

in the morning, and preached from the 122d Psalm; the Rev. Edmund Botterell, from Compton, in the afternoon, preached from the 4th verse of the 27th Psalm; and the Rev. Joseph Anderson, Congregationalist Minister, of this place, preached in the evening, from John xxi. and part of the 17th verse: "He saith unto him the third time, Simon, son of Jonas, lovest thou me?"

It is their least praise to say, that the sermons were suitable and impressive, and that they were listened to with a more than ordinary degree of attention and interest. The congregations, at the morning and afternoon services, were large to overflowing: many not being able, in the morning, to obtain even standing room; that in the evening was small—owing, principally, we doubt not, to the rain which fell a short time previous to the service, and the appearance of a wet evening.

Collections were made after each of the services towards the liquidation of the debt yet remaining on the building. The chapel is 46 feet long, by 36 wide; it is built of brick, and will seat about three hundred persons. It is pronounced a neat and substantial building—and will, we trust and pray, be the spiritual birth-place of many immortal souls. Through many difficulties towards its erection, the Lord has graciously assisted us: in order to record which, and as well to express our sense of the divine goodness, we have called it "The Melbourne Wesleyan Ebenezer Chapel."

I remain, dear Sir,

Yours truly,
JOHN BORLAND.

RELIGIOUS INTELLIGENCE.

STATE OF THE JEWS.

[CONTINUED.]

In the south of the Holy Land, the London Society for the Conversion of the Jews have established, for some years, a strong and effective Mission. Jerusalem is their head-quarters, so that the southern parts may be fairly regarded as preoccupied. But the north of the land, the region of ancient Galilee, containing nearly half of the Jewish population, still presents an open and uncultivated field.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favourable point for the centre of a Jewish Mission. It is a place of peculiar interest to the traveller, as it is believed to be the very town to which Jesus pointed during his Sermon on the Mount, when he said, "A city that is set on an hill cannot be hid." (Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews. As you stand upon its lofty brow, the eye of the Christian turns toward the Land of Genezareth, and the placid waters where the feet of the Saviour walked; but the eye of the Jewish devotee turns toward the white sepulchre of Marona, on the opposite side of the valley, where rest the bones of several Jewish saints. They have a tradition, that when the temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that Messiah will be first revealed there.

Before the earthquake, on 1st January, 1837, there were 7000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing 1500 Jews. There are also two villages on Mount Naphtali, where Jews reside; it is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Bayroot, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the Church of Scotland were privileged to establish a Mission in Saphet, what an honour it would be to tread, as it were, in the very footsteps of the Saviour—to make the very same hills where he said, "Blessed are the peace-makers," resound with the Gospel of peace. And if God should bless our efforts, would not the words of the Prophet receive

a second fulfilment: "The land of Zabulon, and the land of Nephthaim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Saphet would then be, in reality, "a city set on an hill, that cannot be hid."

2. *Jassy and Bucarest.*—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. The number of Jews is very great. In Bucarest there are about 3000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the Government would not be unfavourable to a Jewish Mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the Mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British Consul in each of the capitals. The bible is freely circulated in Wallachia. The Prince of Moldavia was favourable to its circulation in his dominions also; but the Greek priests would not permit it. The only thing to be feared is, that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the Mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the greatest ignorance. We are told, that among the thousands of Jassy, there were only a few individuals who could understand Hebrew grammatically. In the schools, we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud. They live like Jews, but use every effort to undermine Judaism; they deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament, and Christian Tracts.

This wonderful field has hitherto been entirely unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were Christians—"for," said they, "no Christians in this country love the Jews." Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveller dares to carry even an English bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the Gospel, they would easily spread it by means of their constant intercourse, even where the foot of the Gospel messenger could not go.

One fact more may be stated,—that every Jew who arrives in these provinces must bring a certificate, that he is able to earn a livelihood by some trade. If found unable, the authorities send him out of the province. The cheapness of the necessaries of life is very remarkable—and the resources of commerce great and unoccupied; so that an inquiring Jew, or a convert, could easily maintain himself, even when cast off by his brethren. In this way, one of the greatest difficulties of the Jewish missionary would be removed.

The only reason why Jassy seems preferable to Bucarest is, that the Jewish population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the Mission extend its care to both capitals.

3. *Hungary.*—The number of Jews in Pest, including Ofen and Altofen, is at least 11,500, stated by some as high as 30,000; in Presburgh and Pappa, 6,000; in Vag-Ujhely, 2,400. There are, besides, eleven towns containing from 1,000 to 2,000 Jews in each; twenty-three towns, from 500 to 1,000; thirty, from 200 to 500. The rest of the Jewish population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish population in Hungary is 250,000; but there are said to be at least 300,000. (To be continued.)

MISCELLANEOUS.

FAMILY WORSHIP.

THE following anecdote, which originally appeared in an English periodical called the "Weekly Instructor," is transcribed with the hope that it will be instrumental of encouraging heads of families never to relinquish or neglect a duty, which appears so universally attended with the Divine blessing:—

A pious tradesman, conversing with a Minister on Family Worship, related the following highly instructive circumstance respecting himself:—

"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engagements appeared manifestly conspicuous: the blessings of the upper and the nether springs followed me, health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length, worldly interest prevailed so far, as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron: when it pleased the Lord to awaken me by a singular Providence.

"One day, I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words:—"Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. Oh, Sir, eternity will be too short to praise my God for what I learnt there. It was there that I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me the hope of glory.' Oh, Sir! permit me to say, Never, never neglect those precious engagements: you have yet a family and more apprentices; may your house be the birth place of their souls." I could read no further: every line flashed condemnation in my face. I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God—I agonized, and—but you can better conceive, than I can describe, my feelings; suffice it to say, that light broke in upon my desolate soul, a sense of blood-bought pardon was obtained, &c. &c. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have been, and am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion. Better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

DIVISIBILITY OF MATTER.

An ounce of gold may be divided into 432,000,000,000 of parts.—Lardner.