

on the words, "Wherein have we despised Thy name?"—and, after showing that this was language which every sinner, Jew or Gentile, employs, I reminded them that the former did so particularly; and more especially the leaders and teachers of Israel, who, after usurping the place of the priests and Levites, have substituted their own productions for the Word of the living God. The captivity of the Jews is a proof that the hand of the Almighty is stretched out against them; but, instead of returning to the Lord their God, they and their rabbis endeavour to justify themselves by pleading the words of their rebellious forefathers—"Wherein have we despised Thy name?" They have despised God, and still do despise Him, writing and believing passages like this—"What is that which is written—and I will give thee tables of stone and a law, and commandments which I have written that thou mayest teach them?" "The tables" are the ten commandments; "the law" is the reading (the Pentateuch); "the commandments" mean the Mishna; "which I have written," the prophets and the hagiographa; "that thou mayest teach them" means the Gemara. Hence we learn that all were given to Moses on Sinai," (Tract B'rachoth, fol. 5. 1.) The passage, thus impiously dissected, is found in Ex. xxiv. 12, and is intended to magnify the tradition of the rabbis; thus deceiving the people by making them believe that the mass of corruption found in the Talmud was delivered to Moses at the time he received the law on Mount Sinai! Is not the holy name of God despised by those blind leaders of Israel? But they are far from being satisfied with passing off the productions of men as those of God. Their pride induces them to instil into the minds of their deluded victims a sense of the superiority of the traditions to the holy and pure commandments of the Creator of the universe. "The six orders" (of the Traditions), says the author of the *Kat Hakemach* (fol. 77, col. 3), "are the oral law; for the foundation of the written law is the oral law, inasmuch as the written would not have been understood, were it not for the oral law." And again, in the Talmud tract Bava M'zia (fol. 33. 1), we have the following passage;—"Those, that occupy themselves in the study of the Bible, act laudably and not laudably; (i. e. it is immaterial); those, that study the Mishna, act laudably, and have a reward attached to it; but those, who study the Gemara, act laudably to such a degree that nothing can surpass it." In the book called *Kaphlor* we find the following blasphemous expression—"Raba says, know that the words of the scribes are more precious than the words of the prophets," (fol. 121). This, it must be remembered is a quotation from the Jerusalem Talmud, Cod. *Brachoth*. Well may we exclaim in the words of the prophet who was mourning for the iniquities of his people, "How is the gold become dim! how is the most fine gold changed?" Those, who thus teach the people to despise their God, are called *Chachamim*, wise men, "and every one, who observes the words of the wise men, is called *holy*," (Tract Yebamoth, fol. 20. 1). I then entreated my audience to go "to the law and to the testimony," and only believe what can be proved therefrom. May the Lord bless all our endeavours, though feeble, to the salvation of immortal and perishing souls!

You will observe that I have been imperceptibly led to overlook dates. I shall now have to return to the latter part of December of the last year. My reason for giving the above outline of a sermon to the Jews is, that the Christian world may see the awful state of blindness in which the Jewish nation is involved, and thus may be induced to greater exertions in their behalf. I am not one of those who are so anxious to sound their praises as a wise, ingenious, talented, and learned nation; nor do I desire Christian exertion in their behalf solely because they were once the people of God, the children of prophets, or brethren of Jesus and His apostles. All this is undoubtedly true; but it is their ignorance and blindness as to God's plan of salvation, their rejection of His holy Word, and their despising of the Saviour of the world, even the Son of the living God, which ought especially to stimulate us to promote their spiritual interest. Pity for their perishing souls, and obedience to the Saviour's command to preach the

Gospel to them, ought to be our chief inducements to aid in the holy and pious work of their conversion.

I have now to narrate the pleasing particulars which will prove to you and all our friends that the Lord is with us indeed, and is pleased to bless our attempts to promote the spiritual welfare of the sons of Abraham in order to the establishment of His kingdom in this dark part of the world.

On the Lord's day, the 19th of December, I gave notice after Divine service, that I purposed administering the Lord's Supper the following Sabbath, and that a preparatory service would be held on the previous day. As I considered old Bismouth and Hai Wozaan (to whose visit to Susa I alluded above) fully prepared for the ordinance of baptism, I was anxious to admit them to the Lord's table. Accordingly, after consulting with Mr. Margelouth, we fixed upon the preparation day for their admission into the Christian Church. On the day appointed I baptized them, in the most solemn manner, in the Hebrew language, as they do not understand English. They made confession of their faith in the Lord Jesus Christ, and promised, with God's help, to adhere to all the articles of the Christian faith, as contained in the Creed. On the same day we received into our congregation a Mr. Lanzilli, an Italian, who had been brought up in the Church of Rome, but who, convinced of the errors of that communion, desired, after mature deliberation, to profess the doctrines of the Reformation. To him I thought it necessary to put the following questions previously to receiving him into our communion:—

I. Dost thou here before God and this congregation solemnly renounce the errors, idolatry, and superstitions of the corrupt Church of Rome, in which thou wast educated?

