

can be no doubt as to the meaning of St. Paul's teaching in the eleventh chapter of his epistle to the Romans. There is a divine purpose in the rejection of the Jews and in their restoration. Through their rejection salvation came to the Gentiles. Their casting away was the reconciling of the world. But their rejection is only temporary. If the fall of the Jews has been the channel of blessing to the Christian Church, their restoration will be to the Church as if new life had been given to the dead. St. Paul argues from the standpoint both of a Jew and of an apostle to the Gentiles. As a Jew he longs for the salvation of his fellow-countrymen (*his flesh.*) As the apostle of the Gentiles, he strives the more for it, because the conversion of his people must lead to an abundance of life and blessing not yet experienced by the Gentile Church. In proportion, then, as we labor for Jewish evangelization we are hastening the day of a spiritual revolution in Gentile Christendom, so great, so powerful, that St. Paul applies to it no lower illustration than that of very "life from the dead."

We are apt to boast of our privileges and to despise the Jew. St. Paul bids us not be high-minded, but fear lest we, too, through unbelief be rejected. They were the natural branches. The blessings which we inherit through the Jews were inherent in them. God is able to graft them in again and will graft them in again, unless they remain in unbelief. His purpose, always kept in view, waits "until the fulness of the Gentiles be come in, and then all Israel shall be saved." That is to say, as Godet explains it; when the totality of the Gentile nations shall have passed into the Christian Church, then the conversion of the Jews will take place *en masse*.

There are many in the present day who are looking for the temporal restoration of the Jewish nation, or for an Israelitish monarchy, having its seat in Palestine, or for a restoration of the Jews to their own land, and the rebuilding of Jerusalem and of the temple. These are speculations concerning which St. Paul is absolutely silent. If these things had been a part of the Divine revelation St. Paul would not have passed them by unnoticed. But in the eleventh chapter of his epistle to the Romans he speaks of a spiritual restoration only. M. Godet sums up his conclusions as follows:—(1) That according to apostolical revelation, Israel will be converted in a body; (2) that this event will be the signal of an indescribable spiritual commotion throughout the whole Church.

Now these are practically new truths to the great mass of Christian people. St. Paul speaks of the Divine purpose concerning the Jews as "a mystery." It is a mystery almost as unknown to the Church of to-day as to the Roman Christians to whom he wrote. Shall we add that these truths are practically new to most of the clergy? At least the clergy cannot realize their importance or they would hardly be silent about them. In not one church in fifty is the conversion of the Jews

mentioned, or missions to the Jews advocated from one year's end to another,—and that, notwithstanding the labors of the society for promoting Christianity among the Jews for nearly a century. Perhaps it is that that society, from the nature of its formation, has principally appealed to the sympathies of a portion only of our Church people; but so far, at least, it has not reached any large proportion of our Canadian churches.

A comparatively new organization called the Parochial Missions to the Jews' Fund, though but ten years in existence, has done not a little in arousing the interest of many churchmen, who have hitherto held aloof from Jewish work. This society is formed on the broad lines of the Church herself, and in its mode of working is directly subject to Episcopal control. Under its auspices men are specially trained for Jewish work, and stipends are provided for clergy so qualified; but all control is left in the hands of the bishop of the diocese, and of the incumbents under whom they may be employed. Hitherto the operations of the Fund have been limited to England. Now, however, a branch of this society has been formed in Canada, and, as we learn from the appeal of the Canadian committee, the committee at home have been so encouraged by help received from India, as well as from Canada, that they hope to be able to extend their operations so as "to aid Jewish work in foreign parts as well as at home." Meanwhile, those who have been trained under the Fund's patronage are free to engage in Jewish work in any quarter of the globe in due Church order.

As the Canadian committee are now making an earnest appeal to the Church throughout this ecclesiastical province to devote the offertory on Good Friday to Church missions to the Jews, we cannot do better than conclude this paper with a brief account of The Parochial Missions to the Jews' Fund.

Many loyal churchmen had long felt the necessity of establishing missions to the Jews, strictly on Church lines. In the year 1876 a committee of clergymen and laymen was formed for the purpose of creating a fund with this object in view. Besides the Archbishop of Canterbury, seven prelates, including the Bishops of London, Winchester, Lichfield and Salisbury, became patrons of the Fund from its commencement. The committee, of which the Dean of Lichfield is president, state that they are much encouraged by the results of the past ten years; but they plead for a larger measure of aid, and especially for subscriptions, which may enable them to extend the principle of the operation of the Fund to foreign parts, as opportunity offers. Now that help is coming in from Canada and India there is a brighter prospect of this further end being attained.

The Canadian committee for the furtherance of the Parochial Missions to the Jews' Fund has the Bishop of Niagara for president, and numbers among its members the Prolocutor of the Provincial Synod, the Provost of Trinity College, the