

body of Episcopalians on the north side would have shared in the loss of their church building and every foot of land, as well as being responsible for a \$5,000 debt. If, or if not, means from the East are forthcoming to assist old St. Peter's in this sad plight, it is most probable that the present congregation will reorganize as a Mission in another part of the city and under a different name. The minister of St. Peter's was a former Lay Reader of the Rector of Ascension church, the Rev. Reginald T. Radcliffe, who came originally from Canada.

Dean Hole has charmed our Denver people; he has relatives in Colorado; who has not? Our Bishop (Dr. Spalding) is untiring for the Church's good, and since the fall of silver he has had many an anxious hour.

The Rev. Mr. Oakes, one of Denver's clergymen, is about to start a Consumptive's Home in that city; he has met with wonderful success in the East. Mr. Oakes was a Congregational minister at Leadville a year or so ago.

THE JEWS.

It seems strange that an event—none the less sure for being future—fraught with such momentous consequences to the Universal Church of Christ as the Conversion of the Jews should meet with so little attention and excite so little interest—an event, in the bringing about of which “the Lord's remembrancers” (Isa. lxii. 6) are invited to co-operate.

By perhaps a large majority anything in reference to the Jewish race—they can scarcely be called a nation—is met with cold indifference; and yet it would be hard, indeed impossible, to find any people who from first to last can boast of such a wonderful and interesting history—a people whose origin borders on the supernatural; whose growth and progress are marked by signs and wonders, culminating in the mystery of the Incarnation of the son of God; whose decadence may be dated from their rejection and Crucifixion of the Messiah, and their self-imposed curse, “His blood be on us and on our children,” a legacy handed down from generation to generation for 1,800 years, and still of force upon the Jews to this day. How can such a history “full of thrilling fascination and fruitful in instruction,” be devoid of interest, or the people themselves be met with aught but sympathy?

‘Lost branches of the one-loved Vine,
Now withered, spout, and sere,
See Israel's sons like glowing brands
Toss'd wildly o'er a thousand lands
For twice a thousand year.
O' say, in all the bleak expanse,
Is there a spot to win your glance
So bright, so dark as this?
A hopeless faith, a homeless race,
Yet seeking the most holy place,
And owning the true bliss.

Gentiles, with fixed yet awful eye,
Turn ye this page of history.

“To the mere speculative inquirer the study of the human race presents no phenomenon so singular as the character of this extraordinary people; to the Christian, no chapter in the history of mankind can be more instructive or important than that which contains the rise and progress and downfall of his religious ancestors.”*

Admitting generally, as it is to be feared we must, the existence of a widespread indifference in regard to the Jews and their conversion, it must be of interest to those who do not join in this indifference to find the subject being brought before the public, and to become ac-

quainted with something of the work which is going on.

It is satisfactory to know that a small quarterly magazine, *The Israelite*, was started with the object of bringing before the public all matters affecting the well-being of the Jews.

“The Parochial and Foreign Missions to the Jews” is a strictly Church Society having the Archbishop of Canterbury, fifteen Bishops of English Sees, and ten Colonial Bishops among its patrons, and other Bishops, Deans, and Canons on its Committee.

One of the rules of this Society is that it abstains from using any of the funds entrusted to it for the temporal relief of inquirers or converts; a wholesome rule, as it excludes all suspicion of bribery. This rule, however, is not without its drawbacks, for in one of the reports of the Mission there is an account of a young Jewish barber who, on being informed that pecuniary assistance must be put out of the question, proclaimed that he had “neither the faith to trust in Providence nor the courage to face starvation,” adding: “God know's that I am a sincere searcher after truth. I shall lose my situation as soon as it becomes known that I came to you: I receive no encouragement from you that you would help me.”

It is obvious that a society moving on such rigorous lines can scarcely, as regards numbers, be expected to show the great success put forth by other agencies which offer great worldly advantages, but there can be no doubt on which the genuineness of conversion would be more likely to rest.

When a Jew embraces Christianity, it can only be in the exercise of faith of a high order. He makes for himself no bed of roses; he is branded as an apostate, and is cut off from all fellowship with his race; and unless wife and children—if he have them—follow his example, they become his bitter enemies—literally, the man's foes are they of his own household; he becomes subject to boycotting of the most cruel nature, frequently offends his employer, and so loses his place, and is deprived of the means of support.

