

not consideration to its meaning and import, that they miss the truth altogether, and apprehend it very erroneously. Hence the young Talmudist, though he had read the 53d chapter of Isaiah many times had never seen in it anything striking or suggestive until his attention was directed to it by Darom.

"Here, as well as in other parts of the Turkish empire, infidelity is spreading among the Spanish Jews. Many are quite indifferent to the claims of Judaism though on national and patriotic grounds, they do not come into open collision with the rabbis. It is no very uncommon thing to hear a Jew say, 'I do not believe that the books of Moses and the prophets are inspired. It is true Moses was a great legislator, but so also was Solon. Some of the prophets were poets. Homer also was a poet.' It is cheering, however, to find that, in spite of the old rabbinical fanaticism on the one hand, and the increasing indifference and infidelity on the other, there are a good many 'who sincerely search the Scriptures, in order to find out whether theaviour preached to them by the Protestants is the one whom their forefathers hoped for or not.' And my experience warrants me in believing that the number of such persons is on the increase. Not only the Old, but likewise the New Testament, is bought much more readily than formerly. Tracts also—notably the General Assembly's Letter, translated by J. Thomson, and now in its second edition—have been pretty extensively sold. Indeed there are hopeful signs visible that the Mission to the Spanish Jews is entering upon a more successful stage of its existence, or, more correctly speaking—for I maintain that all along has been a success—that it is entering upon a reaping stage of its history.

"I give you one more extract from the report of Mr. Segura, which supplies an instructive illustration of the way in which Divine truth is operating upon the Jewish mind through the agency of our mission:—'One day after the school work was over, my assistant requested me to have a private conversation with him. I complied, and in my study he made the following statement: "I have been more than four years in your school, and have had the double advan-

of both mental and religious instruction. Your daily religious lessons and the tracts you gave me have been a blessing to me. They have contributed, by the help of God, to work a change in my religious views. Now I am fully convinced that Jesus of Nazareth, whom our forefathers crucified, is the Redeemer promised to our nation by God. But there is one thing which I do not understand yet, and that is the Divine nature of Christ." I directed his attention to the most striking passages of the Bible touching on this subject. Next day I spoke to Mr. Spence about the matter, and he kindly expounded it fully to the inquirer.'"

## CHURCH OF SCOTLAND ENDOWMENT SCHEME.

### CHURCHES ENDOWED DURING THE YEAR 1879-80.

"The Endowment Committee have to report to the General Assembly the endowment and erection of ten new parishes during the year ending 15th April 1880.

"The population of these ten new parishes amounts to 45,550. The total number of sittings in the ten churches is 6093.

### CHURCHES ENDOWED SINCE THE COMMENCEMENT OF THE SCHEME

"This Report brings up the number of parishes erected and endowed since the commencement of the Endowment Scheme to 293—the number of parliamentary churches erected into parishes being 40 additional. These numbers include 42 of the additional 100 parishes proposed by Dr. Smith, and approved by the General Assembly of 1876."

In a table of statistics given in the Appendix, it is shown that according to a Parliamentary return made in 1878, these 293 churches had then on their rolls 129,747 communicants, and that their total contributions reported to the