

the Lord to this day. Another lady, whose husband and six of her twelve children are still unbelieving Jews, has brought the other six with her to Jesus, and the writer saw them all baptized together by Mr. Freshman, and heard the trustful prayers that will not cease until the remaining half of this family of fourteen are also gathered in. The other day, a Jewish gentleman came on from Boston to see Mr. Freshman, as the delegate of four Jewish families, who, having become convinced that Jesus is the Messiah, desire to change their residence to New York for the purpose of uniting with the Hebrew Christian church.

Those who are scattered abroad preaching the word often send back precious tidings. From the branch mission begun in Chicago, we reproduce the following, out of Mr. Freshman's sixth annual report :

"On the first Saturday 14 Hebrews were present. All were arguing about our Saviour in language more or less agreeable to Christian ears. But with the most of them I observed a total ignorance of the Christ of the fifty-third chapter of Isaiah. I called the attention of these Hebrews to some of the Messianic passages. Although some of them are learned Jews, they seem never to have paid attention to these passages; but now they promised to read them carefully, and to call on me to argue about them.

"On Saturday sixteen Israelites were present, most of them infidels. They would not go to a synagogue, a church or a gospel meeting; but these infidel Hebrews would like to come to our meetings, as they all say 'if we had preaching on Saturday.' Nowadays the Jews themselves require us to preach the gospel to them. We had a lively time; but the Lord was with me, and enabled me to speak of the truth as it is in Christ, in spite of all dangers."

Not infrequently, educated Jews come into Mr. Freshman's meetings and show a disposition to discuss the Messianic question with the preacher. One afternoon during the late conference, the Rabbi Gottheil

entered and availed himself of the first pause to state that he had received an invitation to attend this conference, and to ask if he would be recognized as a member, with all the privileges of other members. Mr. Freshman replied that he knew nothing of such an invitation, but was gratified by his attendance. Interruption of the order of exercises was objected to, however, and the Rabbi, perhaps with some misunderstanding, made indignant protest and went out.

A letter to Mr. Freshman (since his visit to Paris) from Pastor Hirsch, laboring for the Jews in that city, contains striking passages. He says:

"I have often wondered whether converted Jews were best fitted for the evangelization of those who remain faithful to the old religion. Though they know the history, occupations, and instincts of their race, is not this advantage more than counterbalanced by the antipathy, at times almost ferocious, that every Jew, believing or indifferent, feels for a 'Meschommed'! This objection, which possibly at the beginning of my ministry hindered me from devoting myself entirely to their conversion, and which has since more than once paralyzed me in the little I have done for them—this objection certain circumstances, during the last few months, have removed from my mind. I have seen that intercourse was possible between them and us, in Paris as in New York. They must learn to know us; to see in us men convinced of the truth of what we believe, and who, though we no longer believe as they do, have not the less a truly brotherly affection for them, are ready to defend them when unjustly attacked, and to render them justice. This is what I never cease to do in the press, in lectures, and in other meetings, and this has been the means of drawing to me many intelligent Jews, who respect and consent to listen to me. W. C. CONANT."

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IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D.D.

Hindrances and Helps in Japan.

We were not misled by the language of the new Constitution of Japan in regard to religious liberty. A great deal has been commendably said of the liberality of the Government, of the immense reform inaugurated since the Mikado's restoration to power twenty-two years ago: notably concerning the fulfilment of the Imperial pledge to give a Constitu-

tional form of Government to the people in the twenty-third year of his reign, or in the year 1890; the proclamation of the Constitution of the 11th February of this present year, and the increased liberty of speech, and, above all, toleration of all religions. This was accepted in some quarters as absolute freedom of speech and conscience, which it clearly is not, nor should it be held that this was the intent of the