

in this city, a course of Lectures on Egypt and Palestine. His audiences have been large and respectable; and have been highly delighted with the various and deeply interesting information afforded them by the venerable Lecturer, relative to those countries and places which he has visited—of which we so frequently read in the Holy Scriptures, and of which his descriptions are most graphic and beautiful: a specimen of which will be found on our last page—in which Mr. B., in his published travels, describes his journey from Jerusalem to Jericho.

LONGEVITY IN PERU.—A gentleman who travelled in Peru in 1834, states, that while on a tour at Payta, Mr. Charles Higginson, U. S. Consul there, introduced him to an old Indian lady, one hundred and forty-two years of age! Although she was unable to walk, her intellect was unimpaired, and she was able to give a clear and correct account of the different revolutions, invasions, &c. &c. of nearly a century and a half. One fact was singular: she was attended by a maiden daughter, whose age was one hundred and seven years!—*Mon. Herald.*

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

QUEBEC, Aug. 14, 1840.

DEAR SIR,—It has often been seen that partners in sin have become sharers in suffering, and that those who have been successful in tempting their companions to acts of transgression, have afterwards been the occasion of hurrying them down to the pit of perdition. I beg to send you the following tragical narrative of an occurrence of that kind, which took place in the neighbourhood of Lambeth, in London, England, on Monday the 20th of last month, and which is an affecting comment on the inspired words, "*And sin, when it is finished, bringeth forth death.*"—*James i. 15.*

HORRIBLE MURDER, AND SUICIDE OF THE MURDERER.

On Monday, the inhabitants of St. George's road were plunged into the most painful state of excitement, upon learning that a murder had taken place at No. 4, Caroline-buildings, in that vicinity, and that the murderer, after committing the horrible act, had succeeded in destroying himself. The particulars are as follow:—The murderer, whose name was William Neeley, a shoemaker, had seduced his victim, the wife of Thomas Weatherley, to an adulterous intercourse. Mrs. Weatherley left her husband, and, for a short time, lived with her murderer; but, upon the husband entreating her return, and promising forgiveness, she put herself, truly penitent, under the protection of her lawful guardian. William Neeley, upon learning her return, became maddened with jealousy, and, in the absence of her husband, went to their residence; and, after fruitlessly attempting to persuade his victim to resume her disgraceful life with him, he pulled from his pocket a carving knife, and cut her throat. The poor creature, with the frightful gash bleeding, rushed from the house, and on reaching the flagstone of the next door, she fell down, and expired! The neighbourhood being alarmed, attempts were made to secure the murderer, who stood at the door, brandishing the knife, and vowing destruction to the first who approached to arrest him. The few persons then collected were horror-struck, and from want of physical courage and self-possession, they permitted the murderer to withdraw within the house; and upon the arrival of the police, who broke open the door, the man was found with his head nearly severed from his body!—"Bloody and deceitful men shall not live out half their days."—*Psalin lv. 23.*

How little thought the unhappy woman that her admirer would become her murderer!—that her willing seduction, would be followed by her woeful destruction! And yet, "the wages of sin is death;" and "verily there is a God that judgeth in the earth!"

RELIGIOUS INTELLIGENCE.

STATE OF THE JEWS.

Dr. Keith and Mr. McCheyne, in appearing before the General Assembly, as representing the Deputation, gave in a Report of their proceedings,—which, we are sure, will be read with deep interest:—

There is a law in our nature, according to which the sight of the object calls forth, in the most vivid manner, the emotion of the heart. Our blessed Lord himself evidently shared with us in this senseless and amiable infirmity. When he came near the gate of Nain, and saw the widowed mother following the bier of her only son, he had compassion on her, and said unto her, "Weep not." And again, "when he saw the multitudes of Galilee, he had compassion on them." The sight of the object affected his heart, and drew forth the tender feelings that were treasured there.

It was exactly in accordance with this law of our nature, that the Committee of our Church for the Conversion of the Jews came to the resolution, in March, 1839, of sending out four of their brethren, to go and see what was the real condition of the lost sheep of the house of Israel. The information received, by means of correspondence and printed documents, had produced a general and decided impression of interest in behalf of the Jews. Still it was felt that, if ministers of our own Church were sent out upon a mission of kindness and inquiry, to the various countries where the Jews reside, they would return, not only with fuller and more accurate information, but also with hearts kindled into a flame of holy compassion by the actual sight of the dry bones of Israel, in the open valley, very many and very dry.

