

THE

ANNUAL SERMON,

PREACHED BEFORE

*R P Ausden agent*  
of The American Society

FOR MELIORATING THE CONDITION OF

THE JEWS,

ON MAY 9, 1847, IN THE PRESBYTERIAN CHURCH,

MERCER ST., NEW YORK.

BY THE

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OF ALBANY, N. Y. *R*

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TWO  
SERMONS,

ON THE PROMOTION OF CHRISTIANITY AMONGST

THE JEWS,

—  
TOGETHER WITH

AN APPENDIX.

# S E R M O N .

NUMBERS XXIII. 23 :

“ACCORDING TO THIS TIME IT SHALL BE SAID OF JACOB AND OF ISRAEL, WHAT HATH GOD WROUGHT !”

THE narrative, in which this passage occurs, exhibits two wicked men engaged in earnest co-operation, and yet in some respects, with very different feelings, for the accomplishment of the same evil purpose. The people of Israel, on their march from Egypt to Canaan, became, to some extent, the terror of the nations through which they passed. While they were encamped in the plains of Moab, Balak, the king of that country, became alarmed for the safety of his nation ; and forthwith despatched messengers to Balaam, a noted diviner, with a request that he would come without delay, and curse the hostile people that were hovering upon his borders. The message was accompanied by valuable presents, and this, to a man whose ruling passion seems to have been the love of gain, was all that was necessary to secure to the request a prompt and earnest attention. But notwithstanding Balaam was well enough disposed to do all that the king of Moab desired, yet God miraculously interposed his prohibition ; and the prophet, corrupt as he was, had too much conscience to venture in the face of it : he therefore reluctantly sent word back to the king, that he could not obtain the divine permission to comply with his request. When this message was communicated to Balak, he instantly renewed the application, accompanying it with a more tempting offer ; and though Balaam still resolutely declined doing anything that should contravene the divine will, yet he showed himself more than willing to accede to Balak's proposal, provided the divine prohibition might be withdrawn. In the course of the night, while the messengers were yet waiting for his answer, God came to him in some miraculous way, and gave him permission to accompany them on their homeward journey, but requiring, most explicitly, a strict obedience to whatever subsequent commands he might receive from Him.

At length Balaam, after a journey signalized by one of the most remarkable events on record, arrived within the territories of Moab ; and Balak, in token of the satisfaction which he felt on the prophet's arrival, went out to meet him, and conducted him to his capital, that he might there make the necessary arrangements for the accomplishment of his object. The next day the king took Balaam up into the high places of Baal, that he might have a view of the people whom he had been sent for to curse, as they lay densely covering the plains below him. But behold, after they had built their altars and offered sacrifices, and the divine communication actually came, instead of the expected curse, it was a glorious prophetic blessing upon the people of Israel ; and Balaam was constrained to utter it, notwithstanding the disappointment and mortification to which it must have subjected him. Balak, however could not rest satisfied without another trial ; and he therefore takes the prophet to the top of Pisgah ; and there the ceremony of offering sacrifices is repeated ; and another meeting takes place between God and the prophet, and the result is just as it was before, except that the blessing pronounced upon Israel is still more extended and particular. The text is part of this second message to Balak, with which Balaam was charged ; and it expresses, in the strongest manner, God's gracious interposition for the safety of Israel, amidst all the perils to which they were exposed. "According to this time it shall be said of Jacob and of Israel, What hath God wrought!"

Notwithstanding this exclamation had particular reference to the condition of the people of Israel at the time when it was uttered, it may very properly be extended to the general course of God's providence towards them, as exhibited in their entire history. It will be no misapplication of the passage, to use it, as I design to do on the present occasion, in illustration of THE IMPORTANCE OF THIS WONDERFUL PEOPLE, as evinced by *the dealings of God towards them, and the purposes which He accomplishes by them.*

I. Let us contemplate *the dealings of God towards the Jews.* "What hath God wrought" for them ! What is the character of the agency here referred to ?

First of all, I would say, it is a *benignant* agency. Whether we contemplate the past in the light of history, or the future in the light of prophecy, this remark will be found to have a manifold illustration.

Look, then, at the origin of the Jewish nation, in the call of Abraham. God, in His unsearchable wisdom, singled out this venerable patriarch from the rest of the world, to become the head of

“a peculiar people,” the depository of influences to which no limit, either of time or of space, could be assigned. It were, indeed, a mark of signal favor towards the patriarch himself, that he should be selected as the subject for such honour; but the blessing bestowed upon *him* was a public blessing: it was a blessing upon the nation that was to spring from him—a blessing that had in it the elements, not only of perpetuity, but of increase to the end of time. All the manifestations of God’s goodness, not to the Jewish nation only, but to the Christian Church, through all generations, past, present and future, may be said, in some sense, to have originated in the call of Abraham, and the gracious promises which attended it.

As the immediate design of God, in this primary dispensation towards the father of the faithful, was to found a new and distinct nation, destined to occupy the most glorious place in the world’s history, so He has carried out his glorious design in always keeping up the barrier that was necessary to secure their continued identity, by preventing their commingling with other nations. There was that in the very nature both of their civil and religious economy, that not only constituted a broad distinction between them and every other people, but that was eminently fitted to perpetuate itself—to say nothing of the fact that the truth and the power of God were always pledged to the accomplishment of this end. Accordingly, we find that through all the vicissitudes of their condition, and amidst all the shocks which, at various periods, seemed to threaten their distinct existence, God graciously continued to them the substance both of their civil and ecclesiastical economy, till the fulness of time for the introduction of a more perfect dispensation had come. And even since that period, they still remain one people: they cling to the usages of their fathers, so far as they can, with unyielding tenacity; and though this may justly be considered, in itself, not a blessing, but a curse, yet, when viewed in connection with the future, as preparatory to that glorious gathering and triumph which await them in the ages to come, we may recognize a beneficent agency in respect to them, even here. Yes, God has manifested his goodness towards the Jews, in preserving them as a distinct people to this hour.

But we shall not adequately appreciate his beneficent manifestations in their preservation, unless we consider also the circumstances in which it has been effected—the gracious interpositions and deliverances which it has involved. God saved them from the wrath of the Egyptian king. God preserved them amidst the terrors of the wilderness. God gave them possession of the promised land. God protected them, age after age, against the power of

their enemies. God remembered them in the days of their exile, and in the house of their bondage, and set even the heart of a heathen prince to beating in kind emotions towards them, the consequence of which was, that they took down their harps from the willows, because the period of their captivity was ended. And the day will come when it shall be said that God has finally brought the wanderers home: that, under His gracious guidance, they have gone up to Jerusalem with shouts of joy and thanksgiving, to perform the last office allotted to them in the regeneration of the world.

Let it be considered, moreover, that, while God has preserved the Jews as a distinct nation, and while their preservation has involved a long series of signal interpositions in their behalf, it results from the very purpose for which they have been preserved, that they have enjoyed the highest religious privileges. It was for a religious purpose that they were set apart; and hence we find that all the religious light in the world shone immediately upon them: that all God's communications were addressed directly to them: that all the instituted means for securing God's favor and finally obtaining heaven, were in their possession. While the surrounding nations were left to the mercy of a dreaming philosophy, or rather of the most profound ignorance, in respect to their highest concerns, the Jews were not only walking in the light of a written revelation, but they heard, or might have heard, the voice of the living and true God, speaking to them through the whole structure of their economy. So long as the dispensation lasted, they were the sole possessors of the true religion; and, when Christianity came in its place, her offers were made first to them; and they were repeated, and repeated after they had been rejected; and, blessed be God, now, after the lapse of centuries, Christianity is looking up these outcasts, with a view to gather them into the fold; and everything indicates that she will never intermit her labors till the work is done. Israel shall no longer be forgotten in the great effort to evangelize the world. The gospel is already, to a great extent, within their reach; and, in the future progress of the missionary cause, it will be brought in contact with the eye and the mind of the nation at large.

Am I not right, then, in saying that it is pre-eminently a benignant agency, in which God has been, and is hereafter to be, passing before the Jews? Whether we consider the fact of their being preserved as a distinct people, or the wonderful deliverance incident to their preservation, or the peculiar religious privileges conferred upon them, are we not brought irresistibly to the conclusion that God hath not dealt so with any other nation?

But it is not more a benignant, than a *corrective* agency. Indeed, the latter is only a modification of the former ; for though correction involves the idea of suffering, yet it is suffering designed to accomplish a benevolent purpose. The parent corrects his child, not merely in obedience to the dictates of justice, but from the promptings of parental love. Our heavenly Father corrects his erring children as individuals, in testimony of their sustaining to Him the filial relation : “ Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” And in all His manifold inflictions upon the Jews as a nation, how manifestly is the merciful mingled with the retributive ; while the evils which they suffer fall far short of their deserts. They are designed to work reformation, and thus ensure prosperity. In other words, they bear the character of merciful corrections.

The conduct of the Jews throughout every period of their history, has been such as eminently to require correction ; and hence we find that they have almost always been under the rod. They fell into the most degraded idolatry, while they were yet at the foot of the burning mount ; and God caused that the sword should be unsheathed, for the destruction of three thousand of the principal offenders. They became tired of their daily food, which was miraculously supplied to them ; and though God yielded to their impatience by giving them flesh, he punished it by sending also the plague. They foolishly credited the evil report of the spies concerning the promised land—thus virtually pouring contempt upon the divine testimony ; and for this God condemned them to wander in the wilderness forty years, till that whole generation, with only two exceptions, had passed away. They resisted the divine will in attempting prematurely to enter Canaan: the consequence of which was, that they experienced a terrible discomfiture at the hand of the neighboring nations. They rebelled, in the person of some of their great men, against the authority of Moses and Aaron, and the earth instantly cleaved asunder to make a grave for the rebels, and when the multitude complained of this as an unrighteous infliction, the plague, another of God’s ministers, came, and numbered upwards of fourteen thousand victims. They became discouraged in their journey, and murmured against God and against Moses, that they had not suffered them to remain in Egypt ; and for this God commissioned the fiery serpents to do among them a terrible work of death. After their settlement in Canaan, they still manifested a perpetual proneness to idolatry ; and hence God often suffered them to fall under the power of their enemies. At length, such was the enormity of their guilt, that they were given up well nigh to utter extinction: their cities were sacked—their temple razed to the ground—their whole country pervaded by a

ministration of terror and death ; and the small portion that escaped, were carried off in ignoble captivity by a heathen prince.— And after their restoration to their own country, though they seem to have been cured in a great measure of their idolatrous propensities, yet were they as much in league as ever with various other forms of evil ; and during the ages that intervened between that period and the period of their final dispersion, they were guilty of a succession of crimes which make the heart sick—the last and most terrible of which was the murder of their Messiah. But consequent upon this were the scenes of their ruin—scenes of horror, that stand out with an affecting prominence upon the world's history,—the result of which is, that this singular people have, to this day, no home upon the earth, but are scattered everywhere among the nations.

But you will inquire, especially in respect to the later calamities of the Jews, whether they were not so entirely retributive in their character as to preclude the idea of merciful correction. I answer, it is not with nations as with individuals ; and it is not with the Jews as with any other nation. When God cuts off an individual sinner, or any number of sinners, in a career of transgression, it must be said that mercy has had its day in respect to them, and that justice has begun its work, inasmuch as death terminates the period of trial. But the pestilence, or the sword, or any other of God's terrible agents, may light upon a nation, and may perform a work that shall seem to change the world itself into a charnel-house, and yet the nation, as such, may still continue ; and this work of death may actually stand related to it as a ministration of mercy ; because it may be a channel through which God calls to repentance and reformation. But then how many nations have existed, which have since been blotted out, and their very memorial has perished ! So long as they had a being, they had national responsibilities ;—they were subject to a national discipline ; and that discipline, however severe, was designed to bring them to national virtue, and secure to them national happiness. But when they lost their distinct existence, and became merged with other nations, God's discipline towards them in their collective capacity ceased, though as individuals they still continued to be the subjects of it. Not so, however, with the Jews. Though they are scattered, it is with reference to their being re-collected. Though their national policy has ceased, yet their national character remains ; and it is as certain as the word of the Lord can make it, that they are yet to accomplish a most glorious destiny, not only for themselves, but for the world. It is reasonable then to regard, not only their present dispersion and degradation, but the appalling calamities that immediately preceded, as belonging to a corrective agency ; and no doubt

the generation that shall return to Zion with songs and everlasting joy upon their heads, will feel that it is because they have been chastened, not only in their own person, but in the person of their ancestors, that they are permitted, at last, to witness the day of redemption.

It is also a *miraculous* agency. It is wonderful to observe how different in this respect has been God's treatment of the Jews from his treatment of any other nation. He has not indeed been indifferent to the character or the destiny of other nations. He has passed before them both in mercy and in judgment; and in due time He hath written concerning them, that their days are numbered and finished; but then this is always brought about in the ordinary course of providence—always, I mean, except where they have been in some way connected with the Jews, and have thus indirectly felt the influence of a miraculous agency. But the history of his dealings towards Israel is the history of an unbroken series of miracles. In instances scarcely to be numbered, He hath moved in an unaccustomed way,—has suspended the operation of his own laws, now acting directly upon the elements, and now making an insect's weakness the channel of almighty power.

