the sun's orb, (Kurs,) Jesus Christ, the Son, is the light, the splendour, the ray of the sun, (shach.) As the rays cannot be divided from the sun, so the Son Christ, cannot be divided from the Father; that splendour, which is the Son of God, took a body, and that body became united with the Godhead, as the soul of man is united with his body; so that even on the cross, the divinity was not separated from the manhood of Christ."

A monk upon Mount Sinai, many centuries after Christ, was the first who taught transubstantiation, a doctrine which is now believed, not only by the Pope of Rome, but by all the Eastern Christians. They call the mass, kaddos, i. e. "make holy:" the Jews, to this present day, on every Friday evening, and on Sabbath-day, bless bread and wine, which they call kiddush, which is the same as kaddos. On the evening before Easter they bless unleavened bread, and wine, in remembrance of their sufferings in Egypt, and this they likewise call

kiddush. Our Lord, (blessed for ever,) on the evening before his departure, blessed the bread and wine, and taught us to do the same in remembrance of him—in the remembrance of his sufferings. This has always been my view of the subject.

The Syrians believe there are throughout the world, twelve different denominations of Christians, who all acknowledge one of the four chief original patriarchal seats, viz. the patriarchal seat of Antioch, or that of Alexandria, or that of Rome, or that of Constantinople. The Syrian patriarchs take the title of patriarchs of Antioch, and all of them, beside their own name, take the name of Ignatius, from Ignatius, the enlightened, the third patriarch of Antioch. I have copied from their archives the names of the Syrian patriarchs. I understood the lord bishop of St. David's wished to have the names of the patriarchs of Jerusalem, and I gave a copy of their names to Mr. Way, at Mount Lebanon: perhaps the bishop may wish to know the names of the patriarchs of Antioch, as they are found in the Syrian archives; I therefore send you a statement of them.

The Syrian priest Elias at Merdeen, who teaches the children, shewed me letters from the Syrians in India, in which they state, that there are in India, 11972 families of Syrians, who have forty-five churches and a half.

It is a striking fact, that the Syrians consider it a sin (haram) to eat those kinds of meat, which are forbidden in the law of Moses.

*March 9.*—Jews, Catholics, and Syrians called on me in the room of the bishop. I read in Arabic, the whole of Matthew xxvii. and xxviii. The Jews read it over again in Hebrew. The Syrians observed that Christ and the Gospel are the all in all with Mr. Wolf; but, with the patres who come from Rome, the Pope was all in all; and the bishop said, "I never conversed so much about Christ in my life, as I have done since Mr. Wolf came to me." The Jew observed, "I must read this whole book."

The Syrian priest Elias desired me to spend the night in his room, and expound to him and to his family,

some passages of the Gospel. I willingly accepted the invitation.

The first question of Elias the priest was, "In what does the felicity of the saints who have served Christ, consist?" I replied, "Not in meat and drink, but in righteousness, and peace, and joy in the Holy Spirit; a crown of righteousness is laid up for them in heaven. There they are arrayed in fine linen, clean and white, which is the righteousness of the saints. The saints have peace beneath, and shall enter into an unbounded ocean of peace; they are brought near to Christ, the king of peace. Now the children of Zion weep, the children of Jerusalem mourn; but they shall enter into the joy of their Lord, and all tears shall be wiped away from their eyes; they shall know nothing more of sorrow or of crying; they shall be in that land where all things are new; they shall see God and his Christ, in whose presence is fulness of joy, and there they shall ever shout for joy. They shall be beautiful, for they shall shine as the brightness of the firmament: they shall be rich, for they shall possess all the riches of heaven: they shall enjoy a happiness which no eye hath seen, nor ear ever heard: they shall be around the table of their father and their Saviour, for they are the children of God: there shall they sing the song of Zion without ceasing before the throne of God and the Lamb. For the time of singing is come to them."

I then read with them Revel. xiv. and asked Elias, what do you understand by the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people?"

