

ism, and here that his masterly novels ran their serial course. He lived a life of high idealism and strenuous struggle, and at last, worn out by misery and disease, he was carried off at the age of forty-three, in 1885.

At the present day the world of Hebrew letters is filled with eminent figures who have raised their national literature to a worthy place in the literature of the world. The founding of two publishing houses in Warsaw on the one hand, and the advance of the Zionist idea on the other, have afforded a powerful stimulus to literary activity, which has found an outlet in countless channels. The tongue of Scripture has now received all the plasticity and the fluidity of a modern language. The Hebrew vocabulary has been developed and amplified to respond to the manifold advance of civilization; it is capable of interpreting the most recent phase in the sphere of thought, the most recondite principle of abstract philosophy, or of describing the newest move in European politics or the latest invention of scientific ingenuity. What more striking proof

of its vitality than the founding of a school of Nietzsche in Hebrew with Herod the Great as the Superman? What more convincing evidence of its powers than the translations of Spencer's *Education*, Nordau's *Paradoxes*, Foster's *Physiology*, Balfour Stewart's *Physics*, and a host of classics including Shakespeare's *Othello* and Milton's *Paradise Lost*, Dante's *Hell* and Goethe's *Faust*, Molière's *Tartuffe* and Racine's *Esther*, not to mention five dramas of Lessing and seven of Schiller, *Andersen's Fairy Tales*, and *Robinson Crusoe*? Of a truth the republic of Hebrew letters is throbbing with life; the presses are groaning beneath their burdens; the shops are crowded with a formidable and multifarious stock, ranging from the latest critical edition of a mediæval poet down to the splendid literary annual, *Achiasaf*, a volume of 500 pages of original and thoughtful matter, now in its thirteenth year of issue. And as a climax to all this feverish industry comes the announcement of the projected publication of a Hebrew encyclopædia.

## The Prophet like unto Moses.<sup>1</sup>

A SERMON PREACHED IN THE CHURCH OF ST. MARY-THE-VIRGIN, OXFORD.

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'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.'—Deut. xviii. 15.

'There arose not a prophet since in Israel like unto Moses.'—Deut. xxxiv. 10.

THE purpose of this annual sermon, of which I am the preacher to-day, would be most directly attained if we could gather within these walls a congregation of Jews, to whom the preacher might present the grounds of our belief, that the prophecies of Messiah in the Old Testament were fulfilled in Christ, and that any other interpretation of them is inadequate and superficial. Thus arguing, the preacher might perhaps promote the

<sup>1</sup> One of the Oxford University sermons in Hilary Term is preached upon the application of the prophecies in Holy Scripture respecting the Messiah to our Lord and Saviour Jesus Christ, with an especial view to confute the arguments of Jewish commentators, and to promote the conversion to Christianity of the ancient people of God; a benefaction for this purpose having been given in 1848 by J. D. Macbride, D.C.L., Principal of Magdalen Hall.

conversion to Christianity of some of the ancient people of God. We hear of localities in the Metropolis which, through alien immigration, are becoming almost exclusively Jewish in their inhabitants. There a congregation of Jewish enquirers is sometimes assembled; here such a gathering would be impossible; nor could it have been contemplated when the special endowment of this sermon was provided. It remains, therefore, for the preacher to address to-day the Christian believer, and to suggest considerations as to the use of certain parts of Holy Scripture in seeking, when occasion shall serve, to win the Jew to faith in Christ. In fulfilling the purpose of this sermon we are not concerned with questions as to the propriety of foreign missions. We need not

advocate their cause in general, nor defend the Church's work against criticisms of particular operations. We are to speak of the conversion of men who are fellow-citizens with Christians in every part of the civilized world. The English incumbent, the French curé, the German pastor, need not cross the seas to preach Christ to the Jews. He meets them in the ordinary course of home duty. Now if it be right to preach the gospel at all; if wise men recognize that such preaching must be adapted to circumstances and audiences; if it be sometimes useful to gather an exclusive congregation, say of men only, or of women, or of some particular class; when, moreover, it is observed that a large and possibly increasing population of Jews surrounds us;—can we doubt that in certain localities complete parochial organization demands special efforts to present the gospel to the Jew?