Open to whatever part of the inspired record you will, whether it be history or prophecy, and you will find this statement amply illustrated and confirmed. It was in a miraculous interview with Abraham, that God first intimated to him what He would have him to do, and what He designed that he should be; and it was by a succession of miraculous communications that Abraham, and the patriarchs who succeeded him, became more fully acquainted with the divine will and the divine purposes, and were enabled to comprehend, in no inconsiderable degree, the glory of the mediatorial dispensation. It was by a series of miracles of the most appalling kind, that the Israelites were rescued from the tyranny of the Egyptian king, and were conducted through the wilderness to the land of Canaan. It was by miracle that the waters of the Red Sea parted to save the Israelites, and rolled back to destroy the Egyptians. In the scenes that occurred at Mount Sinai, there was a wonderful display of miraculous power. The manna from the clouds was miraculous. The pillar of cloud and of fire was miraculous.—The water gushing forth from the smitten rock was miraculous; and so was the opening of the earth in judgment upon the guilty; and so were the fiery serpents sent forth to kill, and the brazen serpent set up to cure; and so was the passage over Jordan, and the fall of the walls of Jericho, and the manner of recovery from the Babylonish captivity, and indeed almost every great event by which

their history is marked, until the catastrophe which destroyed their national polity, and occasioned their final dispersion.

Nor may we forget that the miracles of *Christianity* belong, in an important sense, to the Jewish nation. For Jesus himself, the great worker of miracles, the very source of miraculous power, was a Jew ; and his apostles, to whom the same power was committed, were also Jews ; and so were the seventy, to whom He gave a special commission ; and so indeed were all the early Christians, so far as we know, who were privileged to share in these supernatural endowments. The gift of inspiration in the Christian Church has been confined to the descendants of Abraham ; and with the single exception of the Book of Job, the origin of which is involved in much obscurity, there is no doubt that the whole Bible is the production of Jewish writers.

Notwithstanding the Jews are now no longer the depositories of a miraculous agency, they are, nevertheless, by their preservation as a distinct people—a standing miracle before the world ; and hereafter, when they shall go back in joy and triumph, to their own land, and shall, as a nation, embrace that Messiah whom their fathers crucified, and finally shall stand forth in their collective capacity, earnest, mighty in accomplishing the great purposes of the mediatorial reign,—then both heaven and earth will take knowledge of them that, from first to last, a miraculous agency has marked out their path, and directed their destiny.

I only add that this is an *uninterrupted* agency. It is true, indeed, that God acts by an unceasing influence in respect to every nation and every individual ; but it is true, also, that there is a speciality in His treatment of the Jews, which has never discovered itself towards any other people. He has always kept them peculiarly in his eye,—has borne them peculiarly upon his heart.—He has rendered other nations tributary to their authority, and subservient to their interests. It has seemed as if the mighty movements of his providence, through a long course of ages, were specially with reference to them ; while the rest of the world was considered important, chiefly from the relation which it bore to this wonderful people. Even now, while they are in the depths of their humiliation, despised and trodden under foot by the nations among whom they are scattered,—even now, God has not ceased to care for this outcast race, but is working in a thousand ways, some of which we can, and some of which we cannot understand, to bring about their ultimate restoration. And His agency will, no doubt, be more and more strongly marked, till this great event shall actually become matter of history. Israel shall ere long know that

they are the beloved of the Lord for the fathers' sake ; and that the Messiah whom they rejected has not forgotten them, even in their greatest extremity.

Such are the leading characteristics of God's dealings towards the Jews. Let us now,

II. In the second place, contemplate the *purposes which He accomplishes through their instrumentality*. "What hath God wrought" by them? We shall, of course, still keep in view the future as well as the past.

I say, then, God employs the Jews to *illustrate the various features of His moral government*—particularly its wisdom, its righteousness, its stability.

Is there anything more important to man, than to understand his own character and the character of God? Could infinite benevolence devise an end more worthy of itself than this? Look then at the history of the Jews, and see whether this end has not been most signally accomplished.

If we would know what there is in the heart of man, we must see what comes out in the life. Nor is it safe to form our opinion from superficial or partial views—from having noticed the developments consequent upon merely one set of circumstances ; for while circumstances, under the ordering of Providence, constitute our trial, they are so diversified as to appeal to all the various principles of human action ; and hence we must see man in various conditions, and with a great variety of influences operating upon him, before we can be prepared to form an intelligent estimate of his character. But it is not easy to conceive of a condition by which the heart of man could be tried and proved, in which the Jews were not actually placed ; and hence the conduct which they exhibited, may be regarded as an unexceptionable testimony in respect to the moral state of human nature. Their course was an alternate scene of prosperity and triumph—of depression and defeat, so that the goodness and severity of God, in regard even to their temporal condition, were both tried upon them. And then they were brought continually in contact with Deity, not merely through those miraculous interpositions and judgments, which constitute so large a part of their history, but by means of their whole religious economy ; so that they were incomparably the most privileged people on the face of the earth. What then is the judgment which their history renders in respect to human nature? Is it not that the heart of the sons of men is fully set in them to do evil? Notwithstanding all that God did for them by his providence and his grace, they departed from Him by a perpetual backsliding. They have

been from the beginning stiff-necked and uncircumcised in heart, and have always resisted the Holy Ghost. Do they not then, in the general course of their conduct as a nation, constitute a moral mirror, from which is reflected an exact image of the human heart? Such an exhibition of the depravity of man was a most fitting preparation for the advent of the Messiah; for it was a demonstration that, without some special divine interposition, the world must perish under the weight of its own wickedness. And it is of most important use in every age, as a means of convincing the world of sin, in order to an acceptance of the proffered salvation; for they that are whole need not a physician, but they that are sick. I say, then, it is a striking illustration of the wisdom of God's government, that He should have suffered the Jews to become the involuntary exponents of the human heart, for the benefit of all coming generations.

Here also is a corresponding development of the *divine* character. Anything like an adequate illustration of this point would lead me into a wider range than the time allotted to this exercise would justify. Suffice it to say, that every divine attribute here shines forth in the splendor of the sun. Infinite power, justice, holiness, faithfulness, goodness, mercy, you can trace in glowing characters, on every page of this glowing history. It is not merely the fact that God claims to Himself these attributes that demands our consideration, but the fact that He constantly exhibits Himself as in possession of them: that He demonstrates their reality by bringing them constantly into exercise. Some of them might, indeed, have been learned from the silent teachings of nature and providence; but it is only through the Jewish nation that He has revealed to the world His whole character;—I mean, so far as it has been revealed at all. And yet without such a revelation, what would have been man's condition? The world itself, with all its magnificent garniture,—what better would it have been than a place of dreary sojourn, where agonizing uncertainty, not to say black despair, would have cast its shadows upon every prospect? God's revelation to the Jews is the medium, through which chiefly He has manifested His glory to the world; and as His glory is the worthiest object which can occupy even His own regards, it surely evinced the wisdom of His government that He should have made such a manifestation.

There is also evidence the most ample, from the conduct of God towards the Jews, that He reigns in *righteousness*. I have spoken of the calamities with which they were so continually visited, as constituting part of a merciful discipline towards them, designed to secure their reformation and ultimately their prosperity; but they are to be viewed also as having a retributive aspect,—as being the

merited inflictions of the righteous Governor of the world, and as shadowing forth yet more terrible inflictions upon the ungodly, in that coming world where retribution shall be complete. If you read the history particularly, you will see how, in all ordinary cases, the punishment connects itself with the crime; and not unfrequently the crime has within itself the elements of its own punishment. God selects the very instruments of sin to act as a scourge, thus causing them literally to eat of the fruit of their own doings, and to be filled with their own devices.

But while the history of the Jews most fully vindicates the righteousness of God in the matter of retribution, it teaches us also that retribution is not the less certain, because it may be indefinitely delayed. The whole course of His dealings towards them illustrates His forbearance and long-suffering: it goes to prove what He directly declares,—that He delights in mercy, and that punishment is His strange work; but after all, if there be no repentance, punishment always comes at last. Man sometimes forgets the injuries which he has received, but God forgets nothing. Man, if he remembers injuries, may be prevented from vindicating himself against the offender by want of power, or by considerations of self-interest: but God's arm is always nerved with omnipotence, and His independence of His creatures places Him infinitely above all temptation to compromise the honors of His throne. Heaven and earth may pass away, but His word never fails. He waited long to be gracious, before the final destruction of the Jewish state. He commissioned His prophets to speak words of mercy, but they were not heeded. He unsheathed His glittering sword, and warned them that it would pierce their very vitals, unless they should repent; but they did not even falter in their rebellion. And they practically yielded to the delusion that He was such an one as themselves, until His hand took hold on judgment, and swept them away with the besom of destruction. Thereby has He proclaimed to the world, in language not to be mistaken, that He is not straitened in respect to the time of punishing his enemies: that notwithstanding He is merciful to endure, He is also righteous to avenge.

Is not the *stability* of His government also here most strikingly set forth? We know nothing of God's purposes in respect to the future, except as He is pleased to reveal them; but this He has actually done, in respect to all the greater issues of His providence. He has assured us that Messiah is to reign over the whole earth, and that with that reign is to be identified the universal triumph of holiness and peace. Now, if we look back through all the preceding ages of Jewish history, what countless influences do we find have been at work, apparently adverse to that glorious consumma-

tion that prophecy reveals to us. It has seemed sometimes for ages as if the adversary had almost the whole world entirely under his dominion, and even within the bosom of the Church, there have been such disastrous and conflicting agencies, that human sagacity would have been as likely to prophecy of her death as of her life. But behold, now, how the light shines out of the darkness! Behold how one divine dispensation towards the Jews furnishes the explanation of another, until the whole brightens into a manifest chain of causes and effects, which we can already see must have its termination in the predicted glorious result. However improbable such an event may have seemed in former ages, especially in the more gloomy periods of Jewish history, the Messiah has actually long since come, and He is already travelling rapidly in the greatness of His strength towards a universal triumph. What higher evidence could be given to the world that God's government is sure in all its results: that whatever obstacles may oppose, will certainly be overcome, and the counsels of Infinite Wisdom will infallibly prevail?

But if God employs the Jews to illustrate the great principles of His moral government, so also He employs them to *sustain the mighty interests of the mediatorial economy.*

This economy is in itself strictly and essentially supernatural.—The law under which man was originally placed, regarded him as an innocent being, and required that he should continue so; and that may properly be called the law of his nature. But the change in man's character, and the consequent change in his condition, produced by sin, created the occasion for a new economy,—the economy of grace; and as this had its foundation in the divine sovereignty, and brought into exercise the attribute of mercy, the existence of which had not before been known, it is manifest that this dispensation must have been directly revealed; for though the light of nature was sufficient for all the purposes for which it was designed, yet it was not sufficient for the discovery of the secrets of the divine will. Hence we find that, immediately after the fatal-lapse, the merciful design of God towards man was faintly shadowed forth in connection with the sentence pronounced upon the instrument of transgression; and it became more and more apparent from a succession of divine communications made to the early patriarchs; but the call of Abraham marked a distinct epoch in the unfolding of the scheme of mercy; and from that time till after the actual advent of the Messiah, (I may say till after the canon of Scripture was closed,) the descendants of Abraham were put in keeping with all the divine communications that were made to the world. As God designed by means of them to prevent the extinction of pure religion from the earth, He manifested himself to them

in various ways in His own proper character, and entrusted to them that whole apparatus of means and influences by which he designed to open the way for a more perfect dispensation. In all this they were indeed an eminently favored people; but we are to bear in mind, that the purpose of God in thus distinguishing them was not merely their own elevation and profit, but the ultimate regeneration of the world—the complete establishment of His mediatorial reign. He made the Jewish Church the depository of His religion, that through her ministrations, both voluntary and involuntary, she might hasten the triumph of Him whose right it is to reign over the nations.

When the fulness of time had come, that is, the time to which all the prophecies pointed, the time which had been designated by the movements of God's providence, the time for which the saints had waited in long and longing expectation, God sent for his Son; and lo! He appeared in the person of a Jew. This fact had been ascertained to the believing Jews by a line of predictions reaching back through many successive ages. In the very communication which God made to Abraham, when He called him to be the father of a distinct people, especially in the declaration that in him all the families of the earth should be blessed, the Jewish origin of the Messiah was distinctly marked; and the predictions of patriarchs and prophets, in succeeding ages, designated the line of his descent with greater and still greater particularity, till they had well nigh supplied the materials for his full genealogy. To the Jewish nation, then, belongs the honor, little as they themselves have appreciated it, of giving to the world its Redeemer. He who was "the brightness of the Father's glory, and the express image of His person," became, according to the flesh, a Jew. It was a Jew who went about doing good among those who unscrupulously branded him as a vile deceiver. It was a Jew who gave lessons of morality that cast into the shade the purest teachings of earthly wisdom, and even eclipsed whatever had before proceeded from inspiration itself. It was a Jew who was wounded for our transgressions and bruised for iniquities—who slept three days in the tomb of Joseph, and then came forth in triumph; and who hath now gone up to heaven, to prosecute in person the great ends of His mediation. And it is not irreverent to say, in respect to Christ's glorified humanity, that it is a Jew who will hereafter occupy the judgment-seat, and decide the everlasting destinies of men. Oh, when I remember that my reigning Saviour is a descendant of Abraham, I cannot but venerate the nation to which He belonged, even though I cannot forget that that nation is responsible for the shedding of his blood!

Jesus introduced, not a new religion, but a new dispensation; and though immediately after his death it seemed as if his cause had

perished too, and there was nobody who had the courage to stand up in defence of its claims, yet it still had an existence: it lived in the tender recollections, the warm and grateful regards of a few friends who lingered despairingly around His tomb; and those friends were His brethren according to the flesh—so that, in that darkest hour, the interests of His cause were actually in the keeping of Jewish hearts. And even after His resurrection, the Jews were, for a considerable time, the sole guardians and promoters of Christianity.

The rejection and crucifixion of the Messiah by the nation at large, indicated but too clearly that there was little to be hoped in regard to the immediate success of the gospel among them. Nevertheless the apostles, all of whom were Jews, scrupulously obeyed their Saviour's last command, to preach the gospel to all nations, beginning at Jerusalem. And though the whole world seemed arrayed against them, some of their earliest labors were identified with the most signal triumphs of divine grace which the world has ever seen. And thus, for years, the Church, under the ministrations of Jewish Christians, grew and multiplied.