*Priest Elias.* That angel is a man.

*I.* Who is it that now gives the everlasting Gospel to every nation, and kindred, and tongue?"

The Priest Elias exclaimed, "The English nation is that angel."

Priest Elias produced some Syrian hymns to the glory of Christ, composed by Ephrem Syrus; he and his two sons sang them! I seemed that evening, almost in an English Chris-

tian family. Priest Elias repeated his request, that I would send him a bible in Syriac; he has already an Arabic bible. Priest Elias told his bishop, the next morning, the purport of our conversation.

Upon the mountains Omiryran and Asf, near Merdeen, there falls every year what is called Manna. The people of the country live upon it; and it is called manna both by Mussulmans and Christians.

*March 8.*—About a hundred and fifty years ago, the sultan Murad sent a firman to Merdeen, which contained an order that all those sects which have no religious books, should be destroyed. The Shamsia, a sect which is believed to have worshipped the sun, and which was not in possession of any books, were in danger of being utterly extirpated, for they were too weak to resist. The Syrian patriarch bought 100 families of the Shamsias, for 1,000 piastres, on condition that they would turn Christians, to which they willingly submitted. These Shamsia receive the communion in the Syrian church; but do not intermarry with the daughters of any Christian sect. Bishop Abdalabd, at my desire, sent for two of their principal men, and introduced them to me; they were both aged men. Whoever has the least knowledge of mankind, would immediately suspect the sincerity of their profession of Christianity. I shall relate the questions I proposed to them.

*I.* What did your ancestors believe in former times, before you came under the protection of the Syrian nation?"

*Shamsia* (with a kind of enthusiasm). We believed in God, and were the friends of all men.

*I.* Why are you called Shamsia?"

*Shamsia.* This was our name.

*I.* What do you believe now?"

Any other Christian of this country would have answered the question immediately, by the sign of the cross, and by saying with a kind of enthusiasm, "I believe in the name of the Father, Son, and Holy Spirit, but one God." The Shamsia, on the contrary, answered with such a striking

indifference and painful coolness, that the Syrians their protectors, were evidently ashamed of what he answered: "In what should we now believe? We believe in God, and in a Christ."

I. Do you believe that Jesus Christ was the Son of God?

*Shamsia.* Ha! (An expression signifying yes in this country, but used when the party means to tell a falsehood.)

I. Do you believe in the name of the Father, the Son, and the Holy Spirit?

*Shamsia.* Why not?

The bishop then desired them to make the sign of the cross, which they did with a kind of grimace, and without saying as the other Christians do, "In the name of the Father," &c.

I addressed myself to them in a manner that must have shewn them that I believed them to be idolaters, and preached to them Jesus Christ, who shed his blood for us! And I asked, if they were indeed Christians, why they should hesitate to intermarry with Christians?—There was no reply.

Bishop Abdalahd, who is enthusiastically attached to his Syriac language, observed to me to-day, "God speaks in Syriac, Adam spake Syriac, Moses spake in Syriac." I asked him in return, what language the serpent spake who deceived Adam? He laughed. The bishop also declares, that the Syrian Christians are the true children of Israel—the root of Christianity. I read to him Rom. xi. 26.

The poor Christians here say that they cannot devote their time to reading, and to meditating on the Gospel; because they are groaning under the tyrannical yoke of the Turks, who take from them their last penny, so that when a Christian gains three piastres, he is obliged to give them all to the governor.

*March 10.*—It is impossible to travel alone from Merdeen to Moussul. The inhabitants of Merdeen always go in caravans, consisting of a thousand persons, and more, all armed; and a caravan even of this strength, is obliged to pay two thousand piastres to the Sheikh of Jallakah, and two thousand again to the Arab Sheikh, at Tai, through whose tents they must

necessarily pass; if, therefore, I had waited for a caravan, I should have been obliged to remain two months longer at Merdeen. Had I not had with me some Bibles, I would have gone as a beggar to Moussul, as Lewis Burkhardt did to Mecca; but how then could I have given the word of God to the Jews at Moussul? Most fortunately, however, the governor of Merdeen, Abdalkadir Agha was recalled to Bagdad, by the Pacha of Bagdad, and Elias Jbn Shadi was so kind as to speak for me to the governor, and he allowed me to go with him under his protection.

