

able, foreigners being permitted without restriction as to time, to visit, or even reside in, any part of the heen, or district of Ningpo. This extends, on the S. W., more than fifty miles, and on the E. includes, within the limits of the port, a portion of the sea-coast, and the worlded hills of Tree-Tung. In other directions the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words—

1. It affords a promising sphere of quiet missionary work among a superior population, in one of the finest and largest cities of the empire, apart from the deteriorating influences of an extensive trade with foreigners.
2. It presents peculiar facilities for the planting of out stations, and making periodical visits in the surrounding country, as the growing exigencies of the mission may hereafter render expedient.

Conversion of the Jews.

CONSTANTINOPLE.

We rejoice with Mr. Allan in the joy attending the return of one of the lost sheep of the house of Israel, whom he has had the privilege of admitting to the Christian Church by baptism. The state of things at Constantinople is certainly such as greatly to encourage the Christian missionary. Unlimited access to thousands of precious souls—and proof graciously afforded that labour is not in vain—these things are designed to make us thank God, and take courage.

Extract LETTER—Rev. W. OWEN ALLAN to the Secretary.

Gulata, Constantinople, October 7, 1816.

MY DEAR MR. WOOD.—I had the privilege of admitting, on Sabbath the 6th of September, another son of Abraham into the Church of Christ by baptism. He is a young man, aged twenty-three, whose abilities, of rather a superior order, enabled and induced him in the times of his ignorance to go to an extent in active wickedness which gained him a name among his fellows.

It may not always be productive of good to detail the course of previous sin, inasmuch as fastidious admirers of human nature may receive the impression that the Gospel is necessary only to such as have been distinguished sinners. On the other hand the friends of the Gospel may suppose that it manifests its power most signally in transforming such. We glory in the Gospel, not only because it brings salvation to publicans and sinners, but also because its triumphs achieved in the field of amiability and refinement are as hardly won as those that are gathered among the debased and desperately wicked. And if the Gospel has been felt in its power, the change in the individual of the former class will be as great, if not so potent to common eyes, as in the case of one belonging to the latter. Whatever our young friend may have formerly been, we trust that, by the free and sovereign grace of God, he is now renewed in the spirit of his mind. His distinguished frame of mind is that of admiring and happy gratitude. Indeed this is what distinguishes all our young disciples. They wonder why they were so long in taking freely of the water of life; and tell us, if the world but knew the happiness that is in Jesus, they would flock to him as clouds, and as doves to their windows. Did I not know that gratitude, however deep, can never be extravagant in respect to the reason; or that peace and joy, however full, can never exhaust their fountain, I would fear a revulsion; but if such should unhappily be the case, Jehovah may thus challenge us: "Have I been a wilderness unto Israel, a land of darkness?" On the 20th of September we had the privilege of eating bread and drinking wine, in commemoration of the dying love of Him who wrought out this great salvation which we are privileged to preach, and to witness for in some degree effectually. It was a day much to be remembered, a day of blessing. Some Jewish communicants for the first time admitted, told me they never knew what it was to love Jesus before. His banner over us was love. It was a scene even of temporal interest. The number of our communi-

cants was twenty-three. Of these nine were sons of Abraham according to the flesh, five of whom sat down at the table for the first time. These, you are aware, have been admitted into the Church since the beginning of July, and "I have to mention joy than to hear that my children walk in truth." We have so far, in different steps, descending entrance into the visible Church. Jankel, the husband of Sarah, a proselyte for baptism, and I cannot say why any man should forbid water that he should be baptized.—Yours, &c.

PESTH.

PHILIP SAFIR'S SCHOOL.

We have seldom perceived anything more touching than the simple narration of the steps whereby a suffering child of Jesus has not only been enabled in the midst of much distress, patiently to possess his soul, but also to carry out large designs for the good of others. A delicate young man, unable, without great difficulty, to move from his chamber, finds the means of gathering around his bedside a number of those for whose souls no man was caring, and the Christian school established in the sick-room is so deemed of sufficient importance to form the subject of the Rabbi's language in the synagogue, and its sickly teacher is beset with the solicitations of the most influential men in the community, if so be that he might be turned from his steadfastness. We regard with peculiar interests this Christian seminary. The singular circumstances under which it arose endear it to us; and we rest in hope, that, through it, the Lord means to convey much good to the people of Israel.

LETTER—R. F. PHILIP SAFIR, TO THE REV. DR. DUNCAN.

Pesth, October 23, 1816.

REV. SIR,—It is known to you that the Lord has visited me with bodily sickness.

It will soon be two years since the Lord stretched out his loving hand to purify, choose, and preserve me in the furnace of suffering and afflictions, according to his mercy and loving-kindness. The Lord blessed me in my bed of sickness beyond all I could ask or think, and furnished me with power from above, according to his gracious promise.

