

To the Bible student, with the key of the future in his hand, it is very interesting to watch some of the more recent phases in the development of this "question," and to observe how the great God is, in His providence, now rapidly preparing the way for its final and only possible solution. Missionaries to the Jews may, perhaps, in a special sense be regarded as watchmen on the walls of Zion, and the Church may address the question to them, "Watchman, what of the night? Is there any sign that the long, dark, and dreary night of Israel's unbelief and consequent wanderings and suffering is about drawing to a close?"

In connection with the Temple ritual, the morning sacrifice had to be offered at a point of time between the first indications of dawn and actual sunrise, and during the last hours of the night a party of Levites, known as "watchmen for the morning" (Ps. 130 : 6), used to take their stand on one of the higher pinnacles of the Temple, literally watching for the first indications of the approaching sun. Meanwhile, at the altar of burnt-offering everything was ready, and the priests stood waiting. At last the signal was given by the watchmen in the words, "The sky is lit as far as Hebron," and immediately that cry was raised the morning sacrifice was slain, and the daily routine of the Temple ritual and worship commenced.

Now we, too, are on our watch-tower "watching for the morning," "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ;" straining our eyes to catch the first rays of the Light which is to illumine Israel, and through Israel all the nations of the earth; and if the question be put to us, "Watchman, what of the night?" we cannot, indeed, say that the night is already past and the morning already come; but we can say the night is almost wholly spent, and the first indications of "the morning without clouds" are already almost to be discerned.

Anti-Semitism, tho no doubt a symptom of the diseased moral, political, and economic systems of the Continental nations of Europe, for which Jew and Gentile must bear equal blame, is of immense significance, and an unmistakable *sign of the times*.

It is not my intention, nor is this the place, to enter into the causes, origin, and growth of this monster of the nineteenth century. I only want to touch on its bearing in relation to the evangelization of the Jew. It is remarkable how history repeats itself, especially in the experience of the Jewish people. There was a Jewish question, with its consequent anti-Semitism, arising from very much the same causes, at the very commencement of Israel's history, as far back as Egypt. The Jews there were increasing wonderfully, and in every way becoming a powerful factor in the land, and as they did not amalgamate, they were considered as dangerous to the people in whose midst they had been for so long located. At last it was thought imperative by Pharaoh and his councillors to invent some solution of the difficult problem. "Come now," they said, "let us deal