

## Religious and Missionary Intelligence.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

From the *Sabotian Journal*.

At a numerous meeting held at Shrewsbury, a few days since, in behalf of the Society,

The Rev. T. S. GRIMSHAW, Rector of Biddenham, Bedfordshire, delivered the following interesting speech.—Having been in very declining health, he had been recommended to travel to recruit his strength, and having long cherished the desire to explore the churches and regions of the East, he went, he trusted, with a true Protestant heart into those countries where the banner of Protestantism had not been unfurled. A wide field was open for their exertions in the East, and he hoped that the fact which had been announced by the appointment of a Bishop to Jerusalem, afforded a prelude for better days, and indicated that the Church of England was at length about to redeem the guilt of past neglect. He arrived first, he said, at Athens, where he witnessed the baptism of a Jew, prepared for that holy ordinance under the Christian care and superintendence of the Rev. Henry Leeves, the Chaplain to the Embassy, and he had the privilege of pleading the cause of the Jews on that occasion before Sir Edmund Lyons, the British minister at that court, and the other residents and travellers in that once celebrated city. It was here, and subsequently more particularly at Smyrna and Constantinople, that he first found such a spirit of inquiry, and an extraordinary movement prevailing among the Jews. There seemed to be a general impression that the period was at hand when the Jews as a nation would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed toward Jerusalem, and bidding the Jews to march forward. There was an universality in it that seemed to be of God; he found it prevailing in those two cities, and throughout the whole of the Levant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt also he found a similar impression, and he learned from travellers that it prevailed throughout Abyssinia, and he discovered that it was also prevalent in Syria and Palestine. He had no hesitation in stating that the restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh. A Jew at Constantinople told him that all they wanted was freedom of inquiry. Go, Sir, said he, weeping and moistening his (Mr. Grimshaw's) hand with his tears, to your own land—go to the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them a participation in those privileges by which you yourselves are so greatly distinguished, and know that there are hundreds of us already secretly convinced of the truth of Christianity who are prepared openly to embrace it. Did I say hundreds, he added, I would rather say there are thousands, who are inwardly convinced that Jesus is the promised Messiah. Mr. Grimshaw stated that he afterwards proceeded to Alexandria in a steamer, in which it was his privilege to meet with the Rev. Dr. Duff. He need not say who Mr. Duff was. He was one of the brightest ornaments of the Church of Scotland, distinguished as much for his piety, as for the extent and variety of his learning. With this excellent man he conferred on the desirableness of obtaining an interview with Mehemet Ali, the Viceroy of Egypt, who at that time ruled over both Syria and Palestine, and whose favourable sentiments and disposition he thought it important to ascertain, in reference to the restoration of the Jews. He here alluded particularly to the prophetic statements contained in the 11th chapter of Isaiah on this question, and to the miraculous smiting of the seven streams, that Israel might pass over dry-shod. They were, accordingly, presented, through the kindness of the Consul General, Col. Campbell, to that extraordinary man. After a few preliminary remarks from the Consul, I availed myself, said Mr. Grimshaw, of a momentary pause, to observe that the importance of the subject, and the deep interest attached to it, must plead my apology for alluding it to the notice of