But it is often objected, and with plausible sound, that, as the Jews have already a religion, monotheistic, elevated in character, and suited to their conditions, there is more urgent need for missionary work amongst the actual heathen of uncivilized lands, and the virtual heathen of city slums. But we dare not disregard the example of apostolic preachers, nor turn (let me say with reverence) from the course mapped out for us by our Master's precepts. His words, as His disciples applied them, seem even to give precedence to the duty of preaching Christ to the ancient people of God.

But this is the twentieth century. Modes of thought have altered since Dr. Macbride. Modes of thought have altered since Dr. Macbride provided the endowment of this sermon. Perhaps the world has progressed; some deem certain changes to be rather for the worse than for the better. But, whatever be our estimate, none can deny the difference in the theological position. Half a century ago it was believed by all Christians of every land that the Old Testament contained a large number of passages which, in typical history or in actual utterance, were not less than indubitable prophecies of the Messiah. The preacher's business was to show that all were fulfilled in the person and teaching of our Lord, and to refute other applications. But now the old position has been assailed, and, in the judgment of many, overthrown. Views of inspiration and interpretation prevail which are incompatible with the old standard of orthodox exegesis. Within the catholic Church a large number of biblical scholars have reached

the same conclusions as the Jewish and other non-Christian commentators. To give an example: the well-known words in Is 7<sup>14</sup>, 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel'; these words, I say, were always accepted by Christians as a prophecy of the miraculous birth of Christ, and have been defended against the arguments of Jewish commentators from the days when Justin Martyr contended with Trypho. Not so now. Everyone in the gallery this morning who attends lectures on Isaiah before he leaves Oxford, will be taught that no virgin is intended in the famous text, for the term *almah* only connotes youth and ripeness for marriage. And as in this instance, so of most, perhaps of all Messianic passages, grave questions of interpretation have been raised by Christian theologians. We cannot now preach Christ from prophecy, as in the days of Dr. Macbride, with the authority of an accepted Christian exegesis. The old arguments might still be effective in addressing the unlearned of Israel; but the educated Jew, who has some interest in critical and theological studies, is well aware that the Christian controversialist cannot now claim to voice the convictions of Christian unanimity; for no such agreement in interpretation exists. The arguments of Jewish commentators contemplated in specifying the subject of to-day's sermon, are intended to contradict the application of Old Testament prophecies to Christ. The Christian preacher, who has passed beyond the traditional Christian exegesis, cannot dispute the Jewish interpretation, for he has joined hands with his opponent. He is much nearer to the Jewish position than to that of Dr. Macbride.

But we may be reminded that there are not wanting those who opine that the new alliance between Trypho and Justin Martyr will not be permanent. They suspect that the influence of the mysterious Jerahmeel, whom the want of clever textual emendation has conjured up in unexpected places, will be but a passing phase. They are obstinate enough to cling to the notion that Israel, after all, came out of Egypt. Moreover, they are confident that a change of theological fashion will produce commentators who will endeavour to translate and explain the text of the Old Testament as it has been delivered, without emendation in favour of previous theory. Negation has surely reached the bottom, for the contributors to a certain well-known book of reference have left very few stones standing of

the ancient edifice of Old Testament history. But out of these scanty yet not insignificant fragments, a new edifice is to arise. Those who believe in the substantial accuracy of Old Testament history; those who cannot close their ears to a Messianic note in Old Testament prophecy; they anticipate a return to views not essentially different from that catholic and evangelical interpretation, which the Church has delivered and the Jew opposed.

But each age will speak in terms of its own thoughts. For the present the voice of ancient confident Christian exegesis is silenced in Oxford. He who would adopt its tone, would only gain a hearing out of curiosity, for his teaching would be alien to the spirit of the age. Have we, then, in these transition days no message to unconverted Israel? We think we have. Though it must not be uttered with the dogmatic authority of former days, yet it may have a prophetic word of spiritual power to appeal, not in vain, to the men of the old Covenant; to plead with them to come and see if Jesus, whom we worship, be not in truth their own long-sought Messiah. We speak as men who have not a doubt about the stability of the foundation of our faith, yet we speak to-day with caution and with sympathy; for we do not forget that by many a seeker after the truth, Christ is now but dimly seen in the flickering light of ever-varying critical opinion. Yet, though the sunshine of our fathers' faith has faded, we have not lost our Master. In so far as we discern Him, we would be guides to others in the same quest. Can any good thing come out of this Nazareth of critical negation? Come and see!

