

never since forgotten what he then read in the New Testament of Christ, and his wonderful and blessed life. As he had continually intercourse with Christians, he very frequently thought whether it would not be better for him, as he knew very little of Judaism, and had never lived like a strict Jew, to become a Christian; believing, as most of the Jews do, that it is much easier to live like a pious Christian than a pious Jew, as Christianity has nothing of all the ceremonies and rights which lie as a heavy burden upon the mind of every honest Jew. For many a year he went on his way, till at last it became clear to him that he could not any more rest satisfied with the mere name of a Jew, and that it was better for him to make himself acquainted with the truths of that New Testament which had pleased him so much in the days of his childhood. Thus he came to Berlin, where he was little known, as he did not like to give offence to his very aged mother, whom he had assisted for many years. In a similar way the other man was induced to come here, and to ask for regular instruction. He is a native of Poland, and knows tolerably well what Judaism is, and he is somewhat acquainted with the doctrine of the Talmud, and the sayings of the Rabbies. As he is a glover by profession, he thought it best to go to Germany, in order to perfect himself, and to obtain a better knowledge of his trade. Happily he came to a Christian master, where he saw and heard a good deal of Christianity; and as he did not like to be recognized as a Jew, else he would have been despised and ill-treated by his colleagues, he went with his master to church, and joined the family in their meetings for prayer. All he saw and heard there moved him deeply, and induced him not any longer to deceive himself and the people, but rather to inquire after that gospel which made his master's house and family so happy and cheerful. Off he went, came to Berlin, and asked for regular instruction. Both men have been with us for several months, and have been instructed twice every day by Mr. Saphir and myself. All the passages of scripture referring to the birth, the time, and other circumstances of the life, life, sufferings, and death of the Messiah; all that is said about his person, coming, work, kingdom, and his subjects—his cause and service on earth and in heaven—was laid before them; the Gospel according to St. Matthew, and the Epistle to the Romans carefully expounded; and the whole Catechism, with all its questions and answers, thoroughly explained to them. These two things struck them most: First, The whole appearance of Mr. Saphir, who has been a great refreshment to us, and a great blessing to all our inquirers and proselytes; and especially his eagerness to tell them all the truths of the word of God, and that even when weak in body, and suffering much pain in his head and chest, he was indefatigable and unwearied in his zeal for their growth in all grace and spiritual knowledge; or, as they expressed themselves, Mr. Saphir would like, if he could, to pour down all these truths into their very hearts. Then, I did not rest satisfied with a mere head knowledge, nor would consent to baptize them till truth had had hold on their consciences, and the work of the Spirit was manifest in their words and lives, whilst they had expected to be received into the Christian Church, as soon as they had learned by heart the ten commandments, and the apostles' creed, and had expressed a wish to be baptized. At last we consented to their request; and since we did not like to take all the responsibility upon ourselves, we resolved to examine them in the presence of some Christian brethren; and it was very remarkable, in the providence of God, that we had also on that occasion, two representatives of our mission in Constantinople with us, Messrs. Demiston and Koenig; being just in Berlin; so that there were on the spot four Jewish missionaries of the Free Church. In the presence of their brethren, and that of Professor Laks, both of them were separately examined about their Christian experience and knowledge. The answers having been found satisfactory, it was resolved that they should be baptized on the next Sabbath. Afterwards Mr. Koenig offered up a very solemn and impressive prayer, entreating the

Lord that, if they were his, he would draw them still nearer to his heart; if not, he would interfere and make it impossible for them to profane his name and ordinances. On Sabbath, the 29th of August, both were baptized in the presence of Jews, proselytes, and Christians, and I have no doubt but that the Lord has been with us even on that solemn occasion. I preached on Jer. xxiv. 5, and afterwards entreated the Gentile Christians not to cease from their works of love towards the Jews, till they had all acknowledged in Jesus their great Messiah and King; whilst the Jews and proselytes present should seek him earnestly and uprightly, and learn to submit to his laws and government humbly and willingly. On the evening Mr. Koenig preached in my usual meeting-room, on Hosea ii. 17, an impressive and very touching sermon, beautifully bringing out the words, "I will allure her, and speak comfortably unto her;" so that a Jew who had heard it, declared he had never heard such a sermon before. Who knows but that the Lord may have blessed this word to his soul! Both men will, if possible, remain here and earn their livelihood, though the temptation is great, as we know of no Christian master that would employ them; and need I tell you how trying it is for them to be all the day in the company of ungodly, not Jews, Turks, or Heathens; no, of ungodly Christians, even Protestants by name, baptized and confirmed, as it is called: that is the very edge of temptation. Yet we are anxious to keep them here and near us, that we may see what is becoming of them, and gather around us a little band of faithful proselytes. That is the very desire of my heart. Pray that grace may be given to them to be steadfast and unmovable, and that our other inquirers—two of whom are very promising—may be brought wholly and fully unto the Lord, and into his blessed and everlasting kingdom.—I am, yours, &c.

