

in affliction. She is labouring under incurable disease, which has already issued in the removal of one of her limbs. We have good hope, however, that as her outward man is visibly perishing, her inward man is renewed day by day. It is interesting to observe the sympathy with which her case is regarded by those who are acquainted with it. We have at present candidates for baptism in both classes of our female schools. It is rather a remarkable fact that no female was admitted into our native Church in 1858. The harvest of souls is not like that of the natural world, one of regular periodical recurrence; yet, most assuredly, it will in due time be granted to the believing prayers and labours of the Lord's people.

The Rev. A. White at present labouring at Nagpore, in the course of his journey from Bombay visited several of the American Mission Stations. The following answer of his remarks with reference to their state.

The journey was interesting in a missionary point of view. After leaving Poona we arrived at Seroor, where there is a mission and small Christian Church, the missionary being Mr Dissel. We were hospitably entertained by him, and saw all the work in which he is engaged. His occupation principally is preaching the gospel in the town of Gonadi, and in the towns and villages of the surrounding district. Along with native assistants he visits all quarters of his field as often as possible, and builds up the converts. There is a nice church built, and schools for the children of Christians are in operation. I attended a prayer-meeting one evening in the place used as a school-room. It was a poor shed, and the outward circumstances were lowly enough, but there were a few saints and faithful brethren there, and there was the Lord himself, the King of glory. It was a time of festivity among the heathen and Mohammedans, who were making all kinds of din with musical instruments outside. It was sweet to hear the voice of prayer and praise and truth in the midst of such a dark and noisy scene. The mission is prospering, and Christ's standard is being lifted and sustained in the place. At present there are some inquirers.

AHMEDNUGGER (AMERICAN) MISSION.

Bidding good-bye to these dear friends, we went on to Ahmednuggur, where we were received by Mr and Mrs Ballantyne, of the mission there. The Seroor mission and that in the city of Ahmednuggur, and the operations conducted in the adjoining missionary fields by Messrs Abbot, Fairbank, and Dean, all belong to the Ahmednuggur branch of the Mission of the American Board in Western India. The other two branches are those at Bombay and Sattara.

NATIVE CONGREGATIONS.

The mission at Ahmednuggur is the most successful I have ever seen. The number of native Christians, men, women, and children, is very considerable indeed, and they have an appearance which tells a tale of blessing and success. They form two Christian Churches, each under its own pastor. The two native pastors are faithful and highly useful men; and I have heard them both preach with the utmost satisfaction and pleasure. The meeting of the large Church puts one in mind of a country congregation in Scotland; the ringing of the church bell to gather the people, and then the "skailing of the kirk" at the conclusion, bringing a Scotch Sabbath in a country town very forcibly to mind.

FORMATION OF NATIVE CHURCHES.

The principle of this mission seems to be to avoid centralisation of converts as far as practicable. When in any village there are some

Christians, even five or six, they are formed into a congregation, which is the nucleus of the future anticipated Church in that place. When we were there, there was a small Church of 11 kind founded in a neighbouring village. It would be impossible to have an educational establishment to each of these villages; and accordingly the boys and girls go in at a proper age, when they have not reached a sufficient education at home, a part of the year at least, to Ahmednuggur, for education. Their education is almost entirely vernacular, though those who are likely to study English with success are instructed in our language. The great object of these schools is to raise up educated teachers and preachers, and members of the Christian society. Many of the more advanced male pupils, after studying for their own improvement a part of the year, go out along with the missionaries the other part, to aid in preaching Christ in the villages. For this work they are peculiarly well adapted. Their education is not very far advanced; but great care is taken to give them as much of the true knowledge of God's Word as possible, that they may teach it with efficiency. It is often found that this work of preaching among the villages is distasteful to those who have received what we may call an English education. Alas that it should be so! but I have observed that this is the case. It is not universally so, blessed be the Lord!

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—JEWISH MISSION AT BONN.—We extract from a lengthened communication in the May number of the *Missionary Herald* the following interesting passages as descriptive of the state of the Jews at that place. Having referred to their numbers the writer speaks of their state of mind:—

SOME BELIEVE IN A MESSIAH.

