

condemned in the Jewish synagogue, and be of no use in the Christian Church. To beg you are ashamed. Do you not see that your thinking of embracing Christianity amounts to the same thing as if you were to think of committing suicide: and, if you are bent upon it, I say unto you, confess your faith in the Nazarene and die. But, on the other hand, if there lingers yet in thy breast a spark of natural affection—if grateful feelings are not altogether extinct within thee—if the law 'Honour thy father and thy mother' is not altogether a dead letter to you,—then, I say, abandon all these cogitations about the religion of the crucified one. Prosecute your business like a man, destroy the New Testament, never come near the missionaries, and, if they intrude upon you, spit in their faces, and tell them never to call upon you again lest a worse thing should happen to them." The above little page from the history of my personal experience during the months of January, February, and March 1838, came before me whilst conversing with that weak brother of mine. From several expressions he gave vent to, I thought within myself, your thoughts were once my thoughts, your difficulties were once my difficulties, your trials were once my trials, but the Lord has been better to me than my fears; why, then, should you not take courage from my history, and say to the Tempter, "Go behind me, Satan, for thus it is written." I therefore proceeded to give my visitor a short sketch of my biography, as in such cases I think a duty; after which, I said, "Do you believe that I can feel for you?" "Yes," he replied, with tears in his eyes. After which I read with him Matt. vi. and x. His heart became warmed and light, his countenance cheerful, and his eyes beamed with intelligence. He clasped my hand and pressed it hard to his lips, muttering, "You are better to me than all my relations and friends," and began with a catalogue of panegyrics and blessings. I succeeded in extricating myself from his grasp, saying, "Peace be with you through the Prince of Peace." He answered by a hearty "Amen," and took leave. Soon after he left me, two other Jews called, to whom I had occasion to explain Psalm xxii., which, I trust, may prove useful and profitable to their inquiring minds. Another inquirer called upon me, in great delight, with an idea which he conceived respecting the comparative blessings contained in the Old and New Testaments. He argued thus: The blessings conveyed through the New Covenant must be far superior to those contained in the Old, inasmuch as the latter were sent by a servant of God, whilst the former were made known by the Only-begotten Son of the Almighty; the dignity of the messenger shows the worth of the boon. I notice this little circumstance to show how the Jewish mind is at work about the claims of the everlasting Gospel.

8th.—A Jewish *Sophair*, alias Scribe, called here to-day. He has read the New Testament and believes it, but his mind is wavering by reason of apparent contradiction in the prophetic records respecting the Messiah. The common objections, viz., that, if Jesus was really the true Messiah, why are Israel's sons scattered over the face of the whole earth? why do strangers trample their beautiful city under foot? why are there still wars and rumours of wars? and why are not the swords beaten into ploughshares, and their spears into pruning-hooks? and a variety of other such queries—were proposed by him. But my general answer to such inquirers is Zech. xii. 10; from which text I generally prove that Messiah must needs first have come to suffer, and then enter into glory, whence He will appear a second time to fulfil His gracious promises to His people Israel. But in the meantime, whosoever believeth in Him is saved, and whosoever doth not believe is condemned. He seemed to drink in every word I said to him on the subject. He then introduced Isaiah liii. as a subject for conversation. I expounded that chapter to him according to the views I published on it. When we reached the 11th verse, he could not restrain himself any longer, but gave vent to a flood of tears, which affected me not a little. I could hardly keep my eyes dry. I believe that man to be an earnest inquirer after the Truth as it is in Jesus, and it is evident to my mind that the Holy Spirit has imparted to his soul a living

spark of the heavenly fire. May that Gracious Teacher and Comforter accomplish the work of grace He has begun in the heart of this humble individual!

10th.—Walking out into the Jewish quarter to-day, I first entered the house of rabbi David Bunan, the leader of the Leghorn Jewish congregation, as it is called. I found the rabbi surrounded by several *Dayanim*, who constitute the Jewish jury, listening to a lawsuit between two Jews. As soon I came in, the rabbi beckoned that I should take my seat close to him. I listened attentively to the proceedings. I observed that the defendant laboured to prove that he was right, but I could not help thinking, from his cunning and crafty equivocations, that he was wrong. I mustered courage to put my word in. I said to the defendant, "No one can help perceiving that thou art bent on deceiving this respectable jury, and cheating your brother. Be it known unto thee, that, though thou mayest acquit thyself in the sight of this earthly tribunal, thou canst not justify thy conduct before the bar of God's judgment. The Talmud may sanction such deception, but the Word of God, the Old and New Testaments, utterly condemn it. Beware, therefore; remember the Lord is omniscient and omnipresent." My remonstrance had the desired effect. The man confessed that the sum demanded from him was a just claim. The rabbi patted me on my back, and the jury were amazed at my success, I suppose as much as at my audacity. But my visit did not end with this little episode; for, as soon as the plaintiff and defendant quitted the bar, I endeavoured to introduce the Lord's controversy with Israel; and I did it in the same style; addressing them in the following words:—"Seeing, dear brethren, that ye now occupy judgment-seats, I call upon you to decide upon the Lord's controversy with the people of Israel." Of course this apparently strange proposition produced, as I expected, the question, "What do you mean?" I met the question, as I generally do in such cases, by another—"Are ye masters in Israel, and know not of God's controversy with His people? Well, then, it is this." I began with the history of Abraham, and went through God's gracious dealings with the children of that patriarch, and contrasted the same with Israel's ingratitude. I dwelt particularly on their conduct towards Jesus of Nazareth, and pointed out to them the benefits that the Holy One of Israel came to bestow. I forestalled the arguments of the Jews, so that neither the rabbi nor the *dayanim* had a word to say for themselves. But I continued, "Judge now between Jehovah and the house of Israel." A rabbi from Safet, who acted as one of the *dayanim*, got up to defend the conduct of his brethren towards Jesus of Nazareth. But he made such a lame defence—in fact, he was not prepared for such an onset—that his comrades told him, "Better study first the question at issue between Jews and Christians before you attempt to argue with this man." Rabbi David Bunan tried to turn the conversation to some other topic; but I protested that it was the most grateful topic for conversation, and I would therefore indulge in it. After dwelling a little longer on this most important subject, I told them that I purposed calling again ere long, and expected that they would be able to give judgment respecting God's controversy with His people Israel.

