

# The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## THE MISSIONARY TO HIS BRIDE.

I go through perils of land and sea,  
Where men in idolatry bows the knee;  
I go to a land where darkness reigns,  
And slavery forges her direst chains;  
From kindred far, and from social ties;  
Friend of my heart, wilt thou come with me?

To sound through the adverse camp an alarm,  
To seek in his strongholds the foe to disarm;  
To dare the assault with many or few,  
To hope against hope, and though faint to pursue;  
Not even in mortal combat to flee;  
Sister in Christ, wilt thou go with me?

Wilt thou, fondly devoted, and firm of soul,  
Through life or' my spirit hold sweet control;  
Or prepare by a dying couch to stand,  
And mourn alone in a stranger land;  
All earthly things that most precious be  
To risk for thy Lord—wilt thou go with me?  
The Bride's Reply in our next.

## TRIALS TO A CONVERTED JEW.

Previous to Judah Levi's coming out from among the Jews, it had been specially urged upon him to endeavour to ensure his wife's consent to the step; and when he actually did come out, now more than a year ago, it was not only with the consent but the active concurrence of his wife who, in fact, then wished him and the children to be baptized at once. After a short stay, however, with her husband and children, in the house of a native Christian, she suddenly took them and some of his property away with her, during his absence from the house, and returned to the Jews. After some time, and much trouble on his part, she was again prevailed on to return to him with the children, but now on the condition that she should be allowed to continue a Jewess, and to live with him as such.

This was about the time that I left for Constantinople. When I returned in June last, I found that the father and his two children had been baptized at the preceding Easter, and that the mother was still living with him as a Jewess. Shortly before that, the father of the children from Smyrna had come to Jerusalem; and it seems that the success the Jews had met with in making good his claims to those children, and getting them away from us, had emboldened them to make a desperate attempt to get these children also away, though therein acting in direct opposition to the very principle on which in that case they had succeeded. The mother was probably easily persuaded, and on Sunday, the 23rd of June, while the father was at church, she once more returned with them (though now baptized) to the Jews.

The poor distracted father made all possible search after them, but with no success. At last he heard it reported that Rabbi Yeshayah was implicated in their abduction, and had taken them to his own house. The father, being an Austrian subject, and Rabbi Yeshayah acknowledged by that Government as Procurator (or Consular agent) for the Jews here, he was the only authority to whom he could appeal for redress. Hopeless as this must appear, he yet did so immediately, and demanded of him the restitution of his children. The Rabbi denied all knowledge of them, and refused to interfere in his favour. He then demanded his passport, in order to proceed to Beyrout, to appeal to the Consul-General there. The Rabbi refused to restore it to him. The poor man, then, learning that his wife and children were in the house of a native Jew, applied to the Pasha to request him to make that person, as being a Turkish subject, produce his wife before him (the Pasha), and to require her, as being also a Turkish subject, to give up the children to him as their father. The Pasha was inclined to do so, but Rabbi Yeshayah sent him to say that both mother and children were under his protection, to be sent on to Aleppo, where the case must be judged before the Consul-General. Thus disappointed, the father again demanded his passport of Rabbi Yeshayah, but was now told that by applying to the Pasha, he had forfeited his claims to Austrian protection. To meet such a stretch of authority on the part of the Rabbi, he had no other resource left than to proceed to Beyrout without passport, to lay the case before the Consul-General there. On the 26th of June, he went down to Jaffa for this purpose. On the evening of June 27th, Mr. Calman came to tell me that he had just learnt that Rabbi Yeshayah was going to send the mother with the children off secretly to Jaffa, to be sent thence to Morocco, her native country. I called, with him, on the British Consul, to inform him of this. Mr. Young regretted that he could not act officially even in case of such an outrage; but advised us to send a person immediately to Jaffa, to apprise the father, if still there, that he might apply to the Austrian Consular Agent there, or if need be to the Pasha, to detain the children till the case could be brought before the Consul-General, and thus the father's claim to them made good; or in case the father had left for Beyrout, that the person sent should make the application on his behalf. Accordingly Mr. Calman wrote a letter in Jewish to the father, which was dispatched the next day; and I, in the mean time, gave directions to have the city gates watched by a person who knew the mother and children, from before their being opened in the morning, in order to ascertain when they actually departed.

