

this testimony, that Mrs. Freshman was "a faithful helpmeet, devoted wife, a good mother; and now I am happy to say, a pious Christian mother!"

A year's luxurious life yielded its natural fruit—a state of spiritual apathy and indifference. Then came a sort of blending the sacerdotal with the commercial, and, as might have been looked for, a failure in both. The unsettled condition of Hungary, coupled with the flattering accounts he had received of the "new world," induced him to cross the Atlantic, and in the month of July, 1855, with his wife and five children, he arrived in Montreal.

He was very cordially received by the Jewish authorities of that city, on producing his testimonials from the chief Rabbi of Prague, and credentials from other colleges; and subsequently was installed as Rabbi of the congregation in Quebec, which relationship he sustained for three years, when the change in his sentiments and experience began to develop itself. His religious exercises were here conducted in Hebrew and German.

During the whole of this time it does not appear that Dr. Freshman had any doubts as to the correctness of his faith, or the safety of his condition. Like unto others who had preceded him, he served the God of his fathers, in sincerity and uprightness according to the light he had received.

It is stated by a traveller in Persia that he was surprised to meet with a man professing to be a Christian; and upon enquiry, ascertained he attributed his conversion to the reading of a portion of the New Testament translated by Henry Martyn, which he found "by accident." Before Dr. Freshman left Europe, in the city of Cathay, Hungary, he met a Jewish missionary, employed by the Scotch Church, selling neatly bound copies of the Old and New Testaments very cheap. The idea of buying the New Testament was very repulsive to him; but the courtesy and persuasiveness of the agent overcame his strong Jewish prejudice, and by the expenditure of fifty cents he became the purchaser of a book which had much to do with the salvation of his soul. Yet this book he put under lock and key, guarding it from common access and examination as though it was a vessel of deadly poison. Toward the end of his third year's Rabbinical services in Quebec,