But as God designed that the gospel should be carried to other nations, in due time He made effectual, but most terrible preparation for this, in the destruction of Jerusalem, and the consequent dispersion of those who escaped with their lives. Many of these had already been converted to the Christian faith; and wherever they went, they would, of course, carry their religion along with them; and by awakening curiosity and interest in the minds of those with whom they mingled, they would naturally prepare the way for the more direct efforts of the preachers of the gospel who should come after them. Besides, if nothing had occurred to force the apostles and primitive Christians from their native country, not improbably their attachment to it might have prevented them from extending their sphere of labor so much as the necessities of the case required. But in consequence of their persecution by the Jews, and dispersion by the Romans, they went abroad, in the spirit of the Master's instruction, to preach the gospel to every creature.—Thus not only the friends, but the enemies of the Messiah rendered good service to the cause. His friends, by direct and vigorous efforts for its promotion—His enemies, by unwittingly becoming the occasion of opening a passage for the gospel to the ends of the earth.

From that time to the present, the Jews have always maintained the most active hostility towards the Redeemer and His cause; and yet, as God pressed into the service of Christianity the evil deeds of their fathers, so He does not fail to turn to good account *their*

opposition as involving the fulfilment of prophecy, and the consequent authentication of the Christian record. Behold this singular people, living everywhere, and yet having no home—maintaining a complete identity amidst the most various circumstances—reviling Jesus of Nazareth as an impostor, and, alas, despised and persecuted by many of His professed disciples;—mark the peculiar features both of their character and their condition, and then say whether, if all other miracles have ceased, there be not one miracle yet remaining, that ought to put an end to the cavils of the skeptic and the jeers of the profane. Be it so, that the Jews are no longer in trust with the true religion, yet they are the involuntary witnesses for it;—even during this dark season of their unbelief and exile, they are accomplishing a work, through which, in a greater or less degree, the Saviour sees of the travail of His soul.

But any view of the importance of the Jews in the mediatorial economy would be inadequate, that should not include the influence which they are to exert hereafter. There is everything in prophecy—everything in providence, to warrant the conclusion, that a brighter day will ere long open upon them; and, I verily believe, that they will return to take possession of the land of their fathers. And though their national rejection has done much for the conversion of the Gentiles, their national recovery will do more. Be it so, that they shall go back in the character of Jews, and shall set up Jewish institutions, and practise Jewish rites: yet this shall be only for a brief period. God “will pour upon” them the spirit of grace and of supplications, and they shall look upon Him “whom they have pierced”—the Messiah, whom their fathers crucified, and whom they have crucified afresh; “and they shall mourn for him as one mourneth for his only son.” This mourning, beginning with the more prominent characters, will spread through all the families of the house of Israel: other nations, for a season, will array themselves in hostility against them; but God will work mighty deliverances in behalf of His people, and will punish the nations that come forth to afflict them. And then, those very nations that remain shall have such a signal demonstration of God’s favor towards Israel, that they shall eagerly embrace their new religion, and “shall come to seek the Lord in Jerusalem, and to pray before the Lord.”

Is there a more magnificent spectacle which the imagination can overtake, than recovered and converted Israel finally bending before the cross, and doing her last work to crown the Mediator’s triumph? I see the nations, among whom her people had been scattered, looking at her with amazement, as a monument of the truth

and the power of God. I see her missionaries, already schooled by dispersion in the various languages of the earth, going forth with martyr-like zeal to proclaim the unsearchable riches of Christ. I listen to their teachings, and behold there is a fervor, an energy breathing through them, that seems to say that they have to make up for the unbelief of many generations. I behold them gaining the ear of thousands to whom the Gentile missionary had spoken in vain; and these thousands quickly become fellow-helpers with them in the renovation of myriads more; and thus the work goes on till there is a jubilee proclaimed in the earth, because all the nations are in voluntary subjection to Messiah's reign. Oh! ye were outcasts once—ye were a company of rebels, disbanded indeed, but still fighting under the banner of the prince of darkness; but now ye occupy the high places of Zion, and look exultingly over a world which hails you as its best benefactors.

Is anything more needed to illustrate the paramount importance of the Jewish nation? Whose estimate is so much to be depended upon as that of the omniscient God? And what testimony is so impressive, so satisfactory, as that which is rendered by a long course of decided action? But, in the progress of this discourse, we have seen what God hath wrought *for* the Jews, and what He hath wrought *by* them. His agency in respect to them has been benignant, corrective, miraculous, uninterrupted. And He has employed them as the instruments of illustrating, in an eminent degree, the character of His moral government—of sustaining, in an eminent degree, the great interests of the mediatorial economy. I ask again, if the practical decision of Infinite Wisdom is to be received as authoritative, must not we regard the Jews as incomparably the most important nation that ever has dwelt—that ever will dwell, upon the face of the earth?

And now, if you acknowledge that my position is fairly established, I would fain hope that you will be ready to recognize it as the legitimate basis of an appeal to your sympathy and charity in behalf of this wonderful people. Who are you,—who am I,—that we should think to set aside the testimony of God? If God has regarded them of so much importance, that He has even miraculously wielded the elements in their behalf—that He has permitted them to walk for ages almost in the very light of His throne—that He has honored them with a special instrumentality in the fulfilment of His noble ends,—what other argument can we need, to induce our earnest co-operation with Him in His revealed purposes of mercy towards them? If we have forgotten and neglected them hitherto, shall not the care which God hath exercised towards them, the objects which He hath accomplished by them, the promises which He

hath made concerning them, rebuke our criminal sloth, and lead us to say of down-trodden Israel, in the spirit of fervent charity, "If I do not remember thee henceforth, let my tongue cleave to the root of my mouth."

But I think I hear an objector's voice. I hear it breathed forth from some cold heart, that this effort to convert the Jews is premature: that the time fixed in the divine counsels for this event has not yet come; and that, when that period actually does arrive, God Himself will see to it that His own purposes are accomplished. But who has told you that the time to do good to Israel has not yet come? Surely God has not told you this, either by His word or by His providence; for even though it were admitted, that the Bible has fixed the date of their general restoration to a somewhat later period than this; and though it be admitted, further, that the great body of the nation are to be converted subsequently to their return to their own country; still, where hath God told us that there is not to be a course of preparation for this event, by the previous conversion of many of these scattered outcasts? He hath certainly commanded His ministers to go into all the world, and preach the gospel to every creature;—not to every Gentile, but to every being that hath intelligence and immortality; and this is required as a present, urgent, indispensable duty; and let whoever can, show that the Jews do not come legitimately within the scope of this beneficent provision. And then we must be utterly blind to the movements of God's providence, not to see that He is constantly creating new facilities for the furtherance of this object, by rendering the Jews not only more accessible, but more impressible also. And more than that, He has actually wakened up in the Church a new interest concerning them—a spirit, not only of inquiry, but of solicitude and of charity; and there are great, and philanthropic, and venerable minds, both here and abroad, that are intensely occupied in finding out, and putting into operation, means for meliorating their condition. The very occasion which hath assembled us, is a testimony that God's hand is moving in their behalf,—an evidence that the time to labor for their conversion actually *has* come; and whoever pleads for longer delay, on the ground of conformity to God's purpose, does it in the face of both revelation and providence,—does it at the expense of showing himself a fatalist. I repeat, let the time for the ultimate conversion of the Jews be nearer or more remote, the time for the Church to labor and pray for it is already fully come.

I hear it said again, in an undertone of crimination, "If the Jews have been the most favored nation on earth, so also they have been the most obdurate: they deserve all that they suffer;

and who shall attempt to take them out of the hands of God's retributive justice?" Yes, doubtless they deserve all that they suffer; but they do not deserve it at your hands, or at mine, or at those of any Christian nation. God's purposes in respect to them, whatever they may be, certainly will be fulfilled; but in the mean time He requires us to do good to all men—Jews and Gentiles: He has not given us the shadow of an apology for taking the sword of vengeance into our hands. Besides, who are we, that we should adduce the obduracy of the Jews as an argument for letting them alone? If we are not ourselves, at this hour, practical rejectors of the gospel, it is only because the God of Abraham hath enlightened our minds, and subdued our hearts, and made us willing in the day of His power. Lay thine hand upon thy mouth, O man, who art venturing to invade the province of Infinite Justice, when thou art thyself, at best, a monument of God's forbearing mercy.

I will listen to but one more objection. It is said, "Why divert the attention of the Church now from the conversion of the Gentiles,—a work on which the Master has evidently deigned to smile? The Jews are scattered among the Gentiles; and let them hear the gospel as the Gentiles hear it,—let them receive a blessing, if they will, through those Christian ministrations which the charity of the Church hath provided for the heathen; but let there be no distinct instrumentality with special reference to their benefit." We reply to this, in the first place, that we have no idea of pleading for the Jews at the expense of the Gentiles,—nay, we would that the Church might receive a fresh baptism of the general missionary spirit, and that her messengers of truth and grace among the heathen might be multiplied by scores and hundreds. Still, we maintain that the condition of the Jews is sufficiently peculiar, and their claims are sufficiently distinct to justify, to demand, a specific action in their behalf. But the crowning answer to this objection is, that, if there is anything to be known from prophecy, the conversion of the Jews is to precede the general conversion of the Gentiles,—the former sustaining to the latter the relation of a cause to an effect. Let the man, then, who fears that we shall prosecute our effort at the expense of the heathen, know, that, if he is laboring for the heathen, so are we also: that, under God, we are putting in operation causes of moral renovation, that will be found to operate all over the world; and that, sooner or later, an army of missionaries will go forth from collected Israel, that will never weary in their work, till the last memorial of paganism is blotted out, and the standard of truth and holiness waves "far as the curse is found."

Brethren and friends of the Society whose claims I have been re-

quested to present, I congratulate you on all the favoring circumstances which mark your anniversary. I rejoice that you have so much occasion to thank God for the past—so much encouragement to trust Him for the future. You have had your day of small things; but I trust that it is now nearly past, and that your future operations will be characterized by a constantly increasing vigor, and will embrace a wider and still wider range. And then, you are not alone: you have efficient coadjutors in other lands: every effort that you put forth, meets a grateful response from many hearts, in which, but a little while since, there was no chord to vibrate to Israel's woes; and more than all, you are sustained by a full confidence that, in proportion to the importance which God attaches to this people, is the favor with which he regards every effort to do them good. May a still brighter light shine upon your path—a still warmer zeal glow in your bosom—a still richer blessing crown and reward your efforts.

I am desired to ask the aid of this congregation in prosecuting this benevolent object. If my subject has not furnished arguments to induce you to give, then I have nothing more to say. If there be nothing in the importance which God attaches to this people, as evinced by what He has done, and what He is hereafter to do, for and by them, to entitle this object to your considerate and charitable regards, then I must expect you to shut up your bowels of compassion, and must repose in the mortifying reflection that I have been beating the air. But I cannot admit the possibility of such a result. I cannot doubt that, while I have spoken, both your convictions and your feelings have been with me, and that you are ready now to offer efficient aid to this pre-eminently Christian enterprise. It were little to say of what you give, that it will be a merciful offering to outcast, suffering humanity: it is humanity that has fallen from a lofty elevation, and that is hereafter to rise to an elevation still more lofty: it is humanity which has inherited God's richest blessing as well as His heaviest curse,—nay, which is enshrined on the mediatorial throne, in the person of God's only begotten and well-beloved Son. What you give will be given in honor of Abraham, the father of the faithful; and who knows but that the old glorified patriarch may actually be here, the approving witness of your gifts? What you give will be given in honor of Christ, the seed of Abraham; and of *His* presence we are assured; because He is everywhere in the assemblies of His saints, and His eye is like a flame of fire. I entreat you to give so as to satisfy all the bright witnesses that may be hovering unseen around you. And when Israel shall have been gathered, and the hills and valleys of Judea shall echo to her songs of praise,—nay, when glorified Israel shall have taken her place on Mount Zion above and

within the eternal temple, as the most illustrious trophy that grace hath gained, the brightest gem in the Mediator's crown, who knows but that the contributions and resolutions of this hour may connect themselves, in the minds of many in that vast assemblage, with the imperishable triumph to which they will be exalted?

The following is a list of names and titles, which are extremely faint and difficult to read. The text appears to be a list of names, possibly of a church or a society, with some titles and dates. The names are arranged in a list format, with some names appearing on multiple lines. The text is very blurry and the characters are hard to distinguish.

A  
S E R M O N,  
PREACHED BEFORE  
THE LONDON SOCIETY  
FOR THE PROMOTION OF CHRISTIANITY AMONGST  
THE JEWS,  
BY THE  
REV. GEORGE STANLEY FABER, B. D.  
—  
T O G E T H E R W I T H  
A N A P P E N D I X  
EMBRACING  
THE TWENTY-FOURTH ANNIVERSARY  
OF THE  
AMERICAN SOCIETY,  
FOR MELIORATING THE CONDITION OF  
*The Jews.*

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MIDDLEBURY:  
JUSTUS COBB, PRINTER.  
1847.



# SERMON.

ISAIAH LX. 1—5.

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see ; all they gather themselves together—they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together ; and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee—the forces of the Gentiles shall come unto thee.

