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ART. I.—*Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839.* Eighth thousand. Edinburgh, 1843. 12mo. pp. 555. *J. W. Alex. an der*

OF this most interesting volume we would gladly see a reprint in America; but as we are aware of no proposals for this, we shall endeavour to furnish our readers with some of its statements. That these will be welcome to many, we are the rather inclined to believe, because we cannot close our eyes to the fact, that renewed attention is beginning to be paid to this department of missions, and that the expectation of a return of God's ancient people to their own land is becoming more general.

Of the origin of the enterprise no better account can be given than that which opens this volume.

“The subject of the Jews had but recently begun to awaken attention among the faithful servants of God in the Church of Scotland. The plan of sending a deputation to Palestine and other countries, to visit and inquire after the scattered Jews, was suggested by a series of striking providences in the case of some of the individuals concerned. The Rev. Robert S. Candlish, Minister of St. George's, Edinburgh, saw these providences, and seized on the idea. On the part of our church, ‘the thing was done suddenly,’ but it soon became evident that ‘God had prepared the people.’ The Committee of our General Assembly, appointed to consider what might be done in the way of setting on foot Missionary operations among the Jews, were

led unanimously to adopt this plan, after prayerful and anxious deliberation. Our own anticipations of the result of our inquiries might be described by a reference to Nehemiah, (i. 2, 4.) We thought we could see that, if the Lord brought us home in safety, many people would ask us 'concerning the Jews that had escaped and were left of the captivity, and concerning Jerusalem'; and that our report might lead not a few to 'weep, and mourn, and fast, and pray, before the God of heaven,' for Israel. We have good reason to believe that this has been the effect. In Scotland, at least, many more 'watchmen have been set upon the walls of Jerusalem,' men of Nehemiah's spirit, who keep their eye upon its ruins, favouring its very dust, and who 'will never hold their peace, day nor night, till the Lord make Jerusalem a praise in the earth.'

"It was a token for good at the very outset, that Dr. BLACK, Professor of Divinity in the Marischal College, Aberdeen, and Dr. KEITH, Minister of St. Cyrus, whose writings on the evidences from fulfilled prophecy have been so extensively read and blessed, were willing to give themselves to this work, along with two younger brethren, Rev. R. M. M'CHEYNE, Minister of St. Peter's, Dundee, and Rev. ANDREW A. BONAR, Assistant Minister of Collace, Perthshire. Mr. Robert Wodrow, an Elder of our Church, whose whole heart had yearned over Israel for many a year, was also appointed by the Committee, but ill health compelled him reluctantly to decline. Those of us who had parishes to leave behind, felt that, in a case like this, we might act as did the shepherds at Bethlehem, leaving our flocks for a season under the Shepherd of Israel, whose long lost sheep we were now going to seek. Nor have we had any reason to regret our confidence, and one at least of our number found this anticipation of the good Shepherd's care more than realized on his return."

The record of such a tour, extending as it did over parts of France, Italy, Malta, Egypt, Palestine, Syria, Asia Minor, Wallachia, Moldavia, Poland, and Prussia, necessarily affords much general information, of an interesting kind. The biblical and religious character of the enterprise could not but throw much light on many passages of the Word; and the scriptural references in the volume amount to more than nine hundred. But the limits of our article will constrain us to exclude every thing which does not relate to the direct object of the mission, namely the condition and prospects of the Jews. As a book of travels, the volume furnishes delightful reading; and we have certainly never perused a work of this kind which from beginning to end was so imbued with the most affectionate piety. The excellent authors, throughout their pilgrimage, seem to have beheld every object, with hearts subjected to an extraordinary spiritual unction.*

* In condensing the more important parts of this narrative, we shall frequently interweave the language of the writers, even when we do not indicate our obligation to them by inverted commas.

It adds to the interest of the work, that, while its third edition was passing through the press, one of the brethren above named, the Rev. Mr. M'Cheyne, departed this life. "It was his meat to do the will of his Father, and to finish his work. He carried about with him a deep consciousness of sin, and rested with steady confidence in the righteousness of Immanuel. During the six short years of his ministry, he was the instrument of saving more souls than many true servants of God have done during half a century. But (adds one of his associates) as, in our journey to Jerusalem, he hastened before us all to get a sight of the city of the Great King, so now he has got the start of us all in seeing the New Jerusalem that is to come out of heaven from God."

The deputation sailed from Dover on the 12th of April, 1839, and went overland from Boulogne to Marseilles. In this city they learned that there were about a thousand Jews. The Rabbi, whom they met, was a neologian, and a rejecter of the Talmud. In Genoa, there is a synagogue, but there are only about 250 residents. Several have lately become Roman Catholics. In other places, the following numbers are reported: Milan, 1500; Ferrara, 4000; Turin, 1500; Nice, 500; Rome, 5000 or 6000; Gibraltar, 2000. In all the Italian towns, they keep boxes in the synagogues, inscribed, "For Jerusalem," or "For Saphet." The Jews of Italy write pure Hebrew, and not Italian in Hebrew characters.

Leghorn is the principal place in Italy for Jews. They number about 10,000. The synagogue is reckoned the finest in Europe, except that of Amsterdam. The place of the ark, and the desk, are of marble. About 500 attended service. Close by the ark stood two Orientals, in Eastern costume, venerable men, with long grey beards, lately come from Jerusalem. There was also an eminent Jew from Saloniki. Such visits are frequent. The deputation visited the Jews' library, where they saw Hebrew works on the sciences; Hebrew copies of Euclid, Josephus, and Philo, and an Encyclopedia in five volumes. They visited the free school, containing 180 boys, and 80 girls. A Rabbi from Barbary shewed them his Hebrew books, most of which were obscure commentaries. The Jews here are of such importance that their festivals are noted in the almanac. They are governed by a council of forty men, called "Elders." They send about four thousand dollars a year

to Palestine : this is gathered in boxes, and goes to Jerusalem, Hebron, Saphet, and Tiberias.

On the vessel which took them to Egypt, they found four eastern Jews, with whom they had some interesting discourse. At Alexandria, the service in the Frank synagogue was attended by only ten persons ; three of whom were natives of Egypt ; the others from Trieste, Leghorn and other commercial towns of Europe. From these persons they learned, that there are about one thousand Jews in Alexandria, and two thousand in Cairo. The richest are all *sarafs*, or money-changers.

