

there is on the part of those who live in Christendom. So much for the rabbinical or orthodox Jews, both Talmudic and Chassidic.

The attitude of the Reformed Jews in countries like Germany, Austria, England, and America is somewhat different. Most of these are intelligent and educated, and are brought in constant touch with so-called "Christian" thought and literature. Unconsciously they have been permeated with Western ideas, and they cannot but see and feel that the coming of Christ has wonderfully affected the history of the world; but, speaking generally, the tendency of this class is toward rationalism and negation, and, from a Gospel point of view, they are less hopeful than even the most bigoted of their orthodox brethren, who still tenaciously cling to the Hope of Israel. Some prominent leaders of this "Reformed" or "Progressive" school have taken up the untenable and inconsistent position of regarding the Lord Jesus as a great and good man, and have even extolled the ethical teaching of Christ as in advance of Moses and the prophets, while they repudiate utterly His claims to divinity, and regard Christian doctrine, especially the great and central fact of the atonement, "as a return to the crude barbaric ideas of primitive times, and altogether opposed to progressive views of religion." Reformed Judaism speaks in vague but impudent terms of its future mission on the earth when Christianity shall have become effete, regardless of the fact that it is itself utterly apostate from God, and has nothing but cold negations and abstractions to offer which have never yet brought hope or comfort to any man. The Christian standing on the impregnable rock of the New Testament truth, against which even the gates of hell shall never prevail, can well afford to smile at such vain, empty boasting; but I refer to it simply to show the spirit of this type of rationalistic Judaism which has to some extent to thank itself for provoking earnest-minded but unenlightened Chris-

tians in Germany and other lands to join in the anti-Semitic agitation, a movement altogether opposed to the spirit of Christ and fraught with many dangers to Christendom. The limit of space at my disposal forbids my entering into a review of Jewish missions and that which has been accomplished within this century so eventful in the history of Jewish emancipation and evangelization. This deserves and may receive separate treatment (D. V.) at some future time. All I can do now is just briefly to remark on the great change in relation to the Gospel which is at the present undoubtedly passing over the Jewish nation. Putting aside the vague, exaggerated reports based on no solid foundation which lead those unacquainted with the facts of the case to believe that untold thousands of Jews are now pressing into the Church, and that we are on the verge of the entire nation becoming Christian, I have no hesitation in saying that the tone and attitude of large numbers of Jews in relation to Christ, in countries where hard, persevering Gospel work has been carried on for some time, have undergone a remarkable change. It is a great thing in itself that the Christ-question is becoming familiarized in the minds of Jews, and that Talmudic Judaism is putting out its hand, however tremblingly, to receive the New Testament, and listening, though as yet with hesitating ear, as to who this Jesus of Nazareth, whom it has hitherto hated without knowing why, really was.

To an eagerness on the part of many Jews in all parts of the world to hear of Christ and to receive the New Testament I can bear personal testimony. In Germany, Austria, the Balkan States, North Africa, in many places on the Mediterranean coast, as well as in Egypt, Palestine, and Asia Minor, we have had Jews flock to us in some places from early morning to late at night to hear and dispute about Christ. Even in centres of Chassidic Jewish bigotry, in Galicia and Roumania, we have had our rooms packed with Jews