The Missionaries themselves—always working under and with the parochial Clergy, have no enviable post; they are at times forbidden to enter houses where they seek admission, and meet with hostility, threats, abuse, and insults.

“The present condition of the Jews calls for greater exertion. A grand future lies before us if we could enlist the whole Church. There are many and great openings. A great movement is taking place in the Jewish mind: bitter hatred to Christianity is disappearing, the New Testament is openly read and studied, they speak with respect of our Blessed Lord, missionaries are looked upon as friends, and their motives respected and appreciated.” “There are results underlying the surface, and not so immediately apparent as others. There is a leavening process going on among the Jewish race at large, one which we may fully believe is preparing the way towards a great, and perhaps a sudden and widespread result in the future.” The late Dean of Lichfield said: “We Christians must all feel that we owe a vast debt of obligation to the Jews, a debt which we have never as yet adequately repaid; and when we remember that everything which is most glorious in the future of the Church is connected with their conversion, it seems to me that we ought to leave no agencies untried by which this great consummation may be hastened.” The Archbishop of Canterbury expresses the view that the “gain of the Jews is the Church's gain, and that the Church does not know it.” It would seem to follow that, so long as the Church remains in this state of ignorance, gain, profit and advantage are withheld both from Jews and Gentiles, and the question arises how long is this ignorance to last? by whom, and how, is

the Church's darkness to be lightened? St. Paul was not ignorant that the gain of the Jews was to be, or rather, even then already had been the gain of the Gentiles; but even the loss of the Jews, their lapse, had brought gain to the Gentiles. They stumbled, but it was no final falling away, but through their fall, gain—salvation came to the Gentiles; and he then proclaimed that if the fall of them became riches to the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. If the casting away of them wrought the reconciling of the world, what shall the receiving of them be but life from the dead? How can the Church be ignorant of the fact that the gain of the Jews, their re-iteration to the favour of God, will be gain of the Gentiles?

Shutting our eyes to our indebtedness to the Jews does not relieve us of the obligation of acquitting ourselves of the debt.

Enough has been said to make it clear that the Chosen People have a claim upon our interest, sympathy and gratitude; and how can we recognize and meet this claim better than by making their spiritual welfare our care, not looking for great or sensational results, of human might or power, but by the Spirit of the Lord of Hosts, and remembering that with Him one day is as a thousand years, and a thousand years as one day. He will show us wonderful things in His righteousness. We are bidden to pray for the peace of Jerusalem, to give Him no rest till He establish and till He makes Jerusalem a praise upon the earth. There is a promise of prosperity to the lovers of Jerusalem, and there are those who, following the injunction to pray for her peace, have found the promise to be literally fulfilled; Blessed is he that blesseth thee. I will bless them that bless thee. The word of the Lord standeth fast, and these promises are as sure now as they were when given to Abraham four thousand years ago.

A. T. C.

THE ANGEL'S NOSEGAY.

An Angel flew down one day to earth on an errand from Heaven. He had been bidden to gather a nosegay for Paradise, and only the sweetest and fairest blossoms was he to pluck. So he wandered about the garden of earth, searching for flowers.

As soon as it was known that an Angel was in the garden, gathering a posy for Paradise, all the flowers began to put forth their brightest blossoms, and, holding up their heads, strove to vie with one another. “Surely he will be attracted by my sweetest scent and tasteful garb” said the Rose, as she shook the glistening dewdrops from her petals. But the Angel passed her by, for the wilful thorns grew so thickly together on her stem that he could not gather her.

“He will admire my faultless purity and smooth stem more than the wilful Rose,” said a tall, fair Lily, as she held up her head in the sunshine. And the Angel, pausing, would fain have gathered the Lily, but lo! he found a small green caterpillar of jealousy, hidden beneath her beautiful petals, ready to eat her heart out. So he passed by.

Then the Tulip, in gorgeous array, proudly drew herself up, and said: “I am the best arrayed flower in the garden. None can compare with me for grandeur of garb; surely the Angel will take me.” But the Angel, again pausing, rejected the flaunting Tulip, for, looking not at her garb but into her heart, he beheld there a canker worn of pride, hidden deeply within, and so passed by. Thus the Angel wandered on through the garden, from one flower to another, until he began to despair of ever gathering a nosegay fit for Paradise, for each bore at its heart some worn or canker.

* Milman's *History of the Jews*.