But there is another aspect of these changed conditions. If ancient weapons of controversy are blunted, the present atmosphere is highly favourable to dispassionate discussion. In controversy with the Jew, we have, in increasing measure, common ground to occupy. The old vulgar prejudices against our faith have passed away, or live only amongst the ignorant. Jews do not now oppose, as they opposed St. Paul, contradicting and blaspheming; at least, not in England. The treatment meted out to members of their nation in some parts of Europe might excuse violence of opposition to the religion of their persecutors. But those with whom we are in contact in this country do not entertain such animosities; and when they are willing to read the evangelic nar-

atives, we are confident they cannot but recognize in the historic Christ a character of surpassing beauty. While we claim Him as our Master, He was one of themselves—a son of their nation—an heir of their culture and civilization—a faithful adherent to their Law. To deny this, is to deny the substantial accuracy of the Gospel records. There are not, indeed, wanting those who do, both without and within the circle of Christianity; but, as we must have some common premisses for the argument to follow, we assume that we address Jews who accept the story of the life of Jesus of Nazareth. We want to show them that in Him is the fulfilment of their national hopes. That He was not an isolated phenomenon, but the goal of a series; the last of a succession; the object of preparatory anticipation, the finality of partial fulfilments in typical character; one whose birth and life corresponded, even in detail, to intimations of locality and conditions, associated by ancient seers with the advent of the Deliverer; yea, that all this evidence is not discredited by even grave differences of opinion as to the number, the manner, the application, of adumbrations and predictions. The magnitude and significance of such differences we do not ignore. We recognize that other translations of the Hebrew (as in the passage from Isaiah just quoted) may dissipate the supposed Messianic reference of a particular text. We are aware of the obvious argument, that if the process of elimination be continued, it must follow that in the end there will remain no Messianic element in Old Testament prophecy; but we dispute the conclusion; for our contention is that the Messianic element of anticipation or prediction (call it what you will) is commingled with the burden of prophetic preaching, and does not reside in a number of isolated texts. Nor is this view of the significance of Old Testament utterance contradicted by affirming that the prophets only intended to deliver a message for their own days. We think such an affirmation is far too sweeping. But herein seems a question of psychology, rather than of theology. We are not concerned with what the prophets *thought*; but we ask, 'Is there not a divine significance in what they uttered?'

After what has been advanced, it will be seen that before the preacher can use Messianic texts as material for argument, we must settle amongst ourselves what is their application. To this preliminary work I made a contribution when I

preached the Macbride Sermon on a former occasion. For to-day I have chosen two texts, which afford an opening on ground where considerations of authorship and questions of date make little difference. Whosoever Deuteronomy was written, our first text states a fact, or expresses an opinion, or conveys a prediction, which is undoubtedly true to history. Equally true is the statement of the second text; and the two are only in apparent, not in real contradiction. Before Christ came there was a series of prophets—men widely separated from one another in work and in gifts—a Samuel, an Isaiah, a Daniel—but all falling below the transcending greatness of Moses. These passed away before Christ began His work. He both succeeded them and combined their individual characteristics, being Teacher, Master, Prophet, King; and we exalt the picture of His unique personality before our Jewish brethren, and appeal to them: Is not this He of whom Moses spake? Our Jesus, your Messiah?

'The Lord thy God will raise up unto thee a Prophet.' The verb *kum*, which occurs in both our texts, is used in the 2nd and 3rd chapters of Judges of the calling of the judges, and in Amos 2<sup>11</sup> is used of the call to the prophetic office. In many respects the prophets were the successors of the judges, for each class consisted of agents of some Divine purpose; in the one of deliverance, in the other of moral reformation. The combination of the two was eminent in Moses, and was found also in Samuel.

Our first text, in the form of the English Version, is probably understood by most readers as predicting the advent of a particular prophet, like Moses. The rendering of the LXX, *προφήτην ἀναστήσει σοι Κύριος ὁ Θεός*, the *y'kim* of the Targum, and the future tense of the Peshitto, seem to convey the same thought. In this sense it is quoted twice (and it is not quoted oftener) in the New Testament. But this interpretation has not been of universal acceptance. Many of the older commentators, as well as the writers of our modern text-books, have seen here the prediction of a prophetic order rather than of a special messenger; and the form *yakim* perhaps favours this view. Yet the wider interpretation includes, of course, the particular application. Each reformer or deliverer was a prophet raised up; complete, it may be, as far as his work went. No crisis was left without Divine aid, whether of a