We would gladly give many specimens of the pleasing narrative which concerns the entrance of the travellers into the Land of Promise. But this we must forbear. On almost every page we find some striking illustrations of scripture like what follows :

“Wearied with the constant motion of the camel, we sometimes dismounted and beguiled the way by culling a few of the choice pinks and wild mountain flowers that grew among the rocks. Here we overtook an African playing with all his might upon a shepherd’s pipe made of two reeds. This was the first time we had seen any marks of joy in the land, for certainly ‘All joy is darkened, and the mirth of the land is gone.’ We afterwards found that the Jews have no harp, nor tabret, nor instrument of music in the Holy Land. In all parts of it, they have an aspect of timidity and rooted sorrow. So fully are the words fulfilled, ‘All the merry hearted do sigh, the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.’ All the men we met with were strangers ; ancient Israel are left ‘few in number, whereas they were as the stars of heaven for multitude.’ We have not as yet met a single child of Abraham in their own land. The threatening of Isaiah has come to pass, ‘your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.’”

At Jerusalem they were welcomed by Mr. Nicolayson, the well-known missionary of the London Society. They met also two travellers just from Petra, Lord Hamilton and Mr. Lyttleton. In answer to their inquiries about the conversion of the Jews, they found the difficulties greater in Palestine than elsewhere. For, 1. Jerusalem is the stronghold of Rabbinism. 2. The Jews must be reached individually ; so it is like wrenching out the stones of a building one by one. 3. It is reckoned a horrible calamity for one to become an apostate in the Holy City. 4. All Jews in the Holy Land are dependent for support on supplies from Europe. 5. There are no schools, nor are there any worldly induce-

ments, as in Europe, for young Hebrews to receive an education.

The great reason for erecting a church on Mount Zion, is that the Jews may see that Christianity is not Romanism. The hope of Messiah's coming is strong in many hearts at Jerusalem. Some expected it; in 1840, and said that if it did not take place they would turn Christians. They are poor, wretched, and sadly divided. The week before the arrival of the Deputation, a Jew had been beaten to death by order of the governor. On one occasion when visiting Olivet, they met a number of Jewesses, unusually gay and well dressed. This was in honour of Sir Moses Montefiori from London, who had come on a visit of love to his brethren, and whose tent was now pitched on one of the eminences. He had fixed a cord round the tents at a little distance, that he might keep himself in quarantine, the plague being in the city. Outside of this, was a crowd of twenty or thirty Jews who were presenting petitions for money. Sir Moses and his lady were very courteous, and offered cake and wine to the missionaries. He conversed freely on the state of the land, and on prophecy; said the Bible was the best guide-book in Palestine; and with much feeling remarked, that, sitting in this very place within sight of Mount Moriah, he had read Solomon's prayer over and over again. 1 Kings, viii.

One point of great interest in the inquiries of the missionaries, was the number of Jews in the Holy Land. They give the following results, as afforded by Mr. Young the British Consul, and Mr. Nicolayson, respectively.

	Mr. YOUNG.		Mr. NICOLAYSON.	
Jerusalem,	5000	or 6000	6000	or 7000
Nablous,	150	200		200
Hebron,	700	800	700	800
Tiberias,	600	700		1200
Saphet,	1500	2000		
Kaipha,	150	200	150	200
Sidon,	250	300		300
Tyre,	130	150		150
Jaffa,		60		60
Acre,		200		200
Villages of Galilee,	400	580	400	500

It is however difficult to make an exact estimate. Mr. Young reckons, in round numbers, about ten thousand Jews

in Palestine. There is an annual influx, but not greater than the loss by deaths. They are in a wretched state, and constantly quarrelling among themselves. In Jerusalem there are five hundred acknowledged paupers, and five hundred more who receive alms. A few are shopkeepers, a few more hawkers; and a very few operatives. Not a single Jew cultivates the soil of his fathers. They are moreover oppressed and overreached by their rabbis. In consequence of the protection afforded by the consulate, they are becoming much attached to British Christians. Another important fact is, that converted Jews have complete access to their brethren. Five converts were there at the time, who maintained free intercourse with the Jews.

The extraordinary interest which attaches to this whole subject induces us to give some space to an abridged report of the answers made to questions furnished by the Scottish Committee.

“I. *What is the number of Jews in Jerusalem and in the Holy Land?*

“We have already set down briefly the answer to this question. A few more particulars may be added. In Jerusalem 1000 Jews pay taxes, and all of these are males from thirteen years old and upwards. The Jews marry very young, so that allowing five to a family there are 5000. Foreign Jews, not taxed, may give 2000 more. This however is more than the real amount. They are increasing in the cities on the coast. They are now admitted to Tyre. Algerine Jews now emigrate under French protection. At the utmost, the Jewish population of Palestine may be set down at 12,000.

“II. *Has the number of Jews been increasing of late years?*

“Their numbers increased from 1832 to 1837, under the Pasha's government, and since the French occupation of Algiers. During the last two years, there has been little or no increase. Mortality is very great, from the plague, change of climate, oppression, and poverty. Some would be glad to go away. Their reasons for coming are, 1. The universal belief that every Jew who dies out of the land must perform a subterraneous passage back to it, that he may rise in the Valley of Jehoshaphat. 2. They believe that to die in this land is certain salvation, though they are not exempted from ‘the beating in the grave, and the eleven months of Purgatory.’ 3. They believe that those who reside here have immediate communication with Heaven, and that the Rabbis are in a manner inspired. 4. They expect the appearing of the Messiah, and think a crisis is approaching.

“III. *Are the Jews in Palestine supported by their brethren in other parts of the world?*

“Generally speaking, they are all supported by a contribution made by their brethren in other lands. A few have property, but even these may receive a share. Five ducats, or about seventeen dollars, is thought a good share. Messengers used to go to the chief cities of Europe, to make collection. Of late, money is deposited in Amsterdam, and thence transmitted to Beyrout. The average is

about fourteen thousand dollars. The largest collections are from Amsterdam; not much from Great Britain. A small portion is appropriated, by legacy, to those who study here.

“IV. *Is there kept up a constant and rapid communication between the Jews in Palestine, and those in other parts of the world?*

“The Rabbis of Palestine maintain a constant communication with their brethren all over the world. In one respect, indeed, it may be said, that Jerusalem is not the centre of Jewish influence, for there is little outgoing from it; the Jews are stationary there; yet, on the other hand, it is true that Jerusalem is the heart of the nation, and every thing done there or in the Holy Land will tell upon the whole Jewish world. The communication, however, is by no means rapid, being carried on by means of messengers.

“V. *From what countries do the Jews principally come?*

“The greatest number from Poland, and the Austrian dominions. Many come from Russia, and many more would come, if they were not hindered. There are some from Wallachia and Moldavia; a few from Holland; but scarcely any from Britain. All these being Europeans receive the name of *Ashkenazim*. The native Jews, subjects of the country, are called *Sephardim*, and are almost all of Spanish extraction, Gen. x. 3, Obadiah 20. They come principally from Turkey in Europe, from Saloniki, Constantinople, and the Dardanelles. Those who come from Asia Minor are chiefly from Smyrna. Many have come from Africa, especially of late years, from Morocco, and the Barbary States, from Algiers, Tunis, and Tripoli. These bring French passports, and are therefore under protection. There are a few from Alexandria and Cairo. Mr. Nicolayson never saw any Jews from India, though several have gone to India and returned. They have occasional communication by individuals with Yemen and Sennah. There are many Spanish Jews, and several Polish families, who have been here for generations, whose fathers and grandfathers have died here, and who are natives of Palestine. But most even of these count themselves foreigners still, and they generally contrive to make a tour to Europe some time in their life.