On the 10th of March, I set out in company with Abdalkadir Agha, the governor of Merdeen, who was escorted by the janissaries of Merdeen, and by the Arab Sheikh of Jallakah, to whom the governor was obliged to give a large sum of money, in order to be allowed to pass his tents without molestation. I kept myself on the road at a distance from the governor, that I might not be troubled by the Arab Sheikh. To escape observation, I put on the shabbiest dress I could get, and indeed I succeeded in my object; for I went from Merdeen to Bagdad for 100 piastres only, besides the expense of the horses; whilst the Frenchman, whose vanity would not allow him to follow my example, was obliged to borrow money on the road to satisfy the demands of the Arabs, and spent more than 1500 piastres. I slept the first night in the open air, in the village called Harreen.

*March 11.*—We arrived at Amuda, which is inhabited by uncivilized Armenian Christians and Kurds.

*March 12.*—We passed Dara, where, according to the report of the place, Darius fought a battle with Alexander; and at eleven o'clock we arrived at Nisibin, where Ephrem Syrus was born, and where Jacob Nisibenus, one of the venerable fathers of the Council of Nice, is buried. In the ruins of an ancient church I saw his grave; a marble stone is over it.

*March 13.*—We arrived near the Arab tents of Sheikh Satun. It was a beautiful day, flowers and green grass

covered the face of the country. Towards the east, we saw the free Arabs, with their flocks and camels, and towards the west, a beautiful hill, covered with lilies. Jews live here among the Arabs in a state of ignorance, in a state of poverty, and in a state of misery. They are ignorant of their own language, and live not in tents, but in little cottages; and are distinguished from the Arabs by their long hair and black turbans. They are of the Rabbinite sect, and read their Prayer-book, which they call *Mushaf*, just as the Arabs do their *Coran*.

*March 14.*—We arrived at *Jalakha*, the residence of the Arab *Sheikh*, who accompanied the Governor of *Merdeen*, and even here I met with some families of Jews who are of the above mentioned description. I preached to them in Arabic, salvation by Christ Jesus.

*March 15.*—We reached the Arab tents of *Sheikh Tai*, a mighty robber; he lives opposite, and near the awful and perilous mountain called *Tabl Sanjaar*. The inhabitants of that mountain were Syrian Christians, but according to the accounts of an ancient Syrian doctor, *Musa Jbn Alhadjr* by name, they are lineal descendants of the children of *Esau*, the brother of *Jacob*. The inhabitants of *Sanjaar* had been taught by *Ephrem Syrus* to pray to Christ, the best of parents: their mountain was full of churches: they celebrated the resurrection of our Lord on the Easter-day, and the event of pouring out of his Holy Spirit on the day of Pentecost. They knew the doctrine of the Trinity, and they boldly maintained that Christ was begotten, but not created, and that he was Light of very light. In the war with *Nestorius*, the inhabitants of *Sanjaar* boldly asserted that *Mary* was virgin before, during, and after the birth of her Son, and her Lord. But after all this, the mountaineers of *Sanjaar* were offended as soon as affliction and persecution arose for the word's sake, for they had no root in themselves. They all—all the inhabitants of *Sanjaar* apostatized; and wearied of prayer, wearied of their God, and wearied of their Saviour, they became *Yezidi*—

lovers and friends of the enemy—of the enemy of mankind; they turned lovers of the devil, and they are in his service considered to be the most zealous of all the *Yezidi*. They are now, in the strictest sense, “of their father the devil.” Wretched indeed is the harmless and peaceful wanderer who falls into their hands; they rob him of every thing he has, and then put him unmercifully to death. They are robbers, assassins, and murderers, like their father, the devil, who was a murderer from the beginning; but still Jews live among them.

