

morning, and Mr. Weiss set before him his unfaithfulness in its true character, he burst into a fit of convulsive weeping, and declared that in the afternoon, whatever opposed him, he would come forward and take on him the vows of the Lord. It was my turn to preach that afternoon, and of course it fell to me to baptize him and his children. We began worship, the prayer, and the sermon, and the old man did not appear. Mr. Weiss was at last summoned out. The boys had come, and their father begged Mr. Weiss to come to his relief. Mr. Edersheim was summoned out. I proceeded with the sermon and we had been already two hours at worship. I gave out a hymn to be sung, and in the meantime Mr. Weiss announced that the old man had come with three of his children, but begged to see me before he came to the ordinance. When I came he burst into tears, and exclaimed that he was come in the full view of all he had to encounter, to offer up himself and his poor children to his Redeemer. I must pass over the sensation which was produced on the Germans present, and our own people especially, when the old man, in answer to one of my questions, broke out into a short but energetic and affecting confession of his faith and motives. Who could have seen his three children still in their every-day Jewish dresses, as they had been hastily carried off by the father, ready to be admitted into the covenant of redemption, without emotion? Every one of our proselytes professed that his heart had been strengthened. They boasted that now the reproach of God's people was, in a great measure, wiped away, and a weapon taken out of the hand of Satan. The high praises of God were in their hearts.

I must pass over the scene with his eldest son, and wife, who came the same evening to our house. The latter lay down on the ground, and declared she would die there. She had been 25 years with her husband and they had been remarkable for perfect harmony. I must hasten to tell you, in few words, the effects of this step, as they have appeared. Next day, Monday, having put off his oriental dress (which we find essential to proselytes,) he proceeded to his shop, attended by three friends. The Jews flocked together out of all the lanes in the neighbourhood. Six individuals testified that no fewer than 1500 must have been assembled opposite his shop. He opened his shop, but was obliged immediately to return. Stones, &c., began to fly, and several of Nahum's party received blows. The Jews scrambled over the paling at the back of his house, and threatened him with death. When the Rabbi (who sent to ask if it was true) heard of the occurrence, he tore his hair and wept bitterly. The Jews have promised to support his wife if she will separate from him. We found it necessary to apply to the authorities to protect him the next day from the Jewish mob. Protection was promised. Several of the German tradesmen accompanied him, to countenance and protect him.

The same night (*i. e.* of the day after the baptism) Nahum petitioned for the assistance of the police, and a guard of three men was sent to his shop next morning. He himself went along in a noddy. The crowd assembled, but the Cossacks (policemen) beat without sparing amongst them, with their long leather switches. In the afternoon, when I came along, all was quiet, and no insult whatever was offered to me. The rabbi, who was in despair, tearing his beard and hair, had besought Nahum's wife with tears, to leave at once her husband; and, in spite of entreaties and admonitions, she was fast flitting. The youngest child (four years of age) was left to her, as we hoped she would soon come back to a husband whom, even at this moment, she confessed to have been always the best husband and tenderest father. Rabbi Nahum behaved beautifully. He fitted up her new house, and fixed a sum for her support. Returning home it grew late, and we wondered what had kept our friends so long away. Finally, they returned greatly excited. It seems during the preparations for the wife's flitting it had grown dark. Then the mob from all the Jewish quarters collected. The police was soon found inefficient. One of our servants was then seized, but he proved a match for the three who had attacked him; but the crowd was about to surround them, when a large number of German Protestants, who had heard that their new co-religionist was being mobbed, and had assembled to aid the police, arrived, armed with large sticks. The Jews never attempted to resist; and the Germans, with the shouts of, "Down with the persecutors of Christianity!"—"Our religion is attacked," beat them in the most furious manner. Now, a number of soldiers with muskets came, and other policemen, who proceeded to take summary justice, by shooting the Jews (as many as possible) in a circle, and laid them down on the road, one by one, and beat them

without mercy, young and old, rich and poor. Since that time all is quiet.