“VI. *Are there many Rabbis in Palestine?*

“There is often a great mistake made about the rank of those who get the title of Rabbi. The truth is, all are included in that class, who are not in the class *Am Haaretz*, that is, the uneducated. Formerly, the Rabbis were a kind of clergy, and were appointed by laying on of hands, but now there is no such distinction. The official Rabbi does not even preside in the synagogue, but deposes this to another, the Hazan, who is often chosen because of his fine voice. The only part of the duty which is reserved peculiarly for the priest, is pronouncing the blessing. None but a Cohen, a priest of Aaron's line, can do this. In the synagogue any one may be called up to read. This custom appears to be as old as the days of the Lord. The only distinction is, that first a Cohen is called up to read, then a Levite, then a common Israelite. Most of the Jews in the Holy Land spend their time in a sort of study or reading; but this is chiefly Talmudical; and none are as learned as many in Europe.

“The *Yishviot* are not seats of learning; they are rather situations of emolument, though originally intended to encourage learning. There are nominally thirty-six of these reading places in Jeru-

salem, but often the books belonging to two or three are collected into one. These have been established by individuals for behoof of their souls. Five or six readers are elected to each of them, one or two of whom are expected to be always reading the Talmud there, and each of these receives 100 or 150 piastres a year to maintain him. In many cases the rooms are much neglected.

“VII. *What are the peculiar characteristics of the Jews in Palestine?*

“Their principal characteristic is, that they are all strict Rabbinites, though in this they can hardly be said to differ from the Polish Jews. They are also superstitious in the extreme. Their real characteristic may be inferred from the fact, that those who come are the *elite* of the devotional and strictly religious Jews of other countries. They have so little trade that their covetousness and cheating are turned upon one another.

“VIII. *What are the feelings of the Jews in Palestine towards Christianity?*

“IX. *What success has attended the efforts hitherto made for their conversion?*

“These two questions involve one another. The first effort of the London Society was made in 1820, by a Swiss clergyman named Tschudi. Joseph Wolff then made two visits. Soon after, Mr. Lewis Waye, and Mr. Lewis, an Irish clergyman, came out, and were followed in 1824 by Dr. Dalton, a medical man. It was to aid him that Mr. Nicolayson was sent out in 1825. In 1826, Dr. Dalton died. Mr. N. lived some time at Beyrout and Saphet, making much impression, but awaking the jealousy of the Rabbis. He left the country, in 1827, for four years, and travelled on the Barbary coast. In 1832 he returned, and, under favour of the Pasha, spent the winter at Sidon. In 1833, he and Mr. Calman, who had recently come, visited the holy cities. In 1833 Mr. N. brought his family to the house on Mount Zion where he now lives. From the year 1835 the Jewish mission may be regarded as established in the Holy City. In 1836 Mr. N. visited England, and returned the next year. In July 1838, Mr. Pieritz and Mr. Levi, converted Jews, but not in orders, were sent out; and in December, Dr. Gerstmann, and his assistant Mr. Berghem, both converted Jews, and both physicians, arrived.

“The efforts made have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon was awakened at Bucarest by reading a New Testament and some tracts which he received from a Jew who did not understand them. In Smyrna he met Mr. Nicolayson, and accompanied him as a servant to Jerusalem. He and all his family were baptized at Jerusalem last Easter. Another case was that of Chaii, or Hymen Paul, an acquaintance of Simeon. In 1838, Rabbi Joseph was awakened at Jerusalem: he is a young man of learning. Three Rabbis have lately become inquirers. When Rabbi Joseph was awakened, a *herem* or excommunication was pronounced against the missionaries, and all who should have dealings with them. But when Dr. Gerstmann came, the Jews began to break through it. Another *herem* was pronounced, but in vain. The Rabbi refused to publish it, saying he would not be the cause of hindering his poor and sick brethren from going to be healed. This shews the value of

medical missionaries. The more general fruits of the establishment have been these: 1. The distinction between true and false Christianity has been clearly set before the eyes of the Jews. 2. The study of the Old Testament has been forced upon them; so that they cannot avoid it. 3. The word of God has become more and more the only ground of controversy. The support of inquirers and converts is one of the chief difficulties that meets a Missionary here. The institution of a printing press, to afford them both manual and mental labour, has been proposed. An hospital has also been set on foot.

“X. *What modes of operation have been employed?*”

“Personal intercourse only. The Missionaries make tours, and distribute books. Mr. Nicolayson has sold about 5000 Hebrew Bibles. The New Testament is given to persons in whom confidence is reposed. At one time fifty copies of the whole Bible were sold; but they afterwards found the New Testament torn out, and its place supplied by Jarchi's commentary in manuscript. The Jews will not take tracts openly. Many of their Old Testaments have been conveyed to Bagdad and to India.

“XI. *How far is the health of Missionaries affected by the climate?*”

“The climate of Jerusalem is decidedly healthy. The sicknesses and deaths among the Missionaries can hardly be attributed to the climate.

“XII. *What kind of house-accommodation is there, and what is the expense of living in Palestine?*”

“The house-accommodation in Jerusalem is tolerably comfortable. One of the Missionaries pays £15, and another £17 a-year, as house-rent. In the winter it is hard to keep them dry. Provisions are easily got, but the expense of living is rising; as there is more money in the country. It is necessary to keep a house and servants, and to lay up stores: this would require at least £100 a-year.”

At Hebron, an old Jew, Rabbi Haiim, blind with age, hearing of Mr. Nicolayson's arrival with the missionaries, sent him an *oka* of wine. They afterwards went to his house, and were kindly received in the outer court; about a dozen Jews and as many children gathered round the strangers, while several Jewesses stood at a little distance, in silence. The Jewish quarter contains two synagogues, one Spanish and the other Polish. There is little deserving of notice in either. The Jews of Hebron are about eighty in number. At Sychar, Mr. Bonar, waking before sunrise, wandered through a grove of fruit-trees towards the gate of the town. Finding it already open, he entered. “Wandering alone at this early hour in the streets of Sychar seemed like a dream. A Jewish boy whom he met led him to the synagogue. It was small but clean, and quite full of worshippers. They meet for an hour at sunrise every day. There were perhaps fifty persons present, and every

one wore the *Tephillin*, or phylacteries, on the left hand and forehead, this being the custom at morning prayer. They seemed really devout."