Poor, poor Jews, you indeed live there, in the waste howling wilderness, among those who sacrifice unto devils, and not unto God. A hundred and fifty years are now past since the Syrians upon *Tabl Sanjaar* have experienced the severity of God—they are withered away. Praises, and thanksgivings, and psalms are no longer heard amongst them. My dear brethren, how awful is it for you to dwell with such a people. Why do ye not pray that your King may come, even your Redeemer in Israel, that he may bring you out from *Sanjaar*, and restore you to *Sion*.

The governor of *Merdeen* determined to leave *Tai* before day-break, and to take with him the *Sheikh of Tai*, who is the friend of the inhabitants of *Sanjaar*. He paid him 5,000 piastres; and for this present, the *Sheikh* himself accompanied us with a hundred of his Arabs.

*March 16.*—We rode this day sixteen hours, and as very little water was to be found on the road, sixteen of the governor's horses died. We arrived at twelve o'clock at midnight, in the village called *Ghergwrea*.

*March 17.*—We arrived in the Arab tents called *Ahmedia*.

*March 18.*—We arrived at *Moussul*, opposite the ancient *Nineveh*, situate on the western bank of the *Tigris*. The Jews call this town *Nineveh*, and the district *Ashur* (*Assyria*). I was very hospitably received by *Mons. Elias* the Syrian bishop, who gave me a room in his house.

(To be continued.)

## FRANCE.

ON Sunday, the 10th inst., two sermons were preached at the Rev. Lewis Way's chapel, Marbœuf, Paris, in behalf of the London Society for promoting Christianity amongst the Jews. The Rev. Charles Simeon preached in the morning, and the Rev. Lewis Way in the evening. The collection, which may be considered as the first-fruits of France, amounted to more than Sixty Pounds.

## DOMESTIC.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, May 1st,  
THE ALTAR OF INCENSE.

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

## CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous .....	50	0	0
A. Z. by Rev. D. Ruell.....	2	0	0
Bouuett, Chas. Esq. by Rev. J. Skeat, Lostwithiel .....	1	1	0
Byard, Miss, collected by her .....	0	14	0
Friend, by Mess. Hatchard .....	0	15	0
Friend, by Rev. D. Ruell.....	1	0	0
Gordon, Miss, collected by her .....	2	12	0
Hopkins, Miss, do. ....	1	7	6
Juvenile Contributions .....	0	7	0
Lady, by Wm. Carr, Esq. ....	3	0	0
Leach, Miss, collected by her.....	3	3	0
Montague, Rev. H.....	1	1	0
Penrose, Lady, by Rev. J. Skeat, Lostwithiel .....	1	0	0
Penron, Mrs. M. by do. do. ....	1	0	0
Rule, late Mrs. Sarah, Rivenhall, Essex, by W. Blackburne, Esq. ....	10	0	0
Sherborne, late Right Hon. Dowager Lady, by Hon. Miss Dutton, General Purposes 250 0 0 Heb. O. & N. Tests. 250 0 0			
	500	0	0
Smith, Mrs. Chapter House, collected by her .....	2	12	0
Way, the Misses, collected by them.....	9	0	0
Williams, Mrs. Robt. sale of work .....	4	5	6
Bedford, by Rev. H. Tattam .....	16	17	0
Berriew, Welsh pool, by Rev. T. Richards. ....	5	0	0
Berwick on Tweed, by Mrs. Ainslie .....	14	14	6
Birmingham, by Mrs. Hurd .....	12	2	0
Do. Assisted, by Mrs. J. S. Green .....	1	8	4
Boston, Lincolnshire, by Rev. R. Conington, Gen. Purposes 17 9 2 Heb. O. & N. Tests. 1 10 0 Sale of Ladies' Work 11 18 10			
	30	18	0
Bradfield, near Reading, by Rev. J. Stevens.....	4	0	6
Bradford, by Wm. Wood, Esq. ....	16	2	0
Bristol, by Rev. John East .....	98	0	0
Caerwys, near Holywell, Flintshire, by Rev. R. Richards .....	6	0	0
Cambridge Undergraduates, by Mr. J. Medicott .....	21	16	6
Carlisle, by Mr. J. Brown .....	31	7	0
Chichester, by John Marsh, Esq. ....	4	2	0
Collingham & Langford, by Wm. Woolley, Esq.....	9	18	8

