

erful agencies, can be too soon employed to convey to the Jews a knowledge of that Saviour, for whom, alas, many of them are looking in vain. If in times long gone by they prospered who loved Zion, and sought the peace of Jerusalem, may we not even yet expect, that individuals and churches, who engage in the work of repairing her breaches, will receive showers of blessing.

Such, dear sir, are some of the reasons which after a careful and prayerful consideration of the matter have led me to take the course which I am now pursuing. If I have given them undue weight I am still open to correction. There is however, another aspect of the case at which I would glance for a moment, lest it should be thought that I have taken a one sided view of the question. I know that sometimes objections are raised to missionary operations among the Jews. That it may be apparent that even these have occupied my thoughts, it may not be improper to notice as briefly as I can, some of those which are commonly urged.

OBJECTIONS ANSWERED.

It has been argued by some, that the nature of the Jews is so depraved, and their sins so aggravated, that all efforts to promote their conversion are useless. This objection indicates its origin in the very terms in which it is stated. A glance is sufficient to show that it is of the earth, earthly. No man who has himself been called by grace and turned from darkness unto light, will venture to question the power of that Spirit which quickened him while dead in trespasses and sins. He will feel that if the enmity of his own nature has been subdued, there is power enough to bring the most depraved and sinful to the foot of the Cross. It is plain also, that this objection could never have entered the mind of the Apostle Paul, for addressing the Gentiles he says, "If thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted in to their own olive tree."

But it has been said again, that efforts to evangelize the Jews are premature, their blindness is not yet removed, and the fulness of the Gentiles has not yet come in. Now, whatever be the force of this objection, it is evident that the Apostles and primitive Christians never attached any weight to it, for, we read that many of those who were scattered abroad, upon the persecution that arose about Stephen, preached the word to none but to Jews only, and the apostle Paul invariably went first to the synagogue. But an examination of the objection, leads me to think, that the premises on which it rests, are both unwarrantable assumptions. If indeed, by blindness we are to understand

the blindness which is common to all men, as the effect of sin, no exception could be taken to that part of the statement. But as such a supposition would admit the inference, that it is of no use to put forth efforts for the conversion of the Gentiles any more than for that of the Jews it is plain that by the expression must be meant the judicial blindness spoken of first in Isaiah, afterwards by our Lord, and subsequently by the apostle, where he styles it "blindness in part." Now, if the character of this judicial blindness be that the "Jews were unable to discern the Messiahship of Jesus, foretold by the prophet Isaiah" and so painfully illustrated by their treatment of the Saviour, then it appears from the original prediction that it was only to last "till the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Certainly that time came long ago, and may we not suppose that the "judicial blindness" is now removed. But it may be asked, "If this blindness has been removed, how comes it that we still find the Jews so far from the Saviour?" This question may be answered by asking another: How can they believe in Him whose name they have not heard, except in curses and imprecations, and how shall they hear without a preacher? How could they learn aught of the Saviour, since after the first ages of Christianity, until comparatively recent times, the Jews were driven beyond the pale of Christian sympathy, to the extent that familiar intercourse with them on the part of members of the Church, has been visited by excommunication. Under these circumstances, would it not be about as reasonable to expect a man to see an object in the midst of darkness, as to look for the general reception of Christ as the Messiah by the Jews? But referring to modern efforts to convert them, it may be said that they still persist in rejecting Christianity. But is this state of things really to be wondered at, when we remember the treatment which for more than seventeen centuries the Jews have received at the hands of professed Christians. Is it anything remarkable that it should require long and unwearying exertion, to disabuse their minds of that prejudice against Christianity, which has been produced by the outrageous, God-dishonouring conduct of its professors. It is only reasonable to think that Jews must be shown by repeated acts of kindness that Christianity is a religion of love, and that those who treated them so basely under the cloak of a religious profession could not have been the loving followers of Jesus. But supposing that the view which I have just given is a misinterpretation, admitting that the blindness does still rest upon them, it is