THERE is a very peculiar circumstance, respecting the propagation of Christianity, which can scarcely fail, I think, of arresting the attention even of the most cursory student of history, though it may well excite both wonder and curiosity. The circumstance to which I allude, is this : *the amazingly wide and rapid diffusion of the gospel, during the earlier centuries after our Lord's ascension to heaven, and its comparatively slow and trifling progress during the middle and later centuries.*

In the course of a very few years, the religion of Christ had more or less pervaded the whole Roman empire, and had made successful inroads into the contiguous nations, both barbarous and civilized. In the course of little more than three centuries it became the established theological system of the greatest and the most polished monarchy then subsisting. Succeeding events seemed to threaten, if not its absolute extinction, yet at least its contraction within its original narrow limits. But the result was the very opposite of what, by political sagacity, might reasonably have been anticipated. The religion of the conquering Goths was, in every instance, nationally abandoned : the religion of the conquered Romans was, in every instance, nationally adopted. Some of the northern warriors might be earlier, and some might be later, proselytes ; but the ultimate universal concomitant of Gothic national invasion was Gothic national conversion.

When this great moral revolution was effected, the victories of the cross seemed, as it were, to be suddenly arrested in their mid-

career. Much about the time that our Saxon ancestors were exchanging the ferocious idolatry of their fathers for the milder religion of Christ, the Saracens attacked the whole southern line of the Roman empire ; and, after the interval of a few centuries, they were followed by the Scythic Turcomans. Each division of these irresistible conquerors obtained permanent settlements upon the Roman platform : the Saracens, in Syria, and Africa, and Spain—the Turks, in the entire territory of the eastern empire.— Yet, mark the wide difference of the result. All those earlier invaders, who seized upon the fragments of Roman dominion from the north, embraced the religion of the vanquished ; though in direct opposition to the well-known maxim of Paganism, that *the success of their votaries was the surest test of the power of the gods* ; all those later invaders, who planted themselves upon the Roman territory from the south-east and the east, not only rejected the religion of the vanquished, but continued to be pertinaciously animated by a most violent spirit of hostility against it.

The difference between the two cases is sufficiently striking ; but the matter does not rest here. It is not, that other remote nations with an unhappy singularity, were rejecting it : so far from such being the fact, it would be difficult, I believe, to produce any prominent instance of a national conversion to Christianity, subsequent to the period during which the ancestors of the present Europeans received their public rule of faith. The Mexicans and the Peruvians, indeed, may have been half exterminated, and half forced into a semblance of our religion ; and in our own days, on better principles and to a purer mode of faith, the petty islands which are washed by the great Pacific ocean, may have been nationally converted ; but what are these, when contrasted with the vast field for missionary exertion, which stretches far into comparatively civilized Asia ? *Individually*, some conquests may have been made by the pious and laborious men, who have undertaken the mighty task.— But what has been done *nationally* ? What has been done upon a grand scale ? What has been effected, which bears any resemblance or proportion to the earlier triumphs of the cross ? Both Romanist, and Protestant, and Greek, are alike compelled to give the same desponding answer—JUST NOTHING. Look at Persia—look at Arabia—look at Boutan and Thibet—look at Tartary—look at Hindostan—look at China,—in one word, cast your eye over the whole of southern Asia, with its dependent islands ; and what do you behold ? *Nowhere* is the cross nationally triumphant—*everywhere* an incalculable majority of the people either bows to the idols of Paganism, or besotted through the delusion of Mohammedism.

What I have stated, though it may well serve to produce abundant speculation, is itself a mere naked matter of fact. However we may account for it, and however we may regret it, still nothing

can be more clear, than that the progress of the gospel has now for many ages been almost completely arrested. Nor must we attribute this notorious circumstance altogether to want of exertion.—The depressed oriental church may indeed have been long in a state of constrained torpidity; but neither the Romanist nor the Protestant has discontinued the holy warfare: and yet we all too well know, what very trifling effects have been produced either by the one or by the other. I say not this as undervaluing even the *most* trifling effects; for, in one point of view, they are infinitely important, and as such amply repay every exertion; but still, when we look back to the earlier centuries, what are a few thousands of scattered individuals, if compared to the unreclaimed millions which throng the vast continents of Asia and Africa?

I. Extraordinary as the fact before us may appear, it is both recognized and (unless I greatly mistake) explained also in Holy Scripture.

1. Its anticipatory recognition is more or less involved in almost all the prophecies which respect the last ages.

(1) Let us first hear the voice of symbolical prophecy, as it speaks through its inspired organs, Daniel and John.

The figurative stone, cut out of the mountain without hands, does not itself become a great mountain so as to fill the whole earth; until that concluding period, when the entire compound imperial image shall be broken and dissipated to the winds of heaven.\*

The predicted universal dominion of the Son of man, so that all peoples and nations and languages should serve him, is not established; until after the day, when the fourth great empire, in its last form of sovereignty, shall be utterly destroyed. †

The crowned bowman on the white horse, who in the first ages of Christianity goes forth conquering and to conquer, disappears during the whole intermediate prophecy of the Apocalypse: nor do we again encounter him, until the same fatal period, when the last imperial form of the last apostate kingdom is destined to fall before him, and to make room by its subversion for his ultimate reign upon earth. ‡

(2) Such are the intimations conveyed to us in the language of figured prophecy—intimations abundantly plain and intelligible, even if nothing more had been said on the subject; but, with the language of figured prophecy, the language of literal prophecy exactly corresponds.

“In the last days,” we are assured, “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.” ||

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\*Daniel ii. 34, 32, 44, 45. § Daniel vi. 2. xix. 11—16, 17—21. † Revelations vii. 7—14, 19—27. || Isaiah ii. 2.

“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”\*

“The Lord shall be king over all the earth : in that day shall there be one Lord, and his name one.” †

(3) Now it is perfectly clear, that the accomplishment of these, and many other parallel prophecies, would have been frustrated, if the conversion of the Gentiles had gone on equably and rapidly in proportion to its original progress ; for, had the whole Gentile world been converted in the course of the first nine or ten centuries, there would have been no room for the accomplishment of those numerous predictions, which fix their general conversion, upon a grand and national scale, to *the latter ages*. Hence every prediction of this nature involves an intimation, that a long stop would be put to the progress of the gospel, during a middle intervening period : so that, after a certain number of the pagan nations should have been converted during the first ages, a pause (as it were) would take place ; and then at length, in the last ages, all those, which had hitherto remained in a state of moral darkness, would be happily and triumphantly brought within the pale of the Christian church. ‡

\* Isaiah xi. 9. † Zechariah, xiv. 9.

‡ This pause, or at least something very nearly allied to it, is intimated by the prophet Isaiah.

“All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. For thus saith Jehovah unto me: “*I will set still* (but I will keep my eye upon my prepared habitation,) as the parching heat just before lightning—as the dewy cloud in the heat of summer. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches.”—Isaiah xviii. 3—5.

Upon this passage, †Bishop Horsley remarks, that *the banner* is the banner of the cross, to be lifted up more conspicuously than ever before ; and that *the trumpet* is the trumpet of the gospel, to be sounded more loudly than ever before, in the latter ages. This, then, he adds, is the sum of the prophecy. In the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling-place which he will never abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy, immediately before the final gathering of his elect from the four winds of heaven, will purify his church by such signal judgments as shall rouse the attention of the whole world, and in the end strike all nations with religious awe. At this period, the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgments, by which the church will be purified. That purification, therefore, is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy. But, after such duration as God shall see fit to allow, to the plenitude of its power; the Jews, converted to the faith of Christ, will be unexpectedly restored to their ancient possessions. The pruning will immediately precede the harvest and the in-gathering. The season of *the harvest* and of the in-gathering of the fruit, is the prophetic image of that period, when our Lord will send forth his angels to gather his elect from the four winds of heaven—of that period, when a renewed preaching of the gospel shall take place in all parts of the world.—Horsley on Isaiah xviii. p. 95—97, 88, 89, 85.

It is impossible not to observe, that, at the very time when an anxious desire to communicate the light of Scripture to the whole world, has sprung up after a man-

2. Thus explicitly is the fact itself recognized in Scripture. But it is more than recognized: the *rationale* of it (if I may so speak) is also most fully and lucidly explained; and upon this *rationale* I have ever thought the importance of a society for the express purpose of converting the house of Judah to be pre-eminently established.

The truth is, that, whatever partial success may attend missionary exertions in regard to *individual* Pagans or Mohammedans, the Gentiles will never be converted *nationally* and *upon a large scale*, until the Jews shall have been first converted: and the ground of this very important position is, that *the converted Jews are destined, in the unsearchable wisdom of God, to be the sole finally successful missionaries to the Gentile world.*

Such I believe to be the true secret of the small emolument, with which we Gentiles attempt the conversion of the yet unreclaimed Gentiles. The *fact* of our little success is notorious and indisputable: the *reason* is, because an honor, reserved for *others*, neither will nor can be conferred upon *us*. For, if it be the special allotted task of *the converted Jews* to effect the conversion of the great national mass of the Gentiles, nothing can be more clear, than that the conversion of that great national mass will never be effected by *ourselves*, whatever partial success may attend our efforts with insulated individuals. But, that such *is* the special allotted task of the converted Jews, is set forth with sufficient plainness in the Volume of Prophecy.

(1) Whether the language of prophecy be figurative, or whether it be literal, still it ceases not to maintain the same important position.

Zechariah teaches us that, in the day when the Jews shall be restored to their own land, and shall be delivered from their congregated enemies, *living waters shall go out from Jerusalem*: and, in the parallel passages of Ezekiel and Joel, which similarly treat of Judah's restoration in the last ages, these same *living waters* are said to flow out of the temple.

The language, here employed, is doubtless figurative; but, tho' figurative, it is still perfectly familiar and intelligible to those who have paid even a moderate attention only to prophetic phraseology. As it is justly observed by Mr. Lowth, while commenting on the

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ner long unknown, the spirit of the antichrist, which is defined by St. John to consist in a more or less intense denial of the Father and the Son, is also peculiarly rampant and active.—1 John ii, 23, 23. iv. 1—3. 2 John 7. Thus are the materials preparing for the last great contest, which, according to the general voice of prophecy, will be decided between the two seas of Palestine. The apostate empire, or the embodied antichrist, lies at present in its predicted state of heedlessness or political death; but we are assured, that the same short-lived seventh head, which in our own day has been mortally wounded by the sword of war, will hereafter be healed and restored to life and activity. See my Dissertations on the 1260 days, volume iii. Dissertation I.

passage from Zechariah, "the supplies of grace are often represented in Scripture by rivers and streams of water, which both cleanse and make fruitful the ground through which they pass."

On this well-known principle, then, of interpretation, as the meaning of these parallel principles is obviously the same, so it is hard to say what can be intended by *the efflux of living waters from Jerusalem or from the temple during the period which immediately follows the restoration of the Jews*, unless it be *the communication of the gospel to the great body of the now unbelieving Gentiles by the ancient people of God immediately after their own conversion*. Under the image of a river flowing out from the temple of Jerusalem, the waters of which gradually rise until they become a mighty stream which cannot be passed over, and which itself communicates health and life whithersoever it cometh, is clearly and aptly shadowed out the beneficent progress of the gospel from the metropolis of the converted and restored Israelites through every province and kingdom of the Gentile world.

Accordingly, what these three prophets teach us figuratively, others teach us plainly and literally and unequivocally.

Isaiah tells us that, when "in the last days the mountain of the Lord's house shall be established in the top of the mountains, all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

From this passage we learn, that the figurative living waters, flow from the temple immediately after the restoration of the Jews, are in truth the law and the word of the Lord; which similarly and at the very same period go forth from Jerusalem and mount Zion, and which similarly and at the very same period bring about the healing, or the life, or the conversion of all nations. Nor can we allow, agreeably to the once-prevalent mischievous humor of what was called *spiritualizing the prophecies*, that the present Gentile Christian church is spoken of in the predictions which have been cited. Isaiah is careful to tell us, that *the word, which he saw, concerned Judah and Jerusalem*: and the whole context of the oracles of Zechariah, and Joel, and Ezekiel, proves, I think, indisputably, that they are incapable of any other application than to God's ancient people, now happily converted and restored.

The same remark may be made upon another well-known prophecy of Isaiah, which, by the process of spiritualization, has often been perverted from the literal house of Israel, to the Christian church already gathered from among the Gentiles.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth,

and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light ; and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together—they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together ; and thine heart shall fear, and be enlarged : because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”

Let any one read attentively the whole prediction, whence this passage is taken ; and he will, I think, be satisfied, that the literal Israel of God, now converted and restored to their own land, is the community addressed by the prophet. But, if so, then undoubtedly the house of Israel is described as the appointed instrument of conveying the light of Christianity to the Gentiles.

As the progress of the gospel through the agency of the Jews is represented under the image of living waters issuing forth from the temple of Jerusalem ; so, according to the usage of the ancient prophets, we find the same great circumstance depicted also under other figures.

In the latter day, when Judah shall have been delivered from the hand of his enemies, “ the remnant of Jacob,” we are assured by Micah, “ shall be in the midst of many people, as the dew from the Lord—as the showers upon the grass :” that is to say, as Archbishop Newcome well remarks, “ the Jews contributed to spread the knowledge of the one true God during their captivity in Babylon : the gospel was preached by them, when the Messiah appeared ; and it shall again be propagated by their future glorious restoration.”

Such being the remarkable office of the house of Israel in all ages, we shall not wonder to find them styled by the prophet Hosea, “ the Jezreel, or “ the seed of God. When at length “ the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and shall come up from the earth ; then great shall be the day of Jezreel.” Why is this singular title bestowed upon God’s ancient people ?—“ Great and happy shall be the day,” says Bishop Horsley, “ when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God—united under one head—their king Messiah ; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth. The myriads of the natural Israel, converted by the preaching of the apostles, were the first seed of the universal church ; and there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Thus the Jezreel of the na-

tural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth."

And now let us once more turn from the figured to the unfigured language of prophecy.

What does the prophet Zechariah teach us, when, quitting the symbolical style, he speaks plainly and literally and prosaically?

"Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go up speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

This passage, on the principle of Israel's being the appointed seed of God in all ages, Archbishop Newcome applies with an equivalent degree of largeness. "It refers," says he, "to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause."

(2) The Hebrew prophets being thus explicit, we may naturally expect to find the same matter propounded and recognized under the Christian dispensation.

St. Paul, accordingly, as he is understood by our best commentators, sets forth, with abundant plainness, this interesting and important truth.

"God hath not cast away his people which he foreknew. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

The passage before us is commonly supposed to intimate, that the converted Jews would be the grand instrument of finally converting the Gentiles; and, I think, with good reason; for, on any other principle of exposition, it is difficult to understand the drift and to perceive the cogency of the apostle's argument. His reasoning is to this purpose:

"If the fall of the Jews be the riches of the Gentiles, because in the first ages a Gentile church was gathered out of the world to

occupy the place which the Jews once held, how much more eminently must the fullness of the Jews, when themselves converted, be the riches of the Gentiles? For, if the casting away of the Jews be the reconciling of those Gentiles, who early received the faith of Christ, what will be the receiving of the converted Jews into the pale of the Christian church, but life from the dead to those Gentiles, who, as yet, have remained in an unconverted state?"

Now, unless we suppose this to be the argument of the apostle, we shall find it no easy matter to comprehend the drift and object of his reasoning. The conversion of the Jews is described as being *much more* eminently beneficial to the great collective body of the Gentiles, than the conversion of those Gentiles who in the apostolic age had embraced Christianity: that is to say, the Gentiles collectively are represented as being *much more* benefited by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body which has hitherto taken place. A *great* benefit, no doubt, was conferred upon the Gentiles, even by a partial admission into the church; for St. Paul styles this benefit *the riches of the Gentiles, and the reconciling of the world*: but then he contends, that an infinitely *greater* benefit, a benefit which he celebrates as *life from the dead*, will be conferred upon them by *the receiving* of the Jews. Yet how can this be possible on any other ground, than that the converted Jews are destined to convert the mighty multitude of the yet unconverted Gentiles? How, on any other interpretation, will the apostle's argument, plainly an argument from the less to the greater, stand good? Let us *thus* understand St. Paul, and the whole will be clear and luminous, and strictly conclusive: but, if we suppose him to mean something else than *the future conversion of the Gentile world by the previously converted Jews*, we shall find ourselves obliged to view him as making the strangely incongruous assertion, that, however *great* a benefit to the Gentiles was their own partial conversion in the apostolic age, yet *the naked and insulated conversion of the Jews*, with which they have no special concern beyond the mere general satisfaction springing from simple philanthropic good-will, must needs be an *infinitely greater* benefit to the whole collective mass of the Gentiles. Who, I may ask, does not at once perceive the incongruity of such an assertion? We Gentiles may doubtless rejoice, even abstractedly and disinterestedly, at the bare circumstance of the conversion of the Jews; that is to say, we may rejoice at it even on the supposition that the benefit of their conversion began and ended with themselves: but it is not in human nature, nay, it is contrary to plain common sense, that we should be so marvellously and outrageously disinterested, as to deem the conversion of the Jews a *much greater* benefit to us than our own conversion.

Thus necessary is it to the conclusiveness of St. Paul's argu-

ment, that he should be understood as reasoning from the anciently predicted circumstance of *the conversion of the Gentiles by the previously converted Jews*.

II. Here, however, a question very naturally arises, to which it is of no small importance to afford a satisfactory answer.

If the great unreclaimed mass of the Gentiles is to be brought into the church by the converted Jews—if the epoch of their being thus brought is especially fixed to the fast ages, and if the Jews themselves are to go forth as missionaries immediately, or at least very shortly after their own conversion, then it is clear that the Jews also themselves will not be converted until we shall very closely have approached the confines of the last ages; and, if the Jews themselves, therefore, will not be converted until the appointed time shall arrive, where is the utility of laboring to bring about an event, unless we have some good reason to believe that the appointed time of its accomplishment is near at hand?

To this, or to some such obvious question, it has frequently been answered, that we know not the times and the seasons: that it is our duty to labor, and to leave the result in God's hand; and that if only a handful of converts be obtained, it is a sufficient recompence for every exertion.

There may be some truth in such a reply; but, however we may *theoretically* assent to certain of the positions contained in it, I doubt whether *in practice* it will not greatly tend to slacken our efforts; for it is not in our nature to work heartily, if we have but a very faint, or uncertain, or trifling prospect of success. Wherever this is the case, let it be right, or let it be wrong, still, so far as regards simple matter of fact, we are all inclined to turn our exertions from a less promising to a more promising field; and I think it far from clear, whether such an answer be not one of the most prejudicial to the cause of Jewish missions that could have been devised. But, however this may be, the answer, in the present day at least, is happily quite wide of the mark: the real and proper answer to the question is, that *we have full reason to hope for success in the national conversion of the Jews, because the appointed time of its accomplishment is near at hand—so near in truth as to be, comparatively at least, at our very doors*.

1. Men who have paid little or no attention to the subject, are apt to speak of the conversion of Judah as a matter left wholly uncertain and undetermined in point of chronology.

(1) Now this is very far from being the case; so far, indeed, that the restoration and attendant conversion of the Jews, is distinctly and definitely fixed to one special chronological epoch.

Exactly on the same mixed principles of arithmetic and history, that Daniel calculated the approaching return of his people from Babylon, and that the Hebrew contemporaries and immediate suc-

cessors of our Lord calculated the speedy manifestation of the promised Messiah, on those identical principles may we calculate the rapidly approaching conversion and restoration of Judah.

Nor let it be idly pretended, that, to make such a calculation, we ourselves need to be inspired. There is not the slightest reason to suppose, that even Daniel was inspired for the mere purpose of computing the seventy years of the Babylonian captivity: in respect to this matter, he describes himself, not as authoritatively speaking under the influence of inspiration, but as simply turning to the book of the prophet Jeremiah, and as thence understanding (just as any other person might understand) that the predicted seventy years must have been well nigh accomplished in the desolations of Jerusalem. Still less reason is there to ascribe any inspiration to those who, at the time of our Lord's nativity, were *looking for the promised redemption*: the ground of their hope was doubtless a calculation of the seventy prophetic weeks, made, not by virtue of any special light communicated from heaven, but simply and solely as they would make any other numerical calculation.—Yet, taken in a large sense, each calculation was established by the event.

I do not apprehend either that Daniel could learn, from the number specified by Jeremiah, the *exact* year in which Judah should return from Babylon; or that the Hebrews in the time of our Lord, could learn, from the number specified by Daniel, the *exact* year in which the Messiah should be manifested. The reason of this mingled certainty and uncertainty is well known to those, who have paid any attention to the study of prophecy. *A priori*, the seventy years of Jeremiah might be plausibly computed from more than a single era: Daniel therefore would, *in general*, be *certain*, that they must nearly have run out, because seventy years had elapsed from the sacking of Jerusalem by Nebuchadnezzar;—though, *in particular*, from his not assuredly knowing the precise era from which they ought to be computed, he would be *uncertain* as to the *exact* year of their expiration. In a similar manner, the seventy weeks of Daniel might, *a priori*, be plausibly reckoned from more than one edict of the Persian sovereigns: the Hebrews, therefore, in the time of our Lord, would be *certain, in general*, that they must nearly have run out, because from their own historical documents, they well knew the dates of those several edicts—tho', *in particular*, from their necessary ignorance as to *which* of the edicts ought to be esteemed the true date of the period, they would be *uncertain* as to the *exact* year when it would terminate.

Accordingly, from this very mixture of certainty and uncertainty, an expectation of the promised Messiah commenced some years before the birth of Christ, and it continued on the same avowed principle of calculation, among the unconverted Jews, until the very

sacking of Jerusalem by Titus. The event proved them *generally* in the right ; for it might be *certainly* known, that the Messiah would appear at some point *within* the limits of an easily specified period—though, for the obvious reasons which have been alleged, it was *uncertain*, in *particular*, at *what* precise point within the limits of the period in question, his manifestation would take place.

(2) On this same principle it is, that we may safely pronounce the conversion and restoration of the Jews to be near at hand ;—though, *a priori*, no man can be absolutely certain as to the exact year.

Very plausible *conjectures* indeed may be made, even in regard to the precise year ; but still they are *only* conjectures. We are *certain*, in *general*, as to the period *about* which the Jews will be converted and restored : we are *uncertain*, in *particular*, as to the *exact* point of time when that great event will occur.

The reason of this mingled certainty and uncertainty, is the very same as that which has been already assigned in the two cases of the seventy years and the seventy weeks : the period which defines the restoration of Judah, may be plausibly reckoned from more than a single era ; and, though we know in *general* that this period must have nearly run out, yet, as we neither do nor can know *with absolute certainty* the specific era whence it ought to be computed, so neither can we know *with absolute certainty* the *precise* time of its expiration.

The period in question is that which, by Daniel and St. John, is variously expressed as three times and a half, or forty-two months, or 1260 days ; and these times, and months, and days, are undoubtedly to be understood, like Daniel's seventy weeks, not naturally, but prophetically,—in other words, the allotted period is equivalent, when the universal necessity and certain Hebrew practice of intercalation is considered, to 1260 natural solar years.

Now, as Mede and our best expositors rightly understand him, Daniel expressly fixes the restoration of the Jews to the end of this period. The wonders which the prophet has been foretelling, are all to be fulfilled when the period of 1260 years shall expire ; but the scattering of the holy people among all nations is to be finished when the wonders shall be fulfilled : therefore, the scattering of the holy people is to be finished when the period of 1260 years shall expire.

(3.) I am fully aware, that some moderns, anxious to maintain their favorite opinion, that the 1260 years have *already* expired, are clearly enough perceiving that such an opinion cannot stand with the old and true exposition of Daniel's declaration, have endeavored to set aside that exposition.

With this view, they contend, that by *the holy people*, we are not to understand the Jews, but certain pious Christians who are else-

where described as living in a state of persecution during the same term of 1260 years. Such a gloss, however, though doubtless necessary to serve an expository turn, as it was never dreamed of by Mede and those who had no particular turn to serve, so it is utterly irreconcilable both with the whole context of the passage, and with the particular phraseology of the passage itself.

As for the context, the revealing angel informs Daniel, that, during that period of unexampled trouble, in the course of which anti-christ with his rebel host is destroyed, and which itself is always described as occurring at the close of the 1260 years, the people of the prophet shall certainly be delivered: and immediately afterwards it is added, that these 1260 years, or three times and a half, will expire, when the predicted wonders shall have been accomplished, and when the scattering of the holy people shall be finished.

Now, what would Daniel himself—what would any Jew—what would any unprejudiced person, understand by such declarations? Would it ever be for one moment imagined, that by *the people of the prophet* and by *the holy people* were meant, not the Jews, but certain pious Gentile Christians (the *spiritual* people, I presume it would be said, of Daniel) who, in quite a different prediction, are represented as being in a state of persecution during the same period of three times and a half? Certainly, when the angel said to Daniel, *at that time THY people shall be delivered*, the prophet would obviously conclude, that his own literal people, or the house of Judah, was intended; and afterwards, when he heard it further declared that the scattering of the holy people should be finished at close of the three times and a half, he would just as obviously conclude, that by *the holy people* was meant *his own people*, of whom the angel immediately before had been speaking; and whose deliverance he had fixed to an epoch, which (as all agree) coincides with the termination of the three times and a half—a calculation to which he would be the more naturally led, from the application of the epithet *holy*, so familiar to Jewish ears whenever either the nation or the metropolitan city was spoken of.

So again, if we advert to the peculiar phraseology of the passage itself, we shall still find the same interpretation irresistibly forced upon us.

Daniel's people, or the holy people is said to have been SCATTERED; and this their SCATTERING is to be finished at the close of the three times and a half. What then are we to understand by the SCATTERING or the DISPERSION, here predicated of Daniel's holy people? And who are the people thus SCATTERED or DISPERSED for a season, and at length at the end of the three times and a half brought back from this their SCATTERING or DISPERSION? Shall we say, that this dispersed people are certain pious Gentile Christians, who labor under persecution during the term of 1260 years?—

These good men have doubtless lived, according to the several places of their nativity, some in Bohemia—some in Germany—some in Savoy—some in Provence—some in England; but can this diversity of local habitation be meant by the Spirit of God, when he so emphatically speaks of the SCATTERING of Daniel's holy people; and is it from *such* a scattering that they are all to be gathered together into some one particular region at the close of the appointed period? Surely this is a mere childish trifling with words; and yet, save such trifling emigrations as those produced by the revocation of the edict of Nantz, or by the synchronical persecution of the Waldneses, it is not easy to point out any other scattering, which the harrassed Christians of the middle ages have experienced.—What then is the result, which (I think) inevitably springs from the peculiar phraseology of the passage? Clearly it is this: that Daniel's people, who are said to be scattered, and whose scattering is accomplished or finished at the end of the three times and a half, can only be the natural house of Judah, the remarkable circumstance of whose dispersion is notorious and familiar to the whole world.

(4.) This old and (if I mistake not) irrefragable interpretation of the passage exactly agrees with the parallel prophecies of our Lord and St. Paul; for all the three, in truth, mutually elucidate and corroborate each other.

