

Bishop of Salisbury (duly appointed to represent the English Church) to consecrate in the Holy City for ever to the worship of Jesus Christ the newly-erected Church of St. George. And in the last days of the 19th century the electric wire conveys particulars of such events to the press, which prints it for us and gives us particulars within a few hours. The Zionist movement is making comparatively gigantic strides in the resettlement of the Holy Land with those of the Hebrew race. So great is the influence exerted by this movement that there is no reason in believing that the Turkish (Mohammedan) authorities are taking steps to prevent the acquirement of land by Jews in the land of their fathers. Is it because of our unfaithfulness that the Crescent is thus able to obstruct the banner of the Cross in Palestine?

How long the holy city
Shall heathen feet profane?
Rejoice, O Lord, in pity,
Rebuild the walls again.

Among Christian people the Roman Catholic has made a failure in approaching the Jew. On the other hand we fear no contradiction when we say that the English Church has so far been the most successful missionary agency in the hands of God in the conversion of Israelites to a confession that Jesus of Nazareth is the Messiah. And yet how little we have done. Our successes only emphasize the "what we might have done."

In England there has been a number of agencies working for the conversion of Israel, of which the best known are the London Society for Promoting Christianity among the Jews, and the Jerusalem and the East Mission Fund—the latter under the due and regular episcopal supervision of the Anglican Bishop in Jerusalem (Dr. Blyth). Both of these agencies receive help from the Canadian Church, whose members on Good Friday contribute to their several funds through the means of offertories and collections. In this matter we may have taught the Mother Church a lesson, since collections for the Jews on that day are now advocated in England.

PAN-ANGELICAN CONFERENCE ON MISSIONS TO JEWS.

In the Lambeth Encyclical Letter, which was the outcome of the Pan-Anglican Conference of 1897, and which was signed by His Grace the Archbishop of Canterbury, are to be found the following weighty words:

"The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the

conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecution to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work."

One of the resolutions adopted at the conference runs as follows:

"That a more prominent position be assigned to the evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognizance of this work; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work."

IMPORTANT WORDS AND ACTION—CANTERBURY CONVOCATION.

On Thursday, February 9th last, an interesting discussion took place in the Lower House of Canterbury Convocation, when the Bishop of Shrewsbury moved that the House should agree to consider the resolutions submitted by the Committee on Missions to Israelites. It is much to be desired that Church people generally should have a knowledge of the proceedings, which occupy a full page of the *Guardian* of February 15th. We are obliged to give the facts in small compass, and in summarizing shall aim at giving a fair epitome of the speeches and resolutions adopted.

The Bishop of Shrewsbury had hoped that Bishop Mitchinson might have taken it in hand before his departure from amongst them. Bishop Blyth had asked the Prolocutor to consider how more interest could be aroused in Jewish Missions. And, as a result of that, in May, 1896, the late president appointed a committee to consider that question. The committee was also to report as to what efforts the Church of England was now making towards bringing Jews to a knowledge of our Lord and Saviour Jesus Christ. That committee had rather suspended its work in view of the assembling of the Lambeth Conference, which, in its Encyclical Letter, observed that the Jews deserved far more attention than they received; also mentioning that there were difficulties in this work, but that the greatest difficulty of all sprung from the indifference of Christians to the duty of bringing them to Christ; and that there were special reasons for hopefulness in this work when undertaken by English-speaking people. The committee had since

reported, and he hoped the report would now be considered. There were about

TEN MILLIONS OF JEWS IN THE WORLD,

and unevenly distributed, for Europe took about eight out of the ten millions. In England there were from 200,000 to 250,000 Jews, and about half of these were in London. Jews had a tendency to congregate in particular parishes. In five parishes of the rural deanery of Spitalfields, there were about 34,000 Jews, and, in fact, in some parishes in the east of London, it was almost the case that there were more Jews than Gentiles. As to means taken for work amongst the Jews, they had the London Society for Promoting Christianity among the Jews, founded in 1809; its patron was the Archbishop, and the vice-patrons were the Bishops of the home and colonial Churches, its committees were members of the Churches of England and Ireland, and so on. It ought to be considered a Church society. Of later foundation (1875) was the society known as the Parochial Missions to the Jews at home and abroad. Its founder was a predecessor of the Prolocutor's in the chair of this House, the late Dean of Lichfield. Then there was the East London Mission to the Jews, a work carried on in a remarkable way by the Rev. Michael Rosenthal. The work was carried on under the direction of a committee, but had a very independent position, and centred around the individual worker with whose name it was associated. And, lastly, there was the Mission to Jerusalem and the East, the Missions to the Jews in their own land, an important work connected with the name of Bishop Blyth. The committee at the disposal of the organizations named was entirely out of proportion to the work to do in hand, and he wished to direct the attention of the Church to the inadequacy of the support at present given to Jewish Missions. He trusted it would be recognized that they had a solemn duty towards God's ancient people, especially to those domiciled in this country. Perhaps aggressive mission work was not the most fruitful in this field; work carried on on the sober, well considered lines of parochial work seemed more hopeful. And it was a cause of thankfulness that one of the organizations named did aim at this very thing, providing curates conversant with Jewish ways to work amongst them on the ordinary plan of parochial work. He moved

1. That Missions to Israelites should receive special recognition from the Boards of Missions of the Province of Canterbury, who shall be requested to entrust them to the charge of a sub-committee of their bodies.

After a brief discussion as to whether or not the term Jews should take the place of Israelites, the motion was adopted as above.

The Bishop of Shrewsbury then proposed,