

Dr. Cust quotes from an address, delivered this very year, by Dr. Adler (not Felix), in the great synagogue in Aldgate, in the presence of the Lord-Mayor, himself a Jew, in which the Rabbi alluded to the influence exerted by that synagogue. "Many a soul-stirring service," said the speaker, "has been witnessed within its venerable walls. Whatever the event that moved the hearts of England's sons—when a great victory evoked national rejoicing; when a sovereign had been stricken down by illness, and when it pleased the Lord to send him healing; when a joyous jubilee was kept, and when death had entered the palace—every event was commemorated in the great synagogue with the voice of prayer and supplication, of praise and thanksgiving, proving that the Israelite then, as always, was steeped to the very lips with loyalty. Nor were the administrators of the synagogue unmindful of the needs of their fellow-men—though of other lands and creeds. Whether the appeal came to relieve a famine in Sweden, or to diminish the sufferings of English prisoners in France, or a plaint reached these shores from the hunger-stricken children of Ireland—the authorities of the great synagogue were ever ready to aid and to succor."

The benefactions as well as the exalted character of a Moses Montiflore are fresh in the mind of every reader. And that love of fair play which is so strong in the character of Englishmen, is welcoming such men as he to their confidence, and is appreciating the philanthropic efforts of the great synagogue.

Instead of clinging to an old religious grudge against the race, Christian London is the focal centre of interest in their welfare. Missions to the Jews at home and abroad are multiplied, and the strong prayer of faith is offered up by thousands of devout Christians that God will redeem His own chosen people by the blood of an accepted Christ!

It must be confessed that the Christian Church at large has seemed to be apathetic in regard to Jewish missions, but it has been rather the apathy of despair than of indifference. There has been too great a readiness to "turn unto the Gentiles" and to consider the engrafted "wild olive" the real tree. At the London Missionary Conference of 1888, Mr. James E. Mathieson quoted the late Dr. Schwartz as saying, "You Gentile Christians take all the sweet promises to yourselves, but you leave all the curses to the poor Jews." And in continuing, Mr. Mathieson alluded to a custom of the Scotch ecclesiastical bodies of rising at the close of their sessions (though they usually sit in prayer), and singing with marked solemnity: "Pray for the peace of Jerusalem: they shall prosper that love thee," etc. "But they do not mean Jerusalem," he added, "and they do not mean the Jews: they mean the Established Church and the Free Church of Scotland." Is not this something like "robbery for burnt offering?"

But, however, the Church, as a whole, may have neglected her