

cannot satisfy myself with looking upon their claims as barely equal to those of the Gentiles. I feel that they above all others, should be the peculiar objects of Christian love and effort. As a people scattered to the "outmost parts of heaven," wanderers "in all nations," and subjected to grievous disabilities, "a byword and a hissing," the very names, in the mouths of many a symbol for all that is held in contempt. Surely their case calls for the deepest pity. And this pity can only be deepened, when we contrast their former greatness and glory, when they were the people favored of God, the objects of His special regard, with their miserable condition since the breaking up of their nationality. Not only excluded from citizenship in almost every country where their lot has been cast, but for a long period thrust out beyond the pale of Christian sympathy, and Christian effort, and subjected to every indignity which could possibly be heaped upon them, does not the honour of our Great Master's Name, as well as the demands of equity require that we should use means to make them feel that *real* Christians do not regard them with contempt and loathing. But if their temporal suffering has been heartrending, their spiritual misery is deplorable. Ignorant of pardon, acceptance, and peace through the atonement of Jesus, they have gone about to establish their own righteousness, and the curse of the law which they have violated resting upon them; they are troubled in conscience and through fear of death are all their lifetime subject to bondage. But still further, if salvation has come to us out of Zion and the Word of the Lord from Jerusalem; if all those faithful men through whom the oracles of God were committed to writing and transmitted to us were Hebrews; if the apostles who so zealously proclaimed the glad tidings of salvation alike to Jews and Gentiles were of the seed of Abraham; nay if our Blessed Saviour Himself was a Jew how can we discharge the debt of gratitude which we owe to that people if we do not seek to communicate to them the knowledge of those truths which through so many ages they preserved for, and handed down to us. Am I mistaken in thinking that the Church has not discharged her duty in reference to this matter? In 1859 there were upwards of forty societies and Churches engaged in Missionary operations among the Gentiles, while only four or five were making efforts for the propagation of the gospel among the "Dispersed of Israel." I find also that in the same year upwards of £800,000 were raised for the former purpose, and only about £47,600 for the latter. These facts have made a deep impression upon my mind.

PROMISES AND PREDICTIONS.

Secondly, the Promises and Predictions

concerning the future of the Jews, point in the same direction, and seem to afford ample encouragement to engage in such a work. The Church has often strengthened her faith in God and in the ultimate triumph of the Gospel among the heathen by dwelling upon the encouraging promise of her Lord, "Lo I am with you alway, even to the end of the world." But the same promise is equally sustaining to those who would labour among the Jews, and in addition to this tower of strength, they have an almost endless variety of very wonderful predictions and promises, which while applicable in a certain sense to the Gentile church do not seem to receive their complete fulfilment in any but the Jews. It is of course, unnecessary that I should notice more than one or two of these which have a bearing upon the case in hand. The prophet Hosea tells us that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. *Afterward shall the children of Israel return and seek the Lord their God, and David their king and shall fear the Lord and His goodness in the latter days.*" In this very prediction we have set forth the calamities which were to come upon the Jews after the time of the prophet, and their glorious deliverance. I believe that some commentators think that this prophecy was fulfilled in the Babylonish captivity, and in their subsequent return to their own land. But, if I am not mistaken, the great majority of them refer the prediction to their state after the overthrow of the nation by the Romans, and their future deliverance and restoration. Certainly, if the historian were called upon to describe their present condition, he could find no language better suited to the purpose than that of the first part of this prediction, and since it is generally admitted that the expression "latter days" refers to the times of the Messiah, and as Jews and Christians agree in understanding the expression, "David their king" of Christ, the conclusion seems to be irresistible, that while the former part of the prediction is at present receiving its fulfilment, the latter remains to be fulfilled, in the conversion of the children of Abraham to God.

Again, in the New Testament we find the Apostle Paul in Rom. xi. chap., proving that though the Jews have fallen, their fall is neither *total* nor *final*. He begins the chapter by showing that there is still "a remnant according to the election of grace"—in verse 12, that their fall had been the occasion of spreading the gospel more widely among the Gentiles, and taken in connection with verse 15, that their restoration would result in still greater blessings to the Gentile Church. He shows also in verse 23, the possibility of the conversion of the