During another visit to the synagogue of Sychar, they had much discourse with the Jews, concerning the Messiah, and aroused the indignation of the women. While they were talking, a Samaritan came into the synagogue and sat down. His dress was better than that of the poor Jews: he wore a scarlet mantle. This led to a visit by the Missionaries to the Samaritan synagogue, a clean airy apartment, having the floor carpeted, and which they entered unshod. One half the floor was raised, perhaps for reading the law. They were not allowed to enter the side-recess, where the manuscripts are kept. At length, by means of a *douceur*, the priest agreed to show the Torah, or Pentateuch, written, they say, by the hand of Abishua, the son of Phinehas, and of course 3600 years old. It was taken from its velvet cover. The rollers are adorned with silver at the ends, and the back of the roll is covered with green silk. It is certainly ancient. The parchment is much soiled and worn, but the letters are quite legible, being the old Samaritan character. The prayer books which lay about were in the same character and in manuscript.

The Samaritans speak very little Hebrew; their language is Arabic. The missionaries conversed by means of an interpreter. The son of the priest, an inquiring young man, admitted that the "seed of the woman" referred to the Messiah; and said they still expected a prophet "like unto Moses." They do not believe in the restoration of the Jews. The enmity between the two is less than it once was, but is still perceptible.

It is with great self-denial that we withhold the introduction of striking little incidents which abound in every part of this volume: the following is only a specimen out of many:

"A little Jew boy, named Mordecai, with sparkling bright eyes, had for some time kept fast hold of Mr. M'Cheyne's hand. He could speak nothing but Arabic, but by means of most expressive signs, he entreated Mr. M'Cheyne to go with him. He consented, and the little boy, with the greatest joy, led him through streets and lanes, then opening a door, and leading the way up a stair, he brought him to the house of the Jewish *Hazan*. The room into which he was led was very clean, delightfully cool, and neatly furnished in the eastern mode, with carpets, and a divan with cushions all around. The *Hazan* was not at home, but his wife soon appeared, and re-

ceived the stranger with all kindness. She was dressed in the peculiar attire of the Jewish female, and carried a long pipe in her hand, which she occasionally smoked. Her only language was Arabic, for the females in Palestine appear to be strangers to the Hebrew, and are thus entirely shut out from understanding the word of God which is read in their synagogues. She ordered rose-water to be brought—and then coffee—and seemed gratified to be permitted to entertain her unexpected guest. On taking leave, the little guide urged him to pay another visit. He led the way to the Bazaar, and there stopped beside the shop of a merchant, a venerable man, saying *Yehudi*, 'a Jew.' Sitting down on the stone pavement, the Hebrew Bible was produced, and the passage read was the 'dry bones' of Ezekiel. Several Jews gathered round who could speak Italian or the *Lingua Franca*, and all joined in the discussion by turns. The merchant himself seemed to be a worldly Jew, and cared little about divine things; but some of the rest were interested. Leaving this group the little Jew proposed to guide Mr. M'Cheyne to the well of Jacob, which he said he knew. But the day was too far spent, as we had agreed to leave Sychar at noon."

In the neighborhood of Mount Carmel, the deputation saw an interesting scene. About twenty Jews from Khaifa came along the shore to the tent of Sir Moses Montefiori, to show him respect before his departure. They were of all ages, and most of them dressed in the Eastern manner. It was affecting to see even this number marching together in their own land. They met with the same persons in the synagogue, all wearing the *Tullith*, or shawl with fringes, and the *Tephillin*. With three or four from Russia, they conversed in German. On being asked what they expected Messiah would do at his coming, one of them said nobody could ever know that; and turned to Daniel xii. 9: thus evading the subject of a suffering Messiah. In reply to an application of Isaiah i. 15, to their prayers, they said, "we do not make *many* prayers; our prayers are very few." There were several little boys present, wearing the *Tephillin*. Several of the little children came near, and kissed the hands of the missionaries, laying them on their heads, and asking their blessing, in the Jewish manner. "They little knew," adds the narrative, "how truly we longed that God would pour out his blessing on Israel's seed, and his Spirit on their offspring."

On arriving at Beyrout, in July, a change was made in the plans of the Deputation. Dr. Black had begun to sink under the fatigue of the journey, and it was determined that he and Dr. Keith should proceed homewards by Constantinople and the Danube; while the two younger members of the Deputation should remain to visit the Jews of Galilee,

and return to England by a land journey through Europe. To aid them, Mr. Calman, a Christian Israelite, who had formerly laboured five years in Palestine, was engaged to accompany them.

Mr. M'Cheyne and Mr. Bonar visited a synagogue in Sidon. Two lads maintained an animated conversation with Mr. B., during which he produced his Hebrew New Testament, and asked one of them to read a chapter. They began very readily to read Matt. ii., but when they had almost finished it an elder Jew looked over their shoulder, and whispered to them the name of the book which they were reading. They immediately closed the book, and one of them started from his seat. The old Rabbi went to his house, and brought out a Hebrew New Testament, one of those printed by the London Society, a good deal worn. He turned to Mark xiii. 32., where Jesus says that he did not know the day of his second coming, and asked how then he could be God. One bitter Jew made signs to have them thrust out of the synagogue; but the rest showed greater kindness, especially a young Rabbi from Barbary, who spoke a little French. He exhibited manuscripts of the law, one of which he said was written at Bagdad, three hundred years ago. It had cost them two hundred dollars. He stated the number of Jews at Sidon to be 300.

At Tyre, the first Jew whom they met was from Algiers. He spoke French, and said there were about a hundred Jews in Tyre: of these, five families had come recently from Algiers, and the rest from Saphet, on account of losses by the earthquake. The synagogue was the most wretched they had yet seen, having a solitary lamp beside the ark.

Saphet is a name proverbial in the records of Judaism. It is beautifully situated on a hill, overlooking the sea of Galilee. The Jews regard the place as singularly holy, because Simeon, author of the Zohar, and many other eminent rabbis, are buried near it. In the synagogue were found several persons reading the Talmud and the Commentators. There are two synagogues of the Ashkenazim, and two of the Sephardim; and six Yishvieth. One of the former was visited: it was very neat and clean, beautifully lighted with lamps of olive oil. Several venerable men were seated all around; more than half of the worshippers had heads verging to pure white, and grey hair flowing on their shoulders. Mr. Bonar adds:

“It was indeed a new scene to us. In reading their prayers

nothing could exceed their vehemency. They read with all their might; then cried aloud like Baal's prophets on Mount Carmel; and from time to time, the tremulous voice of some aged Jew rose above all the rest in earnestness. The service was performed evidently as a work of special merit. One old man often clasped both hands together, and wrung them as in an agony of distress, till he exhausted his voice. All of them, old and young, moved the body backward and forward, rocking to and fro, and bending toward the ground. This indeed is an important part of worship, in the estimation of strict Talmudists, because David says, 'All my bones shall say, Lord who is like unto thee?' When all was over one young man remained behind, prolonging his devotions, in great excitement. We at first thought that he was deranged, and was caricaturing the rest, but were assured, that, on the contrary, he was a peculiarly devout man. Sometimes he struck the wall and sometimes stamped with his feet; often he bent his whole body to the ground, crying aloud, 'Adonai, is not Israel thy people?' in a reproachful tone, as if angry that God did not immediately answer. The whole service seemed embodying to the life the description given by Isaiah, 'Wherefore have we fasted say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?'—'Ye shall not fast as ye do this day, to make your voice to be heard on high.'"