Samuel as ruler, or an Elijah as reformer, or an Isaiah as preacher, or an Ezra as restorer. He who translated all in personal character, in ethical teaching, in the potency of His life, was *the* prophet, the object of pious anticipation from the dawn of Messianic hope to the day of realization by those who waited for salvation in Israel. When the endowment for this sermon was provided, it was believed that His advent was predicted by Moses. The text-books now teach that the utterance cannot be older than 700 years before our era. Some opine that the Deuteronomist, in attributing the prophecy to Moses, represented a tradition which was substantially correct. To others the transition resembles a pious fraud. But whencesoever they came, the words are true. True, in that there failed not a succession of prophetic teachers. True, in that the succession culminated in One, who surpassed the rest. True, in that He was not of alien birth, but, as predicted 'of thy brethren.' True, also, in that He alone can be compared with the primary figure of the prophetic line. For of the rest it remains true, in the words of our second text, 'There arose not a prophet since in Israel like unto Moses.'

'The Lord thy God will raise up a Prophet like unto me.' 'Like unto me.' Wherein is the comparison? Have we even materials for making it? For accredited teachers are asserting that much of the history of Moses is mythical; that many of the words ascribed to him were put in his mouth by ignorance or pious fraud; that the story of his deeds is open to suspicion, because his life has been idealized. Be it so! Time does not suffice for argument. Yet all will allow that out of the halo of romance, or the dream of piety, or the anachronisms of scribes, there emerges an historical personality of unequalled pre-eminence, whose reality is attested by the work he bequeathed to his people; eminent before all things in the eyes of his historian by his characteristic of faithfulness; impressing upon subsequent ages the grandeur of his work as the founder of a Church and a nation. No one arose in the prophetic succession, through all the vicissitudes of 2000 years, who could be placed on an equality with Moses. The writer of Deuteronomy attributes his power to the intimacy of his communion with God. The fact of his potency is evidenced by the indestructible characteristics and vitality of the nationality he created. Isaiah was second to none as an inspired poet.

Jeremiah is the type of suffering for the truth. Each prophet-teacher occupies his own special place in the order. But none arose like Moses, till He came by whose side Moses stood upon the Mount, symbolizing the passing of the Old Covenant at the installation of the New. If every effect must have an adequate cause, then, when Moses has been eliminated from the realm of reality, some other author of Israel's greatness must be discovered. For such we search in vain amongst the traditions of the nation.

We must add a fact of supreme importance to many, may I hope, to all of us? Our teachers in the New Testament represent the faithful servant Moses as the forerunner of the beloved Son, Christ. We do not wish to stifle criticism of the records of Moses' life by importing the decision of a paramount authority; but we declare that, to the Christian, the comments on Old Testament matters in the New Testament are fraught with gravest meaning. If we are to reject the testimony of apostles, when they adduce Old Testament statements as true, or cite Old Testament words as prophetic, we must have irrefragable arguments for our rejection. The mere existence of difficulties in exegesis does not (as we think) justify a readiness to solve the problem by accusing the New Testament writers of error or ignorance. Those who are not impressed by New Testament authority must yet allow that in no Scripture character do we find a life bearing such fruits as we find in Moses, till Christ came, who in person and work revived the glories of Moses; whose faithfulness to His mission wavered not from the first words of devotion to the Father's business in the Temple to the last declaration of its accomplishment on the cross; who for a nation founded the Kingdom of God. Moses and Christ are the two extremities of the line of revelation. In the last book of the Canon, the company of the redeemed are represented singing 'the song of Moses the servant of God, and the song of the Lamb.'

If, therefore, we seek to place the argument for Christianity before the Jew in the least controversial form, we may perhaps proceed somewhat as follows:—'We, like you,' we may say, 'accept the Old Testament as containing a revelation of the will of God and His purposes for mankind. Although some Christian doctors, and some of your teachers, entertain views of the Old Testament widely different from those of their pre-

