

is from the Society's Agent in Vienna, who has had forty years' experience in Bible circulation under great difficulties. He wrote, on November 5, "Complaints come from Trieste, etc., that at Port Said and at English ports, Scriptures are being *given away* indiscriminately, without any discretion, so that sailors and stewards offer whole assortments for sale, at Trieste and elsewhere, at nominal prices."

A different picture is presented at page 217 of the Annual Report, by the account of co-portage in the Mysore Province: "When it is remembered that all these [6,247 copies of the Word of God] have been *purchased*, we have good ground for believing that they have been *read*, and we may hope, in many instances, with spiritual profit."

### THE POWER OF THE NEW TESTAMENT AMONGST THE JEWS.

"Dr. Delitzsch, with the help of many Hebrew scholars, continues the work of making more perfect his version of the New Testament," says the report for last year.

That the New Testament is no longer almost universally spurned by the Jews, as was formerly the case, is clear when it is seen that this Society has issued, in whole or in part, more than 90,000 copies of it in Hebrew alone—whilst in Judeo-German, Judeo-Persian, Judeo-Polish, Judeo-Spanish, and Arabic in Hebrew character, more than 130,000 books have been disposed of either as New Testaments, New Testaments with Psalms, or New Testament Portions.

The following are a few only out of many equally forcible examples which we extract from a paper by the Rev. E. H. Shepherd, M.A., formerly missionary to the Jews in Roumania, Morocco, and Tunis:—

"At the opening of the Missionary College at Palestine Place, a few years ago, a veteran Missionary of the London Jews Society said, 'I asked a faithful missionary, in the early labours of our Society, what he thought to be the best way of introducing the subject of Christianity to the notice of the Jews. He said, "You must be ready for argument and discussion, but avoid controversy as far as possible, and, if you do it, get the Jew to listen to the words of the New Testament itself. If you can induce him to sit down quietly, and hear you read passages from the New Testament, you will be more likely to secure a blessing than by the use of any other arguments you can produce. An observation made by a learned Jew, who was a bitter enemy to Christianity, is worth repeating as harmonizing with this advice. He said, 'I do not care for their tracts and their arguments. Argument leads to argument, and a man is generally confirmed in his own opinion by being called on to defend himself against an opponent. But,' he said, 'there is something in that New Testament of theirs which I do not like; it is a dangerous book; there is something in the tone and manner in which it is written which is very taking for a Jew who is familiar with the Hebrew Scriptures.'" It often happens, indeed, that the Jew reads the New Testament with no other end in view than to controvert the missionary: but often, instead of over-throwing the truth, he is overcome by it. The Rabbis know this well, and therefore say that a Jew can commit no greater sin than reading the New Testament.

"A great change has passed over the Jewish mind as to the light in which the New Testament is regarded. Fifty years ago the Jew dreaded to touch it, as though it were the accursed thing; and the very sight of it seldom failed to arouse the greatest prejudice and hatred, and to provoke language bordering on blasphemy. If, after much pressing, a Jew, more liberal-minded than the rest, accepted gratuitously a copy of the New Testament, the heart of the missionary leaped for joy, and he hastened to thank God on his knees for this unexpected measure of success. How different it is now! *The gra-*