All the Ashkenazim at Saphet are 'Chasidim,' by far the most pharisaical sect. But the Jews of Tiberias are said to exceed these in vehemence and bodily exercise. The synagogues of the Sephardim are both within a small court, in which fig trees are planted: and both are clean, white-washed, and well lighted.

Tiberias is another of the four holy cities. It has three synagogues of Ashkenazim and two of Sephardim, besides several reading-rooms, very clean and airy buildings, especially those of the Sephardim. In one of the former were seated three old men, with beards white as snow, one nearly deaf, and all nearly blind, poring over volumes of the Talmud. This synagogue was cool and pleasant, with a number of Hebrew books. In another synagogue, the missionaries found a number of Jews sitting, who at first conversed freely, but on being warned became silent. For news had begun to go abroad, that the strangers had come to convert them from their faith. Among the Sephardim, their reception was more kind. In one of their synagogues was an old Jew, seated on the ground, with twenty children, whom he was teaching to read the first chapter of the Lamentations, with the proper tones. Here there was a discussion for about an hour; Mr. Calman speaking in Arabic. Two venerable rabbis were brought in, but did not choose to remain. On the opposite side of the court

was one of the best of their Yishvith, divided into three apartments, with a large collection of books. Immediately under the windows lay the Sea of Galilee. Owing to the calamitous state of the country, there were only 600 Jews then in Tiberias. Like those of Saphet, they are in daily terror, on account of the Bedouins. No one of the Jews could show any antiquities connected with the Mishna and Gemara—or the famous school of Tiberias.

The Deputation visited every city and village in Palestine where Jews are to be found, except Jaffa and two small villages on Mount Naphtali, and they were led to the conclusion, that the Holy Land presents the most important and interesting of all the fields of labour among the Jews. The Jews are in affliction there, and are therefore more friendly: they are humble, and cling to any one who shows them kindness. They are Rabbinical Jews, without any taint of French infidelity or German neology, and really expect the coming of Messiah. Judea is in an important sense the centre of the Jewish world. At Ibraila, a small town on the Danube, Messrs. Bonar and M'Cheyne were told by a Jew of the conversions which had taken place at Jerusalem. Moreover, the Jews of Palestine look on the English as their friends; while there is no country under heaven to which Christians turn with such lively interest as Palestine. The northern part of the land is still an open field, after all the labours of the London Society. The town of Saphet seems to be indicated as the site of a future Scottish mission. "If the Church of Scotland were privileged to establish a mission in Saphet, what an honour would it be to tread, as it were, in the very footsteps of the Saviour, to make the very rocks that re-echoed his 'strong crying and tears,' and the very hills where he said, 'Blessed are the peacemakers,' resound with the cries of believing prayer, and with the proclamation of the gospel of peace! And if God were to own and bless our efforts, would not the words of the prophet receive a second fulfilment, 'The land of Zebulon and the land of Nephtholim, by the way of the sea beyond Jordan, Galilee of the Gentiles; the people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up?'"

At Smyrna they met with Giovanni Baptist Cohen, a converted Israelite, in the service of the London Society. By his means they acquired much valuable information.

The Jewish population of Smyrna is about 9000, and they are building an additional synagogue, though they have already ten or twelve. Mr. Cohen is the only missionary : he speaks, with some ease, Italian, French, Spanish, Greek, English, Turkish, Armenian and Hebrew. He thinks a great number of Jews in Smyrna are almost persuaded to be Christians. Numbers profess to believe that Jesus is the Messiah, but wish to retain Jewish ceremonies. These are generally persons of wealth, who are weary of the domination of the rabbis. The Jewish schools of Smyrna are numerous, but are wretchedly conducted. This is a place evidently suited for a Jewish mission.

In Constantinople, according to the best accounts, including its suburban appendages, there are not fewer than 80,000 Jews. Most of these were originally Spanish Jews, whose fathers fled thither when expelled from Spain. They therefore speak both Spanish and Turkish. There are about 600 German and 200 Italian Jews. The great mass are ignorant. The Spanish Jews, as might be expected, are very bitter in their enmity against Christianity. The most formidable hinderance to any missionary operation in Constantinople, is the total want of protection to converts and inquirers ; for the Jews, being recognised by government as a community, have power to get any of their brethren banished. If a Jew becomes a Protestant Christian, he is moreover rejected by the hierarchical sects. Mr. Farman, the Jewish missionary of the London Society, has sometimes been visited by as many as twenty inquiring Jews at once, all desiring baptism, if only they could be protected. The Spanish Jews are strict Talmudists: they all expect the Messiah, and some of them had fixed on the year 1840, for his coming. Mr. Schaufler, the American missionary to the Jews, receives an honourable notice in this work. On a visit to the Jewish quarter, Mr. Bonar and his companion, found a school of eighty. They had a few leaves instead of books. At the moment of the visit, they were reading the words, *For a small moment have I forsaken thee, but with great mercies will I gather thee.* In all the schools which were visited, the accommodations were wretched, and the teachers illiterate. There were sixteen synagogues in this quarter alone, and three in Pera.

In Galatz, the Missionaries visited a Rabbi; he was suspicious of them, being accustomed to the persecution of the Greek church. His synagogue was a poor little edifice : still

they had their alms-box for the Holy Land. The persons present said that they could not but hate their persecutors. The year before some Jews had caricatured the Greek rites : five of their number were imprisoned, and fined 5000 ducats. The Ionian Greeks burn a Jew in effigy every year at Easter. They have no idea of a Christian who regards them with kindness. The Rabbi said that there were 500 Jews in Galatz; but the Vice-consul thought there must be 2000.