decessors, yet we all agree in recognizing in the Old Testament literature a moral and spiritual character, which will maintain it for ever at the head of all sacred writings of ancient days. To avoid misconception, we hasten to avow our belief that these words are a most inadequate expression of the worth of the Old Testament; but we are contented now to claim what none of our opponents will dispute. We open the Old Testament and turn to Deuteronomy, waiving, as of secondary importance, all questions of date and authorship. We read our two texts, and none can deny that the writer expressed in the first an anticipation, which has been realized, and in the second declared a result, which was true to his day, and has been ever since. From Moses to John the Baptist there failed not a succession of men endued with the prophetic spirit. The last of them bare witness to Jesus of Nazareth that He was the Christ. Having baptized Him, he passed away, yielding to Him the place of Teacher. Him we present to you as one who claimed to fulfil, not to destroy, your Law. First He appeared as one of the line of teachers, who were never to be wanting to God's people; but presently He assumed a greater position, with a grander claim, declaring that He came to give His life a ransom for many, and that by His death, when uplifted on the cross, He would draw all men to Himself. Jesus, whom we preach to you, was like Moses in faithfulness, in founding a religion, in creating a nation. He surpassed Moses in that He revealed an inward regeneration, and committed to His disciples the preaching of a gospel, which should be not only for Israel, but for all mankind.'

In such terms we might present the subject to the Jew; and our method would at least have the authority of the two oldest sermons which are extant, to promote the conversion of the ancient people of God; for thus St. Peter argued in his sermon in Solomon's Porch, and St. Stephen in his oration before the Sanhedrim.

Those whom Peter and Stephen addressed knew the effects of Christ's mission, had heard of Him from eye-witnesses, had, in some cases, seen Him and heard Him themselves. We can appeal with the same argument to Jews who admit that they find an historical Christ in the pages of the four Gospels. We need not awake questions touching authorship, or the Synoptic problem, or the date of St. John. Of course, we have no ground for an

argument with those who relegate the evangelic narrative to the land of myth and legend; but we can, and do, appeal to the majority, who equally with ourselves accept as history the story of the life of Jesus. This is all the concession we need at present; for let criticism minimize the miraculous element, and exercise portions of the text and eliminate accretions to the primitive tradition; yet there will remain a unique figure, infinitely transcending the noblest conceptions of the age, and produced by unlearned men; a character irradiated with a moral beauty surpassing the fairest in contemporary history or fiction, and which bears on its very face the impress of truth and genuineness. This præternatural son of a decadent nation stands over against the great leader Moses; but the antithesis is more than the relation of resemblance, as warrior, poet, lawgiver in one age might recall features of the work of great men of other days. The mission of Christ is linked to that of Moses by the words and deeds of men of the Spirit in the intervening ages. These by ceremonial acts and ethical teaching inculcated a religion, which was consummated by the work of Christ, in whom the monotheism of Law and Prophet outburst the narrow bounds of Judaism. Moses created a nation; Christ founded upon that nation a catholic Church.

Having presented these considerations, we might ask a Jew, in the next place, to note what Christ Himself claimed to be in the unique personality of His appearing. We find that He regarded Himself as fulfilling the legislation of Moses, and yet as superseding it. 'I am not come to destroy' was followed almost immediately by the *ἐγὼ δὲ λέγω*, which set his seal to commands transcending the ethics of the old law. He claimed Lordship over the Mosaic Sabbath, and converted the Mosaic Passover into a Sacrament of Himself. There is a connexion in fact as well as in thought between Christianity and Judaism. From the later developments of the latter the new religion assumed much of its outward form. Thence came the sacramental signs; the use of psalms and lessons in public worship, and the sermon; the three chief feasts of the Christian year, the weekly holyday, also the sacred books of the major part of our Canon. In such evolution we mark the divine hand. Judaism passes away, becoming the fossilized memorial of an ancient religious world; for the last of Moses' line has

come and gone, and the greater than Moses has become the author of a New Covenant.

We will not ignore two replies which may be made—

(1) It may be said that in spite of apologetics the Gospel-story is for the most part only a beautiful fiction. No doubt there once lived a holy man who came from Nazareth; seven of His sayings have survived to our day; from them we may glean some notion of His character. Probably a few of the traditions of His life have an historical basis. These meagre details are all we can rely on for a scientific life of Christ. Such assertions do not close the controversy; but, while they are accepted, they render futile the argument of the present sermon. Now, whatever support they may obtain from distinguished individuals, we will not do educated Jews the injustice to suppose that they fairly represent their attitude towards the story of the life of Jesus of Nazareth. Further notice is therefore unnecessary on the present occasion.