The following day, finding no trace of the fugitive mother at the gates, I sent to Rabbi Yeshayah to ascertain whether or not he meant to send them. The Rabbi then declared that he had not yet done so, but that he intended to send them to the Consul-General at Aleppo, Signor Picciotti, a Jew; and when warned of the probable consequences to himself of so unwarrantable a step on his part, he alleged that he had the Consul-General's approval of it in writing. If this be true, he must have procured it beforehand, which would show the plan to have been deliberately laid; and he could have done so only by repre-

senting the question as one between Jews only. I therefore sent an additional letter to the father, and advised him to state to the Consul-General at Beyrout distinctly that he and his children are Christians, and that he claims his protection for them as such.

Late in the evening of July 7, information was brought me that Rabbi Yeshayah had actually sent off the mother with the children that evening with a Jew of Aleppo; and we therefore dispatched a messenger to Jaffa early the following morning with a letter to Judah Levi to inform him of the circumstance. I also wrote to Mr. Winbolt, enclosing a copy of my letter, in German, to be given to the Consul, in case he should wish to see it, to satisfy himself on the question of the baptism of the children, of which I also sent a certificate in English, attested by the Bishop, with a translation into German.

Soon after receiving my letter of July 8, however, the father had learnt that his wife and children had arrived at Sidon. Although the Austrian Consul-General at Beyrout, had declined acting for him on two grounds, first, he had no passport to produce, and next, that even then the order of procedure required an appeal in the first instance to the Consul at Aleppo; yet he had kindly informed him that by Austrian law, he had an indisputable claim to have the sole disposal of his children, and had even given him a copy of that article of Austrian law. Encouraged, therefore, by this, he now started for Sidon, accompanied by a trusty Jew from Beyrout; fully determined to get possession of his children, cost what it might. To make sure, in the first place, of their actually being there, and where to find them, he waited outside the city, while he sent his companion in to ascertain. He soon heard that they were in the town, but could not discover where. The father now applied to the Austrian Vice-Consul there, who proposed to make the Jews deliver up the children to him, if they confessed to their being among them, but could not do so if they denied this; and so they did, when sent for by the Consul. He had, therefore, no resource left, but to watch their movements, and by doing so, he soon found out that the Jews had engaged a boat to take his wife with the children to Ladokeye; and succeeded also in tracing out the captain of the boat; who, having surmised from the secrecy and hurry of the Jews, that there must be something wrong at the bottom of these proceedings, declared that he had already made up his mind to break the bargain he had made with them, and to refuse to sail. He, therefore, readily told Rabbi Judah Levi all the circumstances that he knew, and on being assured that the parties were Judah Levi's wife and children, and that if he would quietly take them on board, and then give the father a passage also, he would pay him handsomely; he agreed to do so. But the Jews, perceiving that the plan was discovered, would not let them embark. Judah Levi now gave notice to the Consul who promised to prevent the mother's embarking with the children, for any other port than Beyrout; to which place he then returned to await their arrival. He watched all the movements in the port of Beyrout, and soon found his wife and children arrive there.

He again applied to the Consul-General to put him in possession of the children, but as his passport had not yet arrived, the Consul would not interfere for him, but told him that he was at liberty to take his children from among the Jews if he could, himself. On his attempting this, however, some of the more respectable Jews of Beyrout pledged their word, that both the mother and children should be kept securely till his claims could be properly ascertained, and if then recognised in Austrian law, they should be freely delivered up to him. To this he finally consented, though very reluctantly, as from his knowledge of the Talmudical principles on which the Jews act in such a case, he felt he could not trust them. He, therefore, continued to watch all their movements in the port every day, and all day long, while awaiting the result of the application, now made again through Mr. Fwald to Rabbi Yeshayah, for his passport. After passing two or three weeks in this manner, one of the principal Jews of Beyrout, who had always appeared rather friendly, met him one afternoon apparently by chance, as he was walking on the quay, as usual, and addressing him invited him into a coffee shop, to smoke with him, and there kept his attention for some time engaged by conversation. At length the suspicion came suddenly across Judah Levi's mind, that this was a trick, and that doubtless his wife and children had in the meantime been smuggled on board some vessel. He, therefore, suddenly started up, broke through all the efforts of his pretended friend to remove his suspicions, and ran to the quay; where however he could not discover anything. But, happily, he fell in with a little Jewish boy, through whom he had often obtained information about his children, while they were kept by the Jews; and on questioning him now, he learnt that they had just been put on board a vessel bound for Alexandria. What was to be done? It was almost dark. Half-distracted, he ran to the Consulate, stated the case, which he could scarcely make the Consul believe, and then demanded assistance, that he might recover his children by force. The Consul again declared that as his passport had not yet been forthcoming, he could not act for him, but that as father, he had the perfect right in every law, to use any means necessary to prevent his children from being kidnapped. Our friend then went to the police station, demanded two of three men, to aid him in recovering his children, who had been fraudulently and unlawfully embarked, took boat, succeeded in finding the vessel, boarded it, and what with the influence of

