

large and interesting field. The best school-book would be the Old Testament.

"There should be no concealment of our motives. It is alike unworthy of a christian, and calculated to create suspicion. An attempt was once made to set up a Jewish school; it was formally announced that no christianity was to be taught. An offer was made to the Jews to set a Jewish inspector over the school, to see that Judaism was not undermined. The Jews suspected that something was under it, and would not send their children. In Palestine it would be the work of time to set a-going schools. The Jews there have no worldly advantage to gain by the education of their children, and therefore, it is feared, would not send them. However, the work has been untried hitherto, and must in a great measure be the result of the labours of our missionaries.

"In *Jassy* we found individuals who mourned over the ignorance and degradation of the Polish Jews. They had made the attempt to teach the Jewish youth the Hebrew grammatically. The children were so fond of them, that they would run after them in the streets to be taught. But the parents would not send their children. 'They want no change,' said they, 'for the old bullock will not learn. We are doing all we can to cast in firebrands among the stubble of the Talmud; but if you do any thing for them, you must hide the good.'

"If a mission were established in that deeply interesting place, we have no doubt that in a little time schools might be erected, where, at first, by a Jewish teacher, and afterwards by a Christian, the children might be taught to read and understand the Word of God.

"It is interesting to know that the cause of Jewish education is exciting attention among the Jews themselves. We have again and again met with partially enlightened individuals, whose hearts seemed to burn with the desire that Israel might be raised out of her present state of ignorance and degradation. It is true, they are blind to the cause which has brought them into this state of wretchedness; they do not know the veil that covers their hearts, nor do they look for such a clearing away of that veil as we do. Still there can be no doubt that they would be found willing, in many cases, to countenance and second our efforts in behalf of the rising generation of Israel.

"In the excellent Mission of the London Society in Jerusalem, they have an ordained minister of the Church of England at the head. Two converted Jews, who have gone through a considerable course of education, assist him in his missionary labours. There are also a *medical missionary and his assistant*, both converted Jews. The duty of these two last is to render gratuitous services to the Jews when under sickness.

"The Jews are thus drawn towards the missionaries, especially in times of affliction; and often, while ministering to the body, the godly physician drops a healing word for the soul.—This interesting experiment has not been fully tried, but the results hitherto have been most cheering.

"Before the arrival of the medical missionary, a *cherem* or *cume* of excommunication had been pronounced in the synagogues against all who should visit the missionaries. The Jews were thus deterred from coming near them. On the arrival of the physician, however, their miseries were too great to suffer them to stay back. The *cherem* was soon broken through; another *cherem* was pronounced by some of the rabbies, but Rabbi Israel refused to pronounce it, and in the end it was totally disregarded.

"The amount of good that may thus be done, in alleviating the sufferings of the multitudes of wretched Jews at Jerusalem, is incalculable; while, at the same time, the heart of the Jews is knit to the missionaries; and many a word of love and grace finds its way to their hearts in hours of sorrow and bereavement.

"The ministry of Our Lord and his apostles was one of blessing both to the bodies and souls of men. And we are clearly convinced that, in eastern countries especially, where medical skill is so highly prized, the combination of the physician and the missionary is not only most agreeable to Scripture, but also agreeable to the soundest practical wisdom. We may also notice, that in Berlin we met with several converted Jews medical men, who were most anxious to devote themselves in this way for the good of their brethren."

There is one difficulty which attends missions among the Jews—the difficulty of supporting new converts—for his brethren immediately cast off the Jew who begins to inquire into the truth of Christianity. "A curse is often pronounced on all who have intercourse with him; and no Jew will buy from him, or sell to him, or assist him in any way. The young inquirer is thus cast upon the missionaries, and upon the Gentiles for his bread. This has been the case more than once in Jerusalem. In the ancient capital of Poland we found the same thing. The devoted missionary had often been reduced to sell his clothes, and those of his wife to provide bread for inquiring souls." \* \* \* Many remedies to this difficulty have been proposed. In London there is at present an institution in which all inquirers and converts are received, where they are taught a trade, and at the same receive instruction in divine things." In Berlin there is a society of somewhat the same kind—and in Jerusalem it is proposed to establish a