(To be continued.)

#### MISSIONARY SOCIETIES, ETC.

CHURCH MISSIONARY SOCIETY.—This Society has lately held its jubilee in London. His Grace the Archbishop of Canterbury preached a sermon on the occasion, in the forenoon, in St. Ann's Church, Blackfriars; and the Bishop of London preached in the Hon. and Rev. Mr. Villiers's Church, St. George's, Bloomsbury. The reason why St. Ann's Church, Blackfriars, was selected as that in which the Archbishop of Canterbury should deliver his discourse, was that the annual sermons on behalf of the funds of the society were preached in it for a period of seventeen years after its formation. The annual income of the society is, in round numbers, about £100,000, but on this occasion it is intended to make extraordinary exertions to raise a jubilee fund of £100,000, making the sum collected

in 1848 £200,000. In Sierra Leone and Western Africa, the number of communicants in the society's churches is upwards of 2,000, and the number of attendants on the respective ministrations of the clergymen is 7,000. In New Zealand the number of communicants in the society's places of worship is 5,000. In India the number of members is also 5,000; in addition to which 30,000 are under a regular course of Christian instruction, while 16,000 children regularly attend the society's schools. The society has upwards of 100 stations in different parts of the world, and 139 clergymen are supported by its funds. The number of missionaries sent out by the society since its commencement is 576, and the entire amount of money raised on its behalf exceeds £2,500,000. A collection was made at the close of the services on Wednesday in St. Ann's, Blackfriars, St. George's, Bloomsbury, and at the various other churches in which sermons were preached on behalf of the jubilee fund; the amount received was, we understand, in every instance exceedingly liberal. The jubilee meeting of the society was held at Exeter Hall. The meeting was very well attended, the entire hall being filled with a most respectable audience, a large proportion of whom were ladies. The Earl of Chichester was in the chair, and beside him on the platform were the Lord Bishop of Oxford, Lord Glenelg, Lord Teignmouth, the Hon. Henry Cholmondeley, the Hon. Captain F. Maude, the Hon. S. R. Curzon, Sir R. H. Inglis, M. P., Archdeacon Dealtry, of Calcutta; H. S. Thornton, Esq., Admiral H. Hope, &c. The meeting was addressed by several eminent clergymen and laymen, the Right Rev. Bishop of Oxford moving one of the resolutions.

THE CHURCH MISSIONARY SOCIETY'S JUBILEE.—Wednesday being the day appointed by the Church Missionary Society as that on which its year of jubilee should be commemorated, was observed in the metropolis, and indeed throughout the whole of England, by devotional exercises and public meetings. The Archbishop of Canterbury preached in that city. The Bishop of London preached in Bloomsbury Church; the Bishops of Winchester, Salisbury, Oxford, Norwich, St. Asaph, &c., in the cathedrals of their respective cities. In Manchester twenty-one Churches were open, and twenty-one sermons preached by as many different clergymen. The number preached in London we cannot arrive at; in the parish of Pancras alone there were nine. In Cambridge, and many other towns, every pulpit was occupied with the subject last Sunday. Mr. Dale preached on the subject at St. Paul's Cathedral, last Sunday afternoon, to nearly three thousand people. Two donations of £1000 each, from individuals in the middle walk of life, were announced last week.

CAPE OF GOOD HOPE.—A letter from Komeggus, in Little Namaqualand, says that the Rev. J. H. Schmelin, the venerable and respected missionary of the London Society at that station, died on the 26th of July, aged 71.

THE JEWS IN ROME.—On the first of this month, the decree for the complete emancipation of the Jews of the Roman States comes into force. They are thereby declared fit for the exercise of all civil rights. The year 1848 is an amazing one. The changes of the forms of government are, however, less surprising than the abandonment of the Ghetto by the Jews of Rome.—[*Jewish Chronicle*.]

WESLEYAN MISSIONARY SOCIETY.—The London Watchman has the following paragraph, called forth by some statements in a contemporary journal to the effect that the Society was in pecuniary difficulties:—"The Society receives and disburses about one hundred thousand pounds annually. Many of the contributions towards its support are not received until the close of the year; not less than fifty thousand pounds being usually received within the months of October, November and December. A circular, hastening the payment of these contributions, and urging increased liberality and more zealous exertions in behalf of the society, found its way into some of the public papers, and this circumstance has originated the report of the financial difficulties of the Wesleyan Missionary Society. It is stated that the receipts of the society for the month of October were upward of eight thousand pounds."