But (2) more serious, because less unreasonable, is the suggestion that while the facts of the Gospel-story are substantially true, the Messianic claims therein put forth are groundless. Christ believed He was a prophet and the mediator of a New Covenant; but these were the dreams of an enthusiast, and His death as a malefactor annulled His pretensions. This is not true to fact; for His death afforded the most remarkable verification of His claims. It was not Jesus the preacher who attracted many disciples, but it was the King of the Jews hanging on the cross who drew, and is now drawing mankind unto Himself. By His death He became a spiritual Master and Ruler. Mosaism has fulfilled its part, and is vanishing; the successor of Moses has exemplified the power of an abiding Life.

It is usual to treat our subject as dealing with Old Testament topics; and thither we properly first turn in studying prophecy in relation to Christ. But Old and New Testaments are inseparable. He of whom the prophets spake, has in the New Testament prophesied of Himself and His Church. If these predictions are in fulfilment, they strengthen and confirm our claim to present Him to the Jews as the culmination of their line of prophets. In the twofold significance of the ancient *Nabi*, Jesus was the *Prophetes* of the New Covenant. He *forth-*told the divine will, He *foretold* the divine purpose.

Into a future as yet unknown we do not pry ; but we may behold Christ's prophecies already in incipient and continuous fulfilment. He predicted the effect of His death. We have already noted that the power of the evangelic message becomes effectual through the preaching of the fact of the Crucifixion. Again, in each of the Gospel narratives it is recorded that Jesus predicted His Resurrection. After His burial an inexplicable event occurred, which has resulted in exhibiting Him to all the ages as a living Saviour. Further, he anticipated the permanence of the Society of His followers ; and lo ! in spite of dissensions, of treachery, of persecution, His Church is daily spreading abroad ; yea, as a living organism, it develops and adapts itself to the different needs and conditions of successive generations. This is a spiritual progress ; and spiritual forces can only be tested by spiritual insight ; but we need not apply to the mystic and the recluse. Ask the man of business, the soldier, the mariner ; question the unlettered, or speak to the cultivated ; with one consent, all men of prayer will answer that spiritual communion between Christ and His people is to them no phantasy, but an abiding condition of spiritual experience. They have tested it within their own souls. They know of themselves that He who said, ' Lo, I am with you alway,' was a true prophet. As Moses communed with God, and turning spake to the people, so Christ, in the divine power of His Resurrection life, reveals Himself to the faithful, and is the prophet of His Church.

This Sermon was endowed with the intention that the preacher should by his arguments promote the conversion of the Jews to Christ. Beyond *promotion* we cannot go. To us belong the removal of difficulties and the unfolding of evidence. This may, and sometimes does, lead the enquiring soul to the verge of the spiritual realm ; but the gate into the garden of God opens only at the touch of spiritual force. ' Conversion ' is a gift from heaven, whether in Jew or Gentile. No sermon can do more than arouse, then lead, and point out the way. First the discipline of life prepares the soul for change. Then a sense of sin

creates the longing for a Saviour. Or the perils of the voyage induce the storm-tossed traveller to seek in divine words a chart of the track to the unknown bourne ; and when, at the touch of the Holy Spirit, the scales fall from the mental vision, behold ! out of the mist of question and controversy there emerges the superhuman figure of Him, whose call in days of old drew men from their occupations ; whose glance across the Hall converted a backslider ; whose words were such as never man spake. The infinite pathos of the Crucifixion appeals to the weary soul, and the magnificent triumph of the Resurrection is the symbol and also the source of new life and spiritual power. The light of Easter morn grows not dim, as the radiance faded from the face of Moses. It shineth more and more unto the perfect day of human salvation, for it is the Light of the World ! And we who have received into our souls some rays of that divine effulgence, invite our brethren to forsake the shadows of an effete Judaism.

What is the use of such appeals ? men ask, sometimes in despondency, sometimes in scorn. We answer, the appeal will not be in vain. For we remember the inspiring anticipations of their own prophets, and the visions of a future even more glorious than Israel's past. We recall the assurance of the apostle of the Gentiles, that God hath not cast away His people Israel. Surely there are signs that the period of punishment for their rejection of the predicted Prophet is almost fulfilled. That changes are imminent in their political status is obvious to every thoughtful observer, whether he sees herein the accomplishment of prophecy or not. Does not the passing away of Jewish prejudice against Christianity herald the commencement of a willingness to obey the gospel ? Is not this perhaps the hour of the Church's opportunity for proclaiming Christ to the Jew as well as to the Gentile ? Though long has been the day of unbelief, with mental darkness and disappointed hopes, is not the moment even now at hand when, as one of their own prophets predicted, ' at evening time it shall be light ' ?