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## THE LORD PASSETH BY.

[It is due to state that these lines, from the gifted pen of Mrs. Sigourney, were addressed to Rev. Mr. Cook, one of the Secretaries of the American Tract Society, soon after the sudden removal of his only surviving child, Henry Mills Cook, who died at the house of his grandfather, Professor Mills, at Auburn, New York, June 7, 1847, aged ten years.]

When earth is racked by tempests dire,  
And mountains shiver at their ire;  
When midnight hears the conflict loud,  
'Tween wretful sea and volleying cloud,  
While lightnings fire their ebony shroud,  
In chariot sweeping o'er the sky—  
It is the Lord that passeth by.

When unseen hands, with fearful sway,  
Rend from thy breast thy babe away,  
Or darkly sever from thy side  
The loving friend, the trusted guide,  
The true, the tender, and the tried,  
Look upward, lift the gushing eye—  
It is the Lord that passeth by.

When sudden falls in mouldering clay  
The day-star of thy pilgrim way,  
The only child—with buoyant tread,  
Who bore the features of the dead,  
The impress of the early fled—  
Kneel—bow thy heart, suppress the cry—  
It is the Lord that passeth by.

When Conscience smites the trembling soul,  
And sins on sins, like billows roll;  
When pains and penitence awake,  
And prayer will no denial take,  
Till heavenly hopes the darkness break,  
And joy is born from lowliest sigh—  
It is the Lord that passeth by.

—American Messenger.

## THE CONVERSION OF RABBI NAHUM.

The following simple and touching narrative is taken from the letters of the Missionaries of the Free Church of Scotland, at Jassy, published in the August number of the Home and Foreign Missionary Record of that body. The letters commence on 9th June, and are continued from time to time until the 21st, which is the date of last extract. We publish this narrative, as suited to make a good impression not on Jews only, but to shew all who are loving this present world supremely, the importance of coming out and being separated from it—of taking up their cross and following Christ.

Rabbi Nahum Meir Birman was a respectable shop-keeper in the Ober Market, Jassy, an iron-monger. Three years ago, when the whole of that district was burnt to the ground, he escaped, with nothing but the lives of himself and family from the devouring flames. After that calamity he got a certificate from the chief rabbi of his qualification to arbitrate on all questions of the Jewish law, and by that means got himself established as darjın or rabbi-depute in a country town. We have seen the paper, and the rabbi could not have spoken more highly. The rabbi calls him most eminent in the law, and holy from "his birth." Indeed there is not in Jassy a more unblemished moral character than Rabbi Nahum's. He returned to Jassy and commenced business in his former line. My acquaintance with him does not date further back than five months; but Mr. Weiss had had, two years ago, half a day's conversation with him, and it may be that the seed was then sown which has now come forth to the view of all.

This last winter the old man had a severe illness, in which Dr. Mason was called to attend him, who, along with Mr. Weiss,

improved the season to speak impressively to him, and after his recovery got him to attend one of our Thursday meetings. The next day he called upon me, and after that came regularly almost every Friday forenoon. His visits were seldom less than four hours long. From the first we were all deeply interested in him. Here was a man of uncommon shrewdness and sagacity, of most respectable station and character, with an evident leaning to Christ, but that was all. With every interview our former impressions were strengthened, but no progress appeared. We lamented over the want of spirituality and earnestness, such as was corresponding to the awful moment of the matter between us. This was especially manifested by the ground he took whenever the duty of witnessing for Christ in his own family and before the world was adverted to. He said Abraham was set up as the highest example of faith, for having offered up his Isaac at God's command; he himself would need a faith eight times as great as Abraham's to sacrifice the temporal welfare of eight children. The conclusion will show that he was quite justified in his fear that he would be called on to offer them. In vain we showed him, that by refusing to confess Christ, he was taking on himself the burden of providing for his children, whereas otherwise he was permitted to cast the care of them on God; that, by making his family hinderances in his way to God, he provoked God, if he had mercy on him, to remove these out of the way; and that he was caring for the temporal at the expense of the eternal well-being of his children. We had so often urged these considerations without success on those of whom all, but the taking of the cross excepted, we would have judged most favourable, that it was often with misgivings and languid faith we repeated them in this case.

Now he tells us, that since the first visit he was drawn to us much more than we were drawn to him, and that he felt he could not exist without Christ; but we could not know what was going on in him. He was anxious to get some hope extended to him that he would not be left to starve. If we had only given him a word to hang his hope upon, he would have been as ready as Benhadad's messengers to close with it. You can have no idea of the conflict he had to endure. Our proselytes are all poor and destitute, most of them apprentices, so that we could with perfect propriety apply to them Paul's apostrophe in 1 Cor. i. 26; and his wife and children, who dreaded his inclination to Christianity, used to point out all the misery, the torn boots, and shabby clothes of our poor people, as an intimidation. The Russian merchants with whom he had dealings advised him either to join the Greek or Romish Church, but by no means the Protestant. More than once these things so wrought upon him that he became quite estranged, and ceased to visit us. Several times I have felt myself irresistibly impelled to visit him, and although my reception was generally chilling at first, before I departed he always promised to return my call.

One evening he spent in endeavouring to demonstrate the necessity of some human support to lean upon, apart from the Word of God. In his Jewish style he prepared his point by way of a parable—supposing that he was invited by the proprietor of a delightful garden to come and partake of his fruits, would it not be reasonable, he asked, if I was afraid of dogs to be met on the way to the garden, to request the proprietor to give me some escort to bring me thither in safety? I showed him that the Proprietor of the garden offered his own escort, and that he purposely suffered the dogs to be in the way to see whether the invited had due confidence in himself, and such a value for his garden, as to risk the danger in the way to it. He modified his parable, I am certain, nearly a dozen times in the attempt to gain some advantage for himself; and when at last he was brought to perfect silence, and to admit that God gave nothing but the word of Him