

back to us again. It became evident, that the one was a failing, the other a gaining cause. There were decay, dispiritedness, and hopelessness, visible on the one side; life, energy, and progress were apparent on the other. Satan got him still to do the work, but he wrought like one ashamed of his work, and all the pleasure in the game was gone. The weapons of the Spirit, we trust, wielded by himself, became on the other hand more energetic and powerful, till at length the death-blow was struck, and the sovereignty of sin ceased. In the very point where Satan had triumphed, was his power overthrown. A blessed morning was it for that soul; and it was even so to his own experience, when he took his way, through the streets of Pesth, carrying the money on which he had traded, to its owner, refusing to partake henceforth in the wages of unrighteousness. The man thought him turned mad. But he shook his sin from him and departed. His wife was later in coming in contact with the truth, but her progress was much more rapid than his. He is by nature timid; she is possessed of remarkable firmness and collectedness of mind. She was therefore very helpful after her own conversion, in encouraging him to meet the trials they had to expect. She declared her willingness to take the loss of all things for Christ's sake, and to go forward to baptism alone, if he were not prepared to accompany her. But she prayed much, that as they had hitherto lived in unity, they should enter the fold of Christ a united and happy family, no one mourning the absence of another. Her prayers were heard. They were baptized together, and their two children with them. Of the latter I shall only say, that the eldest has long attended Philip's school. She became a praying child, and was used as an instrument in the conversion of her father. By her artless questions and expostulations why he would not confess Jesus, when he knew him to be the Messiah, he was often moved to tears.

It is interesting to observe the effects of the testimony for the truth among those who do not experience its saving power. These may both be overvalued and undervalued. They are overvalued by those who stop short of them, and do not make personal conversion to God their highest aim. They are undervalued by those who make immediate conversion their only aim. For the present, indeed, they possess little value. But they contain within them the germ of future blessing. Though unpromising now, one may read in them the history of afterglow to the individual, or the society of which he is a member. When light breaks in upon a community, its effects are very mixed, and very different in different individuals. When it takes the direction of the understanding exclusively, it stirs up to inquiry, undermines and overturns former beliefs, without being, in the majority of cases, in such measure, or accompanied with such power, as to substitute anything in their room. Though its own native tendency is to produce conviction, it may thus, in many instances, be the forerunner of infidelity. We see this operation silently at work in the Jewish community in Pesth. I could not find a more interesting illustration of this than in the very head of it—the Rabbi. He was in former days Mr. Saphir's most intimate friend. After the conversion of the latter, he took up a hostile position both to him and the cause. One day, about three weeks ago, Mr. Saphir, while walking along the street, debated with himself, whether he should go into a bookseller's shop, which happened to be on his way. It ended with his entering, though for no reason that he could assign. It was the Lord's leading, for there he met the Rabbi. He had not seen him for about two years, when confronted with him before the mayor. Then his face had burned with rage, and in the bitterness and fury of excited feeling all remembrance of former friendship seemed to be quenched. Mr. Saphir expected that the same character of feeling would now be exhibited, though perhaps not in its former violence. On the contrary, however, the Rabbi met him with the greatest kindness, and apparent heartiness. They entered into conversation, which lasted uninterruptedly for three hours. On the question being pointedly put to him, if he really thought, as was

professed, that the mission was founded on falsehood and hypocrisy, he answered candidly he did not. He hinted that he, or his party, would be glad to renew their former intimacy, if his position permitted it. He spoke quite frankly of the antagonism subsisting between the mission and Judaism. What seems at present to cause most irritation, is the school. He begged Mr. Saphir to get it stopped. "If not," he said, "I must have it put down. It must be destroyed. If not successful here, I must apply in Vienna. He intimated, too, that if he were willing to let it alone, others would compel him to those steps. Speaking more generally, he said, what can the mission hope to achieve? Roman Catholics are against it, the government is against it, the Jews are against it, and a large body of Protestants too. The answer was not far to seek: "Greater is He that is for us, than all they that can be against us." In regard to himself personally, and it is to this specially I direct your attention, as illustrating the point I was speaking of, for the Rabbi here is only one of a thousand; he confessed he had become more rationalistic since the days of their acquaintance, and that his progress had been ever downwards towards unbelief. On observing Mr. Saphir's firm and confident faith, he said, half ironically, half in sadness, "Happy is he who can believe." No doubt the testimony for the truth which has been raised here, especially by his aged friend, if it has not been blessed to lead him to new convictions, has had an active hand in destroying the old. But there is another class of cases in which the very opposite result seems to arise. When the light which is breaking in takes the direction of the conscience chiefly, instead of a domination, an increase of zeal for Judaism is observable. Perhaps there is no deeper conviction than before that the system is true, but there is a greater desire for its being so, and a clinging to its observances as a means of quieting the inward uneasiness. From the awakening, therefore, of a new and unwounded zeal for error in a community, we may fairly conclude that light is making inroads into it. "You have made me, you apostle, a better Jew than I was before I knew you," exclaimed a Jewish woman to one of our people. She had felt the effects of his example in her conscience, and was driven to a stricter observance of her rites, to keep it in peace. It is a remarkable fact, that in the large house, consisting, I suppose, of fourteen or fifteen families, where the convert resides, of whom I have spoken in the first part of this letter, no one, old or young, was absent from the synagogue on the feast of tabernacles. The house was left literally empty. Previously it had been but the exceptions who went. Nor are there wanting examples, where the influence of the testimony for Christ has been seen on moral practice. "I am a better man," said an aged man, "since these foreigners came to Pesth. I do not give so bad weight as before."

