

tion of being the leading religious body—in many places the only one—the pioneer Church of the Rocky Mountains—*The Young Churchman*.

THE JERUSALEM BISHOPRIC.

THROUGH the kindness of the editor of the *Jewish Intelligence*, the official paper of the London Society for Promoting Christianity Among the Jews, we are enabled to present to our readers a portrait of the first Anglican Bishop of Jerusalem.

The idea of establishing a bishopric in the city of Jerusalem was a happy one. Apart from its sacred memories in connection with our Lord Himself, it is the place of the first Christian bishopric under James, the Lord's brother, in whose office Dr. Lightfoot in his "Epistle to the Philippians" saw, if we remember right, the nearest approach to the diocesan episcopate (as now known) to be found in early days. What lives were spent in the days of the Crusades to rescue the Holy Sepulchre from the hands of the infidel! Now it is pleasant to know that an Anglican Bishop resides close to that sacred place and watches over the interests of the Saviour whose human body rested there.

In the year 1840 the city of Jerusalem came under the control of England and Prussia, from which great things were expected, but the only result secured was a joint plan between the two countries for creating an Episcopal See in the Holy City. Frederick William IV. granted £15,000 sterling as half the amount necessary for its endowment. The arrangement made between the two countries was that the right of nomination to the episcopate was to fall alternately to the British and Prussian Crowns, German and Anglican pastors alike to be under the control of the bishop, who was always to be consecrated in England and placed under the jurisdiction of the Archbishop of Canterbury. In 1841 an Act of Parliament for the establishment of this See received the sanction of Queen Victoria. On the 12th of October, the same year, the Episcopal Endowment Fund was first started in the Committee Rooms of the London Society for Promoting Christianity Among the Jews by an opening grant of £3,000, which by the officers and members of the committee, was raised to £5,000 before appealing to the Christian public. In six months this appeal, chiefly through the exertions of the Society and its friends, had almost reached the sum required, and a final grant by the Committee of £360 completed the twenty thousand pounds, which now forms the English portion of the Endowment Fund.

The English Government nominated Michael S. Alexander, a Christianized Jew as the first bishop. Great interest was taken by the late Lord Shaftesbury in the establishment of this bishopric. He saw in it, as the first bishop was at his work, "a revival of zeal on behalf of God's ancient people," and he speaks of "good news constantly

arriving from Jerusalem of the labors of the bishop and his noble band of workers," and thought he saw in the whole circumstance "the probable speedy fulfilment of certain promises and prophecies of the Scriptures." These hopes were expressed in 1845, and it was little dreamed that a severe check would be placed upon them before the close of that year by the death of Bishop Alexander. Yet such was the case. He died at Cairo in the autumn of 1845,—"cut down as suddenly as a flower by the scythe." The Bishop went out to his work in 1841 "with his amiable wife and seven children, the whole family Hebrew of the Hebrews, of the pure Jewish race." "But now," said Lord Shaftesbury at the time, "the intelligence of his death buries at once half my hopes for the speedy welfare of our Church, our nation and the children of Israel. What an overthrow to our plans! What a humbling to our foresight! What a trial to our faith! Alas! this bright spot on which my eyes, amidst all the surrounding darkness, confusion and terrors of England, have long been reposing, is now apparently bedimmed." But with true Christian submission he adds, "And yet, short sighted, feeble creatures as we are, all this may be merely a means to a speedier and ampler glory."

We hope to continue an account of this Jerusalem bishopric next month. In the meantime we would remind our readers that it is now pretty well established through Canada, if not the world, that the offerings on Good Friday should be given to the Societies for the Conversion of the Jews. There are now two leading societies established for this purpose—the London Society for Promoting Christianity Among the Jews and the Parochial Missions to the Jews. Of the former the Secretary is Rev. T. S. Ellerby, and of the latter the Rev. Canon Cayley, both of Toronto.

"Let him sink; he is only a Jew!" was the voice of the careless onlookers at Cracow six months ago, as they stood on the banks of the river, into which a young man had fallen, and witnessed what seemed to be his dying struggles to regain the shore. "Let him sink," they said, "he is only a Jew!" and the heartless exclamation has for long centuries been the voice of Christendom over our brother who is "only a Jew;" whilst also we have often thrust him down into the deep, and are still, for the most part, looking callously on, as he struggles for the life above by the strength of his own efforts. From the banks of the Vistula there soon rose a second and heartier shout. "It's all up with him," they now cry in a tone of triumph; "he is sinking!" when another young man broke through the crowd, who tried to hold him back, and plunging into the river brought the drowning Jew to the shore, unconscious but saved. The jeers of the bystanders for saving the life of a Jew were the only salutations that greeted the brave and noble deed; but these suddenly ceased when the scene was reversed, and they learned