At Bucarest, in Wallachia, which they took in their route, they found that the Jews were subject to less extortion than in Moldavia. The highest number given in that city was 7000, the lowest 2800. There are seven synagogues of Polish Jews, who are almost all mechanics. Those who belong to the same trade attend the same synagogue. There is a handsome Spanish synagogue, frequented by the wealthier class. They are corrupt and immoral in a high degree. The ceremonies of New Year's Day were here observed with great pomp. As a specimen of the conversations in which the Missionaries were frequently involved, we give their account of a single interview :

"Sept. 10. In the forenoon, we set out to call on Samuel Hillel, a Jewish banker, who was to introduce us to Rabbi Bibas of Corfu. By mistake we were led to the house of a wealthy Spanish Jew, and ushered into a fine suite of apartments. Several Jewish ladies came in, fully dressed for the festival of the season. They received us very politely, and after discovering our mistake, directed us to the banker's house. He was not at home, but we found his son (who said that he had seen us at the synagogue), and his three daughters, richly attired, wearing diamonds on their heads—for the daughters of Judah, even in their captivity, have the same love for gay apparel that they had in the days of Isaiah. In conversation with the son, we soon found that he was one of those Jews who care little about Palestine, and do not expect a Messiah, believing that education and civilization alone can exalt the Jews; to which he added, 'a knowledge of arms, that they may defend their land when they get possession of it.' We afterwards saw his father, who conducted us to the house where the Rabbi of Corfu was lodging. Rabbi Bibas received us politely. He spoke English with great fluency, told us he was a native of Gibraltar, and was proud of being a British subject. He has a congregation of 4000 under his care in Corfu. On our entrance he excused himself for not rising, a slight indisposition and the fatigue of travelling obliged him to lie on the sofa. We said, 'The Eastern manner became one of his nation.'" He replied, 'No! no! the Jews are not Easterns!' We said, 'Abraham came from the distant East.' 'True, but you are not to reckon a nation by their first parent.' Immediately he began to speak of the situation of the Promised Land, asking us to say, Why God chose Israel for his peculiar

people, and that portion of the earth as their land. Much conversation arose on these points, and as often as we tried to break off and introduce something bearing more directly on our object, he stopped us by affecting great logical accuracy, and holding us to the point, if we had any pretensions to the character of logical reasoners. He denied that God ever meant the Jews to be a people separate from other nations, asserting that He intended them to enlighten all the earth, a duty which they must still perform whenever it shall be in their power. If they had means like the English, they ought to send out Missionaries. When we gave this reason why God chose Israel to be a peculiar people, 'that the Lord wished to show that he was a sovereign God,' he disputed this, because his sovereignty was already known to the heathen. He thought we must be content to reckon it among the secret things which belong to God. He shewed great craftiness and skill in keeping the conversation from turning on matters of experimental religion; for that was evidently his aim. On our rising to take leave, and mentioning that love to Israel had brought us to visit him, he declared that he loved Christians exceedingly, and that no Christian loved the Jews more than he loved the Christians. He said that he was travelling for his degraded brethren, to see what might be done for them; and was anxious to meet with Sir Moses Montefiori on his return from the Holy Land. He disliked our reference to scripture. Thus, on his remarking that the Jews must have been a very holy people since God so preserved them, we replied in the words of Ezekiel, '*Not for your sakes do I this, saith the Lord God, be it known unto you.*' But he hastily changed to another topic."

Between Bucarest and Jassy, our travellers arrived at a place called Waslui, where they found a Khan filled with Jews, on their way to Jassy, to keep the Day of Atonement. On the eve of that solemn day, it is their custom to kill a cock for every man, and a hen for every woman. During the prayer, the individual offering moves the fowl three times round his head. Then they lay their hands on it, as the hands used to be laid on the sacrifices, and immediately give it to be slaughtered. The Missionaries rose at 2 A. M. and saw the *Shochet*, or "slayer," going round the houses, waking each Jewish family, and giving a light from his lantern, that they might bring out their *Cipporah*, or "atonement," namely the cock and hen. Everywhere the sound of imprisoned fowls was to be heard, and a light was seen in all the dwellings of Israel. At one window, a little boy was reading prayers, and his widowed mother standing over him, with a white hen in her hands. At a certain point, she waved it about her head, saying in Hebrew, *This be my substitute, this be my exchange, this be my atonement; this fowl shall go to death, and I to a blessed life.* This was done three times, and then the door was opened, and

out ran the boy to the *Shochet*, carrying the fowl to be slain in a proper manner. "How remarkably does this ceremony show a lingering knowledge in Israel of the imputation of sin, and of the need of the shedding of blood, before sin can be forgiven!"

At Jassy, which they entered about sunset, they found the Jews dressing, or shutting up their shops. No one would be absent from the Atonement Service. Many of them were fine looking men, and the Jewesses were beautifully attired, some wearing jewels. The synagogue was crowded to excess. The *Absolution Chant*, or *Col Nidre*, had already been sung. The number of lights and the multitude of worshippers made the air oppressive, in all the synagogues which were visited, and the perspiration was running off the devotees, whose frantic cries might be heard to a distance. They clapped, and clasped, and wrung their hands, struck the prayer-book, and beat their breasts, and writhed their bodies as at Saphet and Tiberias. They keep up prayers all night and all the next day, till the time of evening when "the stars appear." The next day, twelve synagogues were visited, and were found full of men, women, and children. At one of them were many mothers, with their children in cradles or at the breast, sitting outside in their best apparel. Thus Joel says of a fast, "Assemble the elders, gather the children, and those that suck the breasts." Many men, unable to enter, were praying without, with their faces towards Jerusalem. In the prayers they rehearse most of Leviticus xvi. The remaining service consists in reading a Hebrew poem, which few understand, though all join in reading it. Many even of the boys were weeping or sobbing aloud. In Jassy there are no less than two hundred synagogues, and of these thirty are large. The consul reckoned the Jews at 20,000. They are not oppressed by the government, but are ill treated by the Moldavian people. They all speak a corrupt German. There have been about twenty converts to the Greek faith. The schools are numerous but poor.

"About six in the evening, we went to two of the largest synagogues, to see the ceremonies of the day of atonement concluded. When the sun is setting they pray for the last time, and their crying out is intense, far beyond all their previous supplications; for if they do not obtain pardon of their sins before the stars appear, they have no hope remaining of obtaining forgiveness for that year. When about to utter their last prayer, a trumpet is sounded like that of the new year, but only one blast. Then all is over! and forth they come

to the light of the risen moon, pouring like a stream from the synagogue. They stood in groups, all turning their faces toward the moon,—for the Jews believe that the spots in the moon are the *Shecinah*. Each group had a lighted candle to enable one of their number to read the prayer addressed to the *Shecinah in the moon*. Some held up their hands, others roared aloud, and all showed by their gestures the intense feeling of their heart. It was a grotesque scene, as well as peculiarly novel, to stand amid such a company, each in his high fur cap, the *tallith* around his shoulders, and generally his beard flowing wide over the book he was reading. As we looked upon the crowds of worshippers that filled the spacious court of the synagogue, and saw their eyes ever and anon turned up toward the bright moon, we were irresistibly reminded of the days when the fathers of that singular people forsook the worship of Jehovah, and ‘served Baal and Ashtaroth,’ and ‘made cakes to the queen of heaven.’ This service being done, they appeared as if relieved of an overwhelming load, for they had fasted and prayed for twenty-four hours, and now dispersed themselves in all directions. Many went homewards singing with great glee in the open streets, and shouting aloud to each other, ‘Peace to thee, and peace to thee!’ This is said to be done because their sins are now forgiven. It is not unusual for Jews to meet the same night in their synagogue and be merry together, and we soon after saw several public houses open, at whose door we could look in; and there were Jews sitting together drinking *rakee*, and singing merrily. In one a Jew was singing over his cups to the full pitch of his voice.”