Our Lord assures us, that the Jews “shall be led away captive into all nations, and that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Here, a fixed term is assigned for the end of the captivity or dispersion of Judah; and that fixed term is the expiration of the times of the Gentiles. What then are these *times of the Gentiles*; and to what does our Lord refer, when he thus speaks of them? He refers, I think, plainly enough to the very passage in Daniel which we have been considering; for such an expression as *the times of the Gentiles* is not to be deemed a mere arbitrary and accidental phrase—a phrase then first employed—a phrase wholly indefinite—a phrase which has no relation to more ancient prophecies. Accordingly, “the captivity of Judah among all nations,” foretold by our Lord, corresponds with the “scattering of the holy people,” mentioned by Daniel; and “the mighty revolutions in the course of which the captivity of Judah is to be turned,” as announced in the prophecy of Christ, answer to “the period of unexampled trouble during which the people of Daniel is to be delivered,” as predicted in the oracle of the Hebrew seer. Such being the case, “the times of the Gentiles,” as Mede long since rightly pronounced, are the same period as “the three times and a half”—unless, indeed, what however will make no difference in regard to termination, we may rather choose to identify them with that integral term of *seven times*,

the latter moiety of which is the celebrated *three times and a half*, of Daniel and St. John, and the complete duration of which measures the chronological length of the four great Gentile empires, when computed from the birth of Nebuchadnezzar, the head of gold. Hence it follows, that our Lord, thus confirming and explaining the oracle of Daniel, similarly declares, that the captivity or scattering of Judah shall come to an end when three times and a half shall expire.

In like manner, St. Paul teaches, that "blindness in part is happened to Israel, until the fulness of the Gentiles be come." The apostle does not mean to say, as many have erroneously understood him, that the fulness of the Gentile converts must come into the church, before blindness shall depart from Israel: for, if he did, he would contradict the whole tenor of prophecy, which makes the conversion of Judah *precede* and *produce* the general conversion of the Gentiles, and *succeed* and *be produced* by it. But he means to say, that Israel for the most part will remain in a state of spiritual blindness, until the fulness or accomplishment of the times of the Gentiles shall arrive. He refers to the prophecy of our Lord, just as our Lord referred to the prophecy of Daniel; and thus all the three agree in telling us, that Judah will be restored and in part converted at the close of the times of the Gentiles, or of the three times and a half, or of the 1260 years.

(5.) This point being sufficiently established, it is plain, that, if we *certainly* knew the precise year in which this grand period commenced, we should also *certainly* know the precise year in which the dispersion of Judah will terminate.

But here we are encountered by that mixture of *certainty* and *uncertainty*, which I have already taken occasion to notice and account for.

We are *certain*, that by far the greater part of the 1260 years more, for instance, than twelve centuries, must needs have run out; because, according to the excellent remark of Bishop Hurd, if we simply turn to the history of the middle ages, we shall find, that a notoriously corrupt ecclesiastical power, which in every respect answers to the symbol whose antitype is destined to reign tyrannically in the church through a period of three times and a half, has been destined, in its *apostatic state*, on the far-famed seven hills of the imperial city, at the very least, twelve centuries: consequently, in the present day, we cannot be very far removed from the 1260 years. Yet we are necessarily *uncertain* as to the precise year in which this grand period will expire; because, there being several eras whence the period may plainly enough be computed, we can never decide *a priori* with *absolute certainty*, WHICH of these eras affords the true date of the period.

Hence we are *certain*, that the 1260 years have not yet expi-

red ; because the restoration of Judah, which distinctly marks their expiration, has not yet commenced.

Hence too we are *certain*, that the restoration, and therefore the antecedent partial conversion of Judah cannot be very remote ; because that restoration commences at the end of the 1260 years ; and history proves, that more than twelve centuries of that period must already have run out. But then hence too we are *uncertain* as to the exact year when Judah will be restored ; because, as we know not, *with absolute certainty*, the precise era whence the 1260 years are to be reckoned, we know not, *with absolute certainty*, the precise year when they expire ; and, as we know not *certainly* the precise year when they expire, we know not *certainly* the precise year when Judah will be restored.

2. Thus is the comparative nearness of this great event established on the sure word of arithmetical prophecy ; and the result, to which we have been brought, is confirmed alike by chronological prophecy and by the singularly corresponding signs of the times.

(1.) Of *chronological prophecy* the definition is a *chain or series of predictions extending in regular chronological order through a long period of time* ; and it stands contradistinguished from *insulated prophecy*, which announces only *some single insulated occurrence*.

Now, if we attend to the remarkable chain of chronological prophecy with which the Holy Spirit of God has been pleased to furnish the church, not giving the reins to an unchastised fancy, but soberly taking up this chain where Mede and others of our excellent predecessors have laid it down, we shall find, that only two eminent prophetic events remain to be accomplished, ere the 1260 years shall have run out, and ere Judah consequently will begin to be restored.

These two events are, *the subversion of the Ottoman power, and the revival of the now defunct Roman empire under its last form of government*.

The former of the two, as all our best commentators allow, marks the commencing effusion of the sixth Apocalyptic vial : the latter of the two is indefinitely described, as having taken place while that vial is in operation. But, with the seventh vial, at whatever precise time it may begin to flow, the 1260 years will expire. Therefore, with the same seventh vial, the restoration of Judah will commence.

Such is the striking mode in which chronological prophecy is found to agree with arithmetical prophecy.

(2.) Equally accordant are the signs of the times, and equally encouraging therefore to the benevolent views of those who seek to bring the house of Judah within the pale of the Christian church.

Whatever reason there may be to expect some miraculous inter-

position at the time when the Jews shall be restored to their own land, we may much more prudently and safely anticipate, that, when the time for their conversion shall draw nigh, God, who ordinarily works by second causes, will stir up the hearts of his people, vigorously to attempt the task, will remove that violent prejudice against them which has so long subsisted among Christians, and will excite a strong degree of interest in their behalf, mingled with an intense curiosity in the bosoms (we may well nigh say) of whole communities. Now this, I need scarcely observe, has actually taken place, after a manner unknown and unexpected in the days of our fathers. The congregation at present before me—the numerous friends of the Hebrew cause both in the British Islands and on the continent—nay, the very existence and increase of a society whose special object is to evangelize the house of Judah in every quarter of the globe, are all proofs, when taken in connection with the chronological and arithmetical argument already set forth with sufficient copiousness, that the hand of God is now specially stretched forth upon the earth.

Equally striking again is the altered temper of many of the Jews themselves. Time was, when the converse of a Christian and the very contact of the sacred volume of the new covenant was an utter abomination to the house of Judah. No argument would be heard, no book would be read, which in the slightest degree countervailed their prepossessions. Hedged in as it were, and firmly entrenched within the lines of prejudice, they bade defiance to every attempt at conversion, even had the Christian world at large been disposed to trouble them. But at present, so far as can be collected from various published accounts, there evidently seems to be an unusual excitation among them. They no longer, at least in many instances, refuse to hear our pleaded reasons: they readily accept and peruse our sacred code; and they seem universally impressed with an anxious and eager and thrilling expectation, that they are about to experience some great and wonderful national revolution. Whether this originates from their calculating, like ourselves, the arithmetical three times and a half of their own prophet Daniel, or whether it arises from observing the singular interest which has sprung up on their behalf, in the breasts of Christians, I shall not pretend to determine. Certain, however, it is, that from perusing the writings of their ancient prophets, the Rabbies laid it down as a canon of their church, that the *fall of Rome would be the rise and salvation of Israel*.

III. After this protracted discussion, little need be said in conclusion.

So far as I can judge, we have every reason to expect the comparatively near restoration of the house of Judah. Whence, if their restoration be near at hand, their conversion, at least their partial

conversion, must be still nearer ; for it is plainly enough revealed, that one grand division of the Jews will be restored in a converted state. Under such circumstances, so far from despondently fearing that our labor may be in vain, we have abundant encouragement to expect the most complete ultimate success. I say not that this year, or the next year, or the next twenty years, our efforts may prevail upon any large or national scale ; because I have no sure warrant to assert, with positiveness, the precise day of their restoration. But this I will venture to say, that their restoration cannot be *very* distant, and consequently that their partial conversion must be *yet less* remote.

On such reasonable grounds, unless indeed all that I have said be deemed unreasonable, we may advance in our career with that feeling of lively and cheerful energy, which an assured prospect of ultimate success can only impart. Nor can I conclude without expressing the high satisfaction which I experience, at finding, that our society is in avowed and immediate connexion with our venerable mother the Church of England, and that, as such, it is expressly patronized by two of our spiritual fathers whose sanction may well remove every imaginable objection to it from the minds even of the most scrupulous. In making this observation, I mean to show neither ill-will nor disrespect to our protestant dissenting brethren. They prefer, I presume, their own separate communities, from what *they* deem sufficient reasons : hence, as we conceive that we have quite as good reason to prefer the Church of England, I see not why we need dissemble our satisfaction, that she taking her proper place as the main bulwark of Protestantism—an honor which was always conceded to her in the days of our Elizabeth and our third William.

Go forth, then, and prosper in the name of the Lord. Lift high the blazing torch of revelation to the benighted stock of Abraham. And doubt not, that, in God's own good time, your labor will not be in vain in the Lord.

“The vision is yet for an appointed time ; but at the end of it shall speak and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry.”

# A P P E N D I X .

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## TWENTY-FOURTH ANNIVERSARY

OF THE

### American Society

FOR

MELIORATING THE CONDITION OF THE JEWS.

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THE Twenty-fourth Anniversary of the American Society for Meliorating the Condition of the Jews, was held in the Central Presbyterian Church, in Broome-street, on Thursday evening, May 13th. Rev. Dr. DE WITT, one of the Vice Presidents of the Society, in the chair.

After prayer by the Chairman, and the singing of an anthem by the choir, the usual abstracts of the Treasurer's and of the Annual Reports were read by the *Corresponding Secretary*, Rev. JOHN LITTLE.

The Rev. E. W. ANDREWS, of Troy, New York, then rose to offer the following resolution :

*Resolved*, That the Annual Report, an abstract of which has now been read, be adopted, and that it be published and circulated under the direction of the Board.

I move the adoption of this resolution, Mr. President, because I think the Report is happily adapted to awaken a new interest in the minds of Christians on the great and solemn work which it contemplates. I say the *great work* which it contemplates. Some, perhaps, will deem this a misnomer—for I am aware that, to the *popular* view, our enterprise is almost lost in the shadows which other, and so-called mightier movements of the age, cast upon it; but, regarded in the light of inspiration, I must think of it, and be permitted to speak of it, as a great and solemn work, second, in the real benevolence of its nature, the importance and grandeur of its ultimate purpose, and the richness of its promise to a dying world, to no other enterprise that can awaken the sympathies, enlist the efforts, and draw forth the prayers to heaven of the people of God;

and I can most heartily respond to the language of the eloquent Tyng—"There is not a Christian enterprise of the day which so deeply interests my heart, as this."

The Jews, independent of the ten tribes, are now thought to number from eight to ten millions of souls. If, therefore, we estimate them numerically, few nations, to which missionary efforts are directed, will be found to have a stronger claim on the sympathies of the Christian Church. The great mass of these millions are walking in darkness, far removed from the light of Christian truth; and unless speedy efforts are made for their conversion, must eternally perish. As men, our brethren in the bonds of a common humanity and common redemption, the heirs of immortality, destined, after a few circling years, to stand with us before the judgment-seat of Christ, their future destiny is to us a subject of the deepest interest, and the most solemn moment. And why, Mr. President, should this people be the objects of neglect, to the degree they have been? Why should we not labor as earnestly, as devotedly, for the conversion of the Jew as of the Gentile? Why confine our efforts to one portion of our race, and allow another, brought by God, in his providence, so directly within our influence, to go down to death without a note of warning, or an invitation of mercy? To my own mind, Sir, the thought is melancholy, that Christians have so generally departed from the plan of God and the example of the apostles, in preaching the gospel to a dying world. That plan and that example both point "to the Jew first, and also to the Greek," as the order of procedure, in fulfilling the great commission of our Master. But, until lately, it will not be denied, Christians have not only employed no direct means to bring Israel to the faith of Christ, but have passed them by in utter scorn, and, by cruel wrongs, by persecution and oppression, have made stronger and heavier the chains which prejudice had fastened upon their minds. And even now, after the deep slumbers of ages are in some measure broken, and Christians are awaking to some concern for the advancement of the kingdom of our Lord in the earth, it is to the Gentile nations, that *first*, and almost exclusively, they are directing their attention and efforts. The people whom our Lord and his apostles *first* addressed, have scarcely a place in our benevolent regards. I verily believe, Sir, the Church is guilty in this thing, and I rejoice, Sir, in any signs of repentance discoverable among any of the ranks of her members, in our own or foreign lands.

But, Sir, besides the importance that is to be attached to the conversion of the Jews, regarded as individuals, there is a new, and if possible, higher importance added to it, if we regard them as a nation. No truth, to the mind of the faithful student of the prophetic Word of God, is more clearly revealed than this—that the restoration and conversion to Christianity of this wonderful people,

will be cotemporaneous with the gathering-in of the fulness of the Gentile nations. With the return of their national happiness and glory under Christ, then to be acknowledged as their Savior King, is inseparably connected the triumph, and happiness, and glory of the Christian Church. In what order, precisely, these events are to follow each other, and just what are to be their relations of dependence, it perhaps would be presumptuous for us to say. But this we do know, that God, in his infinite wisdom, has so interwoven the destinies of the Gentile race with the fortunes of the Jewish nation, that so long as the latter remains in a state of wandering and dispersion, and in the rejection of Jesus of Nazareth, our world will continue the abode of sin, and under the dominion of Satan. Sir, the Jewish nation is the centre of all true history. Upon its fate, in an important sense, hangs suspended the fate of all nations. The time comes, when "the nation and kingdom that will not serve this people, shall perish; yea, those nations shall be utterly wasted." If we turn to the *past*, we find that to no people has it been given to perform so important a part in the execution of the divine purposes concerning our world, as to them: that no nation, in its career, has made so deep an impression on the mind of the world we inhabit. To the historian, the statesman, and the philosopher, the *history* of this people presents a most interesting and fruitful study, and their future destiny offers a most important problem. It is not extravagant to say, that no race has exerted half so powerful an influence in moulding the character of our race, as this helpless, weak, and wandering people. Upon almost every feature of our social and political institutions, their influence is distinctly visible. The spirit of the great Hebrew legislator pervades all our systems of governments and our codes of laws; and the germs of everything truly excellent and noble in our social organizations may be found in his idea of the Hebrew commonwealth.— Upon our literature, also, the Jewish mind has stamped its indelible impress. After the lapse of twenty centuries, with all the accumulated wisdom of ages, and all the boasted efforts of the enlightened mind of modern civilization, we still turn back to those rude tribes, dwelling on the hills and in the valleys of Palestine, for our richest lessons of wisdom, and our highest models in oratory and song.— True, the strains of many harps, in these latter days, sanctified by the Spirit of God, are sweet and melodious, and we listen to them refreshed; but before the heavenly breathings of the harp of Israel's honored king, they are silent; and in the presence of David's wise successor, and before the rapt Isaiah, and the inspired Paul, the teachings of modern philosophy, and the utterances of modern genius, and the tones of modern eloquence, cease to be heard. In short, Sir, in whatever direction we turn, we everywhere see the traces of their influence and power, if not manifested in crumbling

pyramids and moss-grown ruins, engraven on the heart of man, written on the face of civilized society, and daily becoming more and more visible in shaping the destinies of the world.