I intended to have given you some account of our Bible agents, but the subject is so extensive, so important, and I may add, so interesting, that, with my already almost exhausted space, I must reserve it to another occasion.—Yours, &c.

BAPTISM OF THREE CHINESE YOUTHS.

In the spring of last year, the Rev. Dr. Legge, one of the London Missionary Society's agents in China, brought to Hunty, his native town, three young strangers, dressed in the costume of the inhabitants of the Celestial Empire, whose names were Lee Kiulin, Song Hookiam, and Ung Munsow. They came to this country as catechumens, not having publicly professed their faith in the Christian religion, and, on their arrival at Hunty, were placed under the care of the Rev. Mr. Hill, pastor of the Independent Church, and of Mr. Legge, the father of the devoted missionary, with the latter of whom they resided. They attended the parish school, and have made considerable progress in their studies. A short time ago, the Rev. Doctor came again to Hunty, when two of the youths requested to be baptized, and admitted as

members of Christ's visible Church. Being satisfied that their knowledge of the Gospel was such as warranted him to take this step, he consented. A few days after, the youngest made the same request, which was granted. Friday the 15th being set apart by the Deacons of the Independent Church as a day of thanksgiving for the late abundant harvest, the ceremony was fixed to take place on that day at the forenoon service. Early on the morning of Friday, the 15th October, people were observed wending their way in the direction of Hunty, and nearly half an hour before the appointed time for common worship, the chapel was crowded by a very respectable body of the inhabitants of the surrounding district. Among the clergy men present were the Rev. Messrs. Hill (pastor of the church), Murkat, Baulf, Rennie, Cal-salmund, and Spencer, of the Independents; Messrs. Mearby, Huntly, and Smith, preachers of the Free Church of Scotland; Mr. Hill, of the English Episcopal Church, Huntly; and Mr. Walker, of the Establishment. Dr. Legge preached from Acts xiii. 17, a discourse replete with solemn instruction, and peculiarly adapted to the exercises of the day in thanksgiving with the goodness of God, as manifested in the late harvest. Thereafter he addressed the people upon the scene about to take place in their midst, and read laws, &c. of the youths to the three following questions which he had proposed to them:—

1. Why do you believe Christianity to be the only true religion?
2. Why do you believe you are a Christian?
3. What are the principal truths of Christianity?

Their answers to these questions were very simple but decided—those of the youngest, Ung Munsow, being more full than the others. Then turning towards the young strangers, he addressed himself to them, speaking briefly, and taking first a retrospective glance at what they were when he first knew them, and at the dealings of God with them since that period; and secondly, a prospective glance at the difficulties they would have to encounter when they returned to the land of their nativity. He bade them, however, not to be discouraged, for they were unable of themselves to overcome, yet, like the Apostles, they could do all things through Christ strengthening them. He then, together with Mr. Hill, proceeded to administer the ordinance, the former repeating in Chinese, and the latter in English, the words, "We baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, one God;" then, in the name of the congregation and the Church of Christ, gave them the right hand of fellowship. At this solemn scene, the audience were greatly moved, many shedding tears of gratitude and joy. Before them stood three strangers from the land of Sinim, dressed in the costume of their country, lately idolaters, now far from home, dedicating themselves unto the Lord Jesus, renouncing all their false gods, and in all probability severing the dearest ties of humanity, and entering on themselves the obloquy of a nation when they returned. In the evening, a prayer meeting was held for the special purpose of commending to God Dr. Legge, and his three young disciples, who are soon about to return to China, and imploring the rich and effectual blessing of the Lord on the Mission in that benighted land.—*Edinburgh Witness.*

OLD CALABAR—WEST AFRICA.

The Rev. Mr. Waddell, with his fellow labourers from Jamaica, reached Old Calabar in health and safety, on the 19th June, after a voyage of three months. Eyamba, the King of Duke Town, and the sovereign of the country, died on the 14th of May. Eyo Honesty, the King of Creek Town, has been chosen sovereign of the whole country of Calabar. It had not been determined who should be King of Duke Town. Society there has been thrown into a state of temporary confusion. Numerous human sacrifices were made for the deceased king, notwithstanding the efforts which Messrs. Jamieson and Edgerley made to stop them.