There are those who recognize the Messiah. They acknowledge that he is foretold in the Old Testament, that He is set forth as the hope and salvation of Israel, that the future of their nation is represented as bound up with Him, that throughout the prophets there is one attitude of waiting for His coming, of inward looking into that future which was to be filled and glorified with His presence. From this point they diverge, some dwelling only on His character on their own position, trodden down of the Gentiles, and their nationality broken, see in Him who is to bring them back to Palestine, who is there to judge the world in righteousness, repressing all evil, and furthering all good. But they think of a merely outward, a political and social freedom, and the righteous rule proceeds entirely from the judgment-seat. It is in fact no more than a better legal system, and in this sense they interpret all the passages which speak of the work of grace and the manifestation of the Spirit. Others find in the Messiah only a virtuous and moral teacher sent to declare more fully the will of God, one in whom there will rest the "spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord." By the force of a beautiful moral character, by establishing a more admirable ethical system than has hitherto been known, by teaching truths, and by bringing light into the minds of men, they conceive, that he, (or, as many say, merely his teaching) will have sway upon the earth, and righteousness be the girdle of His loins. This view often attaches itself to the elder German rationalism, takes for granted that all men need is to be better taught, that their blindness is mental, their slavery one to opinion, and that a good example, and a high philosophy will redeem the world. It prevails among men of intelli-

gence, education and thought. Nor are these indisposed to admit that perhaps the Messiah has appeared in Christ. But falling in with the lower Socinian notion of Christ, and denying his divinity and priesthood, they remain in Judaism, unbelieving, yet bound to it by ties of blood and habit, and social life, which they do not care to sever. "Very likely," one of them said the other day, "your Jesus is Messiah, but what then?" They regard him not so much as belonging to themselves, as one of the wider circle of human teachers: they extol much of his life, blame the ignorance and bigotry of His times for His persecution, misconception, and death; but with the same tone, and with little difference of estimate, they will speak of Socrates or Cato. The ruler of the Synagogue in a country town in the neighborhood is a man of this stamp, and I have been told the Rabbi, a man of repute for learning, is another.

SOME BELIEVE ONLY IN GOD.

There are those who believe only in God. Few of them take the trouble of explaining away the Messianic passages of the Old Testament. They do not heed them, or have not read them. They do not see what the Messiah could do for them, what relation He bears towards men and towards God. They cast themselves with a blind trust on God's mercy, yet why He should be merciful they do not know. They consider their present state as punishment, and that the judgment of God is lying upon them. Yet they say it will one day be removed, and we shall be greater than before; let us only wait till the time be fulfilled; and they comfort themselves with this vague confidence.

SOME WITHOUT A CREED.

There are those, also, who have scarce any creed even by profession. They are not numerous here, but in the larger towns, Hamburg, Frankfurt, Vienna, they are common enough. The prevailing tone in their society is avowed, scornful infidelity. It varies with place and circumstance, combining with the grossest materialism, and may be met either in a curt, contemptuous denial of anything but physical pleasure, or as a co-called emancipation of the reason from the shackles of ancient customs, or clothed in the more poetical, and, for thoughtful minds, more fascinating forms of a dreamily speculative pantheism. It is noticeable that even those whose scepticism is most repulsive, do not separate from the synagogue. A tradesman here was not long since avowing his disbelief of the immortality of the soul, and preparing at the same time to go to the Sabbath service; and when reminded of the contradiction, he simply answered, shrugging his shoulders, "man must have some religion, else the world would not stand."

HAVE NO RIGHT SENSE OF SIN.

The opposition of the Jews to the Gospel does not arise so much because Christ is preached as the Messiah, as because at the root of modern Judaism there is no right conception of sin. And among the Jews of these three classes it is the sense of sin that needs to be quickened. It is John's message of repentance which must prepare the way of the Lord. And then salvation must be preached to them rather on the broad common ground that they are sinners, than that the New Testament is the fulfilment of the Old. Very many of them have dropped out of knowledge of their Scriptures, and the rest believe nothing that these Scriptures teach of sin. Sin to them is all outward and temporal. They have lost the meaning of sacrifice; see no necessity for a mediator; forgiveness they think can be obtained when they pray for it on the Day of atonement; the way to eternal felicity is by "giving alms," "doing what is right," "doing what is good," "living as is written for us."