

POETRY.

STANZAS.

"Lord, to whom shall we go? Thou hast the words of eternal life."—John vii. 68.

"Jesus saith, I am the way, the truth, and the life."—John xiv. 6.

To whom, O Jesus, shall we go,  
The words of heavenly truth to know?  
Whom shall we follow, whom obey?  
Thou art "the truth, the life, the way."

Thou art "the truth"—thy holy word  
Rich stores of wisdom doth afford;  
Knowledge and grace thy doctrines give,  
And bid the soul believe and live.

Thou art "the life"—thine is the praise!  
Thy powerful voice the dead can raise,  
The slumbering dust to life restore,  
And bid it live to die no more.

Thou art "the way"—for thou alone  
The glorious path to heaven hath shewn:  
Thee only, Lord, will we obey—  
Thou art "the truth, the life, the way."

Church of England Magazine.

Missionary Intelligence.

JEWS IN NORTHERN AFRICA.

The following interesting letter was addressed to the Rev. Mr. Lorimer of Glasgow. The writer is a German, which will account for some of the forms of expression. He is also one of the devoted missionaries of the London Jews' Society:—

LEGHORN, November 20, 1839.

DEAR AND REVEREND SIR,—One of the gentlemen sent out by your Church to inquire into the state of God's ancient people wrote to me from Malta to Tunis, requesting me to give him some information respecting the Jews of Northern Africa. This letter arrived at a period when I was suffering both in spirit and in body, and was on that account not fit to comply with the request. Ill health obliged me soon after to leave Tunis for Leghorn; and when I found myself again in a condition to answer the above mentioned letter I did not know where to send it. A short time ago, however, I made the acquaintance of Mr. J. D. Boyce, who was passing through this place to whom I mentioned the circumstance. He invited me to write to you, dear Sir, and gave me your direction, assuring me, at the same time, that you would not only pardon my liberty, but would be glad to hear something of the Jews of Barbary, amongst whom I have resided since 1832. I shall, therefore, note down what I think might be interesting and useful to you. There are residing on the whole coast of Northern Africa, from Morocco to Egypt, great numbers of Jews. In the empire of Morocco, according to the information I could gather from Jews who came from there to me to Tunis, there reside about 300,000 Jews. These have never been visited by a missionary. In the regency of Tunis, there are residing from 150,000 to 200,000. At Tunis, there are upwards of 40,000 of them living; others reside at Bizerta, Ariana, Nabel, Munasteer, Susa, Sfax, Gerba, Gabis, and Madia. These are places along the coast which have been visited by me. Besides these, there are many living in the interior of this regency, whom I hitherto have been prevented from visiting; but many of them come occasionally to Tunis, and buy the holy Scriptures. At Tripoli, there are residing about 3000 Jews. This place I have visited in 1835. At Bengary, which is in the same regency, are about 1000; and in the neighbouring villages about 600. Algiers had, in 1832, when I was there, about 7000 Jews; Constantine is said to have within its walls about 6000. At Bona, there are also some residing; and a large number live at Oran: both places belong to the regency of Algiers, and are now in the possession of the French. Most of the Jews residing on the coast of Barbary have settled there after they were driven out from Spain; others had been there previously; and on the island of Gerba I have seen a synagogue which is said to have been built after the destruction of the first temple. The Jews of Barbary with the exception of those who are residing in the French possessions, are governed by their own laws. The Bey of Tunis has placed over them a governor, who is styled Kaid. All that, now the Bey wants of the Jews he asks the governor, and he exacts it then from the Jews under his jurisdiction. He has power to punish, to imprison, and to administer the pastoral. The Kaid may be considered the first magistrate of the Jews in all things temporal. Their spiritual concerns are managed by the chief rabbies, who have great power, even more than the Kaid himself. Five of the first rabbies, whom they call "Dianim,"