I acknowledge with shame my sins, and mine iniquity is ever before me. I know that the Lord has nothing but gracious designs toward me, therefore, I wait patiently, and in joyful expectation. In the end, the children of God will only have praise, and thanksgiving, and glory to give to the Saviour, who has, while in the flesh, chastened and drawn them with loving-kindness to himself. In eternity, how clearly shall we discover a Saviour's love, which shines brightest in the seasons of trouble and sorrow! As long as we are upon earth, our own carnality and sin which cleave to us, and hinder us, prevent our penetrating the clouds of afflictions which intercept the loved Sun. Notwithstanding, the poor sinner has his hours of joy and refreshing in the midst of the fires of affliction. Yes, in the midst of his pains, he rejoices in afflictions, because they work patience; he magnifies his God, who has delivered him from destruction, and crowned him with mercy and loving-kindness. Yes, the sinner, when deeply humbled, can, lying in the dust, thank him for the chastisement which he has laid upon him; because he knows, "the Lord loveth whom he chasteneth;" that conflicts arrest our attention on the word of God; and finally prove that the cross and sufferings are the best means to break the hard, rebellious, proud, and wicked heart, and transform the soul into the image of Christ, whom we shall see face to face and glorify. Then we shall say, "The Church of Christ is wonderful: the inward life of the Christian shines—although scorched by the heat of the sun, outwardly black, but inwardly beautiful to behold. The Lord, after long and painful suffering, afforded me a certain amount of health, and I soon felt compelled to put in execution my long-wished for purpose of instructing little children. The first, and for some time, my only pupil, was the adopted child of a Christian brother. I lay in bed, he sat at my side, and in this way I imparted instruction. Two days after, two Protestant boys were sent me by a

dear sister, and in the same day, my school received an addition in the persons of two Jewish children. In four or five or ten days, I had twenty-three children sitting before my bed, fourteen Jewish, and nine Christian children. I can hardly tell my feelings as I commenced instruction.

I could give you interesting examples of parents whose hearts the Lord has inclined to the truth, and of the love which the Jewish children have for the school. Out of many I select one or two.

A mother kept her child at home, that she might avoid a Rabbinical summons, and then she brought it afterwards with great delight.

A boy, when he heard he could not be sent to the school again, began to weep bitterly. I have a little Jewess in the school who will not be called anything but a Christian. As a Jew told her the other day that Jesus was not God, she began to cry, and accused the unbeliever to her mother.

Another mother refused to attend to the threats of the Rabbi, and sent her children as usual. She reads the Old and New Testament, prays earnestly, and has already been at chapel.

I asked the children whether they read the Scriptures at home, which all answered "Yes," except one little Christian girl, who said, "No." I then said, "Look, the Jewish children read the Scriptures, and you, a Christian, neglect God's Word." The little daughter, of the mother of whom we have just spoken, said, "The Bible should be read by everybody, whether Jew or Christian." I asked, "Why?" "Because it is a holy book. My mother reads with my little brother and me every day, but my brother does not attend well; but I hope to bring him to attend by-and-by." "The Bible is a beautiful history," said the little Jewess.

I asked another Jewess, whether she prayed to God. She said, "Yes." What is your prayer? "I repeat the little hymn we say at school." The same little Jewish girl of whom we have spoken, told her "That is not enough. We must pray out of our hearts."

A Jewess asked the Rabbi why they were now ready to give education gratis? "Last year," she said, "I implored, with tears, that my family might receive instruction, but was refused. Must we learn to educate the poor from the Christians?"

You see, from all we have stated, the Lord begins to draw Israel to himself.

Pray along with us for the conversion of God's ancient covenant people. The Lord bless Zion. The Lord be gracious to us and establish the work of our hands: yes, the work of our hands may he establish. Amen, amen.

Saluting all who love the Lord Jesus in sincerity, I remain yours, &c.—

Miscellaneous.

ORDINATION OF DHANJIBHAI NOWROJI.—On the afternoon of the 12th ult., the Free Presbytery of Edinburgh met in Tausfield, for the purpose of ordaining Dhanjibhai Nowroji as a missionary to India. This young Parsee is the first native convert on whom ordination has been conferred, and the occasion therefore was regarded as one of no ordinary interest. The hall was crowded with a profoundly attentive audience, and the services were conducted by Dr. Caudlish in a peculiarly solemn and impressive manner. All seemed to feel that the occasion was scarcely inferior in interest and importance to any of the great events, destined to influence the future history of Scotland and the world, which have of late years taken place within the walls of Tanfield. The scene was such as will not soon be forgotten by those who witnessed it. In the midst of the vast assembly stood a youth of slender form and swarthy complexion. The place of his birth was the far distant East, where the sick cloud of heathenism still broods, and the idol's temple is still seen. He had grown up in ignorance of the true God, and in his early youth had worshipped the gods of wood and stone which his fathers had served, and now he stood here,—in Christian Scotland,—in