

in their long kaftans and peyoth (side curls either side the beard), eagerly and respectfully discussing the claims of Christ, some of whom gratefully accepted the New Testament, which but a few years ago they would not even touch with their hands, regarding it as an unclean thing. I cannot here enter into the causes which by the overruling providence of God have brought this change about, but I may just enumerate them :

I. It is the outcome of nearly a century's prayerful toil on the part of Jewish missions and societies, some of whom, alas ! have not continued long in their first love and zeal, and are now in danger of degenerating into mere "organizations." What she has sown in tears more than half a century ago the Church of Christ is now permitted to reap in joy. It is a remarkable fact that however much interest in the Jewish mission cause has lacked in *quantity*, it has not lacked in *quality*. The sympathies of some of the holiest as well as the ablest of the servants of Christ within this century has been enlisted in this truly Christ-like work, so full of hope for the world and in regular blessing to the Church herself. While painfully conscious of the inadequacy and sometimes questionable means and methods adopted, I am struck, in studying the history of Jewish missions, with the amount of self-sacrificing love, devotion, and sanctified ability which have been brought to this task. Take as an instance the "Pale of Settlement" in Darkest Russia, on which a great deal of interest has recently been centred, and where, as we have seen, about four millions of Jews are to be found. Let it not be forgotten that for nearly forty years, from 1817 till the missionaries were suddenly expelled at the outbreak of the Crimean War in 1854, it was perhaps the most hopeful and blessed of missions worked by the oldest English society, in which men like Rabbi Schwarzenberg, N. Solomon, Rosenfeldt, Goldinger, Hoff, Alexander McCaul, Reichardt, F. W. Beck-

er, and a score of others less known, devoted their best energies with remarkable success, so that, apart from the hundreds of baptisms, by means of many temporary stations, itinerant missions, and a mission press, the whole region was penetrated with evangelical truth, and in a comparatively short time over 15,000 New Testaments, 10,000 Old Testaments, and more than 100,000 tracts setting forth the claims of Jesus in a manner adapted to Jews were circulated. I sometimes hear it said that the most notable conversions from among Jews—my friends Joseph Rabinowitz and Rabbi Lichtenstein for example—are not the results of missions to the Jews, but of the study of the New Testament. Every conversion, if true, is directly the result of the Word of God applied by the Spirit of God ; but how came it that Rabinowitz and Lichtenstein had New Testaments to read ? Until this century, until the Jewish mission saw to its translation and printing, there was no Hebrew New Testament for use among the Jews.

II. Secondly, I want to record my conviction, based upon experience, that the testimony of Rabinowitz among the orthodox Talmudical Jews in Russia, and of Rabbi Lichtenstein among the more educated Reformed Jews in Austria-Hungary and Germany, has helped not a little in bringing about the change which I have indicated. The importance of the testimony and example of these two men and its effect upon the Jewish nation Gentile Christians are scarcely able to gauge. There is sufficient reason to believe that there are other rabbis and leaders of Jewish thought convinced that Jesus is the Christ, though as yet lacking the courage to confess Him openly. A few years ago I met in the Austrian capital an interesting young Jew, evidently a believer in the Lord Jesus. While in the Yeshiva (Talmudical college) at Presburg, his mind was exercised with Messianic passages in the Old Testament, of which he could obtain no satisfactory explanation in the Jewish