

has found her shepherd, the dove has found her ark. Henceforth her faith is firm, immovable; she is a Christian; she never swerves.

As yet she speaks not to her father of the change within her. He is yet a Jew, and she knows that it would fill him with unspeakable anguish to learn that she believes in the despised Nazarene.— They return to their pleasant home in England. Her first thought is to find some humble Christian church, where she may worship Jesus. About three miles from her father's house she finds such a Bethel, and to it, on each returning sabbath evening, she bends her steps. Alone she traverses the darksome path to the sanctuary, for there she hears the gospel of Jesus. There for a time, like Nicomus, she seeks him whom her soul loves under the veil of night and secrecy. But at length her faith grows stronger, and she makes known her case to the minister. She professes her faith in the Messiah, and is admitted to the sealing ordinances of the New Testament church. Heavenly peace and delight fill her soul. "And now," she says, "my heart is fixed; my heart is fixed to live in Christ."

Her first act, as a Christian, is to write a letter to her father acquainting him with her profession of the Nazarene, replete with the most touching filial tenderness and holy boldness in stating the foundation of her faith in Christ, and urging upon him the acceptance of the same Saviour she found so precious to her own soul. She presents the arguments for Christ's divinity, Messiahship, atonement, and resurrection, in a manner at once clear and unspeakably affectionate. * In the course of an argument proving that there is no deed, except the crucifixion of Jesus, to which the Jews have in all ages given their consent, which can be assigned as an adequate cause for the fearful curse which has pursued them for eighteen hundred years, she quotes from the writings of Rabbi Solomon Marochan, as follows:—"The prophet Amos mentions a fourth crime for which we have been in our captivity,—of selling the Just one for silver. It manifestly appears to me, that for selling the Just One we are justly punished. It is now one thousand years and more, and during all this time we have made no good hand of it among the gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my

God, I am afraid lest the Jesus whom the Christians worship be the Just One whom we sold for silver!" With what power must such an admission from a learned rabbi come to a Jewish mind?

Leila lays this letter in her father's room. In the morning, with tremulous steps, she enters her father's presence.— It is a sorrowful meeting for both. He is still an affectionate parent, but he feels that he is a Jew who cannot countenance apostacy, even in her whom he loves most on earth. In vain she tries to prove that Jesus is the Christ; he bids her leave the room, giving her a week in which to reflect, and telling her that if at its expiration she still persists in her faith, she must be banished from the home of her childhood. That solemn week she spends in communion with her Lord; it passes, she goes to her father and tells him that her faith is firmer than ever. She is sent away,—like her father Abraham, she goes out not knowing whither she went. She is sent to her father's brother, a strict observer of the law, to be more fully instructed in Judaism with the hope that she might be induced to abjure Jesus as the Christ. At her uncle's house she is introduced into the circles of gayety and fashion that she may be led to think less upon the subject of religion. At first her relatives treat her with kindness and respect; but when they see that she is immovable, kindness changes to cruelty, and respect to indignity, she is not permitted to sit at the family board. Once she hears a servant say Eudice come let us turn our coats and go and worship the carpenter's son." Thus does Leila bear shame for Jesus' sake.

At length the great trial comes, compared with which all those which preceded it are as nothing. Two rabbis and several other Jews come to her uncle's house, determined either to reclaim or anathematise the gentle Leila. A bell, by which she was usually summoned when her presence was required by her uncle, and which the servants derisively named "the Christian's bell," calls her to meet the elders of her nation. On the stairs she meets her cousin, a young man who is at heart a Christian; he tells her to be firm, for a great trial is awaiting her. She appears before her judges with calm reliance on her Saviour. After dinner they spread their Jewish books on the table, and began their arguments with her. For seven hours she reasons