But, Sir, if to the historian, the scholar, the statesman, this people are a subject of such importance and interest, what must they be to the Christian—to him who, sustained by faith, waits to see the full revelation of the mysteries of the kingdom of God? Around their history, in *his mind*, cluster a thousand associations, tender, sacred and sublime, beyond the power of language to utter. The great events of that history are mingled in the recollections of his tenderest years. The names of its heroes, judges, kings—its poets and prophets, are to him as household words. He remembers them as the chosen people of God, selected from amongst all the nations of the earth, to be the depository of his truth, the arm of his power, and the abode of his glory. He beholds the Almighty for many ages, exercising over them a peculiar care, manifesting himself to them by the most wonderful exhibitions of his power, and even condescending to speak with them face to face. Now inflicting punishment for their sins by some terrible example of his justice, and now winning them to submission by the revelations of his love. And at length, when the last scenes of the old dispensation are passing, and their national glory is fast losing itself in the shadows of that long night which is still upon them, it is as a *Jew* that he beholds the Son of God visiting our world, and restoring, for a few years, in his own person, the pristine glory of man. O, Sir, Judea, Judea, it is indeed, to the Christian, a land of “hallowed memories,” invested with a sacred splendor, compared with which, the splendor of the mightiest monarchies and republics of antiquity waxes faint and dim. We may gaze with intense, high-wrought emotions, upon the battle-fields moistened by the blood of freemen; but with far different feelings do we gaze on the hill of Calvary, wet with the blood of Jesus Christ. We may wander amid the rivers of classic lands with all the lively interest and pleasurable emotions of the scholar; but with far different sentiments stirring our hearts and swelling our bosoms, do we stand on the heights of Zion, where arose in beauty and strength the temple of God, and where the splendor of the Shekinah revealed to human view the glories of the present divinity. It is a land honored and blessed in the recollections of the past, nor to be less blessed in the glories of the future—consecrated, ennobled, as the place of the Redeemer’s birth, and his grave; but to be more glorious, as the place of his rejoicing and the scene of his eternal triumphs.

We say, then, Sir, from the part the Jewish nation has already played in human affairs, we might reasonably, and without the guidance of Scripture, conclude, that they are reserved to fill some high and momentous purpose. Their present condition—their na-

tional identity in their long dispersion, is a phenomenon which unaided human reason is utterly unable to explain. Yes, Sir, it has been well said, "The Jew remains a problem which infidelity can never solve." A nation, now in the close of the eighteenth century of her dispersion, as distinct from the fluctuating multitudes of the nations, as the islands are from the surrounding oceans. The waves rise and fall, rage, and subside again into quietness; but the firm rooted rocks of the islands remain unmoved. The *empires* of the earth, from Nimrod to Napoleon, like the waves of the sea, have chafed in their little hour of rage against the rock of Judah, and have each sunk out of vision, to rise no more. But the Jewish nation, the mountain of the Lord's house, based on a sure foundation, has stood, and now stands, and will stand, established in the top of the mountains, that all the earth may know, and consider, and understand together, that the power of the Lord hath done it, and the Holy One of Israel hath created it; according as it is written—"This people have I formed for myself: they shall show forth my praise." But, Sir, we are not left here to inference and conjecture. In the light which prophecy has shed over the future prospects of this nation, all becomes clear and plain. Their *national* existence is never to cease. "Though I make a full end of all nations where I scatter thee, I will not make a full end of thee."—"Ye shall not be reckoned among the nations." They are to be restored to the land of their fathers. "Behold the days come, saith the Lord, that I will perform that good thing which I have promised, unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the earth. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness." They shall be converted to the faith of Christ. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land: then will I sprinkle clean water upon you, and ye shall be clean. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." "And I will remove the iniquity of that land in one day." O, Sir, what scales of darkness will fall from their eyes, when the long-rejected and despised Jesus shall be revealed to them as their own, their true, their ever-glorious Messiah! With what wonder and rapture will they gaze on the divine glories beaming from his person, and making radiant the whole of his mysterious work of grace and love! What a blessed reality will it give to their system of

types and sacrifices? What a beauty, and power, and coloring of heavenly grace, to their wonderful history as a nation! Then, indeed, the harp, so long silent and unstrung, or waked only to breathe forth the notes of lamentation and sorrow, shall be attuned to the divine melody of the Redeemer's praise—infidelity give place to a living faith, and "Holiness unto the Lord, be inscribed on all the works of his hands." Then, in the language of the prophet, "They shall be *all* righteous—they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Thus brought within the fold of Christ, they shall prove an organ of spiritual blessing to all the nations of the earth. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "If the *fall* of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "Salvation is of the Jews." This is true of the past; and in regard to the Gentile *nations*, I believe it is to be true in a still larger and more glorious sense, in the future. The promise, that in them "*all* the families of the earth should be blessed," has never yet been accomplished. The blessings they *have* conferred upon the Gentiles, are only a partial realization of this rich promise—a few scattered rays, merely, of that unrivalled glory which is yet to be concentrated in them, and to radiate from them, on the length and breadth of a dying world. "Gentiles shall come to their light, and kings to the brightness of their rising." "Men, out of all languages of the nations, shall take hold of the skirts of him that is a Jew, saying, We will go with you, for we have heard that God is with you." Then shall be ushered in a new and bright era in the religious history of the Gentile race. Under the visible headship of their glorious King, these restored exiles will be found "as a dew scattered over all the earth," and, in their influence upon the world, will prove as "life from the dead." Then, and not till then, will the cherished hopes of the people of God be realized, in the conversion of the earth to Christ; and the good seed which, amidst the storms and darkness of a wintry night, has been scattered over the nations, spring up to its rich and abundant harvest.

Mr. President, for the salvation of a people honored by such a Past, and authorized by the Spirit of eternal truth to anticipate such a Future, it is good, it is honorable, it is blessed, to labor.—Let us, then, go forward, strong in the righteousness and greatness of our work, and believing that "the set time to favor Zion" draws near.

Rev. Mr. HARKNESS, *Matteawan, New York*.—Mr. President, I owe you, this audience, and myself, an apology for my appearance before you at this time. I had not the remotest idea of such a

thing, until, as I was coming in at the door this evening, the following resolution was put into my hands :

*Resolved*, That the great aim of this Society is to declare the gospel of the grace of God to the long-neglected children of Abraham ; and that our sole reliance for success in this work is on the promised influences of the Holy Spirit, who is able even to subdue all things unto Christ.

Fortunately, this resolution requires no argument from me, in its support. It speaks of the Jews as having been "long neglected ;" and who does not know this to be the fact ?—long and utterly neglected. Trace them where you may, you find them everywhere a neglected people. Something is done to carry the gospel to all other families of our fallen race, while we have only neglected, where we have not persecuted, those from whom we received that gospel. Yes, even in the Christian Church, what sympathy has been shown for the Jew ? Oh, her charities have been few—her love cold, and when she had uttered an occasional brief petition for the in-gathering of Israel with the fulness of the Gentiles, she felt that her responsibilities in this department were discharged, and her labors ended. To this day they are a neglected people.

The great aim of this Society is—the first aim of the Church should be—to go and tell these Jews, to whom the covenant and the promises belong, that Shiloh has come, and that he is coming again. Yes, the Jew thinks we tell him that all the promises connected with Messiah have already been fulfilled in Jesus of Nazareth, and this he cannot believe. He expects a victorious Prince : point him to the Man of Sorrow. But tell him that he who came in sorrow, as the suffering Lamb of God, will come again in glory and majesty, as the Lion of the Tribe of Judah, and that Jew and Gentile will then bow themselves down before him, and by thus conceding to the Jew the appropriate design of the second advent, you will be more likely to succeed in persuading him of the suitability and necessity of the first. It is well that your great aim is to declare the gospel of the grace of God to Israel. The 67th Psalm is sufficient to show, that Israel is to be the grand instrument in declaring it efficiently to the nations.

Your success in the work I cannot doubt, when I see that your sole reliance for success is on the promised influences of the Holy Spirit. That blessed Spirit, speaking by prophets and apostles, has abundantly testified his sympathy with your efforts. "Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah lx. 1-2. "Behold, at that time I will undo all that afflict thee ; and I will save her that healeth, and gather her that was driven out ; and I will get them praise and fame in every land where they have

been put to shame.”—Zeph. iii. 19. “Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them.”—Ezek. xxxvii. 23, 24. “And the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously.”—Isaiah xxiv. 23. In like manner the Apostle of the Gentiles tells us that the natural branches were cut off only for a season, and for a specific purpose, and, when that is accomplished, they shall be “grafted in again.” “A nation shall then be born in a day”—who doubts that that nation is Israel? “And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isaiah xxxv. 10. God will be true to his promises.

The Rev. JOHN H. BERNHEIM, one of the Society’s Missionaries, offered the next resolution, viz:

*Resolved*, That the present remarkable agitation in the Jewish mind, and the spreading spirit of rebellion against Rabbinical bondage, furnish a strong motive for greatly enlarged efforts to save this ancient and interesting race from the depths of Rationalism and Infidelity.

The present religious condition of the Jews, said Mr. Bernheim, in Europe, as well as in this country, belongs to the remarkable appearances of our age. Till lately, the Jews formed, not only their statutes, customs and laws, but also through their relation with their neighbors, an entirely separate community; and altho’ some of them had gained great riches, yet not the general respect of the people. The last Jewish generation perceived the chasm which separated them from the moral element of Christianity, and believed that a reform of their condition only could fill it up. And thus began, consciously and unconsciously, the intellectual fermentation within Judaism. They began to lay aside old customs and ceremonies, and accommodate themselves to the ways and customs of the Christians among whom they lived, without giving up entirely the source of their contempt, the Rabbinical statutes. The result was, that the Jews remained Jews still, and their condition still comfortable. And now the very name “*Jew*” becomes irksome—they substitute the name “*Israelites*.” But still the Jew remained a Jew—only, in place of being in collision with Christianity alone, he came into conflict with Judaism also, and his condition became more and more entangled.

There were but two ways of escape—either to turn to orthodox Judaism, or, to embrace Christianity. The first was a burden to them which they were unwilling to bear: and, as for the second, although many embraced Christianity, yet the greater part could

not encounter and overcome the obstacles which are generally in the way of proselytes. A change from Judaism to Christianity effects the dissolution of family connections which even nature has sanctified. Whoever knows the power of habit, and the ineffaceable impression made on youth under parental training, can easily conceive what conflict every proselyte has to endure—a conflict which would surely last forever, if the Prince of Peace did not bestow upon them that peace which the world cannot give.

Again, there are some difficulties in the way of the proselyte from the side of the Christians. Every convert is treated by the Christians with distrust, their candid design doubted—they may be carnal—their intention selfish, &c.

Expelled from their father's house, persecuted by their brethren, distrusted by the Christians, and despised by the children of the world, they looked out for some other way to escape these evils. At first they became indifferent to religion in general; then, disbelieving the Bible and reading the works of infidels and rationalists, they imbibed their sentiments, and as they found, even among Christian divines and professors, those who cried, with the Jews of old, "away with this man!" they united with them, and cried, even louder than these, "Away, away with the old and the new; we believe nothing but what reason teaches us to believe." And such is now the creed of their reformers; and of the majority of Jews.

One violent schism after another has sundered their communities; the rituals of their synagogues are changed; the Talmud is a fable; the Word of God nothing more; circumcision an oriental custom, and Jerusalem an ancient ruin, of which nothing is to be expected.

Well enough could some of them unite with Ronge, and receive baptism; his creed is theirs, and theirs his; Jesus the reformer they confess; but he came 2000 years too soon; his generation could not understand him, and he became a second Socrates. What are the Jews now? Their own confession is: We are neither Jews or Christians, we do not keep the *law*, neither do we believe Christianity; we believe nothing. Behold, in the people of the covenant, a nation without religion! They have separated from the Old Testament, without receiving the New. They renounce all positive belief, and every historical basis. They set aside the book of revelation of the living God, as well as the Talmud, and they believe that in this consists their complete redemption from misery, and the salvation of Zion.

We are sorry to make such statements, and we could shed tears of blood over the aberration of our brethren, who give up and cast away their old inheritance, the law and the prophets, and refuse the grace in Jesus Christ, their Messiah.

The appearance of Christianity was the true reform of Judaism for the whole human family—and why should it not be for the Jews now? We are firmly convinced, that from no other quarter can deliverance come to Israel.

