

mercial people. They have long lost all knowledge of Agriculture and if restored to Palestine they would starve. It would be much more politic in them to purchase from the Sultan such an island as Cyprus or Rhodes, and make it a commercial emporium, whence they could trade with all nations." He expressed hopes also of the fusion of Jews among other nations---boasted of their influence as capitalists, politicians, financiers, in England, France, and Germany. He said the attempt would be vain to persuade their leading men, or even a small fraction of their people, to return to their own land.

This idea of amalgamation was at that time (1853) somewhat prevalent among the Jews. Works were circulating among them, teaching that the promise of the Messiah was merely a mythic thing, and was to be fulfilled, not by one person, but by a universal reign of peace on earth, as civilization and the brotherhood of man more and more progressed. Such ideas, the outcome of the revolutionary and socialistic events of 1848, in which the leading Jews of France bore their part, I frequently contested, and maintained that the Messiah promised to the fathers had indeed come, and that in vain they looked for another.

I do believe the Jews of the present day entertain very faint hopes of their general restoration. We still find a few aged persons leaving other countries and going to Palestine to die. We have known some of these return to their place of birth in Europe. They said they had no wish to die of starvation at Jerusalem, and that they came back

when the little they had taken with them was all spent. I do think the mass of the nation is very indifferent now as to the long-cherished hope of restoration. We may find some of them expressing a hazy yet evidently heartless belief in it as a promised event; but their indifferent manners seem to say, if not expressed in words, "our bones are dried up, our hope is lost." Were it not so, we might have expected that the poor Russian Jews, who have been so inhumanly persecuted, would have called Jerusalem to mind, and would have sought an asylum from Turkey, always their friend, instead of from Spain, once so hostile to them. But we read not of their having done so. And yet we are not to give up, on account of Jewish indifference, our Christian hope that "He who has scattered them will gather them again." We have a thought that their indifference having, as it were, now culminated—that lost—their restoration may be nearer than either they or we imagine. The Most High will accomplish it for His own name's sake. The order of events revealed in Scripture seems to be that when they say "our hope is lost," the Most High will restore their dying aspirations, will raise them up from their grave of unbelief in which they have been so long spiritually entombed, and will bring them back to Zion, weeping for their sins, and yet with great joy. "Then shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days."—Hosea iii. 5. WM. CHARTERIS.
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