

less powerful factor in Jewish thought. As yet not a single Jewish mission society has been willing to make use of this agitation for its purposes ; and the organizations effected in recent years for the purpose of agitating the re-establishment of a Jewish state in the ancestral country of Israel, such as the Jewish Christian Patriotic Alliance of London, founded in 1892, have not been able to make their influence felt. The Jewish-Christian plans of Warszawiak, in New York, have not materialized, and the venerable convert, Rabbi Lichtenstein, of Budapest, who still declines to be baptized, but aims at the organization of a Jewish-Christian church, has been cast out by his people. Rabinowitz, of Kishnef, has given up all ideas, seemingly, of organizing a distinctively Jewish-Christian congregation, and is virtually a *vox clamantis* among his people in Russia and the East. Pastor Gurland, of Riga, together with 72 Jewish Christians, went in June, 1893, to Palestine, but no further news has been heard of them.

The most noteworthy fact in this connection is the organization of a Jewish-Christian congregation in Smyrna, in the summer of 1894. The head of this movement is a Karite from Sebastopol named Abram Levi, who, while an inmate of the Scottish Jewish Mission Hospital in Smyrna, through the study of the New Testament learned to know Christ, and began his work by calling together Jews for the study of the Sacred Scriptures. These men organized themselves into a separate congregation, the original number being 64 heads of families. Of these just one half again withdrew, leaving 32 families and 17 young men, or a total of 165 souls.

This association, in its statutes, says that it is "a society of Jewish Christians ; that its first principle is the faith in God and in the Trinity of God according to the teachings of the Messiah, but not according to the teaching of any commentary or principles of any other communion [thereby excluding the teachings of the Talmud] ; that each one binds himself to live according to the teachings of the New Testament ; that circumcision shall continue to be practised, not as a law, but as a national symbol indicating that they are the children of Abraham and of the other patriarchs ; that each one promises to live in accordance with the spirit of the Messiah—namely, in love, unity, and truth."

Christians of non-Jewish origin have also recently attempted to organize Jewish converts into separate communions. The principal effort of this kind was made in London by John Wilkinson, the director of the Mildmay Mission, under whose leadership 11 converts were thus united into a "Jewish-Christian Church." A modification of this idea found its exponent in A. C. Gäbelen, of New York, who, in his jargon periodical, *Tikwath Israel*, reports the organization of a congregation consisting of 20 members. His position is practically that of Pastor G. A. Krüger, of France. His program, is more distinctively Jewish-Christian than any other of its kind, and includes both the acceptance of Christ as the Messiah, and also the continuation of the observance of the Mosaic law in so far as this is not contradictory to the fundamentals of Christianity. In