Debenham, near Ipswich, by Rev. G. Smalley,				
	General Purposes	8	19	6
	Heb. O. & N. Tests.	0	4	0
		<hr/>		
		9	3	6
Derbyshire,	by Rev. R. Simpson.....	123	6	2
	Ladies' Sale of Work.....	26	2	6
Devon and Exeter,	by C. Upham, Esq. ....	7	15	6
Exeter Ladies,	by Mrs. Bingham .....	30	6	9
Glasbury, near Brecon,	by Mr. Williams .....	8	5	8
Guernsey,	by George Dobree, Esq. ....	35	0	0
Guildford,	by Wm. Haydon, Esq. ....	76	4	2
Hanstell, Ridware,	by Miss Cooper .....	7	13	0
Helstone,	by H. M. Grylls, Esq. ....	24	4	3
Hull,	by J. Hudson, Esq. ....	73	16	0
Ireland,	by Rev. Wm. Bushe .....	600	0	0
Kendal,	by E. Tatham, Esq.			
	General Purposes	43	9	11
	Heb. O. & N. Tests.	4	4	0
		<hr/>		
		47	13	11
Kettering,	by Miss Greene .....	0	7	6
Keevil, Wilts.	by Rev. T. Griffiths .....	2	10	9
Kirton in Holland,	by Rev. R. Conington .....	5	0	0
Latchford, Warrington,	by Miss Allix .....	19	4	6
Leeds,	by Mrs. Dixon, (for G. P.)	19	18	0
	(Heb. O. & N. Tests.)	3	2	0
		<hr/>		
		23	0	0
Lichfield,	by Mrs. Salt, (Dons. and Subscriptions)	3	14	0
Lincoln,	by Mrs. Fowler, (for G. P.)	17	3	0
	(Heb. O. & N. Tests.)	1	1	0
		<hr/>		
		19	4	0
Liverpool,	by Wm. Simmons, Esq. ....	257	0	0
London :				
	Blackheath Ladies, by the Hon. Mrs. Foy .....	10	0	0
	Cambridge Heath Episcopal Chapel Ladies' Association,			
	by G. T. King, Esq. (Foreign S. & Miss.)	208	12	7
	Che'sea, by Mrs. Bonner .....	45	15	6
	London Ladies, by Miss Rivington .....	31	2	0
	Oxford-st. by Mr. Poland .....	6	18	3
	Peckham, Camberwell, and Dulwich, by Miss Waltham	12	10	6
	Do. do. do. by Miss Collin ..	11	6	0
	Do. do. do. by Miss Wood ..	2	9	6
	Pentonville, Miss Stillwell, collected by her .....	1	16	0
	St. John's Chapel, Bedford-row Association, by Rev.			
	S. J. Trist .....	72	5	6
	Walworth, by Mrs. Sundbeck .....	3	6	0
	Wanstead, Miss E. Saunders, coll. by her for Pal. Fund	1	12	0
Malvern Wells,	by Mr. G. Phillips .....	3	0	0
Newbury,	by Wm. Roe, Esq. ..	10	0	0
Newcastle on Tyne,	by D. Akenhead, Esq. ....	46	17	3
Nottingham,	by B. Maddock, Esq. ....	50	0	0
Oxford,	by Rev. J. Hill .....	20	10	0
Penrith,	by Thos. Law, Esq. ....	7	12	0
Penryn,	by J. Manderson, Esq. ....	10	0	0
Portsmouth, Portsea, and Gosport, by John Allcot, Esq. ....	17	13	0	
Do.	Ladies' Box Association .....	3	19	6
Plymouth, &c.	by J. H. Dawc, Esq. ....	5	0	0
Reading,	by Miss Hooper .....	9	15	6
Richmoud,	by Rev. — Camidge .....	44	2	10

