

the message, nor against its saving power; we venture to suggest that the failure is in themselves. In this respect the rich and highly educated Jew is not in a different position from the Gentile of the same calibre.

Look at the plain facts. Here is a missionary who is absolutely saturated with Gospel truth, an expert in dealing with individuals. What hope has he of gaining an entrance into the home of the Jewish barrister, the stockbroker and the rich merchant and the railroad magnate, with a view to winning them for Christ? In this class nationality is no factor. It is well known that the missionary who ventures on such enterprises is at once shown to the door, or dismissed with scant ceremony.

Once we look thoroughly into the question, it is not only adequately answered, but the injustice of it is made bare. The Jewish Mission should bear this blame just as little as the Home Mission should be held responsible for the fact that so many of the wealthy and educated Christians, who have turned their backs on religion, are not won by missionary efforts. There are cultured circles which are not accessible to a mission in the usual sense.

Rabbi de Sola, in one of his letters, evidently thought he was scoring and hitting hard in making his attack personal, so he puts this pointed question: "*If Bishop Farthing considers conversion to Christianity essential for our salvation; if he*