

residing in Canada and the United States, probably 300,000 more.

These Jews are for the most part in daily contact with the intellectual, commercial, financial and political world, and in every branch their success has been so phenomenal as to excite the hatred of the Gentile world. In religion they have long been wavering, and the time seems at hand when, leaving the religion of their forefathers, they must repudiate religion altogether or embrace Christianity.

The reform originated by Mendelssohn has rapidly developed, the venerable dogmas and traditions of the Rabbis have been discarded, they are beginning to see that, from the exclusively Jewish stand-point, their scriptures are a delusion and their religion a snare, for their Messianic hopes have not been fulfilled. Their priesthood ordained to offer sacrifice for the people is extinct, and even the temple appointed for their regular sacrifice and worship has eighteen centuries since been blotted from the earth, and so, despairing of an explanation of these mysteries from the Jewish stand point, they are turning to ours.

Granting then the universal and irresistible claim of missions, has the Mission to the Jews any special claims in addition to, and beyond, those among other peoples?

I might say many, but from the number I would select but a few and say on the grounds of justice, of gratitude, of obedience, of loyalty, of love, we should especially support the Mission to the Jews, for we should be just before we are generous. Let the religions of Mahomet, of Buddha, of Confucius be blotted from the pages of human memory and let their sacred books be lost in oblivion, and the lives of their founders and followers be forgotten, still our religion is unaffected and the majesty of the great head of the Church is undimmed, but apply the same test to the Jewish Religion; let us imagine the sacred books and the traditions of their contents all lost, the name of the founder of their church forgotten and even the name of every Jewish teacher melted away like the morning mist in the dim azure of the past. I am very certain we should not be here to day, and we would have nothing to do if we were.

The Jews, selected in the inscrutable wisdom of the Almighty for that end, guarded and preserved the Jewish Church and Jewish Scriptures until, in the fulness of time, the prophecies were fulfilled, when the Messiah, a Jew, coming, they, the Jews, gathered around him assisted with him as his apostles in founding the Christian Church, penned our Scriptures and carried the glad tidings to the Gentile world. We remember all about the Jews who cried crucify Him, we forget those who wept at the cross, who buried Him and witnessed His glorious ascension, and how have we Gentiles repaid our obligations? What return have we as a people made to them

as a people for the blessings we have received from and through them? Surely if there be one people whose blood at the last day will cry out for vengeance against the Gentile world it is the Jews. From the first century down to this century, yes, and to this very year and day, the Jews have suffered the most atrocious and continuous persecutions of any race in the world. But I need not tell the bloody story, you all know it; thus have the followers of the meek and loving Jesus repaid the Jews for that Gospel and that salvation which their forefathers gave to ours. Is it not time in common honesty and justice that we began to pay our debt in a different coin?

We are the debtors of the Jews too, on the grounds of gratitude, and the life and teachings of the Great Master must have wholly failed to soften our hearts and beautify our natures if we have not a tender spot of sweet gratitude for the people of our Lord.

He could weep over the coming woes of Jerusalem and her people, are we so stony-hearted that we would refuse the story of His life to His own people? If our Great Master should judge our appreciation of His sacrifices and love for us, as a mere human being would be likely to do, I am afraid the coveted encomium, "well done, thou good and faithful servant," would never gladden our ears.

In our society we often hear the divine authority for our work given, to preach the gospel to every creature, but it is the rarest thing in the world to hear the rest of our Lord's injunction, beginning at Jerusalem (Luke xxiv., 47). We are bound then by the law of obedience to support the Jewish Mission.

The spirit, too, of loyalty to our Church should constrain us to support these missions, for our Church, the Church of England, was the first that undertook the task of converting the Jews. The society founded in 1809 has been going slowly, but steadily on, and has in a certain degree led to the formation of societies in other lands to promote Christianity amongst the Jews. In the year 1841 a bishopric was established in Jerusalem under the control of England and Prussia, England raising £20,000 and Prussia granting £15,000. The arrangement being made between the two countries that they should alternately nominate the bishop. The English Government nominated the first bishop, a Christianized Jew, named Alexander, who only laboured four years, dying very suddenly at Cairo in 1845. According to the arrangement between England and Prussia that the bishop should be appointed alternately, the King of Prussia sent out Rev. Dr. Gobat to the vacant see. Bishop Gobat held the position for thirty-three years, then came England's chance again, and she sent out Rev. Dr. Barclay; his missionary work was very short, only two years. At his death, in 1881, came Prussia's turn to nominate