

success. There are at the present day ministers of the gospel in America, preaching the blessed Word, who were converted from Judaism in Russia through the influence of Pelitzsch's translation.

In addition to the smaller books mentioned, the Leipzig Institute has published, also, the large work of the late Pastor Ferdinand Weber, entitled "Die Lehren des Talmuds," the only complete and satisfactory discussion of the teachings of the Jewish religion as developed in the Christian era. The Berlin Society has published two tractates of the "Misna," with complete notes, by Strack, as also a learned discussion of the Jewish interpretations of that gospel chapter of the Old Testament, Isaiah liii. A quarterly, called *Nathaniel*, is also issued by them, edited by Strack.

The organization and flourishing condition of these Institutes are all the more encouraging evidences of genuine evangelical zeal, when we remember from what intellectual and not spiritual aspect Germans are apt to look upon the study of theology. Self-consecration and personal dedication to the Lord and His work are not considered essential to the same degree to this study in Germany as the case is in America. Accordingly, we find fewer practical evidences of positive Christian faith in German than in American theological students. Missionary associations have, indeed, existed all along in connection with nearly all the universities, but their membership and activity has never been great. None have ever displayed the zeal exhibited by the *Instituta Judaica*.

But then the *Institutum* has a noble ancestry and pedigree. It is a revival of a movement that began early last century at Halle. It grew out of the ferment of Christian zeal thrown into the somewhat formalistic church life produced by the rigid confessionalism of the preceding century. This ferment was the Pietistic movement, under the leadership of Spener and Franke. A pupil of the latter was Johann Heinrich Callenberg, who was won for the cause through the influence of his pastor and spiritual adviser. Callenberg organized, in 1725, an *Institutum Judaicum et Mohammedicum*, with the special aim of publishing works that would bring the gospel of Christ to the Jews and the Mohammedans. A printing concern was established, Hebrew and Arabic type secured, tracts published in German, in Hebrew, and in the Jewish jargon, and thousands of these were eagerly read by the Jews of the day. Another object was to take care of those Jews who had been won for the gospel, and who were, for that reason, persecuted by their former co-religionists. A third object was to educate men to evangelize the Jews. All this work continued to be carried on with good success until Callenberg's death. He found no successor, and soon after that the period of rationalism began in Germany, which blighted even fairer fruits of Christian activity than was the Institute. Now, after the sleep of a century, it has, phoenix-like, arisen again,