

The Synod of New South Wales has made rapid strides in the way of extension during the past twelve months, or first year of its existence as a separate section of the Christian Church. Two ministers have been settled in this direction beyond me in the bush—one at Wagga-Wagga, and another in the Tumut river district. The former accompanied Dr. Lang from home in his last trip—the latter is a native of Germany, who has been about twelve years in the colony, and was once connected with the mission to the aborigines in the district of Morton Bay. Another, who was one of my lambs in West Linton, is settled in Gypsy's Land, and doing exceedingly well in our Master's work. Brother Gibson is earnestly desiring me to help him on the Richmond river, as he finds quite enough to do on the Clarence. A Mr. Black has gone to the Upper Hunter—Mr. Lodge, late of Morton Bay, is now settled, with a fair prospect of success, at Newcastle—Professor Ridley has left the College, and taken to ministerial labour somewhere in the interior—one has been ordained over a second congregation in Sydney. Besides these, there are several others of whom I am not at present in a position to give you particulars.

The low state of Religion in the District.—The great mass of the inhabitants in this district are professedly connected with the Romish Church, and their evil influence is far from being small, in consequence of mixed marriages and gross immorality—and especially open Sabbath profanation by following their usual avocations on the holy day. Some professed Presbyterians have argued with me that sheep-shearing may, in many cases, be a work of necessity on the Sabbath, while others are to be found, who without shame pass the day in fowling or fishing excursions. What would you think of a man subscribing his £5, or his £10, or his £15, to our cause, and yet never once entering our place of public worship? What do you think of a man asking me to baptise his child, while he confessed to be living with its mother without being married to her? Or what do you think of another, with gray hairs here and there upon him, asking me to administer this ordinance, while he was so grossly ignorant as to be unable to tell—How sin came into the world, who is the Saviour of sinners, or even, who was the first man? Such are some of the Presbyterians, and natives, too, of highly-favoured Scotland, whom I have met with in New South Wales.

A Good Country.—Notwithstanding all these and numerous other painful drawbacks, I love the country, and hitherto have had much reason to do so. It is indeed a good land. Like Canaan of old, it literally flows with milk and honey, wine and oil. Had we only a sufficiency of labour, and an abundance of rain, we should have a superabundance of the finest of every species of grain, and fruit, and flowers, to be found on earth. My own health was never better than it has been since leaving home. Now I can stand more fatigue and feel it less than I did twenty years ago. I think nothing of riding or driving forty miles a day, over roads which would make a tolerably good *schip* at home tremble. The best of our roads here are little more, in many cases, than mere tracks through woods or along the brink of precipices. Hence it becomes an easy matter for the traveller to lose his way, and be involved in considerable danger. I know by experience what it is to be without a path in the midst of the bush, after sun-down, with the prospect of having one of Jacob's nights, or the bare earth for a bed, a stone for my pillow, and the canopy of heaven for a covering. This prospect, however, has not yet been realised, in consequence of Providence being kinder to me than my fears.—*U. P. Misa. Record.*

JEWISH BONDAGE IN ROME.

The Jews of Rome consist, as in almost all Italian cities, of several different communities of different national origin, with separate synagogues and ministers, with a Chief Rabbi, who presides over all, and may be considered as belonging to no particular community. The most interesting section of the Jews of Rome are the so-called "Jews of the Temple," who, according to tradition, are the most ancient community, and said to be a remnant in descent of those very Jews that Titus brought captive from Jerusalem. From the early days of the captivity to the present time, this mysterious, surviving, remnant has, no doubt, gone through countless wars and persecutions enough to break the spirit and destroy the national feeling of any other race but Israel. But one thing is certain, that persecution in earnest was not commenced against them until the rise of the Papal system in the sixth century; before that time we are told that "the Jews can scarcely be said to have been persecuted by the Christians, beyond that retaliation or those restrictive measures which had been provoked by their own disobedience and malice." From the rise of the Papal system, however, everything that tact, cleverness, worldly policy, proselyting energy, and persecution, could effect, to shake the Roman Jews in their faith, has not been wanting on the part of the Church of Rome. Now and then the voice of a faithful witness of Christ has been heard by Israel in Rome, and faithful converts have been made; but, generally speaking, Rome's efforts have been in vain, because they were addressed more to the carnal heart than to the mind and spiritual affections of the soul. Several Pontiffs, indeed, have treated the Jews with marked kindness, but still without understanding the true mode of propagating the gospel amongst them. And to what extent compulsory means and fear must have been by others used against them, may be imagined from the fact that the Inquisition, in its first establishment, was chiefly for the purpose of punishing converts from Judaism to the Church of Rome. On the confines of the Ghetto of Rome is still to be seen the beautiful church of St. Angelo in Pescheria, where a compulsory attend-

ance of a hundred Jews is to this day required, and where the stiff-necked Jews are well lectured by a clever Jesuit on the subject of their past unbelief, impenitence, and obstinacy. But with such drapery around them and with the memory of past persecutions fresh upon them, and with future persecutions in prospect, Rome's converts in Israel are not likely to be men of faith in Christ, or like Nathaniel, "Israelites in whom there is no guile."

