

held accountable for the invitations issued. Having a strong impression that A. Saphir was, though undeclared, a believer, I invited him to be present as the only spectator. But what a thrill of delight was felt by, I believe, the whole little company, when after the service we heard the voice of Saphir tremulously clear rise above the rest, singing the doxology—

"To Father, Son, and Holy Ghost,  
The God whom we adore,  
Be glory, as it was, and is,  
And shall be evermore."

Returning from Leghorn, to which the kind attention of the Church had sent me, I found Saphir a member of our little Church. Afterwards, I learned that for months before his profession he had been in the habit of expounding the New Testament every evening in his family, and calling on his son Adolph to pray, which he did in the name of Jesus. Few, I fear, were the professedly Christian families in Pesth, where the name of our Lord Jesus was honoured as in this one, still nominally Jewish. He was, by grace, enabled to maintain a consistent profession of the Christian faith. His faculties, which were naturally superior, and improved by a good education and subsequent assiduous culture were latterly much enfeebled by old age. Upheld by divine grace, he continued to cling to the Saviour, and died with the baptismal confession of the Ethiopian eunuch, "I believe that Jesus Christ is the Son of God."

We subjoin a few extracts from an eloquent speech by Rev. Moody Stuart in reference to the Jewish Mission:—

From the good effect that missions to the Jews so often have upon the Gentiles, along with the slow progress of conversion among the Jews themselves, some have drawn the hasty inference that a directly Continental mission would be better, at least for the present. One conclusive reply to this argument is that such a mission would not be tolerated in Austria, where so much of our work lies, and where the mission to the Jews is our only opening either for Bible circulation or for preaching the Word of Life. But, besides, it is very doubtful if the more direct effort would be equally effectual; we rather conclude that the God of Abraham blesses the message to the Gentiles because we carry it to the Jews. In the ministry we are all reaping fruit aside from our great object—in the passing stranger, perhaps, rather than in our own people, or from the passing remark rather than from the chief subject of our sermon; but we are only thereby encouraged to persevere in our regular work. Many years ago, after preaching from the text, "Rejoice in the Lord alway," a woman called to

thank me for the benefit she had derived from the sermon; and on asking what it was that she had found so profitable, I was humbled by the reply, "Oh, it was just the text you repeated, 'Blessed are they that mourn.'" These words I had quoted in passing, but if I had preached from them they would probably have been without effect. We acknowledge that it is more difficult to convert the Jew than the Gentile; but I would ask the Assembly to look first at some of the special causes of difficulty, and then at the strong reasons for persevering notwithstanding. And in the difficulties I shall not dwell on the ill treatment of the Jew by the Christian, as referred to in my notice before last collection, in the case of a Dutch boor who last summer haughtily refused a cup of cold water to a thirsty Israelite, saying, "Go away, dog; shall I give water to the murderer of my Lord?" But I shall quote on this point a striking passage from a sermon by Mr. Spurgeon:—"The Jews have for many a generation been cursed by all people. For ages no one had a good word or a kind look for a Jew. In every nation they have been persecuted and hunted like beasts of prey. The followers of the fierce Mahomet have not been their only enemies, for the children of the Babylonian harlot have equally thirsted for their blood. In our own country, in the dark ages, it was accounted God's service to afflict the Israelites, and the day upon which the Church celebrated our Saviour's passion was chosen for the public stoning of His own brethren if they ventured into the streets. To be a Jew was, in the estimation of that era, to be deserving of all scorn and cruelty, and of no pity or consideration. To what exactions, to what fines, to what imprisonments and tortures, have not the sons of Jacob been subjected by the professed followers of the Messiah. It is perhaps the greatest of all modern miracles, that there should be one Jew upon earth who is a Christian, for the treatment they have received from pretended Christians has been enough to make them hate the name of Jesus; it has been not simply villainous, but diabolical. Devils in hell could not be more cruel to their victims than professed Christians have been to the sons of Abraham. They have been a curse indeed. The whole vocabulary of abuse has been exhausted upon them; among all nations they have been a hissing and a byword. But the day is coming, yea it dawns already, when the whole world shall discern the true dignity of the chosen seed, and shall seek their company, because the Lord hath blessed them. In that day when Israel shall look upon him whom they have pierced, and shall mourn for their sins, the Jew shall take his true rank among the nations as an elder brother and a prince.