

give back the blessings we Gentiles have received through them? We are put in possession of the Gospel to give it back to them. "The Father yearns over His disinherited children. I do earnestly remember them still." We owe a great debt of gratitude to the Hebrew people. They have given to the world the best literature, the Bible. To them we are indebted for the "Sacred Oracles," also for good moral laws and for a true conception of God. Yet the world is wont to call them narrow and exclusive. It is a compliment to be called a Puritan in this age of laxness. Christ and Christianity came from the Jews. Judaism and Christianity stand closely related. Judaism was the twilight, Christianity the full-orbed day. Had the Jews not been narrow and exclusive there might have been to-day no pure worship of the true God. They have been light-bearers to the world. Their light has gone out, and they themselves are in darkness; we can only repay the debt we owe them by giving them the Gospel. All these 1,800 years they have never had the Christianity of Jesus Christ preached to them, as He lived and taught and died to establish. But, on the contrary, it has been a Christianity of oppression and cruel persecution. The history of Christianity, in relation to the Jews, is very sad to look back upon. Let the Church send forth her missionaries to the Jew first, "beginning at Jerusalem." Let a Presbyterian mission be opened in the Holy City where Messiah died and ascended, and where "His feet shall again stand upon the mountain." "When Zion travailed she brought forth." Is it not wonderful how God is stirring up the Christian world, as it never was before, to send the Gospel to the Jews? The Presbyterian Church may look with gratitude upon the great missions she has accomplished, and yet feel humbled that she has done little or nothing for the salvation of His chosen race. Not even a prayer is offered up for them in the churches, Toronto excepted. It seems strange, too, that the Church interprets all evil things—the tribulation and depression of the Jews literally, and then take from these same prophecies to the same people all the good things and spiritualize them and appropriate them not to the Jews but to the Gentiles; such interpretations seem unsatisfactory. What saith the Lord concerning His persecuted but chosen people? "How can I give thee up? I have loved thee from the first, and I will love thee to the last." "No weapon that is formed against thee shall prosper. Behold, I, even I, will both search my sheep and seek them out, and will deliver them out of the places whither they have been scattered: and I will bring them out from the people and from the countries and will bring them to their own land."

"O mountain of Israel, ye shall shoot forth your branches and yield your fruit to My people of Israel, for they are at hand to come." "I will multiply man upon you, and the city shall be inhabited and the wastes shall be builded, and I will settle you after your old estates: and I will be better unto you than at the beginning. And they shall repair the desolations of many generations: and strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vine-dressers: but ye shall be called the priests of the Lord."

It is hard to spiritualize all these plain sayings of the Lord. We have need to pray, help Thou mine unbelief. Again, "thus saith the Lord, I will make thee one nation in the land: and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more: and David, My servant, shall be king over them, and they shall dwell in the land that I have given unto Jacob, wherein your fathers have dwelt and they and their children and their children's children forever." "My tabernacle also shall be with them; yea, I shall be their God, and they shall be My people, and My sanctuary shall be in the midst of them forever more. Israel shall bud and blossom and fill the world with fruit. Many peoples and strong nations shall come to seek the Lord of Hosts at Jerusalem, and to pray before the Lord." What a national destiny is this! The world's exiles home at last. "They that bless thee I will bless, and they that curse thee shall be cursed." We have slumbered and slept too long, let us be up and doing, for the night is far spent, and the day is at hand, and "who shall abide the day of His coming?" "The servant who knoweth his Master's will and doeth it not shall be beaten with many stripes. Unto whom much is given, of him also shall much be required." In the word of God we are told plainly what our duty is to the Jews, with rewards to those who obey and penalties to those who disobey.

Let us look for a moment to darkest Russia and notice a few facts relating to her persecution of the Jews. It is well known that the Jews of Russia have long been compelled to reside either in Poland or within the fifteen provinces known as the pale of Jewish settlement. This, though a large tract of country, contains comparatively few towns. When the Maypau's (laws passed in May, 1882) were passed, those who lived outside of the cities were driven into the overcrowded cities of the pale. Those Jews who had the right to reside in Russia proper under the May laws were impelled to leave on a few hours' notice, not having time to collect their goods. Those of the Trans-Caspian provinces have been conveyed in gangs of prisoners on foot between fifteen and sixteen hundred miles, halting on the way only in places where there are prisons. This has taken place during the past winter. Many died on the way, but those who reached their destination in the pale find no manner of livelihood and have to be supported by the inhabitants, who have also to provide home space within limits, already too contracted.