II. Dost thou renounce the usurped supremacy of the Roman Pontiff, and all his unscriptural pretensions?

III. Dost thou believe that the Romish doctrines of confession, absolution, invocation of saints, as also the corrupt doctrines taught respecting the sacraments, are without scriptural foundation, and are entirely opposed to the plain declarations of the Word of God?

IV. Dost thou renounce the devil and all his works, the vain pomp and the glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

V. Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?

VI. Dost thou believe that the Bible is the only rule of faith?

Having replied to these questions in the affirmative, we gave him and our Hebrew Christians the right hand of fellowship, and entreated the Lord to bless them, and endow them with His Holy Spirit, so that they may become bright ornaments of His Church, and the first fruits of a rich and an abundant harvest. To this prayer I am sure all our friends will heartily respond *Amen*!

The name of Bismouth is already known to you. I shall therefore just add a few words respecting Wozaan. He is a talented young man, of a respectable family in this city, and was, before my arrival here, a rabbi. But, at the close of three years of acquaintance with me, such a change was wrought in his heart, that he not only became convinced of the errors of Judaism, but likewise, through influence from above, came to see the truth as it is in the Lord Jesus Christ, and to regard Messiah as the only Saviour. He determined rather to suffer for Christ (with which he has already been tried) than endanger the salvation of his soul by continuing hardened, as is, alas! the case with the mass of the Jewish nation. He has already been of great service in the mission, and will, I have reason to believe, be much more useful in due time. He is married, and we hope ere long to see his wife also bending her knee unto Jesus, whom she has hitherto despised.

Mr. Lanzilli is also a man of great respectability, and well spoken of by all in this vast city.

On the following day the three converts joined with us at the Lord's table to partake of the elements which represent the Saviour's broken body. These

were two days which will never be obliterated from my mind. Twelve hundred years have probably elapsed since a Jew was admitted into the Church of Christ in North Africa. We ought indeed to rejoice and be glad that the Lord has thought us worthy to be, to a great extent, successful instruments in his hands. May this beginning encourage us all to persevere in the good work, and not become weary. The Lord has promised to be with us to the end of the world.

No sooner was the news of the baptism of the two Jews spread abroad, than Rabbi Shrabais, the most prominent and important among the rabbis of Barbary, summoned the parents of our scholars, and imperatively ordered them instantly to remove their children from our school. He threatened to excommunicate them, to pronounce their vessels unlawful, refuse them burial, and prohibit the Jews from having intercourse with them, unless they at once promised to obey him. The attendance of children in consequence of this began to diminish, and the school to get very thin, when we were unexpectedly called upon to leave Tunis on a mission of charity and mercy.

[Mr. Davis here proceeds to give a narrative of the proceedings of Mr. Margelouth and himself consequent upon receiving intelligence of the loss of Her Majesty's steam frigate the *Avenger*. Our Missionaries felt the duty of endeavouring to ascertain whether they could do anything in aid of the sufferers. Information reached Tunis on the 27th of December, that, with the exception of a few pieces of timber floating on the coast of Galata, no vestiges had been discovered of the ill-fated vessel, on board of which there were at the time of the disaster 254 souls. Immediately on obtaining the necessary protection, Messrs. Davis and Margelouth resolved upon making an examination of the coast in a westerly direction. Their journey was most fatiguing, and in some parts not a little dangerous. Some of their attendants examined thoroughly those parts of the shore where there was most likelihood of the waves having washed in either portions of the wreck or the remains of the shipwrecked mariners. The travellers ascended Ras Elahyad, or the *White Cape*, supposed to have been the *Promontorium Candidum* of Pliny. In the neighbourhood of this cape most careful examination was made, after which the missionaries, almost exhausted with cold and wet, were compelled to seek a place of shelter for the night; the only refuge they found was a straw hut about twelve feet by six, the dwelling of Sidy Hamuda, a wealthy Arab, who declines building a house of stone because his forefathers were strangers to such accommodation. They were hospitably received, and were told by their host that a body of a man had been seen in the bay of Sidy Mansoon, whether the party resolved next morning to direct their steps. The search then recommenced, but was continued for some hours in vain, although the assiduity of the attendants was stimulated by the promise of a reward if they proved successful. At last Mr. Davis discovered a body, that evidently of a sailor from the remains of the clothing. A guard being stationed to watch the corpse, the search was continued. On the afternoon of the same day, intelligence was brought to Mr. Davis that another body had been found east ashore. On the morning of the 3d, Mr. Davis proceeded to the spot. Both of the individuals, whose remains were found, had probably formed part of the crew of the boat, in which the only four survivors of the shipwreck put off from the sinking vessel; and Mr. Davis's host of the previous evening was the Arab to whom Lieutenant Rook and his comrades owed their lives after reaching land. Galata, where the wreck occurred, is at least fifty miles from the spot now referred to.

Mr. Davis had intended to bring the bodies of the two seamen to Bizerta, and either to inter them there, or to have the bodies carried to Tunis for that purpose. But this was found to be impossible; and, as a convenient spot presented itself—the same where the four survivors were found, they were there committed to the earth. The Place is called Elakehad. It is "an elevated platform of land, hemmed in on three sides by high mountain, and facing the sea,