

took tracts, and made him welcome to come again. Of these last he notes twenty-four who were specially kind, and seemed shaken in their Jewish prejudices. On the whole he was never so well received on any former journey, and we hope that some heavenly aspirations may have been awakened among these children of Israel.

You might like to put some questions to me as to the actual condition of the Jews in Germany, and I would willingly answer them as far as I could if I only knew them.

(1.) How are they divided as to parties? There are two great parties, the Talmudists and the Reformers, answering to the Puseyites and Essayists in the Church of England. The former, taking into account the entire Jewish nation, form the great majority, while in Germany the Rationalists have the preponderance, both in number and influence. (2.) What is their moral condition as compared with the rest of the inhabitants? As to the letter of the ten commandments they stand at least on the same level with the Roman Catholics, and as to education, gifts, talents, adroitness, they stand above the German, or indeed, any other nation. I have seen many bad Jews, but never a stupid one. You may find among them abundant boldness and blasphemy, but never indomitable ignorance. Their thriftiness is marvellous. They emerge victorious out of trials in which others sink, and they live in the pains from which other nations die. Their mercantile morality stands high enough if you measure it by the "Exchange," while if you take the popular opinion they are only bloodsuckers, usurers, and crucifiers of Christ. From German lips no reproach could be more cutting than "He is a Jew! He is as bad as a Jew!" (3.) What are the motives that bring Jews to Missionaries? Gain, the love of change, the desire for discussion, curiosity, anxiety to get to England, that Jewish paradise, perhaps also on some occasions to hear what that babbler has to say. They do not come as anxious inquirers, to hear of the great salvation, and flee from the wrath to come. They know of no great salvation, and they fear not the wrath to come. If there be a conscience in fallen man (Rom. i.) it can amount to little more than a mere susceptibility of righteousness, which adverse or advantageous circumstances may either extinguish or improve. The Jewish circumstances are adverse, and the moral sense of the nation has been blunted by the transgressions of so many generations. The Christian conscience is not innate, but created, and the creating power which renews us flows from the Cross. Sin and righteousness, morality from conscience, hope and fear, heaven and hell find their definition and illustration in that burning focus of divine love; and the poor Jew, to whom it is foolishness or a

stumbling-block, must stagger on in the blindness of his own imaginations and traditions. The vileness and inveteracy of sin is felt only when we recognise the majesty of the sacrifice that expiates it. No human being ever read sin or conscience, or the character of God rightly, save in the light of the atonement of Christ. (4.) The Jews, as to material comforts, stand much above the level of the population. There are few poor Jews, and these are provided for by their richer brethren. You find no beggars among them.—They will indeed ask you for money on various pretences, and feel indignant if they do not get it; they sell you trifles and try to cheat you: they will take your books and sell them without scruple, and many are the shifts they may resort to in order to get money, but the character of regular beggars they never assume. They are occupied only in trade. In the towns you find almost all the bankers, and many of the wealthier merchants Jews, and in the villages, the butcher, cow-dealer, and shop-keeper are generally Jews also. Many of them in the Rhine provinces have land, but their agriculture is always subservient to their other and principal business. Should these hints be agreeable, I may note down some more of them in due time.

INDIA.

The Irish Presbyterian Church has a mission in India, in connexion with which there is an urgent demand for agents. The directors have met, and have experienced great difficulty in obtaining the missionaries required. The cause of the demand is thus stated: Fourteen families had made application at one station to receive instruction in the knowledge of Christianity, and by the time the applications had been attended to, it was found that the fourteen families had increased to a hundred families. The interest in Christianity, it appeared, had arisen entirely from the influence of one convert.

Six Wesleyan missionaries have just taken their farewell of England, at a valedictory service held in Bayswater. Two are designated for the Mysore district, two for the Madras district, in Southern India, and two for the north of Ceylon. The Rev. William Arthur—who, it is scarcely necessary to remind our readers, has himself labored as a missionary in Mysore—addressed the brethren going thither. We quote one passage from Mr Arthur's impressive address, in which he describes the field of labor:—

He was almost afraid to attempt to describe the disproportion between the population and the missionaries. The London Missionary Society had a few agents among the people, and he thought there were no other Evangelical ministers, excepting those