the policemen, and threats of the consequences of resistance, soon induced the astonished captain to give up the children, and finally awed the Jews on board also into acquiescence. The mother now begged to be taken on shore also, along with the children, and he allowed her. No sooner had they reached the shore than they found almost the whole Jewish community (who had been apprized from on board) gathered together on the quay, and crowds of others besides, attracted by her shrieks and cries; and it was with no small difficulty and risk, that he succeeded in getting them to the Consulate. Here the old difficulty recurred, that the Consul had no right to interfere, so long as he had not the evidence of his passport for his being an Austrian subject. He failed not, however, to represent to such of the more respectable Jews as had found admittance into his presence, the unreasonableness of their conduct, as well as the serious consequences they might incur, by their unlawfully attempting to send away the children without the father's knowledge, and against his will. Finally, one of the Picciotti family, resident at Beyrout, offered to take the children under his care, till the case could be decided, and to render himself personally responsible for their being restored to the father whenever by law required; in the meantime sending them on safely with the mother to Aleppo, where the case must at all events be first tried. To this the father was finally constrained to give his reluctant consent. Doubly suspicious, still, however, of the intentions of the Jews, he had again recourse to watching all movements in the port, and when after three or four weeks thus spent by him, he found preparations making to send them with the mother alone, to Ladokeye by sea, on their way to Aleppo, and that he was not to be allowed to accompany them in the same boat, he again appealed to the Consul against this proceeding. The Consul again repeated that he could not interfere so long as he had not his passport, and observed, that as he and his children had been baptized into the English Church, the British Consul ought to protect them. To this, Judah Levi could only reply, that though the British Consul had taken a kind interest in his case, yet he could not interfere, as they were clearly Austrian subjects. Finally, the Austrian Consul said, "Well, at all events, you are the father of the children, and you may do what you can to get them into your power again, and to protect them yourself." "Thank you for this advice," said the father, "I shall act on it." He then, again, took policemen, went on board the boat, and once more rescued the children. But now the tumult was greater than the first time. At the risk of his life, and that of some friends, (particularly Mr. Heald's clerk, in his absence,) he, at length, succeeded in getting them to his lodgings. While a crowd of Jews surrounded the house, (which was in the gardens,) others ran to the Pasha, to get him to take the children from the father by force. He, however, reproved their conduct, and assured them, that in every law, the father had a perfect right to protect his children, and no one could lawfully attempt to take them from him. Thus disappointed, the Jews, in their fanatical zeal and excitement, determined to get hold once more of the children at any cost, and at any risk, offered a large bribe to the servant of the house to open the door to them, and, when that was refused, settled down to a regular siege of the house, lighted watch fires in the garden, and declared that they would not stir thence till the children were delivered up to them. Thus, the father, with the owners and inmates of the house, passed the night under arms, in a state of siege. Next day the Jews again pressed the Pasha to interfere; and he at last proposed, in order to restore peace and quiet, to take charge of the children himself, provided the father could be induced to give his willing consent to such an arrangement for the present. To effect this, the Pasha sent to the British Consul, Mr. Moore, to propose that he should take his (the Pasha's) word for the safe keeping of the children, and pledge his own again to the father. On these terms the father agreed to this, and the children remained for about a fortnight under the Pasha's protection, and the British Consul's guarantee. Rabbi Yeshayah's answer "that he had sent on Rabbi Judah Levi's passport to Aleppo," having by this time been received at Beyrout, and he consequently admitted to be entitled to Austrian protection; the children were now taken charge of by the Austrian Vice-Consul, who kindly took them to his own house, and gave the father a written and officially attested document, stating the circumstances under which, and the purpose for which, he took charge of them, viz., for their safe keeping in the meantime, and for their being restored by him to the father, when his claims should be legally recognised, and the differences between the parents decided upon, for which purpose they were to proceed to Aleppo, the Consulate there being the first place of appeal from Rabbi Yeshayah's authority.

Furnished now by the Austrian Consul with the necessary paper for the journey, Judah Levi proceeded to Aleppo, as did also his wife, to have their respective claims to the sole disposal of their children, tried there by a Jew Consul; the mother claiming them for Judaism, and the father for Christianity;—the one on the principles of the Talmud, the other by the law of Austria.