Shall we, then, as Christians, leave the Jews in their miserable condition, without making an effort to relieve them, when we are convinced that nothing else can, or will, save them, except the gospel? Shall we leave them to perish in their infidelity and sin? Did Christ not command, "Go and teach *all* nations?" Did not this make it the duty of the primitive Christians, even under much persecution, to proclaim to the Jews the glad tidings of a redeemer; and should we, who have nothing to fear, neglect this important duty?

You know their bitterness and enmity against Christianity; you are acquainted with the fact that some of the most eminent fathers of relationship and fidelity, were Jews—(Philo, Spinoza and Mendelsohn.) If this poison would remain within the walls of the synagogues, it would be sufficient reason to labor with all might to save this ancient and interesting race; but, with shameless face and reckless hand, they spread it through states and countries. In Europe they have the press in their hand, and publicly blaspheme the name of the Lord. An eminent divine, (Mr. Bellson) in Berlin, Prussia, writes: "The Jewish leaders of public opinion domineer over us, more than the Jesuits have ever done, and in such a degree, that we, to make this statement, had to create a new organ, as we hardly can find one in all Prussia."

The gospel must be preached to the Jews; enlarged efforts must be made to save them; the law must still become their school-master to bring them to Christ; they must be led to see the folly and wickedness of modern Judaism, and return to the Lord.

Think of their deplorable condition; think what responsibility rests upon you, if you let them starve a spiritual death, whilst the means are in your hands to save them; think what you have received through them—*mercy*. "Even so have these also now not believed, that through your mercy they also may obtain mercy." If one spark of gratitude is left in your bosom, it must burn with sympathy and commiseration, to save this interesting race from eternal ruin.

To human power it is indeed impossible; only faith in the promises, that the Son of God will lead them to eternal glory and happiness, can redeem Israel from all misery. The power of this belief, as well as the conviction that he alone can make them happy and free, be the watchword and strength of your Society.

But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" "Show your faith by your works."

“Now is the day of Grace—now the day of salvation.” Now is the time to labour among the covenant people—now they must learn to see their lost condition—now they are in a state of mind to listen to the truths of Christianity—now, or never! Go to work, relying on the promises of the eternal Jehovah—defy the scorn of the devil and his emissaries—let your light shine, and you will gain friends, even those who are now opposed to your Society and operations. Send missionaries to our ports and cities filled with Jews, in which, in some measure, your missionaries have gained already access, and broken down the wall of partition. Let them preach Christ, the atonement for our sins, holding forth the truth which is in Christ Jesus; proving, by Moses and the Prophets, that he is the promised seed, to bruise the serpent’s head—convincing, by history, that Christianity is the only religion which makes the nations happy, and secures their welfare—helping those inquirers who ask, “what must we do?” and strengthening those who have confessed the Lord, which is as necessary as it was to convince them of Christ. “For this”—saith the celebrated Dr. Tholuck—“for this is the reason, the great reason, which must hinder the efficacy of all our missionary activity among the Jews; that in the Church there is not that community of feeling and brotherly love with which these new converts should be welcomed and encircled, so that the tender plant may grow into a vigorous tree. We sow the seed, but when it begins to grow, there is none that watereth; we water, but there is none, in case of a storm, that would bind fast the young, wavering tree. Who should believe it, that converted Israelites in the midst of Christians find less supporting and nourishing care than those among the heathen? Among the heathen, the missionaries gather around them their little flock, that they may cherish and nurse them till they have become strong in faith and in the Lord; whilst here among Christians, the new converts are pushed into the world, after they have received baptism, and left to their fate, if they might, by chance, find one *true* among the thousands of nominal Christians, who really takes an interest in their spiritual welfare.

Therefore, before we complain about the deceits and hardness of heart of the carnal Israel, let the *spiritual* Israel accuse us that we are wanting of the salt of brotherly love. Provide for those who forsake all and follow Jesus, and I assure you your labor shall not be in vain. The time is fast approaching when all “the kingdoms of this world will become the kingdom of our Lord.” Let the Jews have the gospel, and you will see that “salvation is of the Jews;” “the receiving of them will be as life from the dead.” Infidelity will then be an impossibility; for thus saith the Lord: “They shall all know me, from the least of them to the greatest of them; neither shall they defile themselves any more; and living water shall go out of Jerusalem.”

Friends of Christ and Israel! help to speed this glorious time, and, whilst you give blessings to others, yourselves will be blessed.

And to you, my brethren, I say: Believe in him whom your fathers crucified, and ye shall be saved.

REV. DR. BOND, *New York*, offered the last resolution:

*Resolved*, That this Society renews its earnest appeal to all the churches of Christ in this land, for a more general and hearty co-operation in prayer and effort, in behalf of this cause of Israel, and the world.

I have listened to these addresses with attention, with delight, and I trust with some measure of edification; and it has happened just as I expected. I came wholly unfurnished with material for a speech, and, therefore, requested to be put last; and now, sure enough, the whole ground has been gone over.

Those who have preceded me have made me regret that I am an old man—a feeling that I am not sure that I ever had before. But really I see growing up around me so many noble institutions—so benevolent—so full of the spirit of the gospel—that I do regret that I shall pass away soon—so soon. I must confess, Sir that this particular effort I have not estimated as I ought to have done. I say that I have never before appreciated it as I have been taught to do by the previous speakers. And now I start up, and ask myself, *Why have we neglected the Jew?* I recollect that the command was to “*begin at Jerusalem*,” the scene of the crucifixion; and those who were sent, so far from neglecting the Jew, and withholding the gospel from him, almost forgot that any body else was to have it. In all their journeyings, they never failed to repair to the synagogue; and a special revelation was needed, before Peter would condescend to visit Cornelius.

How comes it, then, that the Christian Church, so soon after the apostles' days, began to neglect the Jew, and cut him off from their sympathies? Ah! Sir, here is the thing that should cover us with shame. We lost not only the zeal of the first missionaries, but their message also. Why, Sir, it had seemed as if the gospel were about to take the wings of the morning and sweep all round the globe. And what arrested its flight? No wonder we forgot the Jews. The very heathen were shut up from us—sealed up hermetically against Christianity—and all because it ceased to be Christianity. What gain would it have been for the nations to have cast their idols to the moles and bats, had they merely substituted the idols of Romanism? Surely, it was a mercy of God, to circumscribe the dominion of such a gospel; and how great a mercy, that he left us a little remnant.

But then, towards the beginning of the 16th century, it pleased God to revive His work. Then we should have expected, the message being restored, the Jew would have been thought of again. And why not? Sir, we Methodists have a way of talking out very

plainly. The fact is, we took to interpolating too—disputing about our points, our five points, until we got to *point no point*. Was it the gospel of peace that we carried abroad at that time? No, Sir, but a sword. Lately, however, in London, we found a new platform on which we can all stand, and have room enough.

The resolution speaks of “*effort*.” And what has any man in this house done yet in this cause? The work must be done—and done by human instrumentality. God works no miracles to do what can as well be done without them. It required a miracle to raise Lazarus, but he came forth “bound.” Christ did not work another to “loose him;” and the reason was, that the disciples could do that.

There is one advantage in being an old man. I have learned something by experience, something by observation. And, among other things, I have learned to have very little regard for what is called personal property. But for real estate I have very great regard. There is something solid, substantial, secure, about that. Only let us be sure that it is *real estate*; for there is no such thing in this world. “Lay up your treasure in heaven where neither moth nor rust doth corrupt, nor thieves break through nor steal.” That is the only real estate. When I have thought of making my will, I have found that I was not a bit wiser than Solomon, who could not tell whether the man, to whom he should leave all, would be a wise man or a fool. But I am quite sure of having whatever I have given away for Christ—have it, yes, a hundred fold in the present life, and in the world to come life everlasting. I think I love my children, but why should I give them every thing, and keep nothing to myself? I have surely a right to some share—and *one-third* would not be too great a portion. May God impress the truth upon us all, and give us to feel it, and act accordingly.

CLOSING PART OF THE  
**TWENTY-FOURTH ANNUAL REPORT.**

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**RESULTS.**—The Board would have it distinctly understood, that it is not at all their design or their wish to organize separate churches of converted Jews. They do not forget that “the middle wall of partition” has been “broken down” by him who “is our peace, and hath made both one.” To rebuild it, or any part of it, is not their object. The single and sold responsibility, with which they consider themselves charged, is that of preaching “Christ and him crucified” to Israel. The measure of increase that shall reward their patient and persevering efforts the leave to His gracious disposal, who alone giveth “seed to the sower, or bread to the eater.” And as to the particular evangelical domination, with which any convert shall connect himself, that is a matter in which the Society takes not the slightest interest. We are satisfied, when it is given to us to see “the lost sheep” in the hands of the “Shepherd of Israel.”

Besides, it is very obvious, that in the vast majority of cases it must be an utterly impracticable thing, to trace the result of missionary labour among so shifting and unsettled a population, as that with which this Society has to deal. Of those, however, who during the past year have been brought under the influence of our Missionaries, either in the Mission House or in their out-door labours, at least six are known who have been received into the communion of the Church of Christ. The God of the Covenant remains ever faithful, and in our day also has a remnant in Israel.

But another result equally interesting, and one full of blessed promise both to Jew and Gentile, is the extensive reawakening of the sympathies of the Church itself towards these long wanderers from the household of faith. Of this most encouraging fact satisfactory evidence is afforded in the ecclesiastical action, friendly to the Society and its object, that has been adopted during the year by many of the leading religious bodies of our country.

**CONCLUSION.**—We thank God that Zion is thus coming once more into mind, and that God’s servants are beginning to “take pleasure in her stones, and favour the dust thereof.” We hail this movement, already pervading christendom, as the brightest omen that meets the eye in these days of spiritual languor and decay. Surely it betokens the near approach of “the time—the set time” —when God himself “shall arise and have mercy upon Zion,” and the mountain of the Lord’s house being established in the top of the mountains and exalted above the hills, “all nations shall flow into it.”

But we cannot conceal the strength of our conviction, that the Church has by no means yet attained to any adequate sense of the solemn, ever urgent, but long neglected obligations resting on her in regard to this once mighty and honored, and still beloved and imperishable race. On the glories of their national history, so far transcending, in all the elements of an interest at once human and divine, the most illustrious annals of any mere earthly empire, and on the magnitude of the debt which all lands owe to Israel, as God's chosen instrumentality of blessing to our fallen family, on these topics it is unnecessary here to dwell. Enough, that they, for whom we plead, "are Israelites; to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. "Amen." And now when the matter proposed is the evangelization of such a people, what object is there that can more appropriately engage, or may be expected more richly to reward, the best affections, the wisest counsels, and most zealous efforts, of all that love the Lord Jesus, and would hasten the glory of his Kingdom?

This question becomes yet more emphatic, when it is considered that we shall *look in vain for the full accomplishment of any of the other great objects, on which the heart of Protestant Christendom is set, so long as Israel remains an outcast from God.*—Thus, much has been spoken lately of the desirableness of Christian Union, and of harmonious co-operation among those who are already one in Christ and essentially one in faith and in the hope of their high calling. But when is it that the jealousies, and divisions, and animosities of a distracted and disordered Church shall disappear? When shall the watchmen lift up the voice; with the voice together shall they sing: for they shall see eye to eye"—and, beholding in every eye the light of mutual love and of a common joy, shall gladly forego the ancient inquisition after motes and beams? Is it, when all the nations have become monarchies, or all republics? Or when all the Christians have become Baptists? or all Methodists? or all Congregationalists? or all Presbyterians? or all Episcopalians? No—no; it is "*when the Lord shall bring again Zion,*" and the gospel herald, no longer turning Zion's glory into the smoke of metaphors, shall "*say unto Zion, Thy God reigneth. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, He hath redeemed Jerusalem.*"

Or, is it sought to arrest the progress of a foul and cruel superstition, and to burst the spell that binds the nations to Rome? Let us learn a lesson from the instincts of the sorceress herself—from the hatred and suspicious dread, with which she has ever watched and tyrannized over the Jew, and point the eyes of men to that ho-

ly hill, whence the law went forth in former days—(whether or not it shall yet again go forth, as many students of prophecy believe that it shall)—even the word of the Lord from Jerusalem.

And, finally, would we devise some more efficient methods than have hitherto been pursued, for the discharge of that great commission entrusted to us by the Savior of men, now gone up to the right hand of power—the blessed commission of preaching His gospel, and making known His saving health to all nations? Then, if we believe, and probably no one will call the truth of it in question, that the grand final result of all missionary labours and sacrifices, to wit, the subjection of the world to Christ, will not be, cannot possibly be, by any amount of sacrifice and labour whatsoever, effected, until the veil is rent from Israel's heart, and it shall turn to the Lord—if we believe, and who will deny, that this conversion of Israel to the Lord their God, and David their king, is the fore-ordained and indispensable preliminary to the universal triumph—surely it is time that the churches of Christ should act in this whole matter, as if they *did* believe these things.

Many other considerations might be adverted to; but we forbear. Solemnized by the holy memories of the past, animated by the hope of a yet more glorious future, and constrained by the love of Christ, let us rouse ourselves anew to this great work of declaring Christ to Israel. Let us unite to vindicate the truth and meekness of the gospel from the prejudices engendered by the blasphemous perversions, and wicked relentless persecutions, of an apostate Church. In the dear and mighty name of the risen One, let us prophecy to the dry bones that they may live; and over all our service breathe the spirit of Him who wept over Jerusalem, and is now “exalted a Prince and a Saviour, to give repentance to Israel and forgiveness of sins.” Then shall the voice of the Intercessor within the veil, “For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth,” be answered by the cry of the Lord's remembrancers on earth, “Oh, that the salvation of Israel were come out of Zion!”

24 JU 58