Romsey,	by Rev. J. Crabb .....	16	10	9
Scotland:				
Aberdeen,	by Wm. Brown, Esq.....	20	0	0
East Lothian Society,	by Wm. Hunter, Esq.....	5	5	0
Edinburgh,	by Miss Vans,.....(Palestine Fund)	4	13	0
Do.	G. J. by R. Plenderleath, Esq. ....	5	5	0
Glasgow Society for promoting Christianity amongst the Jews,	by John Mackintosh, Esq.			
	Heb. O. & N. Tests.	40	0	0
	Palestine Fund....	40	0	0
		<hr/>		
		80	0	0
Jedburgh,	by Mrs. Mein.....	7	15	0
Shrewsbury,	by Mr. R. Gray.....	10	1	6
Southampton,	by Lady E. O'Bryen.....	9	9	10
Do.	by Mesdames Watson and Moss .....	2	15	8
Stanstead,	Mrs. Way's Boxes, by Miss Williams	6	0	0
Stainton House,	by Mrs. Loft.....	3	12	0
St. Arvans, Monmouthshire,	by Miss Guyon ...	5	14	9
St. Ives, Hunts	by Miss Osborn .....	12	0	0
	Sale of Ladies' Work .....	4	0	0
	Mepal and Sutton, by Miss Oats	4	0	0
		<hr/>		
		20	0	0
Tamworth,	by Rev. F. Blicke, (for Gen. Purp.)	17	3	0
	(Heb. O. & N. Tests.)	0	17	0
		<hr/>		
		18	0	0
Tutbury	by Mr. Wolfe.....	12	0	0
Wellington, Salop,	by Miss Poole .....	12	0	0
Do.	do. by Miss Eyton .....	4	0	0
Do.	do. by Miss Cartwright .....	14	0	0
Westbromwich, Staffordshire,	by Mrs. Hawkes .....	3	0	0
Wigan,	Reece Bevan, Esq. .... (Donation)	5	0	0
Wilton,	by Mr. John Phelps .....	5	9	0
Worthing,	by Miss Burford, (Heb. O. & N. Tests.)	6	0	0
Friend,	by do.....do.....	1	1	0

## LITERARY NOTICE.

*Just published,*

Calendarium Palestinæ; comprising the Outlines of a Natural History of Syria; an Account of the Jewish Fasts and Festivals, with the Service of the Synagogue; and an attempt to reconcile the Jewish with the Julian calendar. Beautifully printed on a large sheet, and adapted for the study. By William Carpenter.

Also, an edition 12mo, with a Dissertation on the Hebrew Months; from the Latin of J. D. Michaelis.

## NOTICES TO CORRESPONDENTS.

Aquila is inadmissible in its present form. It contains much valuable matter; and if the writer is willing to leave it to the Editors, the valuable matter will be selected and inserted.