In spite of these disturbances, as painful to every Christian feeling as they are disagreeable, and over which we mourn, our friend is growing daily in grace and strength. The children are quite happy also; Andrew and William (these are the names Aaron and Gedaliah got in baptism, after the Rev. Messrs. Andrew Bonar of Collyer, and William Grant of Ayr) are looking as neat as possible in their Gentile clothing. Without disparagement to the Scotch children, I may say that these three are the best behaved I have ever seen. Amidst all these varied scenes, I never saw them weeping or dissatisfied. They are punctually obedient, cheerful, confiding, and yet very modest. The depth of feeling, and strength of character, far beyond their years, would lead us to fancy they were men, not children. I could adduce many instances, but what I said above will suffice to prove the position. Of course, with such children, the endeavours of the Jews (who find means of whispering, at least, a few words through the court to them) to excite in them the desire to go and see their mother and other relatives, are perfectly in vain, and the children themselves run away whenever they observe a Jew near them. Meantime, the wife is being wrought upon by Gentile neighbours to return at least as a Jewess; and already she offered to do so, upon condition he would give a written promise not to trouble her about Christianity; which of course he would not do, and she begged a few days more to think about it. In my own mind, I have scarcely a doubt that, by the Lord's goodness, she also will soon come back to her family, and at least be instructed in the doctrines of our holy religion. As for the son, I believe he also will eventually come back to his father. Meanwhile, you can fancy yourself in what commotion the Jews are.

But what I have said does not exhaust the account of God's work here; it seems as if the fire was beginning to spread. Already Jews have come to converse with Nahum about religion; and, as soon as the first tumult will be over, we hope to see by grace, fruits of the work of God in his soul. In fact we know that there are Jews convinced of the truth of Christianity, but who were not so far touched by the Spirit as to enable them to make a first stand. Now, an epoch has come in the history of our mission—a precedent has been given, and, as far as we can judge, no better one could have been chosen. There is a general shake felt in the Jewish community; after Nahum's addition to the Church, every one feels as if not safe of his father, mother, brother, friend, neighbour, or teacher.

June 21.—On Tuesday afternoon (all being quiet) I brought R. Nahum's two sons up to his shop; the people just stared at us through the windows, a few boys ran after us, but no insult whatever was offered, though our people are almost every day insulted. When in the shop, the mother was sent for. She came with her eldest son and infant girl. A very touching scene now ensued. The father and the children entreated the wife and mother not to leave them. I then explained to her some of our principles, and how she would certainly be allowed to remain a Jewess as long, if not longer than she desired herself. Finally, she resolved to come. We returned, immediately, thanks unto God, and the children clung again to their restored mother, while the old man in tears repeated some passages of the Psalms. The same night, at half-past ten, we sent a carriage with three of our people, who, with the assistance of police, got all the things arranged, and the mother, and the eldest son (who to come to us has left his wife) and the infant girl, are now also under our roof. All is quiet in town, and I hope they will be able to go back to their own house next week. The new comers are receiving daily instruction in preparation for baptism, which Mrs. N. and the infant girl will, I hope receive very soon. I have also the joy of reporting the baptism of three other boys, one of nineteen, the other eighteen, and the third fifteen years, who were long under instruction. They were for a considerable time attentive, but in the case of two of them an evening lecture, in which I endeavoured to show the necessity of fleeing at once to Christ, was blessed for their more special awakening. No case, perhaps, presents a more striking example of the mighty power of God than that of these three youths. Pray for us, for there is certainly a great work going on just now here. O! to have a mind like Jesus!

PROMPT LIBERALITY.—The Albany Journal says that Amos A. Lawrence, of Boston, who pledged \$10,000 for an institution of learning in Wisconsin, in case a like sum should be raised in the territory, by lands or otherwise, has paid over the money. The institution has been obligingly located.