Three years before, a rabbi, the greatest man in Jassy, began to study the scriptures, and to preach against the Talmud: he and his family were expelled. The missionaries visited an old Jew, of the New School, who lamented the ignorance of his people, and who rejected the Talmud. He was, however, verging to infidelity. In the shops were found prayer-books, commentaries, and portions of the Talmud, but nothing of interest.

On the verge of the Austrian territory, near the river Soutchava, and not far from the village of Teshawitz, they lodged with a Jewish innkeeper. He had erected a booth of willows before his door, the next evening being the beginning of the feast of Tabernacles. He exhibited his palm branch, *lulab*, and his fine fruit called *eZRACH*, supposed to be the “fruit of a goodly tree,” spoken of in the law. Ps. xxxvii. 35, Lev. xxiii. 40. It is like a lemon, and matures once in three years. It is brought from Italy and the Holy Land, and sometimes more than a hundred dollars are paid for one, for the feast. This man had paid about a guinea. The Karaites use an orange, or any fruit.

“After we had got some refreshment, the family were full of curiosity to see the strangers, especially on learning that we had seen

Jerusalem. The father, mother, an old aunt, two boys, and a little girl soon gathered around us. The father (our host) talked freely. He hoped, he said, soon to be at Jerusalem himself. The mother asked if we had seen the remains of the old temple wall. We described to her what we had seen; and then took out a plan of Jerusalem and pointed out to the boy the various interesting places in and about the city which we had visited, and showed them some of the sketches we had taken,—‘Do you wear *Tephillin*?’ said one. ‘How many commandments do you keep?’ said another. The boy, who had showed considerable knowledge of Jewish history, then asked why we travelled on the Sabbath; for they were still persuaded that we were Jews. We told him we were to keep our own Sabbath the next day. But he, still believing that we were Jews, said, ‘They have not broken our sabbath; they did not work to-day; a Gentile drove their carriage, and had anything been broken, he would have mended it.’ The little girl whose name was Esther, stood near Mr. Bonar, behind the rest. Speaking of her name, as the name of a Jewish queen, he asked her if she knew much of the Bible. She said her mother had taught her all she knew, for she had not read the Bible herself. ‘I know about Abraham, Isaac, Jacob, Joseph.’ He asked her to go on, but she said, ‘I do not know more.’ He asked her what she knew about God, ‘God,’ said the little girl, ‘is better than all; better than father or mother, a hundred, hundred times. And if I were ill, my father or mother cannot help me, but God can.’ We told her she ought to love Him indeed; for he had so loved us as to send his Son to save us. We asked ‘Where is God?’ She pointed upwards, ‘There!’ ‘But is he nowhere else?’ She pointed round the room, ‘Yes, here;’ and then added, ‘In my heart too, and everywhere.’ We asked her if she knew that she was a sinner, she said, ‘I have no sin.’ On getting from us a shell from the Lake of Galilee, she expressed great delight, and said that she would wear it round her neck. The father then brought out a collection-box which he kept in his own house, for the Jews in Palestine; and another for a particular friend, a rabbi, who had gone there. The boy wondered why God punished the devil for doing evil, since (according to the Jewish belief,) he had made the devil *as he is*. We showed him that his opinion was erroneous; for God created him a holy angel. But the boy persisted in his own view; and with true rabbinical acumen said, ‘He supposed that God punished the devil *for being a hypocrite*, for the devil never tempts any one to sin directly, but always says, ‘You will get this or that by doing what I propose.’”

There is a great missionary field in Moldavia and Wallachia. In the two capitals there are from 25,000 to 30,000 Jews, and perhaps as many more in other towns. Though ignorant, they are in an interesting state of mind. A secret society of Galicia, whose object is to subvert the authority of the Tahnud, is exerting a powerful influence on the young. There is British protection for Missionaries, and inquirers and converts could support themselves.

Austrian Poland, through which the travellers passed, is a

dark region, across whose boundary not even an English Bible can be carried, except by stealth. In different places they inquired the number of Jews, with the following results: Soutchava, 200 families; Seret, 300 families; Czernowitz, 3000 souls, and eight synagogues; Zalesky, 3000 souls; Tarnapol, 1800 families; Zalosc, 100 families; Brody, 25,000 Jews, 150 synagogues, and 10,000 Christians; Lemberg, 15,000 Jews; Cracow, 22,000. These numbers will strike every observant reader with astonishment. There is a reserve among them, which distinguishes them from the Wallachian and Moldavian Jews. At Cracow, the travellers found the Rev. Mr. Hiscock, a clergyman of the church of England, labouring among the Jews; a good man, of a catholic spirit, and greatly devoted to his work. Of late years, fifteen Jews have been baptized by the Lutheran minister, nine of whom were instructed by Mr. Hiscock. The despotic government, and suspicious police, are great hinderances.

There are many Jews of the 'New School,' in Austrian Poland. It is not easy to define their opinions. In a certain sense they are infidels, as rejecting the final authority of the Bible. But they differ widely from the infidel Jews of France and Germany, in that they have great respect for the scripture. They do not expect to return to the Holy Land. Many of them believe, that political emancipation is the only Messiah to be expected. Though they reject the Talmud, they retain the ceremonies; but this is a matter of policy with the shrewder sort.

In Prussia, Messrs. M'Cheyne and Bonar, continued their inquiries. Of the 90,000 inhabitants of Breslau, about 6000 are Jews. In 1839, nine Jews were baptized; in 1836, as many as twenty-six. In Posen, there are about 7000 Jews. There are seven Missionary schools for Jews, in the Grand Dutchy. While the Deputation were at Beyrout, they heard Mr. Pieritz express the opinion, that this was one of the most promising fields in the world, containing nearly 100,000 Jews. The London Society have sent three labourers, but there is room for thirty. The state of the Jewish mind in this province is most favourable. They are patient when addressed. The authority of the Talmud is shaken. And, the fact is, there have been more converts from the Jews of this province than from any country in the world.

