

from the influence of the laws and government of Christ, and the farther we penetrate into the kingdom of Satan, the more of the bitterness of this curse do we find. How few are the comforts, and how deep the degradation and wretchedness of the people? They all 'love vanity.' They 'walk in vanity;' they 'trust in vanity;' they 'burn incense to vanity;' they 'have inherited vanity;' and from day to day they 'weary themselves for very vanity.' When shall the sacred banner be unfurled, and the heralds of mercy cry from every mountain top to the wretched starvelings below, 'Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?' Why will ye not come now, and 'believe the love that God hath towards us;' and be blessed in Him, 'in whom all the families of the earth are to be blessed?'"

THE JEWS.

In many respects the Jews are a most interesting people: they are peculiar in their history, in their character, in their hopes, in their relation to the other nations of men; and, may we not say, in their relation to God? Exalted once above all other people, they are now the fallen nobility of the world; but they will be raised again, and placed, we may believe, at the head of all the redeemed—ever to show forth the sovereignty no less than the grace of God in the redemption of men.

Our object, however, is not now to enlarge on the peculiar position occupied by the Jewish people, but to throw together some brief views, in the hope of thereby awakening a greater interest in their conversion to Christ, the Messiah already come.

The number of the Jews is variously estimated at from four millions to as high as seven millions. According to the Weimar Tables, which make their number smaller than most other estimates, the distribution of the Jewish people in 1830 was as follows:—

Africa: in Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000—total, 504,000.

Asia: in Asiatic Turkey, 330,000; Arabia, 200,000; Hindustan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3,000; total, 738,000.

Europe: in Russia and Poland, 608,000; Austria, 453,524; European Turkey, 321,000; States of the German Confederation, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000;

Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7,000; Denmark, 6,000; Switzerland, 1,970; Sweden, 450—total, 1,918,053. [The number in Great Britain is now, 1839, estimated at 30,000.]

America: in North America, chiefly at New York, Philadelphia, and Charleston, 5,000; in the West Indies, Demerara, and Essequibo, 700—total, 5,700.

How wonderfully does this simple enumeration show the fulfilment of the Sacred Scriptures in their dispersion! They are found in every quarter of the world, in every climate, under every variety of government.

In modern times the condition of the Jews has undergone considerable changes: in regard to political rights and privileges, though in many countries still subject to indignities, they are no longer, at any rate under Christian governments, exposed to persecution and death. They have acquired in most nations of Europe many of the rights of citizenship; in Great Britain, all those rights, except of holding seats in parliament and certain offices for which an oath to support the Protestant religion is required; in this country, they enjoy all the rights possessed by other citizens. In regard to intelligence, and the various advantages of civilized life, the Jews are to a great extent like the people among whom they happen to live. The ignorant Jews of Persia and other Asiatic countries differ widely from the wealthy Jewish bankers of Hamburg and London, or the intellectual, "new-fashioned" Jews of Germany. In Poland, and in several of the German states, schools have been encouraged by the government for the benefit of Jewish children.

The learning of the educated Jews is commonly confined to the study of the Talmud. Their minds are thus disciplined and rendered acute, but are not furnished with general or useful knowledge. There have been some brilliant exceptions to this statement. Moses Mendelsohn, in the last century, acquired a high reputation throughout Europe, as a metaphysical and philosophical writer. His example had a mighty influence on others, and now there are many, especially of the German Jews, who are men of sound scholarship and general literature.

The expectation that they will be restored to their own land has never been for a moment abandoned by the Jews. All classes—the ignorant and the educated, the miserable 'old-clothes-man' and the Bankers Rothschild, the bigotted Talmudist and the converted christian Jew—all cherish this expectation with unwavering firmness. It is now spoken of with stronger confidence than ever. It is said that not less than 40,000 Jews are