

who is invisible, on the strength of which such a sacrifice was to be made, his voice after that was hoarse with emotion.

It was a memorable occasion, on which he first showed something like decision—not only inclination to the Gospel, but an all-overcoming determination for it. It had become necessary to send away from Jassy the last baptized of our converts, Naphtali. His relations had first brought against him a charge of theft, and you would have been confounded, as I was, at the pertinacity with which numbers of grey-bearded men adhered to an accusation, which they knew to be without a shadow of foundation. However, we produced Naphtali, and had him justified and acquitted before the Austrian authorities. His relations, however, were using interest to get him recalled for military service, and, we learned, were suborning witnesses to swear to some false charge against him, to have him taken into custody until the order should arrive. In these circumstances we saw it necessary to send Naphtali away from Jassy. But how was the permission to be obtained for his passing the city gate? While we were considering this point, Nahum, still a Jew, of course, came in. At that time the rabbi was repeating his ban with new sections almost every week, and our old friend Nahum only ventured to enter in the night. We had confidence enough in Nahum to entrust him with Naphtali's case. He undertook to obtain the passport—but how? Such things are only to be managed by a series of lies, at which, indeed, no Jew scruples, and of which even a converted Jew does not soon perceive the iniquity. When Nahum heard our condition, that it was to be done without falsehood, he declared it impossible. However, he made the attempt, and returned again and again with one and the other new proposal, each involving a violation of the truth as absolutely necessary to the attainment of the object. Much as we were concerned for Naphtali—for if not sent away to-day, to-morrow might have been too late—we unswervingly waived every one of his proposals. I remember the look of the old man as he, in great emotion, cried out, “Now I seem to be among angels, when I find men, in a case of life and death, refraining to deviate from truth.” The old man saw that we were willing to make any personal sacrifice for the boy's safety, and yet that we durst not forfeit the blessing of God on our undertaking, and take the matter into our own hands by a lie. He went about the business in another and soberer spirit. He said that he felt that it was a sacred transaction he was engaged in, and that if any Jew had asked him what he was about, he would not have ventured to deny it. He went to the commissary, told him simply the facts of the case, and that Naphtali was a young proselyte whom we wished to secure from the machinations of the Jews, and obtained the pass.

This incident seems to have been blessed of God to work in the old man, more than a thousand sermons, a sense of the earnestness and reality of religious principle, and of the fear of God. After this he kept no reserve, and opened to us his whole mind. It appeared that he had been in the habit of praying to Jesus throughout the winter, and, latterly, of crying to him, while walking on the streets, to make his way plain, and deliver him. The only deliberation now was how he could prevail on his wife and children to cleave to him in the step he designed to take. In this respect he had been sinfully weak, and notwithstanding our frequent warnings to seek to convey to his wife his own convictions of the truth, it had been neglected.

About this time Nahum was summoned before the rabbi, on a complaint of the Jews, that he, in defiance of the ban, was still frequenting our house. The rabbi, to avoid all insult, sent his own son-in-law, instead of the synagogue servant, with the summons, and endeavoured to soothe Nahum, by assuring him that he would not say to any individual that he (Nahum) had been summoned; and entreating him, for the sake of his own and his children's reputation, not to visit the missionaries. Nahum could not help contrasting the carnal motives with which the rabbi plied him, with those which were wont to be presented to him by the ministers of the Gospel. Still he was anxious to put off the decisive moment; and we, dear brother, could not wonder, acquainted, as we were, with all the circumstances. The nearer the season approached, the more formidable it appeared, and every one felt the necessity of training himself to take his own share of the approaching conflict. It was in Jassy, the stronghold of strict and bigoted Judaism, where the Jews are said to out-number all the sects of Christianity put together. This was one of the best known, and most respected Jewish shop-keepers

—a special friend of the chief rabbi. He was connected by marriage with other families, who would find their honour affected. What had he not to dread from his fanatic countrymen? He had been till this moment a strict Jew. One touching circumstance manifests what his family must feel and suffer. In some business before the rabbi, which he was anxious to wind up previous to the decisive step, he was called on to take an oath. His wife endeavoured to dissuade him from taking the oath (of which, namely, “the great oath,” the Jews have such horror, that even when the cause is good, they would rather make any compromise,) and exclaimed, “If you take the oath you will never be set to blow the trumpet again”—referring to the ceremony of blowing the trumpet on the first day of the year, to which only the most esteemed for sanctity are admitted. It is called “a holy office,” and one who has taken an oath is not eligible to it. Nahum had been blower of the trumpet in one of the synagogues this last year. But we trembled for the man. Satan was at work to prevail on him to protract. He must be plucked as a brand out of the burning. He was anxious that the Jews should be so provoked as to thrust him out, and thus, as it were, his fall be broken, and he be spared the effort of nerving his own mind to it. We represented to him that such a procedure would mar the lustre of his confession. This he saw and acknowledged.

On Thursday afternoon last week, Mr. Edersheim and I, having now full conviction that the old man adhered with his whole heart to Christ, having been long praying for him in the family and in private, met him at Mr Weiss' room, and, with hearts lifted up to Him who can move the hearts of men as the rivers of water, laid before him the sin and danger of tempting the Spirit of God by delay. The old man was overcome: said he had been long prepared to leave wife and children for Christ, and that it was only the desire of making them partakers of the same salvation which induced him to delay. He resolved to take the decisive step on Saturday, 6th of June, 1847, to send his two boys in advance to our house; to come after with his two little girls, to be baptized along with those children who could be admitted into the Church on his responsibility; and then return and seek to prevail on his wife to accompany him, till she also could be instructed in the gospel. Saturday came and we all, as we opened our eyes, felt that it was a day fraught with interest for the work of the Gospel in Jassy. It was a business requiring decision and promptness as well as prayer; for if it once got wind among the Jews, it was to be feared they would rise and at least take possession of the children. We were in preparation the whole day, you may conceive how, for the work of the evening.

Between five and six o'clock, P.M. we began to look out of the window for the arrival of the boys. Our young men apprentices, who came every evening to worship, began to drop in. They could not but notice an unusual stir in the house, and although they knew not the cause, shrewd suspicions (they are all Jews) began to spread from one to another. They, poor fellows, seeing us watch, were as excited as we, knowing that something must be about to take place. Mr. Weiss took his station at the gate, and when he could stand no longer, took out a chair and sat down. We continued at the windows or on the balcony at intervals till hours passed away and it became quite dark. The young men finally went to the chapel, and began to sing hymns. By this time, how could we but fear that some misfortune had happened, or, worse still, that Nahum had shrunk back at the last moment? Between ten and eleven o'clock P.M. Mr Weiss took a cart, and went to ascertain the real state of the case. He returned between eleven and twelve o'clock, P.M., and reported that Nahum had been quite ready for setting out, when one of our apostates entered, and being supported by Nahum's wife, began to rail against the gospel and missionaries. The matter had in a certain degree become known, friends had collected in the house, and Nahum had not had firmness to carry out his purpose. Nahum desired us to ask counsel of God for him, and send him word how to proceed. We thought that the mind of God was perfectly plain out of his word that no delay should be made, not of a day, after the matter had come so far. Mr. Weiss returned to Nahum with our answer, but could not prevail on him to flee at this moment from the destruction which threatened him.

When we met on Sabbath morning, although our hopes for Nahum were of the faintest, we all felt our spirits reduced to a simple and child-like subjection to the will of God. The old man had a fearful conflict. He called on Mr. Weiss early on the