

what merely relates to divine things finds but little response in their hearts.

*A Missionary's Trials.*—Mrs. T. appears not to have forgotten our last conversation, although I am still obliged to listen to the same complaints as formerly, which are occasioned by her discontented nature. Ah, you know yourself the difficulty of making any progress with these people. They have no desire to come out of darkness into light. And yet I would not seem unthankful in thus speaking, for with the Lord all things are possible, and does He not, through the darkest clouds, sometimes send a faint light, as of the breaking morning? I do not wish to make any complaints to you, and I will strive not to be so anxious.

*The Missionary's Encouragement.*—I have now to inform you that our dear young friend, Miss H., although she has not quite laid aside her reserve, still, in spite of the cloud which has come between us, was willing to speak to me for a little upon the ascension of our Lord, for she came to visit me on the day which celebrates that great event, just because it was that day, she said. She was affectionate and cheerful, although somewhat reserved. The Lord knows how this dear child is to be led and guided! May He complete the work in her heart!

Miss Huth's visit did me much good. We spoke a great deal of our missionary work, and came together to the conclusion that we greatly need patience and hopefulness.

3. DARMSTADT.—*Letter from Miss Huth to the Secretary, dated Darmstadt, 21st June, 1859.*—I can only send you a report this time, as I have nothing to say but what would be a repetition of what I have so often told you before, as I communicate generally with the same people, and have generally to contend with the same difficulties and objections over again. These principally consist in the denial that Jesus was the promised Messiah, or He would have restored the kingdom to Israel. His divinity is another stumbling-block, and many believe that a man can be saved, whatever may be the religious belief. Many boast of their position as a covenant people, but forget that by disobedience and forsaking God, they have broken the covenant, and that, as a scattered nation, they no longer receive spiritual blessings. In a conversation I lately had with a Jew, we spoke of sacrifices. He allowed that sacrifices had a deeper meaning, but would by no means allow that sacrificial worship had received its full accomplishment in the sacrifice of Christ, because one man could not suffer for another. When I pointed out the 53rd chapter of Isaiah to him, he said, he would never believe that God had taken humanity upon Him in the body of Christ. He denied too, that the Divine name and attributes were applied in the Scriptures to the Messiah. I showed him the passage in Jeremiah XXIII 6, where the Messiah is called The Lord our Righteousness. He replied,

somewhat angrily, that his reason told him what he ought to believe about God, and he would not submit it to what any man might say to him of the Word of God. I replied that he was no true Israelite in his opinions, if, like a heathen, he chose his own god, and thought of him as he liked.

4. LONDON.—*Excerpt from Letter from Mrs. Rosenfeldt to the Secretary, dated London, 18th June, 1859.*—In giving you the following brief account of my humble labors in the Lord's vineyard, I feel thankful to be able to inform you that since I had the pleasure of writing to you last, the Lord has graciously permitted me to employ my time in visiting many of my old acquaintances among the Jews, and also in forming very interesting new acquaintances among them. The reception I met with from almost all of them, was indeed, very encouraging; but, on the other hand, the sad want of progress in spirituality, which, in spite of the pains I always take to enlighten them on the nature of true religion, forms still a most prominent feature of their character, greatly alloyed the joy I felt at the eagerness and attention with which they listened while I explained to them the Word of God, and the meaning of their own religious rites and festivals.

During their late feast of Pentecost, which they keep two days, I visited many Jewish families, and in all of them I had to act the part of a teacher of Mosaism, before I could bring before them the works and doctrines of the divine Founder of Christianity. On the first day of the festival I visited a very numerous Jewish family; I immediately found opportunity for a serious conversation about religion; but to my great astonishment and sorrow, I found one of the eldest daughters reading to her younger sisters and some other Jewesses, out of a periodical. While expressing my deep regret at their profanation of that solemn festival, I told them, that to judge from their manner of observing it, they could not be aware of how great and important an event their nation commemorated on that day. In reply to this some of them made an attempt at refuting this charge of ignorance, but with no other result than that of showing it more fully; for all they knew about it was that it was called the "feast of weeks," and that it was called so in Hebrew because it was celebrated seven weeks, or fifty days after Easter.

I then took the Word, and after a brief account of the Exodus from Egypt, and the wandering of Israel in the wilderness, proceeded to give them a full narration of that great and awful event which took place on Mount Sinai, where God entered into a special covenant with their forefathers, which consisted in their solemn promise to keep His divine law, and thereby prove themselves to be God's people, upon which condition God promised to protect them and to bless them, and to keep them in the land of promise, thus to shew them by His mercies that He was