If apologists for Russia were compelled to take a short march of a hundred miles in the same way, they would then be able to speak from experience. In reference to the Jewish account of the atrocities of 1882, published in the London Times, being exaggerated: Allowing that these outrages could be reduced to half-a-dozen cases, that does not lessen the criminality of a deed. Was not an insult offered by one ruffianly tax-gatherer to one Kentish maiden sufficient to stir all England to rebellion? If the truth was brought to light it would be found that the half has not been told. The writer has met with more than one Jewess who had to leave Russia on account of the persecutions of 1881 and 1882, and who corroborated these statements of assault on women as frequent occurrences. Under the May laws foreign Jews are expelled from the pale, Jewish doctors and lawyers are prohibited from practising, also dentists and apothecaries, though fully qualified. No Jew can hire a Christian servant. Those Jews, who, as high graduates of a university, or as merchants of the First Guild (men paying at least 1,000 roubles of taxation annually), are allowed to reside outside the pale, and can have no more than two Jewish employees in their service. A privileged Jew, who wished his aged parents to reside with him outside the pale, had to register the one as his valet and the other as his cook. There is a special tax, called the "box tax," levied on the animals killed according to Jewish law, and another on its retail sale. In Berditscheff the legal tax on the Jews for animals and birds slaughtered amounts to £500,000 a year, while in reality they pay, in consequence of an illegal conspiracy between the tax-farmers and police authorities, £2,700,000 a year; there are also special taxes on house property owned by Jews, and on business profits of Jews, on the skull cap used by them during domestic prayers, also on Sabbath candles used by them, beside other special imposts.

All Jews converted into the Greek Church received from the State a considerable money payment and are thenceforth free from all disqualifications. The Greek Church carries out the policy of the Czar, hence the compulsion of the Jews to the Church. Jews holding divine worship in their houses without permission of the authorities are punished by law. No Jew can be a mayor. The law says, "the duties of a judge cannot be entrusted to a Jew with convenience or decency." The Russian law declares all Jews to be aliens whose several rights are regulated by special ordinances. The minute legal restrictions, which hem in the actions and movements of every Jew, and compel him to obtain police sanction for everything he requires to do, renders him a ready subject for blackmail, and he can only live by a series of evasions always purchasable by bribing the officials. The poverty of the bulk of the Jews has now reached that stage where bribery is impracticable; hence the laws are now enforced with all possible rigour, and the means of living are rendered unattainable by the great majority. Who among the Gentiles can throw a stone at the Jew? Gentiles, as well as Jews, like money, and that, too often not very legally gotten. One cannot but admire the patient patriarchal bearing of the Jews according to the light they have; not long ago a mass meeting was held to consider whether they would unite with the Greek Church and have peace, or still be persecuted exiles; they all to a man exclaimed, "we will rather die than change our religion." Who among the Christians could stand firm amidst such persecutions as the poor wandering Jews, God's peculiar people?

Lately in Russia, a doctor caught a Jewish boy helping himself to some apples in his orchard; he took the boy into his office and branded him with a red hot iron on his face in three different places the words, Thief, Jew. The parents complained to the authorities, for which they were cast into prison. They are still a people trodden down, because of unbelief in Jesus, a people whose venerable white head is uncovered to the storms of heaven. Let the Church arise and pray to God to cover them with the robe of Christ's righteousness and shelter them from the wrath of God and of the Lamb in the wounded side of their Messiah, and answer His prayer on the cross, "Father forgive them, for they know not what they do." "As ye did it unto one of the least of these my brethren, ye did it unto Me." Russia has much to answer for, for her treatment of the Jews. "Therefore as I live saith the Lord, I will even do according to thine envy, which thou hast used out of thy hatred against them, and I will make myself known among them, when I have judged thee. But thou Israel art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, I have chosen thee and not cast thee off. Thus saith thy Lord, the Lord and thy God that pleadeth the cause of His people, behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; but I will put it into the hands of them that afflict thee; which have said to My soul bow down that we may go over." "Sing and rejoice, O daughter of Zion; for lo I come I will dwell in the midst of thee, saith the Lord."

