

historic epoch signified. However this may be, here is the great inspiring thought. This vision comes to console the apostle, shocked and depressed as he had been, by predictions of long ages of degeneracy and corruption in the church herself. The spirit who was to show the apostle "things to come" had prepared him to expect degeneracy and loss and all but the triumph of those "gates of hell." Now, to console St. John, he receives assurance that they shall not prevail. Afresh and with great power over the nations goes forth the same everlasting Gospel. The world and the prince of this world shall have done their worst. Once more "darkness covers the earth and gross darkness the people." The utter defeat of the church and the mortal influence of its inward rottenness shall have been the boast of its enemies. The few righteous in Sodom shall have despaired; the salt shall have "lost its savour"; the word of promise shall be "tried to the uttermost"; men shall begin to say, as they did at Constance, "Christ is asleep in the ship and refuses to save, lest we perish." Such is the prophetic picture, and history tells us how sadly it was realized, as, for example: when popes and antipopes amazed all Christendom alike by their vices and their feuds; while the impostures of Mohammed, triumphing over the ancient seats of apostolic faith in the east, still menaced the western churches with merited extinction. So it was, and, bad as are our own days of unbelief, those days were immensely worse. It is an axiomatic truth, that no enemy who rages around the walls can do half the evil which comes from treachery within. See, then, how little we have to fear, if only we are true to Christ and hold the fortress he has planted on the rock. The blessed evangelist foresees a period of fresh campaigns and a world-wide victory for the everlasting Gospel. Forth it comes, immortal as its Author; unrefuted, irrefragable; deposing all lesser lights, all other gospels. Once more "the desire of nations," it proves itself the "one thing needful" to mankind; the essential element of human progress; that in which the sober thought of men cannot but recognize the corner-stone of civilization and society; that to which their own ships and rails and wires must give acceleration and universal sway—"the everlasting Gospel." Yes, the Gospel of "the Lamb slain from the foundation of the world"; the kingdom and the glad tidings, both invested with an attribute of His being, of whom it is said "from everlasting to everlasting thou art God."

Think, then, of the cowardice which some betray who really suppose that the Gospel is losing its power. What impotent faith, what imbecility of reason, what puerile despair! Courage, Christian! That which is dearest of all things to your heart and mind and spirit has always been "despised and rejected of men." What of that? "We know that our *Avenger* liveth." They cannot bury Him nor His Gospel. It bides its time. Let them seal the tomb and set a watch. It breaks forth inevi-

tably; it lives anew; it cuts to the heart those who crucified it; it converts; it baptizes; it spreads; it overcomes; it pulls down strong-holds; it deposes Cæsars; its cross supplants eagles, but it takes eagles' wings, it flies to all people and kindreds and tongues; it conquers, and to make men free, it reigns.

No doubt as to the ultimate victory of the Gospel can long agitate the believer. But, alas! one's own building upon the great foundation may be only "wood and hay and stubble"; may be doomed to suffer loss and to be saved "so as by fire." One has need to prove himself where he is and how he works; whether he gathereth with Christ, or only scattereth; whether he strives lawfully, and whether he may hope, through grace, to be crowned. He who goes on a warfare to-day; whom his fathers in Christ are about to invest with a part and lot in their own apostleship; surely he has need to look well to these things to be sure of his mission, and of his official share in the promise: "I am with you, always, even to the end of the world."

(To be continued.)

MISSIONS TO THE JEWS.

By REV. J. D. CAVLEY, M. A., Rector of St. George's Church, Toronto.



HE evangelization of the Jews has but a very partial hold upon the interest of Churchmen. We are agreed that diocesan and domestic missions should be maintained. There is a growing interest felt in foreign mission work, but work among the Jews has not been as heartily taken up by church people as the importance of the cause demands. All honour to the leaders of the evangelical movement in the early part of this century for having formed the Society for Promoting Christianity amongst the Jews, which in the course of its existence now for more than seventy-five years has been instrumental in the conversion of many of God's ancient people. It is true that still there are thousands both of the clergy and the laity who take no interest in missions to the Jews and know nothing whatever about them. Undoubtedly this is a reproach for which no good excuse can be offered. When we consider what we owe to the chosen race, that from them we have received every spiritual privilege—that our Lord Himself sprang out of Judah, that every writer of our sacred books was a Jew, that the foundation on which the Christian Church is built is that of Jewish apostles and prophets,—it cannot be denied that our neglect in the matter of Jewish evangelization is blameworthy and inexcusable.

And further, this neglect argues an indifference to or ignorance of an integral part of divine truth. No doubt there have been some very wild speculations with regard to the part which the Jews will play in the future history of the Church, but there