Berlin was reached by Messrs. B. and M. on the 24th of October. There they became acquainted with Mr. Becker,

Missionary to the Jews. He was formerly under the Edinburgh Jewish Society, and laboured at Magdeburg, until compelled by the Duke to leave that station. There are about 5000 Jews in Berlin. There is a society for aiding poor converts: the President is the Rev. Mr. Kunze, and the Secretary Mr. Focke, a gentleman of great piety, who is known as the translator of Rutherford's letters. "Dr. Neander," says the narrative, "though himself an Israelite by birth, takes no special interest in his brethren. He cannot be made to see that means ought to be used for their conversion, and his opinion is that the efforts of societies are not to succeed. On the other hand, Dr. Hengstenberg has done much for the Jewish cause, and has frequently recommended it to his students." The venerable Gossner seemed to have no great favour for the modern enterprise. "This is the time," said he, "for angling them out one by one, but not for the general haul."

At Hamburg is stationed Mr. Moritz, a converted Jew, under the London Society. He regards Russia as by far the most important field. There are at least two millions of Jews in European Russia, not including Poland, and all are Talmudists, except in Courland. But there is little hope of Protestant labour being tolerated. Mr. Moritz is a Swede. In Sweden there are only 250 families of Jews, and these are obliged to live in four cities. The door is open there. In Denmark, where they number about 3600, no Missionary is allowed to labour. In Baden, there are 20,000; in Bavaria, 30,000; in Wurtemberg, 1200. In Hamburg, there are 9000 resident Jews, and a floating population of some extent. Mr. M. has found some success. That very week, ten inquirers had been with him. The New School Jews of Hamburg, while they reject much of Judaism, are bitterly opposed to Christianity. They administer an oath to their children that they will never become Christians.

Messrs. Bonar and M'Cheyne arrived in London on the 6th of November. It was a considerable time before Dr. Black and Dr. Keith were able to return. The former was detained some months at Vienna, and the latter till the following spring, at Pesth, in Hungary, by severe illness.

Before we conclude, we must gather a few notices from this volume, concerning the Karaite Jews. These are Israelites who reject the traditions, and stand opposed to the Rabbinitists. Their synagogue at Constantinople was visited

by the Deputation. About a hundred families of them live in one quarter, being despised and hated by the other Jews. It is said that they always have their synagogues low, that they may literally use that Psalm, *Out of the depths have I cried unto thee, O Lord*. They wear the fringes or *Tsitsith*, (Numbers xv. 38), of a different form from those of other Jews. They have no phylacteries, but deride them, and call them "donkey-bridles." They have only one school for their children. About eighty persons attended the synagogue. Their shoes were piled up at the door, and they sat on the ground. When the Law was produced, all stood up in token of reverence. Two boys were the chief readers. The Rabbi then read Deut. xxi. 10—23, and expounded it. No one becomes a Karaite, but after a probation of five years. They have no enmity to Christians. The Rabbi said it was 1260 years since they separated from the other Jews. The Karaites of the Crimea once appealed to the emperor, to know whether a crime had been laid to the charge of any one of them during 600 years. Many of them carry on trade at Odessa, and it is said that there is a colony of them in Lithuania. Mr. Calman had met one near Bagdad. When the Missionaries were at Smyrna, they were informed by a young American traveller, that there are about 5000 Karaites in the Crimea, and that the word of one of them is thought as good as the bond of another Jew. Mr. Moritz of Hamburg says there are two Karaite colonies in Russia, near Wilna, numbering about 1800, engaged in agriculture. At a place called Kareimsky Neustadt, in Lithuania, they are also agriculturists, as also in Crimea. They keep the externals of the law very strictly, never kindling a fire on the Sabbath, even in the depth of winter; but they are full of self-righteousness.

On looking once more over this fascinating volume, we feel justified in saying, that we have above given the substance of what it contains in regard to the present condition of the Jews. But after all, our readers will have but a faint idea of the rich variety of instructive, entertaining and edifying matter presented by the narrative. The descriptions, though simple, are graphic. The volume has about fifty engravings and wood-cuts, besides two maps. The great charm of the whole is due to the scriptural piety and evangelical benevolence which glow in every page. We shall close with the final paragraph of our respected authors; hoping that its suggestions may not be lost upon our own beloved Church:

“And now that we can look back on all the way that God led us, we are constrained to say, to the praise of the glory of his grace, that He has blessed this undertaking from the beginning to the end. Both in the towns and rural parishes of Scotland, a deep, and we trust, scriptural interest has been excited in behalf of Israel; an interest which has penetrated to the very poorest of our people. While going from parish to parish to tell the things we have seen and heard, there is one gratification we have never missed—namely, the presence of the aged patriarchal-looking men of our Scottish peasantry, (seated oftentimes on the pulpit-stairs,) that they might hear of ‘the seed of Abraham, God’s friend,’—the nation for whose ingathering their sires used fervently to pray, as they dropped a tear over the narrative of their miseries. Immediately on the arrival of Drs. Black and Keith, a narrative was drawn up, and submitted to the General Assembly of 1840, when it was unanimously resolved, THAT THE CAUSE OF ISRAEL SHOULD FROM THAT TIME FURNISH ONE OF THE GREAT MISSIONARY SCHEMES OF OUR CHURCH. In July, 1841, a similar resolution was passed by the General Assembly of the Presbyterian Church in Ireland. Thus one grand result of this undertaking has been, that the venerable Church of Scotland, in days of darkness and perplexity, along with her revived and vigorous offspring in Ireland, has been led to acknowledge herself debtor both to the Jews and to the Greeks, and humbly to imitate the Apostolic Church of Jerusalem, by sending forth some of her sons to the heathen, and some to the circumcision. True, when we turn our eyes on the millions of the blinded heathen, and the scattered bones of Israel that whiten the valley of vision, we feel that absolutely nothing has been done at all adequate to the awful need of a perishing world, and the weight of our responsibility. Yet a beginning has been made; the cry, ‘Come over and help us,’ is now distinctly heard in the remotest corners of our land. And all who take pleasure in tracing the steps of the Son of man, as he walks amidst his golden candlesticks, cannot but thank God that these two Churches have now come forth in their full Evangelistic character—preaching Christ and him crucified to their people at home, and stretching out their hands abroad, with the offer of the water of life to the distant Gentiles and the dispersed of Judah. ‘Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth’s sake.’”

N. B. Note

- ART. II.—1. *Essays on partial Derangement of the Mind in supposed connection with Religion.* By the late John Cheyne, M. D. F. R. S. E. Physician General to his Majesty’s Forces in Ireland, &c., &c. Dublin: William Curry, Jr. & Co. Longman Brown & Co.: London. Frazer & Co. Edinburgh. 1843.
2. *A Treatise on Insanity and other Disorders affecting the Mind.* By James Cowles Richard, M. D. F. R. S.,