

Orphans' Fund—£12; and at next Whitsunday only £5, and £2=£7, and so on every year thereafter. Again, every minister who did not contribute last year will pay £12 this year, and like sum the next; his contribution being reduced to £7 two years hence.

"In conclusion, I have pleasure in stating that the foregoing results have been confirmed by my respected friend Mr. Goddard Davies of London—an authority which I feel myself highly privileged in being thus enabled to refer to on an occasion affecting so deeply the future comfort of the families of a numerous and respectable body of men."

## Foreign Missions.

JASSY.

Mr. Edward is able to speak in hopeful terms of the work committed to him. The numbers now frequenting the meetings of the missionaries, and the interest shown in the message which they bear, contrast strongly in Mr. Edward's mind with the state of things, not long ago, when sometimes not an individual could be found willing to give a hearing to the words of eternal life:

LETTER—REV. DANIEL EDWARD TO THE CONVERTER.

Jassy, Nov. 8, 1846.

MY DEAR SIR,—I was wishing that you or some other of our Scottish friends could have been present at our meeting last Sabbath. The spectacle would, I am sure, in your estimation, have repaid all the expense and sacrifices which have been made for the outcasts of this place, by those who are looking for Israel's redemption. Upon us it came like a tide of luxurious joy, covering up for a season the traces on the sands of memory which had been formed by years of wearisome waiting, and repeatedly baffled expectations. I pray for a season—it could only be for a moment, for there is enough coming up every hour to remind us that God has other calls for his servants in this life than to enjoyment and complacent reminiscence. I have no fears on that side. The tide of joy will soon retire—it is a rare and evanescent visitation. Nothing extraordinary took place in our meeting last Sabbath—no baptism or unusually exciting transaction. The number in attendance was not so high as it has often been in the course of the last three months. Yet there was something in the character of the audience, and in the intelligent attention with which they listened (of which we had proofs, upon questioning some after the sermon), which impelled us to reflect, and to compare the scene before us with the state of the mission years ago. I thought of Sabbaths when Mr. Philip and myself formed the whole audience (for we resolved to keep up the diet, although none should attend). Now we had a congregation of above fifty people listening to the Gospel, who, but for your mission, would certainly have been in the same hour hardening their souls in those scenes of worldly dissipation with which this city is filled. Upwards of twenty of these were Jews or proselytes, and some, at least of the congregation, were confident we had saved souls. Add to this a goodly array of children, standing in the passage (the seats being crowded) with exemplary stillness, into whose tender hearts (who knows when?) a word of power may win its way. Considering these things, the words came spontaneously to our mouths, "How much God can do!" We believe God can do all things, and yet we wonder when he does a little. Who could have conceived, in the desolate prospect which, even after years of waiting and labour, there was in Jassy, that the aspect of things could be speedily so much improved? I am not speaking to you of a congregation of a single day. For the last three months and a half our meetings have ranged, with the exception of two or three Sabbaths, from fifty to seventy in number. I have never seen, since our first baptism, so many as seventy together. But that such meetings should be maintained regularly for so long a period in Jassy, is marvellous in our eyes, and we hesitate not to say is the

Lord's own doing. When Mr. Philip left Jassy in 1845, the meetings were wholly broken up. The greater part of the ensuing winter we were labouring under discouragements with these meetings, and little prospect of their being improved. The mission had become positively contemptible to the Jews—Satan had been suffered to tread us in the very dust—he was raging in a way which it would require a long history to make palpable; because (as I verily believed at the time, often to my unspenkable comfort) his time was short—a great part of the proselytes had been drawn into apostasy—the alarms which the Jews had felt from the first striking cases of conversion, had passed away—the declension of some had made it seem a mere matter of speculation in all, and effaced the glory of the Word of God as the conqueror of hearts; there was no activity of grace in those who remained steadfast—the abounding of iniquity not only in the world around, but in their own number, had made the love of all to wax cold; our strong rods were broken, if not by defection, yet by offences, we were not only few, but cold and paralyzed, there were jealousies and backbitings, and heart-burnings and contentions; the bitterness which their temporal straits are always operating to produce, was not counteracted by any healing grace, and I could scarcely trust myself to say a word to any one at that time on the state of the mission. It was evident that it was not a crisis for human counsel, or for a human arm. It is a source of the greatest comfort, to reflect how completely the change in the aspect of the work was from the immediate hand of the Lord—how little man had to do with it. He brought the Jews again around us. He who hissed to the bee that was in Assyria, gathered us inquirers from Russia and Galicia, and from quarters with which we had no intercourse; so that before I went to Galatz in spring there were already numbers of grown-up Jews regular attendants at our sermon, and seeking to form themselves into a class; and before I left Jassy in the end of August, upon my last journey, ten young men (sometimes one more or less) in business had been coming daily two hours in the forenoon, for instruction in German, and in the Hebrew Bible; and the last time I preached before I set out, not less than twenty-five Jews were present in the room. Our audiences have greatly swelled since the arrival of our dear brother, Mr. Ederheim, whose preaching has been, by God's blessing, from the very first, wonderfully acceptable to the Germans; so that at times I am told our room could not admit all who came. It is more satisfactory and hopeful to preach to a large than to a small audience; but although the whole city were to flock to our teaching, it would be always humbling to consider that after five years' preaching we cannot say with confidence, of a single soul among the Germans, that it has been moved to flee effectually from the wrath to come. It is of itself a hard labour to keep the converts right. With us they have been drawn all from the Talmudical Jews, among whom the moral sense has been not only totally but systematically perverted; and even where we cannot but believe that the Gospel has effected a lodgment, it fails to purge out error and throw off bad habits, as we would expect. We are continually grieved and exercised by their inconsistencies and indiscretions. Especially, we do not find that tenderness of conscience as to truthfulness, which is essential to the Christian character. When we measure them by the standard of a Christian man which the Bible offers, we have questionings as to some of them, whether they have become the subjects of divine grace. But when we look, on the other hand, to the Jewish character which they had to work off—how much has been done—the conviction arises stronger than ever, that a mighty work of grace has passed upon them.