Let us who have inherited their blessings no longer look with indifference upon their destitution and misery. Have we no hearts of love with which to show our gratitude and give back to the Jew an interest in those treasures, the loss of which has made them poor indeed? We have too long been insensible to their great claim upon us, shall we still sit at ease in Zion, regardless of the Master's command: "Go work in my Vineyard"? To return to the persecuted Jews, under the May laws, they are not allowed schools of their own, and those of them who attend the public schools are

obliged to attend, also, on their Sabbath. Baron Hirsch's proposal to give two millions sterling for establishing technical schools for the Jews was rejected by the Russian Government. The heart of Israel is no harder than the heart of the Gentiles—their heart cries out for the living God, the Jew goes to his daily service but there is no sacrifice. Let the people of God hasten to give them Christ, for He is the Son offering. It is sad to visit the synagogue, when the Jews meet to lament the fall of Jerusalem, with but a glimmer of light, and the priest chanting the Miserere; all at once he changes his voice, the lights are turned on and they draw tapers from under their coats and the synagogue becomes a blaze of light, and they sing praises to some one, thus showing that they are still looking for Him, who, they thought, should have restored Israel. Let the Church send forth her missionaries to the metropolis of the Holy Land to bring them to Him, who hath said, "I am the Light of the world."

J. McL.

#### THE AGED MINISTERS' FUND.

MR. EDITOR,—I observe that in the distribution of the Church funds only about one-fortieth or less of the amount given to the General Schemes of the Church is given to the Aged Ministers' Fund. Under the Old Dispensation, God directed that the priesthood should be liberally sustained; and in the New Testament it is expressly enjoined that those who preach the Gospel should live by their work. Yet there are retired ministers in our Church who have been the hardest workers in Canada for half a century, while their salaries were so utterly inadequate that they had to spend from \$5,000 to \$8,000 beyond their salaries in the service of the Church, while refusing to turn aside to make money by anything else; and then in their old age are unable to pay their way without great anxiety. The first duty required of God's people is to "do justly." If this be doing justly to allow those who have given their whole lives to the service of the Church, to suffer privation in old age, it is what I cannot understand. Would it not be in accordance with Scripture principles to devote one-tenth of the monies set apart for the Schemes of the General Assembly to the Aged Ministers' Fund? Over \$260,000 are asked for this year. Now if \$250,000 are raised, the one-tenth of this would be \$25,000, which, with the ministers' rates and the interest on capital, would yield over \$30,000 a year. And this would enable the Committee to give about \$10 per year of service or from \$300 to \$400 after forty years or more, which would free retired ministers from the anxiety they now have, and be simply doing justly by them which the small pittance of \$200 a year now received does not do. The founders of our Church in the olden time had twice the work to do that the young ministers have to do now, and with privations that they know nothing of; and yet their salaries are twice, three times and often four times what were received by the old ministers. Our Church cannot expect the Divine blessing on its labours unless better provision for the Lord's servants who have given both their lives and their means to the service of the Church is made. The scheme of the General Assembly to raise a capital of at least \$200,000 for this Fund has not received either the sympathy or encouragement that it deserves.

Our Church is well able to raise \$300,000, and this would place the Fund on a solid basis, and free from privation and anxiety the aged ministers of the Church. We trust that the excellent agent of this Fund, the Rev. William Burns, will be cheered by a more ready response to his appeals in future.

JUSTICE.

#### MY STRENGTH.

Be our days many, or be they few, from any burden which God may see fit to lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favourite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say: Far rather than this—God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give.—Archdeacon Farrar.

THE Rev. John McNeill has resigned his London pastorate and entered into an engagement for a year with the evangelistic joint-committee under which Mr. Moody is working.