

and love has been productive of much good result. Scarcely could any more Christ-like scheme of offering the Gospel be found, and few leave, after a course of kindness, with healed bodies, without more or less wounded hearts.

Besides the various Christian movements of which I have written, much private unrecorded and unnoticed work is being done among the Jews, Mohammedans, and Christless Christians or sects of the Romish and Greek churches in Palestine. Many of the most influential of the rabbis at Jerusalem are now wonderfully awakened to the inconsistency of their position, and some of these learned Jews who have of late been constantly conversing with Christian converts, have expressed their desire and asserted their readiness to be baptized. But it is to be feared they hardly realize what their future relations with others of their people mean. What it means when a Jew becomes a Christian can only be understood by those who have experienced the change. I remember hearing from a young Jewess who was early brought to the feet of Jesus what she had had to endure for His sake. At her first confession her parents thought, by severity, variety and continuance of punishment, to bring her to what they considered a right state of mind; but when they found it was a hopeless case, they simply regarded her as *dead*, and gave her no means of support, would not have her live at home. Thus she was literally helpless until able to get a situation as servant to her old school-teacher, the wife of the missionary at Safed. Now, though occupied with a full share of housework, she is doing active service for her Master by endeavoring to lead into the way of life a sweetly disposed lad who has been brought up amid all the errors of the Greek Church.

The extraordinary restoration of the Jews to Palestine which is now being witnessed is causing the founding of a number of colonies in different parts of the land, and these are proved to be the very best of all mission stations. Visiting the Jewish peasants settled in the village of El Bukaia, near Safed, the missionary was received with the sincerest sympathy. It sounds almost like a statement of apostolic times when we say that he was allowed to preach in the synagogue itself. Speaking from the second Psalm, he urged the Jews present to explain why, though they were at peace with every one else, yet they always fought against Jesus Christ, their own Messiah, and in conclusion he implored them to "kiss the Son lest He be angry, and ye perish from the way." His words made a great impression; and one of the rabbis, who afterward wrote for two copies of the New Testament, spoke with evident feeling when he said that the English cannot be far from the true religion because they believed in keeping the Sabbath, acknowledged the Divine authority of the Scriptures, and had a love for the Jewish nation.

In whichever direction one turns in the field of labor in Palestine there is a distinct brightening of the horizon. The chosen people of God have not had due attention at the hands of missionaries, and perhaps to this is