i. e. judges, form the holy tribunal: the chief of them is styled "Ab Beth Din"—the father of the house of judgment. Before this court, all matters of strife, all accusations, all things relating to the law, are heard and settled. The Jews of Barbary are a very laborious class of people,—they are, in fact, the only working class. You find among them shoemakers, tailors, masons, goldsmiths, and other trades. At Tunis, there are about 600 Jew tailors, and about 1000 goldsmiths. In general, they are poor; they just gain enough to live upon; nor are they so eager for making their earthly fortune as those of Europe. Most of the Jews of Barbary have, for centuries, been shut out from all intercourse with other nations.—Few, formerly, obtained the permission of visiting Europe. With the Mahometans, among whom they live, they only come in contact on account of business. They were not allowed, formerly, to read Arabic; therefore, they were driven back to their own book, and here they are at home. Generally they all know to speak the Hebrew language. They have all the habits, the manners, the customs, which they had in the days of our Lord. They are yet distinguished by that zeal for God, but not according to knowledge, of which the holy apostle Paul speaks; and, I believe, if we want to see Jews in their real character, we must go to Northern Africa. As they are not so much engaged in getting riches, you find them always ready to speak to you on religious subjects. This is a feature which encourages the missionary who lives among them. You may enter their synagogues at any hour of the day, and you will always find some of them there who enter freely into conversation. They are also very eager to have the Word of God in their possession. When I first arrived at Tunis, I did not find amongst that large Jewish population twenty entire Bibles. The generality of them were altogether ignorant of the chief contents of that holy Book; and, when I quoted passages from the prophets, they would usually say to me, "These passages are not in our Bible; these you have written in order to make us believe that Christianity was true." It was in vain to point out to them these passages in the Bible. They would say, "This is your Bible, but not ours." I then endeavoured to have the Bibles of our Society, and those of the Bible Society, examined of the chief rabbies, who pronounced them good. I obtained a certificate, that every Jew might lawfully buy my Bibles, and read them. Since that period, I believe I am within bounds when I say, that I have sold and circulated above 15,000 copies of the Word of God. Now they are better acquainted with the holy book of God's revelation; and we still sell, of course at a very low price, a great many copies of holy Scriptures. All that we have done hitherto on that coast can only be considered as preparing the ground. To see what difficulty there is to be removed, what prejudice to contend with—there are some Jews at Tunis who believe in the Lord Jesus Christ, but they cannot confess it publicly, for fear of the Jews. If their Kaid would know it, they would be severely punished; and hitherto I have tried in vain to obtain for believing Jews Christian protection. I could, till now, even procure no passport for such as wish to leave Tunis, to go to Europe, and become Christians.—Still I trust in the Lord, that, with time, these difficulties will be removed, and we may live to see our work prosper. I sincerely hope that you will take the coast of Northern Africa into consideration, when you send out missionaries. Since 1832, I have been alone on that vast coast. Only last year, our Society has sent me a young man to assist in the mission.—Morocco offers a large sphere of labour. Algiers, also, would be a place where a missionary could find a great deal to do among the Jews there; and if a missionary were going there, recommended to our Consul-General, who is Mr. St. John, I am sure this gentleman would do all in his power to promote the cause of God. When I was there in 1832, he was very kind to me. Formerly Mr. St. John had a chaplain, but now there is no English clergyman there; and I am sure the Consul, and the Vice-Consul's family, would be glad to hear, on the Lord's day, an English sermon. Tripoli is also a place which deserves your serious consideration. Besides the number of Jews mentioned who reside there, there are about 50 Protestants living there without any means of grace. The English Consul-General, Colonel Warrington, would receive a clergyman with open arms. In 1835, when I visited that place, I had divine service at the Consulate, and administered the Lord's Supper to Colonel Warrington's family. I was begged by several Protestant families, to stay there; but as I had fixed at Tunis, and as there were also a number of Protestants whom I had, by the Lord's blessing, gathered together, I could not forsake that station. Even Tunis does afford work enough for several missionaries; and I would hail with joy the arrival of a fellow-labourer. The languages required for a missionary to the Jews on the coast of Barbary, are Hebrew and Arabic. With