On his arrival there, he found that the medium through which the rabbinical Consul at Jerusalem had chosen to send his passport thither, was his own wife, who might thus have destroyed it, and whom the Jews of Beyrout had actually plotted to send away by stealth to Morocco, with the children,

passport and all. He soon found, moreover, that Sig. Picciotti took objection to the passport, on the ground that it proved to be a Portuguese passport, given him at Lisbon, in exchange for his original Austrian one; yet as it stated him to be an Austrian subject, and had been countersigned by other Austrian Consuls, he did not venture to decide on its validity or invalidity, on the strength of his own diplomatic knowledge. Proceedings, therefore, must be suspended till he could refer it to the Consul-General, at Beyrout, for his decision on the preliminary question.

When that at length arrived, it was to the effect, that the passport must be considered as irregular, and that, therefore, no proceedings could be taken, till a memorial be addressed to the Ambassador at Constantinople, or, through him, to the Ministry at Vienna, and a new passport be granted to him.

The very long delay which this must occasion, induced the Consul of Aleppo, Sig. Picciotti, to redouble his efforts to bring about a reconciliation. As a Jew, his first attempt very naturally was, to induce the father to return to Judaism; but he soon felt satisfied that this was hopeless. His next attempt was, to induce him to give up the children to the mother, and let them be brought up as Jews; but he could offer no other inducement to do this, than one of a pecuniary nature. The father, though burning with indignation at the very idea, yet resolved to have it fully out, and, therefore, appeared not to understand the hints thrown out. At last, the sum of ten thousand piastres was offered if he would give up the children, and also, a bill of divorce to the mother; the offer was then raised to fifteen thousand, and would probably have been further increased, had not the father given free and full expression to his feelings of indignation, at the idea of such a trade in human beings, and added, that as he had from conviction embraced Christianity as the true faith of their fathers, "the hope of Israel," so also was he determined to secure the same to his sons, from motives which to him were infinitely above every earthly consideration; which led to a long discussion on the evidences of Christianity, as derived from the Old Testament.

This, of course, put a full and final stop to that attempt, and thenceforth all the Consul's efforts were directed to persuading the wife to agree to live with her husband again, on the same terms as those which they had first agreed upon here in Jerusalem. He was the more anxious to effect this, because he not only knew that, on a new passport being granted to the husband, the law of Austria would oblige him to adjudge the children to him, and, indeed, to cause them to be restored to him immediately, they being above four years old; and was moreover aware that the Consul-General at Beyrout, had communicated an extract of the Austrian law to this effect, to the father, so that there would be no evading it.

It was not, therefore, long ere he succeeded in persuading the wife to come to that agreement with her husband, which was duly registered in the Cancellaria, and a copy of it given to the husband. On this the parents returned together to Beyrout. But on their arrival there, whether of her own accord, in that case showing that her object had only been to gain the means of her returning to that port,—or, from the influence of the Jews there, she again refused to abide by that agreement. Finally, however, she was induced to renew it once more. It was then registered also in the Cancellaria there, together with the act of the restoring of the children to him; and a copy of the document was also handed to him.

When the children were first placed under the care of Mr. Laurella, the Austrian Vice-Consul at Beyrout, Mr. Heald had engaged on our behalf to pay for their board; but, to the Vice-Consul's praise, it must be mentioned that, with a generosity equalled only by the kindness with which he had treated the children while with him, he now refused to accept anything whatever, in consideration of either the expense or the trouble they had occasioned him.

The parents with the children now returned all together to Jerusalem, where they arrived on the 6th instant.

These details prove what the Jews will dare and risk in obedience to Talmudical principles, which make it at once a duty and a merit of the highest order to prevent (especially in the case of children) what they regard as apostasy, at the risk even of life and liberty; and what dangers and difficulties the poor father has had to encounter, and by God's blessing to surmount, in this case.

It may be observed, also, that while this whole trial serves as a test of the father's faith, the sincerity of his professions, and the purity of his motives, it has also furnished him the opportunity of delivering a decided testimony, both in words and in deeds, to Christianity among the Jews of Sidon.—*The Rev. J. Nicolayson's letter in the "Jewish Intelligence."*

ENCOURAGEMENT IN THE TINNEVELLY MISSION.