Since the restoration of the Pope and the re-establishment of the Inquisition under French auspices, the edict of Pope Pius VI. has again been put in force in reference to the Jews of Rome; some clauses of which we shall now specify, in order to show to what bondage the Jews of Rome are at present reduced. By this edict, local inquisitors are appointed to search into and examine all books in the Ghetto. All Rabbinic works are forbidden; the Old Testament in Hebrew alone being permitted. Any Jew in whose house a forbidden book is found, is liable to have his property confiscated. No Jew is to converse on the subject of religion with a Christian. The Jews are forbidden to have amulets and charms in their possession, or to use incantations or sorceries, or to make cabalistic signs. They are not permitted to bury their dead with religious pomp, or to write inscriptions on the tombstones. They are forbidden to employ Christian servants. If any Jew shall do or say anything to disturb the faith of any Jewish convert to Romanism, he shall be subject to the confiscation of all his goods, and to imprisonment with hard labour for life. No Jew is allowed to sell meat killed by a Jewish butcher to Christians under a punishment of a hundred scudi, or with imprisonment, as may be decided; neither shall they be permitted to sell unleavened bread to the Christians. The Jews are not permitted to sleep a night beyond the limits of the Ghetto. They are not permitted to have a carriage or horses of their own, or to drive about in carriages in Rome, although in making a journey they are permitted to take places in the usual conveyance, if others do not object, otherwise they must travel in carriages specially provided for themselves.

These are some of the clauses of the edict of Pope Pius the Sixth, which, in some degree, accounts for the consistent enmity of the Jews to the Church of Rome; and also in part, amongst other things, for that singular judgment of Heaven which yet awaits that Church, and which, if the signs of the times do not deceive us, cannot be very far distant now.—*Jewish Chronicle.*

THE LAND OF HAM.

[CONTINUED.]

ITS CONNECTION WITH THE PEOPLE OF PROMISE.

We mentioned, as a third ground of hope that God will graciously visit the sons of Ham, the singular connection which has always been kept up between the promised seed and this mysterious race. The first link noticed in this chain, was the case of Abraham's visit and sojourn in Egypt.

We trace the same connection again in the person of Ishmael, one of the most singular characters that figure in sacred history. A son of Abraham and Hagar the Egyptian, he unites in his person a lineal union of the promised seed and an African race; the chosen seed in which God would build his Church, and that dark, mysterious race of which we are speaking. In Ishmael and his seed we meet a sort of counterpart of Isaac and his seed. His posterity, like Jacob's, became exceedingly numerous; had a particular portion of the earth assigned them; were divided into twelve tribes, and through all ages remain a distinct people. We have, in this outcast branch of Noah's family, a darkly reflected image of the true Church; an image more distinct after Ishmael realized, in the prophet of Mecca, a spurious Messiah, and in Moslemism a spurious Christianity.

Or I might have named in the outset that remarkable instance of piety exemplified, some six or eight hundred years before Moses, in the Man of Uz. That remarkable man was an Arabian, and probably a Cushite. Nor do we suppose that Job's was a solitary case of the power of true religion in the land of Cush. An instance of such exalted, enlightened piety, in the princely character of Job, was not likely to have existed alone. Job's friends, they who were near, as well as the three from a distance, were probably, more or less of them, worshippers of the true God.

Again, by a mysterious chain of providences, Joseph is made Governor of Egypt. A man of rare integrity and moral worth, one of the promised seed, and perhaps as good an impersonation of the true religion as the world had ever had, is strangely exalted to stand next to the throne of a most powerful African prince. He stood a teacher in high places; and no doubt his voice was heard. Next we find the same mysterious providence bringing the whole visible Church and settling them in that corner of Africa, and preserving them there for more than four centuries. This was an extraordinary step, if regarded only in its bearing on Africa. Here the true worshippers prayed, served their God, and exemplified the truth in the face of the most enlightened, refined, and powerful kingdom on the earth. Nor did they do these things in a corner. They were a city set on a hill, as beacon-lights to the nations of Africa.

We find this connection continued in the person of Moses. Himself African born, and the adopted son of Pharaoh's daughter, he takes to himself for a wife, a daughter of Cush, spends forty years of his eventful