He thus refers to various persons who profess conversion after the soul's interest:—

We are not without a few whom we think ourselves warranted to believe to be honestly seeking Christ. Many hundred times we have been cheated, but we do not wish to become so prudent as not to hope for the being of grace till it can demonstrate itself. There is a young man of seventeen years of age (Isaac), formerly a boy at our

school, who declares himself a believer in Jesus. We all think him sincere. He has been beaten and maltreated by his father for coming to the mission-house. An old Jew came to his father a few days ago, reproaching him for permitting his son to visit the missionaries. The young man in the other room overheard his father reply, "if he becomes too troublesome, I will send him to— in Austria, and get him made a soldier of." His father is urging him to marry and enter into business. A second case is a tailor (Israel), who for years has been in the habit of coming to me on the Saturday afternoons, and was a member of my English class in 1844. He professes, and apparently with sincerity, to be convinced—has requested to be prepared for baptism—and is in great distress how to deal with his wife, from whom he anticipates much opposition. A third is a Russian Jew (Yitzak), with uncommon activity of mind and avidity for learning. His father held the odious office of "informer" in a Russian town; i. e., gave information to the authorities of the state of the Jewish families in his neighbourhood, with the view of the young men being taken, when qualified, for the army; and by his influence protected his own son for a time. But when the father got into disgrace, the son as likely to be the first victim of the next one who obtained the confidence of government, had to flee out of Russia, leaving wife and child behind. Scarcely was he in Jassy, when he heard of Mr. Weiss, a learned Jew, who had become a Christian; and calling upon him, put directly the question—What had moved him to this? I remember, the first night I saw him in Mr. Weiss' room, he had the "Old Paths" in his hand, and although I attempted to draw him into conversation, I might as well have spoken to a stone wall—the book engrossed him. To gain a livelihood, he went to a village as a teacher; but having propounded incautiously the truths he had learned, was mobbed by the Jews. One suggested that he would probably have our tracts in his possession, and on searching him they actually found some of them; and poor Yitzak, after being severely maltreated, was fain to escape with his life. Returning to Jassy, destitute of every means of support, nothing remained but that Yitzak should become apprentice to our cabinet-maker. In vain he represented to me that he was of high extraction, and of a great family, and that he was qualified for something higher than a common trade.

For many weeks there was no day that Yitzak was not harassed by Jews—his young companions from the Beth-hammidrash, and Jews of influence—pleading, weeping, threatening. They seduced him to a public-house, and tried to get him intoxicated, and then get him into their power. Finally, they persuaded the young man to leave the house while I was from home. I am sure he thought his life not safe. However, he has returned to his work, and requested to be instructed for baptism. When we were removing to our present house, Isaac was assisting, and it was quite affecting to see the delight he took in one part of the day's operations, viz., taking the books from the shelf and putting them in the packing-box. It was a severely cold day, and the attention of all was drawn to Yitzak, standing in an exposed lobby the most part of the day in his thin dress, indifferent to cold and discomfort, while permitted to examine the books that passed through his hands. It is affecting to see the melancholy patience with which he has resigned himself to his lot. "Unhappy me!" he was heard to exclaim one day, "to spend my time among dust, and stones, and wood!" He evidently thinks his condition as hard as that of his forefathers in Egypt, when condemned to labour at bricks. He gives me every day more satisfaction, and seems to be inquiring into the mind of God in the Scriptures, with a truly childlike humility. He is never weary of the Hebrew Old Testament, and reads to the other apprentices after they have laid themselves to sleep. A fourth, who has asked instruction for baptism, is a discharged soldier of the Austrian army, of whom I have not so much to say. Another apprentice, a boy, receives instruction; and many others might be mentioned, if time permitted; but these are the most interesting. The school has been again set a-going—has been