

day have awakened a greed for power that banishes almost all love for spiritual thoughts and spiritual possessions. Psychologically, it can be readily understood how the very advantages which the liberal spirit of the times has bestowed upon this remarkable people has, through misuse and perversion, become a hindrance to their acceptance of the greatest gift which modern civilization can offer, namely, Christianity.

It is the recognition of these facts which make the peculiar work and programme of the institute of the German universities intelligible and correct. A German is nothing if not thorough, and the friends of the best interests of Israel are preparing the soil before they try to sow seed. Their work is directed both to themselves and to the Israelites. At their meetings they study the principal works of post-Biblical literature, *i. e.*, those that will throw the best light upon the character of the Judaism of our day, and thus give a clear view of the problem to be solved. The head and heart of the whole movement is Professor Franz Delitzsch, the Leipzig veteran of more than seventy-five years, whose love for the despised race has never faltered, and who in the interest of the work has for twenty-five years been publishing the quarterly entitled *Saat auf Hoffnung* (Seed Sown in Hope). His zeal has enlisted the co-operation of such men as Köhler, in Erlanger; the late Schlottmann, in Halle; Caspari, in Christiania; Strack, in Berlin; Zöckler; Cremer, and Bredenkamp, in Greifswald. These men were or are at the head of these institutes in the various universities, deliver lectures on subjects of interest, teach post-Biblical Hebrew, and, in general, labor to advance the interests of the good cause. The publications of the book concerns in Leipzig and Berlin differ considerably from ordinary missionary literature. They are unique in kind, aiming primarily at instruction, and not merely at exhortation. The experience of men working in this field with a view of gaining a clear conception of the problem and the best methods, official documents referring to the strange Jewish-Christian movement in southeastern Russia under Rabinowitz, the Messiah as depicted in the Old Testament and as fulfilled in the New, the meaning of Paul's statement that all Israel shall be saved, the question of the permissibility of killing unbelievers according to Jewish law—these and problems like these are discussed for the instruction of both Jew and Christian, so that, through an elucidation of *status controversiæ* between them, the way for evangelistic work can be prepared. That such work is already being done is seen from the establishment of the seminary in Leipzig, at whose head stands the venerable Delitzsch himself, from the appointment of the energetic William Faber as the head of a band of workers among the Jews, from the fact that, largely through the agency of these associations, no less than 80,000 copies of the classical Hebrew translation of the New Testament has been distributed among the Jewish population of eastern Europe, where it is proving to be a missionary agency of phenomenal