The fact that in this district, which is one of the smallest in Tinnevely, upwards of 2,000 souls are enjoying the benefits of regular instruction in the truths of the Gospel, and pastoral superintendence, is of itself full of encouragement. As heathens, those persons were without God, and without hope in the world; as members of our congregations, they are taught to know God, and to flee for refuge to the hope set before them in Christ. The devils they once worshipped cannot save them; Christ can, and if they believe Him, will; and it is a cause of great thankfulness that in this heathen land the light of the

knowledge of Christ, and the blessing of salvation through Him; have been brought within the reach of so many. Of the numbers that have placed themselves under our care, doubtless some are desirous only of temporal advantages; but this is not by any means the case with all. It must also be kept in mind that the temporal advantages which in some cases are hoped for in connexion with Christianity, rarely appear to be of a sordid nature. The expectation, of receiving, from the Missionary of the district, sympathy and advice in time of trouble, and of being inquired after and kindly spoken to, at all times, and the desire of being connected with a rising united body, guided by European intelligence, and governed by principles of Christian justice, and of being thereby protected in some measure from the oppression of their wealthy neighbours, and raised in the scale of society;—these feelings, arising from the perception of the collateral benefits conferred by Christianity, are more commonly apparent, than the expectation of receiving any direct worldly advantage, and may as lawfully attract poor villagers within the range of Christian influence, as the desire of English education and mental improvements attract the sons of the more wealthy inhabitants of cities. But whatever be the motives by which any of the people may have been influenced, our duty and privilege are to improve the opportunity, by teaching them the truths of the Gospel, and to endeavour to detain them as "prisoners of hope," under the influence of the truth, till, either they receive it in the love of it, or a new generation, animated by higher principles, arise in their place. When large numbers of persons, sometimes the entire population of villages, consent to place themselves under our care, every one who knows the degrading effect of heathenism, and remembers that the sins of idolaters are visited on their children, will expect to observe defects both in their motives and character. Many who assume the Christian name will cause us distress by their evil tempers and conduct, through whom the way of truth will be evil spoken of. But I should not, through fear of this or any attendant difficulties, hesitate to receive such persons. In no other way than by hearing, learning, and believing the divine word, can they be converted. In no other way can the mass be purified than by commixture with the heaven. It never can be creditable to a physician to have multitudes of sick persons under his care. It is our Lord's command to preach the Gospel to every creature, to disciple and baptize all nations; and the prophetic representations of the relative preponderance of truth and error, good and evil, in the Church to the end of time, correspond with the literal interpretation of this command. I conceive that we have no right to select as the objects of our labours, the intelligent, the amiable, and the wealthy, and to leave to their fate the stupid, and degraded, who may be equally, or more willing to learn the truth. All souls are of equal value in the sight of Him who died for all; and should be regarded and dealt with as of equal value by us. But there are weighty reasons not only for justifying, but for regarding with special satisfaction, the reception of large numbers of people. When a considerable number of the inhabitants of a village agree to embrace the Gospel, the timid and wavering are easily persuaded to join in the movement. Each individual derives strength from the example of others. As a body, they can more completely be subjected to Christian laws, and more easily trained in Christian habits, than they could be individually. The extent also to which they have renounced heathenism, and the consistency of their profession as Christians become more perfectly known.—*The Rev. Robert Caldwell, Missionary of the Gospel-Prop. Society.*

EXTENT OF TRACTARIAN INFLUENCE.

Let there be no exception taken to the assertion, that Puseyism chiefly prevails, in what is called the upper classes of society; among those who are most conversant with the glare and glitter of the world, and who, in common parlance, are designated as composing "the fashionable circles." There is no invidious insinuation in this. It is absolutely necessary to state the fact; for its wealth, its intelligence and its influence gives to this circle an immense importance in its bearing on the subject we have in hand. The professional man, the merchant and the mechanic are equally impressed with the importance of religion; but they neither spare the time, nor seek the opportunity to attend to its vast concerns, until some providential circumstance or startling appeal wakes them from their false security; they are then too much in earnest to suffer systems, and syllogisms, definitions and distinctions, to pass current for divinity; they go to the Bible, and quickly see the mask drop from the face of things. If such be the case with the male sex, with still greater force can it be predicated of the female. She "whose hand is in her housewife's skep" from morn to night, has neither time nor inclination to study the deep points and hard words of scholastic divinity; the cares of life are upon her, and she seeks for comfort and consolation, where it can be found, between the lids of the Bible. She wants the assurance of faith, of hope, and understanding; she is a child of God, and an heir of His kingdom; but she never dreams of looking to rites and ceremonies, as either the means, or evidences of her safety. The case is far different with the idle votaries of pleasure and fashion. They, too, feel at times the necessity of religion, and, being always at leisure, do find time for it, provided it can be made to sit on them, after an easy and ornamental manner! Even the proud lover of fashion will bow to the cross, when