

school. He consented, and so became a pupil to the missionary, along with the sons of some of his nobles. The time had now come for securing better accommodation for Mr. Aitken. A large building, often refused to him before, was now soon at his service.—It was the residence of a late prime minister of the Rajah, but had been resolutely refused, that it might not be "polluted by a filthy beef-eater". Now, however, Mr. Aitken is tenant of the house at a rent of £15 per annum. It can accommodate a thousand pupils, and he compares it to the Glasgow Normal Seminary. Each hundred pupils may have a separate class-room. Boys are applying for admission in hundreds, and thus another fastening is struck for the truth in dark-souled India. The Rajah of Travancore banded over his adopted son to Swartz, the missionary; but besides that case we do not remember one in which those who rank among Indian princes have been educated by missionaries. Redemption, then, does seem drawing nigh to India. One of its native princes is already a Christian. Here is another under Christian training.—Thousands have been turned unto God—many thousands have abandoned their idols—and the believer can thus exult in the thought that the nations of the earth are slowly turning to the living God.

JEWISH MISSION.

Specimen of Tracts—Singular History of a Rabbi.

After a delay in our printing operations—unavoidable indeed, but which, I greatly regretted, was produced by the intervention of the Jewish casts, and the press of other business—Mr. Griffith, of the American Mission Press, sent me last Monday specimens of three tracts, which have long been on hand. The chief of these is a translation from the German, and contains in all fifty-two pages. It is the biography of a Jew, born in Frankfort on the Oder, in 1691, who from his infancy exhibited decided talents, and was led in youthful enthusiasm to undertake a journey to Jerusalem. On reaching the southern shores of the Black Sea, he was seized by a party of Tartars, and sold as a slave. His sufferings on this occasion were extreme; in the course also of passing from one owner to another he suffered shipwreck, and narrowly escaped dying of hunger; he was at last, however, bought by a Mohammedan Jew of Smyrna, who exposed him for sale at the door of the principal synagogue in that town. The Jews redeemed him, and the young man, after narrowly escaping the plague in Constantinople, returned to Poland, and prosecuted his studies for some years with enthusiastic and unremitting zeal. He now contemplated composing a "Confutation of Christianity", and resolved to travel in order to collect materials. In passing through the north of Germany, however, he fell sick;

and on his recovery, was induced to undertake for a time the office of chief rabbi in an important town, the residence of a petty German prince. While here, the death of one of the members of the prince's family brought him into contact with the prince, but particularly with the court chaplain, Dr. Reinhard, a man of distinguished Christian character and attainments in Oriental learning. Our young friend now prosecuted in private his biblical studies, and particularly a commentary on Isaiah, which he had commenced some years before. On reaching the 53d chapter, however, he was completely unable to reconcile that wonderful section with any of the Jewish schemes of interpretation, or to form any theory of his own that could satisfy his honest and discriminating mind. At last it occurred to him to consult Dr. Reinhard, and hear the christian view; the idea was almost instantly banished from his thoughts, but, after a good deal of hesitation, he did unfold his difficulties to Dr. Reinhard, and heard the christian theory unfolded with great modesty and overwhelming power of argument.

The light had now entered his soul, and the ideas now first communicated he found it impossible to banish or to confute. The struggle that followed was long and painful, but, as the result of a careful and systematic examination of the Old and New Testaments, the Jewish rabbi resolved to become a little child, that he might enter into the kingdom of God. The public leave he took of his brethren, the conference to which he was invited by the Jews of a neighbouring town, his baptism, his subsequent studies for the christian ministry, and his ministerial career of more than fifty years, full of labour and honour, are then detailed with much interest in the remainder of the tract. We thought the narrative calculated to be useful, and so decided upon its translation.—*Extract Letter, Rev. A. Thomson, Huskisson, 8th December, 1852.*

MISSION IN GALATA.

We have received another token of the Lord's favour since the fire, in a number of young men, who commenced soon after the beginning of November to attend our re-opened evening classes in the German school. We should acknowledge this all the more, as none of them were among those who received temporary relief after the fire. Their number is at present fifteen, who receive on three evenings instruction in reading, writing, and arithmetic, superintended by Mr. Conacher and Mr. Biesenbruck.

Growing Attendance on Missionaries.

Our two Sabbath services were very well attended last summer, exclusively by Jewish hearers, and since the fire the congregation has greatly increased. Last Wednesday evening, I held our monthly missionary meeting, and was astonished to find the great preponderance of hearers to be young