

night a chapter.' Mr. Sergura also mentions the case of a man who brought his children to school, assigning his reason on one occasion for doing so:—'A man occupying an official position among the Jews brought his children to school. One day he warned them in my presence not to tell anybody that they attended our school. I said he did wrong in thus encouraging his children to speak lies. And besides, I told him if he was afraid to send them to us, and risked the loss of his situation by such a step, it would be better for him to send them to a Jewish school. He replied, "I prefer yours for two reasons: were I to send them to the rabbinical school, they would stuff their heads with as much nonsense as they did mine; and were I to send them to the Frenchified school,* they would become worse than I am in religious matters. In your school I am aware that you teach them about Christ, but I am sure you will not force them by roundabout ways to become Christians. When they grow up they may judge for themselves. If they choose to embrace the Christian religion, let them do it; and if they choose to remain in the faith of their forefathers, no one will interfere with them. What I wish is that they should be better than I am. As long as I am not molested by my superiors, my children shall attend your school."'

"Several attempts were made to take away our Jewish pupils, but in no case with much success. A few were removed at the instigation of the rabbis, or the teachers of adventured schools, but, generally speaking, they returned after a time, or others came in to fill their places. The teacher of one of the Jewish schools is an inveterate enemy, and he used every means in his power to draw away our pupils; but for the three or four he succeeded in capturing we received six from him without any effort.

"The appointment of Jacob Durom, as I had anticipated from long and intimate knowledge of the man gives every promise

of being highly beneficial. Darom applies himself with praiseworthy zeal to visitation among the Jews in bazaars and places of resort, and through his labours I was enabled to hold religious intercourse with a considerable number, some of whom are sincerely interested in Christian truth. One of his own nephews is now a hopeful enquirer and a man who, years ago, received instruction from Mr. Christie, but afterwards became callous, was induced to resume attendance upon our services. A young man who was introduced to me by Dr. Thomson, is diligently studying the New Testament, and I have good hopes of him. There are several others who have shown some interest in divine things,

An extract which I translate from the journal of Darom will be read with interest. Under date October 21st he says 'To-day I met eight Jews, among them was a Talmudist. I had conversation with them concerning the coming of the Messiah. They asked for proofs of his having come, and pointed out and explained Genesis x. 10; Isaiah xi., lxii. 11, 12; Ezekiel x. 27; Daniel ix. 24-27; St. Matthew x. 1-11; St. Luke i. 30-33. When they had noted these passages, the Talmudist said, "If He was the true Messiah, why then was he put to death?" I pointed out to him the 53d chapter of Isaiah. I read the chapter, and when he had finished, expressed astonishment. I read it again, and yet another time, to satisfy himself that he had not misunderstood it, and said eagerly, "This chapter pricks my heart. I must examine it very carefully, because it is very important for me." When he left, he promised to come to my house and talk again about this chapter. In course of the conversation I sold a tract—"The Assembly letter to the Children of Israel." The Divine Word, carefully and thoughtfully read, generally makes some impression on the mind; but the Jews read it so rapidly, and often so carelessly, and will