very few exceptions, all the Jews I have ever met with there prefer Hebrew. In Morocco, they speak also Spanish; but at Tunis, and Tripoli, and Algiers, I did not meet with any who had any knowledge of that language. At Algiers, a great many speak the French language. If you send missionaries to the Jews on the coast of Africa, it would be well if two were to go to the same place, of whom one at least ought to be a married gentleman. I do not think that I can say any thing farther on that subject; I only regret that your deputation did not come to Tunis. May the Lord God of Abraham, Isaac, and Jacob, bless your endeavours! May he make you instruments, in his hands, of bringing many sons of Abraham to the knowledge of Christ Jesus our Lord! Amen. If you will favour me with a few lines, pray direct your letter, care of Alexander Macbean, Leghorn, where I shall (D. V.) stay till the spring, when I am returning to Tunis.—I am, dear Sir yours, most respectfully.

F. CH. EWALD.

INTERESTING EXTRACTS.

ON THE TEMPORAL ADVANTAGES RESULTING FROM CHRISTIANITY.

Infidelity has often asked, with a contemptuous sneer, "What good has Christianity done?" To this question, the most satisfactory and triumphant reply, is, an appeal to a multitude of well attested and delightful facts. In the manners and habits of every people among whom it has been introduced, Christianity has operated, silently but effectually, salutary reforms. It has elevated the national character, and imparted a charm to the endearments of domestic life. It has mitigated the horrors of war, and enhanced the value of the blessings of peace. It has led to the framing of more equitable laws, and the administration of government under milder and more paternal forms. It has given protection to the person, security to property, direction and impulse to activity, and incentives to honourable enterprise. It has civilized the savage; converted wandering hordes into well-regulated communities; substituted order for confusion, industry for sloth, honesty for rapine, and sobriety for intemperance.

If you would have but a faint conception of the external advantages which we owe to Christianity, read the first chapter of Paul's Epistle to the Romans, and remember, that it does not contain a description of untutored barbarians, or of a people whom sin had pre-eminently degraded and defiled. No: the representation is that of the two most celebrated nations of antiquity—of the Greeks and Romans, so renowned for their wisdom in legislation, their attainments in polite literature, their progress in science and refinement. What a picture of man! Yet, that the colouring, deeply shaded though it be, is not too dark; that the delineation, hideous as the features with which it paints those boasted specimens of our nature, is not overcharged; that the portrait is a true likeness, an exact resemblance, drawn from the life—we learn from various authentic sources of information. At the exhibition of such moral deformity, the heart sickens, humanity blushes, piety weeps in sorrow and disgust.

That, among modern Pagans, the state of society presents an aspect no less revolting, is confirmed by innumerable proofs. Practices the most iniquitous, institutions the most debasing, obtain the sanction of law and religion, are defended by the authority of the magistrate, and supported by the influence of the priesthood. Vice is often elevated to the rank of virtue; prostitution is, not seldom, patronized by public opinion, and respected as a sacred rite; and, among other "abominable idolatries," is, in some instances, the worship of the very personification of moral evil. By the general treatment, too, of the destitute and the dying, every humane feeling is outraged. Indeed among those whose "tender mercies are cruel," and who are emphatically described as "hating one another," it were vain to look for the exemplification of that "charity" which "is kind." Hence, the following statement of a missionary, resident in India, though it cannot fail to shock, need not excite surprise:—"I have found the path way stopped up by sick and wounded people, perishing with hunger; and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but none showing mercy, as though they were dying weeds, not dying men."

With a state so deplorable, contrast the outward and happy changes which Christianity has produced. Of the ameliorations in the social condition, consequent on its progress, it would be difficult to compute the number, or estimate the importance. Wherever it is unknown, there are "the dark places of the earth, full of the habitations of cruelty;" at its appearance, the darkness flies away, "iniquity hides its head," the face of nature assumes a new and more inviting aspect. It has raised the standard of morals; imposed restraints on the corrupt propensities of many;