his Highness. I then stated that there was a general impression amongst the Jews, throughout the Levant, as well as in other countries, that the time was at hand for their return to the land of their forefathers, that I was not for me to speculate before his Highness as to the ground of that expectation. I simply took it as a matter of fact, and begged to ask whether, in the event of their return taking place, his Highness would feel it to be his duty to throw impediments in the way, or to offer such facilities as might be in his power. He examined me with that keenness and penetration for which he is so remarkable, and kept his eyes fixed upon my countenance, all the time I was speaking. After I had finished, he said—there is a proposition made to me to this effect—there is an impression among the Jews, not confined to any particular part, that they shall return to the land of their forefathers, as this gentleman has stated. As a matter of fact I take it then, and my answer is this, that if the Jews are prepared, and willing to return to the land of their forefathers, let them return—they are welcome to return; and, so far from offering them any obstacle, I will give them all the assistance in my power.—(Applause.) I told him that I was much gratified by the kindness and condescension of his Highness, and that I was encouraged to submit a further proposition for his consideration—that the Jews were for the most part in a state of great destitution, and it would be desirable that they should have an allotment of land as a means of subsistence, and if by his bounty and kindness this privilege could be conceded to them, with an adequate rent by way of remuneration to himself, that this would be a most important accession. He said, with respect to granting an allotment of land in Palestine, on the supposition that they should return in such numbers as to require it for their wants, my answer is, that I have no land to give them; for though I have a general right over all, I have an individual right to none. It belongs to those whose property it is; but if the Jews are willing to purchase the land from the owners of the soil, and the owners, on the other hand, are willing to dispose of it to them, I will grant them a full and free possession of their property. (Applause.) I thought this reply a remarkable declaration, and deserving to be ranked among the extraordinary signs of the times. As to the result, time must disclose it. It has been much the fashion to abuse Mehemet Ali, but after all, to do him justice, he is a man of superior talents and energy, and 50 or 100 years in advance of his own nation. I remember an anecdote which shows his liberality in a striking light. Some little time before, there was a man who had been sent over to learn the engineering trade at Glasgow. He was a Mahomedan, and during his residence in Scotland had been induced to embrace Christianity. By the Mahomedan law, apostacy from their own religion is visited with the penalty of death. His enemies conspired his destruction, and accused him before Mehemet Ali. A day was appointed for hearing the case, and the facts were gone into. At length Mehemet Ali rose in order to deliver judgment, and said, "The facts, as it appears to me, have all of them been established. It is very clear that this young man has abandoned the faith of the prophet and embraced that of Christ. But before I proceed further, young man, will you allow me to ask you why you have forsaken your own and embraced the Christian religion?" The young man made an answer which did honour to his integrity and moral courage, and showed that the righteous is bold as a lion; and that he who feels the value of the principles he has embraced will never be ashamed to avow them, but will make confession of them before kings and princes, and not be afraid—"I embraced Christianity," he replied, "because I believed it to be true." "May I ask," said Mehemet Ali, "whether you have been influenced in your decision by any selfish motive or consideration?" The young man replied he had not! Mehemet Ali then concluded, and addressing himself to his accusers, said, "You have heard the facts; I sent this young man to Glasgow myself; he is one of the most useful men in my dockyard, and is a faithful servant to me. He has turned away from the faith of his forefathers, and has embraced Christianity, not from selfish motives, but because he has seen it to be true. I have the full confidence in it, and I do not feel under any obligation

to enquire whether it is true or not. The matter lies between God and this young man's own soul. I have no control over it. Young man, you are acquitted; you may depart in peace." (Applause.) The Rev. speaker then alluded to his arrival in Syria, at Beyrout, and to his travelling along the maritime shores of the Mediterranean, with the range of Lebanon to the left, by Sidon, Tyre, Acre, the ruins of the ancient Sarepta, Mount Carmel, Cesarea, and Jaffa. Alluding to the prophetic declaration relative to Tyre in the 26th chapter of Ezekiel, "I saw," he said, "that prophecy minutely fulfilled, and furnishing a remarkable attestation to the truth of a divine revelation. As far as my eye could reach, I beheld the battlements and walls of ancient Tyre protrude in the night, waters. I saw precisely what is there so clearly stated—'like the top of a rock for fishermen to dry their nets upon.'" Proceeding onwards, he described his passing over the plain of Sharon, and ascending the hilly part of Judea, and after a toilsome journey of three hours, he at length surmounted the last steep ascent, when Jerusalem suddenly burst upon his view in the distance. Mr. Grimshaw here entered into a most interesting description of the emotions awakened in his mind at the sight of that celebrated and hallowed city. "If I had not descended from my mule," he said, "I should have fallen from it, being so overpowered by my feelings. I felt that I was in the land of Palestine—the land of Patriarchs, Prophets, and Apostles; there the Saviour went about doing good—raised the dead to life again,—there he accomplished the great work of man's redemption—there he died—there he was buried, and burst the bonds of death and sin, rising from the grave with a glorious resurrection, the pledge and promise of the resurrection of all mankind." Mr. Grimshaw then described the extent and population of Jerusalem. The city was about two miles in circumference, with a population of about 15,000—of these 5,000 were Jews, exiles in their own land. There were 17,000 Jews altogether in Palestine, and about 8,000 in Syria, forming a total of 25,000. He then adverted to the Mount of Olives, Gethsemane, Kedron, &c., and observed that he had been invited to lay the foundation-stone of the new Protestant Church at Jerusalem; they were obliged to dig thirty feet below the soil of the modern Jerusalem, in order to lay it upon the rock. The difficulties, however, were so great that they were obliged to abandon it altogether. He stated it as his impression that modern Jerusalem was thirty feet above the ancient Jerusalem. An architect was subsequently sent over from England, who unfortunately died. Another was since deputed, and there was every prospect of the church being erected. In the meantime the pure Protestant doctrine of our church, with its liturgical worship, were maintained at the Jewish mission on Mount Zion, and Christianity presented to the Jews, and to the different sections of the Christian Church, free from all idolatrous or superstitious mixture. This mission had recently been considerably enlarged. A Bishop of Jerusalem had just been consecrated by the Archbishop of Canterbury, viz., Professor Alexander, himself a converted Jew, the sixteenth of that high dignity from St. James, thus enabling Great Britain to have her Protestant representative in that great metropolis of the Christian world. A physician with a dispensary was also attached, and also an operative institution, to provide employment for inquiring Jews; and nothing was now wanted, as far as human instrumentality was concerned, but Christian liberality at home, and a spirit of fervent prayer, to ensure, under God, the prosperity and success of the high and holy object in which the society had so long and so laudably been engaged. The Rev. gentleman sat down amidst much applause.

