

river Dniester, the boundary between Bukovina and Galicia. The river winds its way round the very foot of a small amphitheatre of hills, clothed with brushwood, and on the other side of the river, in front of these hills, stands a beautiful village, Zalesky. Here are many Jews. At the entrance of the village stands a magnificent house, the residence of a Jew, who was baptized into the Popish faith, and whose example has been followed by all the respectable Jews of the place. In consequence, the Jews here are degraded and ignorant; their evening service exhibited deplorable indifference. We spent our Sabbath at a village called Jaglinsky. Small as the place is, images and crosses abound in it; and the servile obeisance of the peasantry, (who are sunk to deep degradation by the tyranny of their own nobles,) and their superstition, struck us much. There are three synagogues here. On the Sabbath evening, the celebration of the last day of the Feast of Tabernacles began; and remembering the words of our Lord on that day, we went in the hope that an opportunity might be given us of proclaiming his salvation, to some thirsty souls. They were assembled to keep the festival in honour of "the Law." Their manner of expressing this is singular enough. All the rolls of the Law that are in the ark of the synagogue are placed in the hands of individuals who are called up for this purpose, and these make a procession through the synagogue, the people pressing forward on every side to kiss the rolls. They then take their station in front of the ark, and the signal being given, "speak to the children of Israel that they move forward," they leap, and dance, and sing in the most fanatical manner.—The old grey-haired rabbi was one of the most frantic in the dance. This was repeated seven times, the whole synagogue continuing in a sort of merry humour, and manifesting their sympathy by clapping their hands, and a few joining in the song from time to time. Alas! "Israel doth not know," but the Lord is saying, "Who hath required this at your hands; your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." (Isaiah i. 12—14.) Before this service began, we had met several Jews and declared to them our message, and one seemed particularly struck at hearing that real Christians in our country kept their Sabbath in spiritual services all the day long, refusing to work, travel, go to amusements, &c. After service, some of these invited us to come to the rabbi's house, which was close by, and converse with him. The rabbi came in, wearied with his bodily exercise, and so many Jews followed him that the room was quite filled. After answering their inquiries about Jerusalem, Mr. Caiman referred to the principle of the Chasidem, that is the more devout and superstitious Jews—to which sect this rabbi belonged—the principle that they must serve God. All present listened with great attention while he showed them God's way of producing in the heart that love they pretended to, namely, by

sending his own Son to die for us. We left them in a most friendly manner, wondering at the providence which had given us such an opportunity of setting the truth before so many souls. Next morning we took the road to Tarnopol. This is a considerable town, built near a lake. It has several public buildings, and among others, an academy for educating young men. We remained part of three days here, because we are informed that it was one of the best points for ascertaining the general state of Judaism in Galicia. There is a Jewish population of about two thousand families. We soon found that in this place the adherents of the new synagogue are very numerous. One-half of the Jewish population, and that the most respectable, has joined them. It was not a rabbi, but a private Jew, who died whilst we were here who was the instrument of this change. They have a separate synagogue for themselves, a very elegant building. They maintain, that the belief of a Messiah was not an original tenet of Judaism; and their Messiah is political emancipation. They thoroughly renounce the Talmud; but, along with this they give up the Old Testament also. Yet they are not professed infidels; but, on the contrary, declare that they earnestly seek to worship God, as a Father, in spirit and truth. Those of them that we have met with in Galicia are certainly not so far advanced towards infidelity as those in Germany, for they have not rejected the New Testament, but express a strong wish to read it. At the same time, their moral principles must have received a deep wound; for they hesitate not to keep up every outward rite of Judaism, although they reject all as folly. The reason they give is, that by continuing among their brethren they may more effectually spread their opinions; and besides, there is no choice left them, since the Government decidedly forbids any new sect to be formed. Some of the lower ranks of Jews have joined this class, in order to be free to eat and drink as they please; but, by far, the greatest number are educated men.—Several of their young men spoke with us in Latin, and some of the older also. One of them in the course of conversation, plainly stated that he had given up hoping for Messiah; and the expression he used was "*Desperamus*" "our hope is lost." Does not this suggest to us the fact, that Israel is even more than ever becoming "very dry"—more exactly what Ezekiel says they shall be at the time the breath of life shall enter into them? (chap. xxxvii. 11.) "Behold, they say, our bones are dried, *our hope is lost.*" At the same time, the old school of Judaism is as remarkable for superstition. The dance in the honor of the Law was exhibited here even more fanatically than we had seen it before; and in one synagogue, thirty-six rolls of the Law were produced, and carried in procession. And we were shown in the burying-ground the grave of a Jewess, daughter of a rabbi, who died two hundred years ago, where miracles are wrought,—hundreds, they