

truth, but also encouraged him to make it known to his congregation, and to the Jewish community, the son promising the father to stand by him in every way, no matter what the consequences might be.

The Rabbi published, in quick succession, three pamphlets in German. Shortly after the appearance of these tracts, which were sold with amazing rapidity, a fierce storm of persecution broke out against him. The Synod of the Rabbis in Budapest called on him to withdraw his statements regarding Christ and the New Testament, or to be baptized, and thus leave his congregation. Lichtenstein did neither the one nor the other; and as to leaving his congregation, he replied that he would do so as soon as they could prove his teaching to be unbiblical.

As the Synod could not alter matters, it tried to induce the Rabbi's congregation to dismiss him; but as this effort was equally futile—most of the members being in full sympathy with him—enemies endeavored, and with success, to injure his staunch adherents and relatives in monetary matters. The Rabbi helped his afflicted friends as long as his small capital lasted. Just at that time his son, who had promised to be his stay, died—died with the name of Jesus on his lips. Not wishing to bring further calamity on his people, the Rabbi refrained from issuing other writings until the stress of the storm should pass over.

Representatives of various denominations tried to win his services for their respective churches, but he refused very enticing offers, believing that, for a time at least, he could as a Rabbi have more influence among the Jews. Thus he has remained in the synagogue. He has made the New Testament an obligatory subject in his congregational school, has been the means of leading several members of his flock to Christ, and has seen them confess their faith by baptism.

The Rabbi holds that the prejudices and ignorances of the Jews regarding the New Testament prevent them from reading it, and coming to the saving knowledge of Christ. He consequently considers it his main work to remove all hindrances, and lead them to the New

Testament. In his "Judaism and Christianity," he first tells of his own conversion; then he shows the oneness of the Old and New Testaments, proves that Isaiah liii. refers *only* to Christ; and as the spirit of the Old Testament—the foundation of true Judaism—is the same as the spirit of the New Testament, he appeals to his people thus: "Join them one to another into one stick, and they shall become one in thine hand." (Ezek. xxxvii. 17.)

The Rabbi's references to Christ are clear and beautiful. He says that he never thinks of this God-man without being enchanted, and asks the Jewish teachers, "Why do you hesitate to give the great Prophet and the true Shepherd the right name? Why does courage fail you to proclaim openly that the law was given by Moses, but grace and truth came by Jesus Christ?" And the booklet closes with the words: "The Talmud is being translated; Jewish poetry, Jewish learning popularized; and the New Testament translated into the holy language. Now, should not the Jews search the New Testament in order to know Christ? Truly, he who knows Him must love Him; he who loves Him must honor Him; he who honors Him must adore Him; and he who adores Him understands when He says, 'I and the Father are One.'"

Though many Jewish papers write bitterly against the Rabbi, they cannot touch his noble, unimpeachable character. His enemies have often tempted him, and always found him immovable. Only lately a Jewish deputation offered him a considerable sum of money and a yearly grant, if he would undertake not again to speak or write about Christ. To this he replied in the language of Num. xxii. 18: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God."

The Rabbi is held in the highest esteem by his congregation, and by all who have the privilege of knowing him, for he is not only learned, modest, and amiable, but also most conscientious and godly. He is full of hopes that he is called by God to remove the hills of prejudice, to fill up the valleys of ignorance, to pre-