

boon finished, and is now much out of repair: this is a large stone building; and it was intended that it should have a spire, which, however, has not been erected. The Superintendent's house is also of stone, two stories high, with galleries on all sides; it requires some repairs, but is in other respects a comfortable Dwelling, although unnecessarily large.

It is to be regretted that a number of the Communicants have declined from their former zeal and steadfastness, and appear to be in a lukewarm state: others, however, seem anxious to maintain a conduct consistent with their profession.—There is, at present, only one person who manifests a real concern to know what he must do to be saved.—The Congregations are tolerably attentive, on the whole; though, it must be confessed, there is still much need of improvement.—Many of the Parents have but low ideas of the importance of instruction; and are, consequently, negligent in sending their children to School; so that they attend only in small numbers, and in an irregular manner.—It is difficult to speak decidedly respecting the state of the Children: there are, however, a few who manifest an earnest desire after instruction.—The different degrees of civilization and knowledge among the people render it not easy to form an opinion of their general state: with regard to the ordinance of Marriage, they appear, generally, willing to conform to the Rites of the Church of England respecting it; care being taken to inculcate upon them its necessity and importance, as a Divine Institution.—Circumstances do not appear to justify a very favourable statement, with reference to the quietness and good order of the people; they are, however, regularly occupied in the cultivation of the ground, and discover a more industrious Spirit than formerly.

We are happy to report very promising appearances in the course of last year. Mr. Metzger states at Lady Day—

Many years has the Gospel been preached at Kiskey, with but little success. I myself have attended to that parish for nearly two years, without beholding pleasing evidences of success; and it was only about three weeks before I left Kiskey, when many, all at once, began to be impressed with an awful apprehension of dying unprepared, and with a sense of their own sinfulness and helplessness. Thus, on the 1st of January, I received on trial 13 Candidates for Baptism; on the 8th, a woman; and subsequently, twelve more. Thus the number of those on trial is now 26, and I hope that they are sincere.

Five Communicants have joined the party to Fernando Po. Of the Communicants, who increased from 38 to 63, William Neville writes at Michaelmas—

It has pleased God to call two of the Communicants out of this world. I was indeed happy to hear them testify of the love of the Saviour toward them, on their dying beds. The number of Communicants is 30 males and 33 females: their conduct, so far as I know, is such as becometh Christians. The number of those on trial is, at present, 14; 13 males and 1 female.

#### JE'S SOCIETY.

From different parts of the Nineteenth Report, we collect the following:

##### *Death of a Converted Jew in Holland.*

Toward the close of the last year, Mr. Thelwall received a letter from one of those converted Israelites with whom he had enjoyed much Christian intercourse, conveying the intelligence, that, within two months, he had lost five of his nearest relatives—an uncle, a father, a brother, and two aunts. Respecting his father, he mentions several things which gave reason to hope, that, during the latter weeks of his life, a great change had taken place in his heart: but, of his brother, he gives a most interesting account. He was taken ill only three weeks after the father's death; and the disease came on so rapidly, that he had a very early presentiment of his own approaching dissolution: the convulsions, under which he had evidently been labouring even in health, now became a source of severe internal conflict: for a time, his mental anguish was extreme. On one occasion he said—

You, my dear Brother, can understand me—I am tormented with the Devil. Our dear Mother does

not believe that there is one. There was a time when I did not believe it myself; but now I feel that he tortures my soul. I have deserved it. Oh, my Brother what a sinner I have been!

The writer of this Letter says—  
Then it was that I first felt freedom and boldness in speaking to him of our Saviour—in telling him of the love of God toward such sinners as humble themselves before Him—and in exhorting him to pray to the Lord Jesus to be delivered from the Wicked One.

He soon began to pray most earnestly: and seemed to be completely overwhelmed with a deep sense of sin: he confessed that he had long been under conviction. On the seventh day of his illness, after a violent paroxysm of the disease, he sunk into a kind of torpor, from which in a few hours he raised himself up, and, in the full possession of his faculties, to the surprise of all, he exclaimed—

Call my Mother, my Sister, and my Friends! I die in the faith of the Lord Jesus Christ—of the Triune God—the true Messias—the King of the World. He is revealed to me! In Him, Jews and Gentiles are one! Many of the Jewish Nation must yet come to Him! Proclaim in the Synagogue, how I have died! Say to all, and you (addressing an intimate Jewish Friend) listen to my voice, and say this to my other friends, that they must come to Him!

After this, he again expressed his deep conviction of his own sinfulness. The disease returned upon him with increased strength; and he became delirious nearly to the time of his departure, which took place on the following morning. In the intervals of composure, he declared his perfect knowledge of what he had said, and his firm acquiescence in the principles which he had then avowed. In this way he died.

##### *State of the Proselyte Institution at Dusselthal.*

The following are Extracts from the communications of the Rev. r. Treschow, who visited the Proselyte Institution for the purpose of making personal observation as to its state and circumstances:—

Mr. Bormann is an invaluable acquisition. He lives among the Proselytes as a father among his children, and is beloved and revered by them: the spirit of the true Christian wisdom and charity in which he uniformly conducts himself toward them, the excellent orator introduced by him into every branch of the Institution, and the watchful eye with which he notices every deviation from the established rule, almost entirely preclude occasions for complaint and discontent.

