

tive enquirer 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 acquainted with something of the work which is going on.

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 ig-

norance, 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 fullness. 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 restoration to the favor of God, will be gain to 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 God 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.

ST. MICHAEL'S TRAINING SCHOOL FOR NURSES, KOBE, JAPAN.



THE object of the school is to train, in the various branches of nursing, intelligent, educated Japanese women who, actuated by Christian love, wish to devote themselves to work among the sick poor, wherever the Church may send them. Special attention in the course of study is given to the study of the Bible, and to Church history, so that the nurses may be qualified to do evangelistic work. At the end of two years, the pupils in training, if success-