NOTICES.

To CORRESPONDENTS.—We decline inserting lines "A Communion Sabbath in Free Church Scotland." The writer does not give us his name; and though it may not always be an object for our readers to know the author of every article in our columns, it is for the editor. Besides, if the author will call on us, we think we can satisfy him as to emendations which his lines should receive before they go forth to our readers.

We thank our correspondent in Toronto for the copy of Mr. McGilvray's sermon, "Peace in Believing," recently published at New York, and for the addresses of the Session of the Free Church at Melrose, Scotland. We hope to be able to notice them in our next number.

Mr. McGilvray's letter reached us on the 24th November, too late for this number. We shall be happy to give it a place in our next.

¶ We would again request all who feel an interest in the dissemination of religious intelligence—all who desire to see the branch of the Church with which we are connected extending and prospering, to lend their aid in extending the circulation of the *Record*. We return our grateful thanks to those friends who have sent us Subscription list and Remittances. Some of these returns prove how much may be done by the exertions of one or more active individuals in a congregation or neighbourhood.

We beg to call attention to our advertisement; and will feel obliged to all our agents and friends who have spare copies of the first number, for which they are unable to find subscribers, to return the same to us. The edition is so nearly exhausted that we may be at a loss to supply that number to Subscribers.

The Publisher has endeavoured to forward, according to his best information, *Records* to all the former Subscribers, should we have failed in any instances, or if the individuals to whom papers were sent have removed, or decline to receive them, he will esteem it a favour if Postmasters, Agents or others will send notice to that effect, with necessary instructions.

¶ Communications to be addressed (Post-paid) to the Editor, Knox's College, Toronto. Orders and remittances to the Publisher, Streetsville.

¶ ERRATUM in last number. Home Mission Fund—Vaughan, per Mr. Samuel Irvine, £1 7s 6d, and not 17s. 6d.

REMITTANCES.—Received from Oakville, Thorold, and Port Sarnia. T. H. will accept our thanks, his suggestions will be attended to. York Mills.

The Record.

THE REVIVAL OF THE CHURCH ESSENTIAL TO THE SUCCESS OF HER ENTERPRISES.

This number goes forth from the editor in the circumstances of distraction and trial incident to the changing the place of a family residence, and considering the pastoral tie which has existed and has been gathering strength during the last twelve years. He casts himself on the indulgence of his readers for defects which may easily be seen in this present number, and especially for the scantiness of the following remarks which he will now submit to them. It is his wish in each number, in addition to the ecclesiastical and missionary intelligence, and articles of a miscellaneous kind, fitted to instruct and edify, to submit to his readers remarks on some topic of present interest or duty; and the topic on which he had designed to dwell for a little in the present number, is THE REVIVAL OF THE CHURCH. As it is, however, his remarks must be few and cursory. We recollect of a minister in the Established Church of Scotland who at one time had a high name among his evangelical brethren, though that was lost by his conduct at the disruption, in continuing with the moderates from whom he had at one time experienced a kind of persecution. This minister was wont to excuse himself for his indifference about ecclesiastical reform, as in the efforts made to mitigate or abolish patronage, by saying, that such reforms were of little avail so long as the act for Catholic Emancipation remained unrepealed. This was but a weak pretext, at least it was no sufficient reason surely, even if Catholic Emancipation were an evil, for remaining indifferent to efforts for the removal of ecclesiastical corruptions. But certainly there are sometimes master evils, that prevail in communities, which must be eradicated before efforts for the improvement of these communities can be successful. Thus in Ireland, the miseries which prevail from a vicious system in the tenure of land, and the prevalence of Popery, will be but feebly counteracted by a poor-law, or even by a general system of education controlled by the priests. And so in churches, efforts for the propagation of the gospel, the sustentation of the ministry, the raising up of ministers, will be but very partially successful, so long as churches are found in a declining or languishing condition as to spiritual life and vital piety. Where bodily health is impaired, and the physical constitution feeble, a man may drag out a pining existence—for active labour, toils and hardships he is utterly incompetent. So, too, in the spiritual life: if that life have only a bare existence, so as scarcely to be manifest to the individual himself or others—if ignorance, or cherished corruptions enfeeble and repress it, where will be the competency of the individual for honouring the Saviour—for labouring and suffering in his cause?