

lication concerns have been organized in the special interest of the work, one at Leipzig, which has published about two dozen tracts and is beginning to issue larger works, and one in Berlin, which has sent out five or six excellent tracts. At Leipzig a special seminary has been founded for the education of missionaries to work among the lost sheep of the house of Israel, and this city has also been made the center for operations in this field extending throughout the provinces of Austro-Hungary and southeastern Russia. All this has been done within the last six or seven years, and proves beyond a doubt the existence of an ardent love for Israel and an anxiety for Israel's acceptance of the inheritance which the fathers rejected.

These institutes do not aim primarily at direct work in Israel. The programme is widely stated as the effort to spread "truthful knowledge of Christianity among the Jews and truthful knowledge of Judaism among the Christians." The hindrances to work among these people exist to a marked degree both among the Christians and among the Jews. The deep-seated antipathy toward the latter has exhibited itself in hideous forms in that crusade of hate, the anti-Semitic agitation, which has aroused a powerful popular sentiment against them throughout central and eastern Europe. So much has this been the case that they have been charged before the courts of justice of having murdered Christians to use their blood for ritual purposes, as was seen in the famous, or rather infamous, Tisza-Eszlar case in Hungary, where a young girl, Esther Solymossi, mysteriously disappeared on the 1st of April, 1882, and a witness, Moritz Scharf, swore that he had seen her murdered in a Jewish synagogue. The agitation was fed still more by the charge made by the Roman Catholic Professor Rohling, of Prague, claiming that such sacrificial use of Christian blood was sanctioned by the "Shul-han Aruch," the official ritual and ceremonial codex of the Jews.

On the other hand, the Jews have not forgotten the treatment they have received from pseudo-Christian hands during many centuries, and naturally question the virtue of the good news which the gospel of the Christians proposes to bring them. To this fact comes a further one, namely, that since the beginning of the present century the political and social disabilities of the Jews have been removed. For the first time they can engage in the struggle for existence and power on an equal footing with their Christian neighbors. Of this privilege they have taken such advantage that they are crowding into the positions of honor, influence, and power in every department of public life. It is this greed for station and for power, making modern Judaism so ambitious beyond all measure, that constitutes an important element in the anti-Semitic movement, and to some extent, at least, justifies the agitation, which is anything but a mere revival of the blunt hatred of the Middle Ages. But upon the Jews the opportunities of the present