CORNWALL.—It will be seen from the subjoined extract of a letter from the Rev. J. Hobson, Chairman of the Cornish District, that the recent visitation of that important district, by a Special Deputation from the Committee of the Wesleyan Missionary Society, has, under the blessing of God, contributed greatly to increase and diffuse the strong feeling in favour of missions which has long existed in the county; and that our ministers and influential lay friends are energetically and successfully employed in giving practical efficacy to the suggestions and plans of the Parent Committee for improving the spiritual state

of the Society. It is truly refreshing to witness the promptitude and zeal displayed on this occasion in the west, as well as in other parts of the kingdom, which have been visited—"I returned home last evening (near midnight) from Gwennap, the last place on my Deputation List, and now report progress. On Monday, the 29th ult., we met the Committee in Bodmin, at four o'clock. The attendance was good. We had an excellent meeting in the chapel afterwards, and additional subscriptions were promised to the amount of £32. . . . We visited St. Columb on Tuesday. Here we found no committee, and one subscriber of £1. We formed a Circuit Committee, and made arrangements for holding special Missionary Meetings in the circuit generally. We had a good meeting, and obtained upwards of £15 additional subscriptions in the town alone. . . . We went to Tuckingmill, on Wednesday;—met the Committee at three o'clock, and at half-past six o'clock held the meeting. Though the night was very unfavourable, we had an excellent attendance (from the town,) and upwards of £32 additional subscriptions. . . . On Thursday we met the Committee at Helstone, and re-organized the Committee for the town and circuit. Additional subscriptions upwards of £37. . . . On Friday, we met the committee at St. Just, at three o'clock. A good attendance;—all of them hearty in the work. At the Tea-meeting 430 sat down. Raised more than £25 in connexion with the Tea-meeting; and extra subscriptions upwards of £32. We had a glorious meeting, and though in the chapel nearly six hours, none left until the service was all over. . . . We visited Gwennap, on Monday, December 6. Here we found no committee, but we have formed one for the district. A very improved feeling was excited in behalf of missions; additional subscriptions to the amount of twenty pounds were promised, some of which will be paid this year. . . . The weather has been so wet and stormy every night, as to cut off all the country friends from coming in; so that what we have obtained as extra, has been chiefly from the town friends. In every place, we met with a hearty reception; and though we found in several places very great need of reforming,—and in others of new forming, our missionary agency; yet, in all the places, I think, we have strong reasons for gratitude and confidence, on account of the warm and noble Missionary Spirit which now, in every circuit, is being manifested. The friends anticipate very extensive good arising from these visitations. I think we have gained very many additional and excellent Missionary friends."—*Watchman*.

PICKERING.—A comparatively poor but truly liberal and benevolent member of society in this circuit, has been so impressed with the embarrassed state of our missionary funds, and he fear lest the committee should be under the necessity of withdrawing any of those devoted men who are conveying the message of mercy to heathen lands, that he sent me £10 yesterday, towards liquidating the debt. He says, "I can assure you it is a sacrifice, but I hope it will be acceptable to Him who reads the hearts of all men." Were all to feel and act accordingly throughout the connection, circumstances taken into consideration, the committee would be effectually relieved before the close of the present year.—*Wm. Ash, correspondent of Watchman*.

PUBLIC RECANTATION OF ROMANISM.—A most interesting ceremony took place lately at St. Jude's Church, Liverpool, when five persons publicly recanted the errors of the Romish Church, in which they had been nurtured. The church was filled to an overflow. The Church of England having no prescribed form of recantation of error, the Rev. Hugh McNeill, the incumbent, prepared one, and which has been printed for circulation. The conversions from Popery are rapidly increasing.—*Watchman*.

GLASGOW.—On Sunday, October 31, a new and commodious chapel was opened at Airdrie, in this circuit, by the Rev. Daniel McAfee, of Belfast, and the Rev. Robert Heys, of Glasgow. Mr. McAfee preached in the forenoon and evening, and Mr. Heys in the afternoon, to overflowing congregations; and, as the chapel was far from being sufficient to contain the people who crowded to hear the word of life, an extra service was held, at the evening, by