

of the Gospel with the light of Christianity shining around them?" We ask in reply, "What is the light which presents itself to the Russian or the Polish or the Austrian Jew? He sees at the meeting of two roads a crucifix, with a rude image as large as life; he sees the passerby devoutly kneel before it, and pay to it all those outward marks of adoration which the Word of God tells him are due only to the invisible Jehovah! Is this we ask, the light of Christianity? or is it strange that the Jew should refuse to fall down and worship the stock of a tree?"

Nor are the lives of many professing Christians less offensive to him than their religious observances. The open and avowed profligacy, the habitual violation of the first principles of morality, the spirit of grasping worldliness, of falsehood, hatred, and ill-will, which marks the conduct of a large portion of the pretended worshippers of Christ, can produce but one effect upon the mind of the Jew. "I will remember," writes a Christian Israelite, "the overwhelming effect produced upon me when I first read the fifth, sixth and seventh chapters of St. Matthew's Gospel. I then looked with astonishment on those called Christians, and was led to inquire if these were really the doctrines they professed to believe!"

If the above remarks, then, are true; if the persecutions of fifteen centuries; if the idolatrous practices of some Christian countries; and if the vicious habits