

not been so great as heretofore. (Vol. ii., p. 358-361.)

With all this accumulated misery, with all this insult and scorn heaped upon the Israelite here, more even than in any other country, why, it will be asked, does he not fly to other and happier lands? Why does he seek to rest under the shadow of Jerusalem's wall?

Independently of that natural love of country which exists among this people, two objects bring the Jew to Jerusalem,—to study the Scriptures and the Talmud,—and then to die, and have his bones laid with his forefathers in the valley of Jehoshaphat, even as the bones of the Patriarchs were carried up out of Egypt. No matter what the station or the rank,—no matter what, or how far distant the country where the Jew resides, he still lives upon the hope that he will one day journey Zionward. No climate can change, no season quench, that patriotic ardour with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his first approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and pray over the long-sought object of his pilgrimage, and with dust sprinkled on his head he enters the city of his forefathers. No child ever returned home after a long absence with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's, with greater sorrow than the poor Jew when he first beholds Jerusalem. This, at least, is patriotism.

"It is curious," says the learned author from whom I have already quoted, "after surveying this almost total desertion of Palestine, to read the indications of fond attachment to its very air and soil, scattered about in the Jewish writings; still it is said, that man is esteemed most blessed, who even after his death, shall reach the land of Palestine, and be buried there, or even shall have his ashes sprinkled by a handful of its sacred dust. 'The air of the land of Israel,' says one, 'makes a man wise;' another writes, 'he who walks four cubits in the land of Israel is sure of being a son of the life to come.' 'The great wise men are wont to kiss the borders of the Holy Land, to embrace its ruins, and roll themselves in dust.' 'The sins of all those are forgiven who inhabit the land of Israel.' He who is buried there, is reconciled with God, as though he were buried under the altar. The dead buried in the land of Canaan first come to life in the days of the Messiah."

It is worthy of remark, as stated by Sandys, that so strong is the desire this singular people have always manifested for being buried within these sacred limits, that in the seventeenth century large quantities of their bones were yearly sent thither from all parts of the world, for the purpose of being interred in the valley of Jehoshaphat; for the Turkish rulers at that time permitted but a very small number of Jews to enter Palestine.—Sandys saw shiploads of this melancholy freight at Joppa, and the valley of Jehoshaphat is literally paved with Jewish tombstones. (Pages 262-264.)

In Jerusalem alone, of any place upon the earth, is the Hebrew spoken as a conversational language; for although the Scriptures are read, and the religious rites performed in Hebrew, in the various countries in which the Jews are scattered; yet they speak the language of the nations among whom they are located. And, as the last link of that chain which binds them to home and happiness, they, like other oppressed nations, cling to it with rapturous delight. And it is the only door by which the Missionary there has access to the Jew; for they have themselves said to me, we cannot resist the holy language."

Most of the Jews are learned, and many spend the principal part of their time in studying the Scriptures or the Talmud, while others are engaged in discussing the law, and disputing in the synagogues, or in weeping over Jerusalem. They are particularly courteous to strangers, and seem anxious to cultivate intercourse with Franks.

One morning, while inquiring about some medicine at the shop of a poor Jew, I was accosted by a venerable rabbi in English, who invited me to see their new synagogue, of which they are now very proud, inasmuch as it is built on a piece of ground lately restored to them by Mehemet Ali, after a judicial investigation of their right; and after having been withheld from them for upwards of two centuries. It was covered with heaps of rubbish and old ruined houses; and it is curious

that in excavating among them, they found the remains of some very old arches and pillars, which they strongly affirm were portions of a synagogue in days gone by. They were clearing these away at the time of our visit; and some tolerable houses and baths were also being built upon the spot. The altar or holy place, in which are kept some ancient manuscripts of the Pentateuch on parchment rolls, was adorned by representations of the different musical instruments mentioned in Scripture, as the harp, sackbut, psaltery, &c., belonging to Hebrew melody. A compartment was railed off on the left hand for females.—This very remarkable increase of the Jews in Palestine, and particularly in the city of Jerusalem, must strike even those who do not look upon it as a literal fulfilment of prophecy.

Great and mighty events must, however, come to pass ere their restoration is accomplished; but though the "times and the seasons knoweth no man;" yet the day shall come when, to use the metaphorical language of the East, those broken pillars, the prostrate columns and ornamental capitals of that noble edifice that once reared its head within that land, shall be raked from out the debris of a world where they are now scattered and trodden under foot, to deck the polished corners of that gem-studded temple that shall once more crown the hills of Salem.

But of all the phases under which the Jews can be seen, the most deeply interesting is that exhibited when they collect to weep over the stones of Jerusalem, that I have already described as belonging to the ancient city, and situated in the western wall of the court of the temple. One day during my stay, the whole congregation met upon the anniversary of the great earthquake at Saphet, where so many of their brethren were destroyed. It was a touching sight, and one that years will not efface, to witness this mourning group, and hear them singing the Songs of David, in the full expressive language in which they were written, beneath Mount Zion, on which they were composed, and before those very walls, that in other times rang with the swelling chorus. But not now are heard the joyous tones of old; for here every note was swollen with a sigh, or broken with a sob, the sighs of Judah's mourning maidens, the sobs and smothered groans of the patriarchs of Israel. And that heart must indeed be sadly out of tune, whose chords would not vibrate to the thrilling strains of Hebrew song, when chanted by the sons and daughters of Abraham, in their native city.

