

shall not be allowed to hold any meetings in the Free Church places of worship. The grounds of dispute are certain formulas so subtle that Dr. Warneck declares that even a German theologian cannot understand what possible occasion they can give why a body concerned with the conversion of Caffres should divide into two hostile camps.

THE JEWS.

—"Nowhere have we more reason to expect great things than in Constantinople. The Jew there is a different man somewhat from what he is in many other parts of Europe. If kindness can soften the human heart—and the Jew is human, although there are those who seem to deny him that quality—and make it more susceptible of impression, we shall expect the Jew of Constantinople to be most susceptible. It is only to toleration we refer when we speak of kindness; but to a hungry man even a dry crust is acceptable. We question very much if the treatment to which he has been subjected for centuries at the hands of so-called Christian nations has not done much to steel him against Christian influence. We deplore the perversity of the Jew, when we ought to deplore and repent of that spirit of intolerance which, to a great extent, has made him what he is. But while in Western Europe—alas! now in Eastern Europe also—the Jew has had to experience the harshest intolerance, in Turkey he has had liberty and toleration extended to him. When, four hundred years ago, some 160,000 Jews were driven from Spain by Christian jealousy, and, after years of wandering, found no place to rest in, the Sultan of Turkey extended to them his hospitality; we use the word advisedly, for while the Greeks were termed *yeshir* (slaves), the haughty Padisha condescended to treat the Jews as *monsaphir* (visitors). From that time till now they have dwelt securely under the Crescent. The result of four hundred years of toleration upon their minds is just what we might expect: those who have been tolerated

can tolerate, can listen while the claims of Christ are presented, and, as our missionaries are able to tell us, in many cases do more."—*The Church Monthly*.

—"It is significant of the violence of the popular prejudice against the Jews, which the anti-Semitic agitation has succeeded in reviving, that Dr. Noeldke, Professor of Semitic Languages at the Strasburg University, has been called as a witness to state that neither the Talmud nor any Jewish law-book contains a single passage capable of being construed into connection with ritual murder, or of warranting the baseless charge that Jews require the blood of Christians for the practices of their ritual."—*Jewish Herald*.

—This charge against the Jews is singularly like the wild charges brought against the Christian missionaries in China, especially against the Roman Catholics.

—The *Jewish Herald*, speaking of the sufferings of the Russian Jews, says: "What evil thing have these people done to suffer such humanity? They only refuse to enter the Greek Church. The Christianity they are accustomed to is to see a rude, ignorant Russian kneeling before a wooden cross on the roadside and kissing an image, and then rising up to spit on the first Jew he meets and to curse him."

—The Rev. Dr. Ellis, missionary of the London Society for the Conversion of the Jews, has baptized in Warsaw, within a few months, fourteen adult Jews and Jewesses of good condition.

THE SAILORS.

—"The origin of the best-known sailors' hymns is interesting, most of them being produced after perilous experiences at sea. Perhaps no hymn is more sung on the water than Charles Wesley's, beginning

"Jesus, lover of my soul."

It was written in 1740, shortly after Wesley's return from America to England, and during the first stormy seas