By the good hand of our God upon us, this interesting Mission has been accomplished. And now, that we have been brought in safety back to our beloved land, and are permitted to stand once more in the Venerable Assembly of our Church, it is our hearts' desire and prayer, that the anticipations with which we were sent out may be fully realized. We do feel that a vast weight of responsibility lies upon those of us who have been privileged to visit the many thousands of Israel—to see them wandering as strangers on the mountains of Judah—and spreading forth their hands in the synagogues of Poland. Our hearts do truly burn within us, not only to lay before the Church the result of our inquiries, but to convey to all the vivid impressions of compassion to Israel which we have ourselves received.

Could we but carry our fathers and brethren, and the Christian people of Scotland, through the scenes which we have witnessed,—could we communicate the feelings with which we beheld the Jew praying beside the ruined wall of the Temple of Jerusalem, or the feelings with which we witnessed the extravagant devotion in the synagogues of Galilee, or the feelings with which we walked through the street of Brody, where scarcely any but the bearded sons of Abraham are to be seen:—above all, could we make known, as vividly as we have seen, the thousand ways in which they go about to establish their own righteousness—praying to the dead, making pilgrimage to Jerusalem, wearing the phylacteries, killing the chipora, or dancing with the law—we are quite sure that there would be but one thrill of sympathetic interest felt throughout the whole Church; and one fervent effectual prayer would arise from all the praying families in Scotland—"Oh that the salvation of Israel were come out of Zion!"

It was at one time our intention to begin this Report with a short narrative of our progress through the different countries, and the manner in which our inquiries were made. For two reasons this has been omitted,—partly because to have inserted the briefest sketch of our journeyings would have extended the limits of our Report to an unwarrantable length, and partly because there is an intention, which we trust Providence will afford strength and opportunity to fulfil, of laying a full and deliberate narrative before the Church and the public.

In the following Report, accordingly, we have arranged and set down the sum of the information we have acquired regarding the unhappy descendants of Abraham, and the conclusions which we have deliberately been led to form in our own minds as to the best mode of seeking their eternal good.

I.—MOST SUITABLE STATIONS FOR MISSIONS.

I. Saphet, in Galilee.—In every point of view, the Holy Land presents the most important and interesting field of labour among the Jews. Ever since the year 1832, when the Pasha of Egypt took possession of Acre, the Jews in Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mehemet Ali has shown the policy of that singular man in a most interesting manner. He says, "that the Government will give every facility to the Jews to return, in any number, to their own land;" "that they will be treated exactly like Mahomedan subjects; and that he is even willing that they become proprietors of the soil." Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under his government, and that there are no obstacles whatever on the part of the government to the operation of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the Bible, that affliction is one of the means which God will employ in the conversion of the Jews. (*Ezek. xx. 37. Hos. ii. 14.*) In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the missionary. But, in Judea, the plague, poverty, the oppression of their rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will shew them kindness, and listen without bitterness to the words of grace and love from the lips of the Gospel messenger.

They are strictly Rabbinical Jews—untainted by the infidelity of France, or the neology of Germany. They hold the Old Testament to be indeed the Word of God—they have a real expectation of the coming of Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and, with the Hebrew bible in his hand, may expound to them, with intelligence and power, all that is written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favoured nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibrailla, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundredfold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends. The very name of an Englishman carries with it the idea of kindness, protection and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English Consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an over-ruling Providence visible here? And is it not our duty to improve the interest we have in the afflictions of the Jews, by being the friends of their never-dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel's Land; and those who love Israel bear it especially upon their hearts, because its name is inwoven with the coming conversion of Israel. It is "upon the house of David, and upon the inhabitants of Jerusalem," that God has said he will pour his Spirit. (*Zech. xii.*) "On the high mountains of Israel shall their fold be. (*Ezek. xxxiv.*); "and he will feed them in Bashan and in Gilead, as in the days of old. (*Micah vii.*) For all these reasons, we feel no hesitation in stating that, to us, the Holy Land presents the most attractive and the most important field for missionary operations among the Jews.

(To be continued.)