Much as they venerate the very stones that form the walls of this enclosure, they dare not set foot within its precincts; for the crescent of the Moslem is glittering from the minaret, and the blood-red banner of Mahomet is waving over their heads.

Were I asked, what was the object of the greatest interest that I had seen, and the scene that made the deepest impression upon me, during my sojourn in other lands, I would say, that it was a Jew mourning over the stones of Jerusalem. And what principle, what feeling is it, it may be asked, that can thus keep the Hebrew, through so many centuries, still yearning towards his native city, still looking forward to his restoration, and the coming of the Messiah? Hope, hope is the principle that supports the Israelite through all his sufferings, with oppression for his inheritance, sorrow and sadness for his certain lot, the constant fear of trials, bodily pain, and mental anguish, years of disgrace, and a life of misery; without a country and without a home, scorned, robbed, insulted, and reviled; the power of man, and even death itself, cannot obliterate that feeling.

WILBERFORCE.—The following interesting incidents in the history of this great and good man, though not original, will, nevertheless, be new to many of our readers, and cannot fail to profit, if the important truths therein advocated, be faithfully applied:—

"Mr. Wilberforce having expressed respect for a pious clergyman, added, that he 'carried things too far.' His friend pressed him upon this point. What did he mean by carrying things too far, or being too strict? On what ground did he pronounce this to be the case? When we talked of going too far, some standard must necessarily be referred to: was the standard of Scripture exceeded? Or could any other standard be satis-

factorily adopted and maintained? Perhaps it could not be easily shown, that where things were carried, as it was alleged, too far, they were carried beyond the rules of Scripture, but only beyond what was usually practised and approved among men!

"Mr. Wilberforce, when thus pressed by his friend, endeavoured to explain and defend his position as well as he could; but he was dissatisfied himself with what he had to offer: in short, he felt that his own notions on the subject were vague and untenable. A lodgment was thus made in his conscience; matter for serious thinking was suggested; and his thoughts could find no rest till they found it from the Word of God, and the adoption of a Scriptural standard, by which to form all his judgments, and regulate all his conduct. May the relation of the fact rose many others to a similar exercise of mind, which may lead to a corresponding result!

"Another incident in the history of his mind at this period, as related by himself, is not less interesting and instructive than the preceding. 'As I read,' said he, 'the promises of Holy Scripture—ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you—God will give the Holy Spirit to them that ask him—Come unto me, all ye that labour and are heavy laden, and I will give you rest—I will take away the heart of stone, and give you a heart of flesh—I will put my laws in your hearts, and write them in your inward parts—I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more,—as I read these passages it occurred to me, to reflect, if these things be so—if there be any truth in all this, and if I set myself to seek the blessings promised, I shall certainly find a sensible effect and change wrought within me, such as is thus described. I will put the matter to the proof: I will try the experiment: I will seek that I may find the promised blessings.' He did so: and the result was peace, and liberty, and victory: peace of conscience, and purified affections; deliverance from those sins which had ensnared him, or held him in bondage: 'the victory that overcometh the world,' and boldness 'to confess Christ before men.' He had 'the witness in himself;' a sensible evidence, both that the word of God is true, and that he had not in vain sought the fulfilment of its promises to himself."

FELIX NEFF.—We have pleasure in directing attention to the following new and interesting particulars relating to this truly evangelical and indefatigable Missionary—containing, as they do, much valuable information respecting the condition of Protestants in the Upper Alps. Those who have read the history of the Waldenses, (and what Protestant has not?) will appreciate them the more, as furnishing an account of the descendants of that interesting and persecuted people.

On his return from London, Felix Neff was received at Mens with great rejoicing. All who had begun to relish the good news of salvation, hailed him as a friend, a brother, a father; tears of joy were shed in these pious interviews. But, on the other hand, the enemies of the Gospel did not sleep. The more they witnessed the success of Neff's preaching, the more were they irritated against him. He was falsely accused before the magistrates; who took advantage of Neff's being a Swiss citizen to hold him up as a foreigner come to disturb the public peace. These base lies had the designed effect. The officers of government refused to admit Felix Neff as legal pastor of Mens; and this worthy servant of Christ was obliged to seek another field of labour.

It is difficult to describe the grief, the consternation of the pious when they learned that Neff was going to leave them. As they were more advanced in the faith, they feared losing all by losing him, and did not remember that the Lord is always high unto those who call upon him. Felix Neff took no formal leave of his flock, lest it should produce too deep expressions of grief from his friends; but the rumour of his departure being circulated, it caused such despondency in some that he thought proper to reprove them seriously. He reminded them that they must not