The workshops are in full activity: and I was delighted, not only to see the Proselytes cheerfully employed, but also to hear from their lips expressions of gratitude for the happy change which they have experienced from a wandering life to regular and useful industry.

Besides the regular Services, and Morning and Evening Prayers, the Rev. Mr. Schmidt catechises the Proselytes four evenings in the week; and, from what I have seen and heard myself of his instructions to them, I can add my testimony to Count von der Recke's, with regard to the soundness and clearness of his doctrine, and the good progress which the Proselytes have made through him in the knowledge of Christian Truth.

Thirty Proselytes live in the house by themselves; of whom 16 are baptized, and the others are receiving Christian Instruction. Every Jew, who promises to work and to submit to the laws of the Institution, is received: some leave it, after a short trial; but others, held by the power of Divine Grace, remain and taste the good word of God, and become convinced of their lost state, obey the call of the Gospel, and believe in Him who justifies the ungodly.

Eight Proselytes were baptized on Whitsunday: several of whom came originally to Dusselthal with no other intention than that of working for a short time as journeymen, and were far from intending to become Christians. A few of these still remain in the Institution; others of them have left it to exercise their trade in other places; and all of them have continued to do honor to their profession by their Christian conduct.

Your Committee would close this notice of the Institution with a Letter received from Count von der Recke, its founder and patron, dated from the Abbey of Dusselthal, Jan. 4, 1827—

Your kind Letter of the 17th November last, containing the information that an unknown friend has

presented my Institution with £50 arrived just at a time when an urgent payment was pressed upon me: and thus I have experienced, once more, how the Lord truly and mercifully provides for those who serve Him, putting their dependence entirely upon Him.

I rejoice in having to give you nothing but favourable accounts respecting my Proselyte Institution. The advantages of the method which I have adopted toward them are more and more apparent every day: those who are not quite in earnest about embracing Christianity, find it impossible now to remain long, as they gain nothing here toward the improvement of their worldly condition. Our number amounts generally to about 50; notwithstanding several left us in the course of last summer, to seek employment in the trades which they had learnt here. There are many applying for admittance, to whom we would willingly extend our helping hand, if our space were sufficient. Pray help us in our work and labour, while it is yet day; that we may continue to shew to the Ancient covenanted People, from whom salvation has come to us, the way which alone leads to it, that they may enter upon the path which shall conduct them to the True Canaan.

##### *Instance of the Power of the Scriptures on the Conscience.*

Mr. Treschow relates the following remarkable instance of the power of the Word of God in bringing conviction to the heart of a sinner.

A young Jew who had been admitted into the Dusselthal Institution, where he frequently annoyed the assembled Congregation by his irreverent behaviour; but, last Sunday, when the Rev. Mr. Schmidt, in his Sermon, was led to speak of persons whose glory is in their shame, who boast even of the crimes which they have committed in cheating or defrauding their neighbours; this individual was visibly affected, turned pale, and fell into fits: he was carried to his bed-room. After the service was over, he was visited by the Minister, on seeing whom he exclaimed, "I am lost—lost without remedy!" In the course of the conversation which ensued, he confessed his having cheated a Widow of 1000 dollars; and said that his whole life had been a series of crimes—adding, that even here, he had continued in his wicked course, by assuming a false name, after having robbed a Sailor of his passport. The Minister did not palliate the guilt of the penitent; but, as it appeared to be of a contrite heart, set forth the atoning power of the blood and the death of the Redeemer, and encouraged him to seek pardon through the Lamb of God which taketh away the sin of the world. This at length melted the guilty conscience of the sinner; and he felt it his duty to go to the place where the widow resides, to make an open confession of his crime, and to suffer for it what the law requires. He was setting out for this purpose, when I left Dusselthal. He has a Letter from the Superintendent of the Institution to the Widow, and also to the Authorities of the place, explaining the reason of his coming; and, without presuming to interfere with public justice, the Superintendent has, in consequence of his conscientious motives in thus giving himself up to the rigour of the law, recommended him to a favourable consideration. If the Widow does not prosecute him, he is determined to pay his debt by working for her. May the Lord guide, and strengthen him to persevere!

##### *Importance of the Circulation of the Old Testament among the Jews.*

Your Committee have long felt the importance of a general circulation of the Old-Testament Scriptures, in the original Hebrew; and, in consequence, have forwarded large supplies to the various Missionary Stations, especially to Poland, where the Jewish Population is so numerous. Believing, as they do, that the Old Testament testifies of Christ, and that it will lead every humble enquirer to Him as a Saviour, they are anxious to put into the hands of this people the pure and unadulterated Word of God. Your Committee would furnish them with their own Law and their own Prophets, of which they are almost entirely ignorant: the copies in use among them are so few and so expensive, as not to be within the reach of the great mass of the Jewish Nation; and, moreover, the sense of Scripture is so obscured and perverted by the manifold Commentaries with which the text is encompassed, that it serves as a means of perpetuating error, and of strengthening the national prejudices against the Gospel of Jesus Christ.