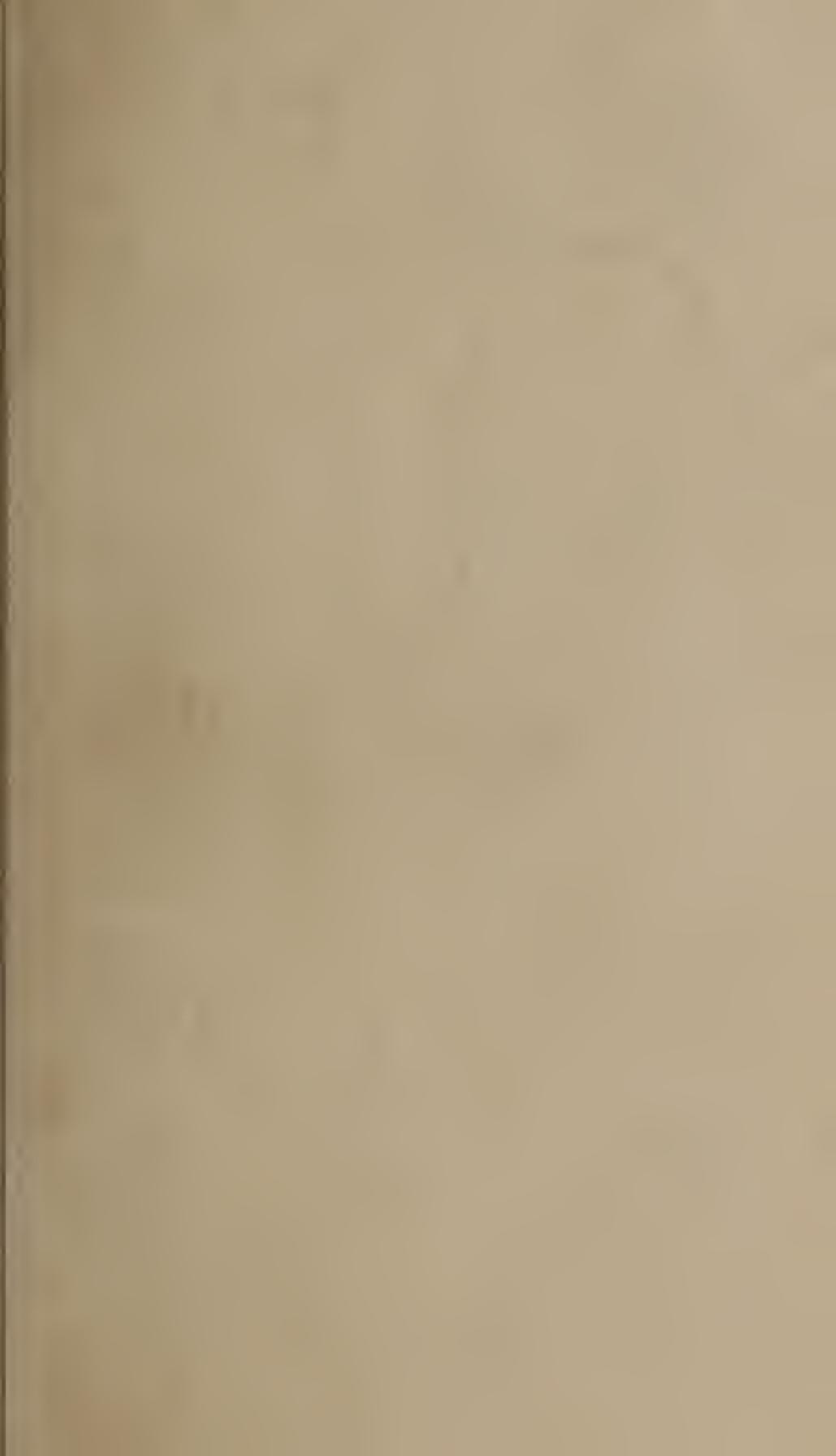
Rabbi Crooll's letter to the Rev. Z., with the reply of Z. thereto, will be inserted next month. We have to acknowledge the receipt of a further communication from the Rabbi, and would repeat to him, that Isaiah vii. 14, and ix. 6, 7, shew that Messiah is God manifest in the flesh. To insert his paper would only be to fill our columns with objections which have been more than once refuted. The reply could only be as before, and the subject is quite exhausted. The address enquired for, is Rev. I. I. Holmes, Exeter.

G\*\* and the Rev. John Oxlee's communication are under consideration.

I. S. will be inserted.

G. H.'s reply to B. P., J. H. T.'s Extracts from the Ancient Talmudists, *O'da* on the names of Judah and Israel, and Textuarius's criticism on Isaiah, have been received.

W. R., and Senex in reply to G. H., will be inserted.



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