

greatest blessing—even its Saviour? Has he not designs of special mercy to be wrought out, in the future, through the instrumentality of Israel? What does Paul mean when he says: For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? "Life from the dead!" Such is the blessing yet in store for the church and the world through the instrumentality of converted Israel. May we not expect a special blessing to come to us with every convert won from that ancient people? Have not men like Neander, Delitzsch, Kiersheim and Saphir been of great value to the Christian Church? If our Lord so loved the Jews that he was born of them, lived as one, laid down His life for their salvation, and told His Apostles to give the Gospel to the world, "beginning at Jerusalem," if His most illustrious followers so loved them that he could wish himself an anathema from Christ for his brethren's sake, his kinsmen according to the flesh, how can we be guiltless before God while doing nothing for their salvation? Surely the Church of Christ is losing very much because of her neglect of the Jews.

About three years ago an effort was commenced in Montreal to reach the Jewish portion of our population with the Gospel. Not by any of the churches or Christians of the city, but by a young man from Europe, upon his own responsibility. Mr. George A. Newmark was carefully educated by his Jewish parents with the view of becoming a Rabbi. The light of the Gospel reached him and he became a Christian. He consecrated his talents, his Jewish culture and linguistic attainments to the work of evangelizing his co-religionists. After laboring for some time on the continent and in London, he came to Montreal and secured employment as a printer. He at once sought out the Jews and told them of the Messiah. The work grew and soon demanded his whole time. A few Christian friends assisted him and for some months the mission was a union effort. He then applied to have the work put under Jewish control and in 1892 the General Assembly assumed the responsibility of the mission.

The work is carried on in a small hall situated in the midst of the Jewish population. Gospel services are held on Sabbath afternoons. Evening classes are held during the week where young men are taught the rudiments of English, and are afterwards spoken to upon some spiritual theme. A reading room is also attached to the mission which is provided with such local and foreign literature as may interest Jews of different nationalities. Besides this, Mr. Newmark and his assistant visit families in their homes and speak to a large number of men in the streets. Portions of Scripture and religious tracts are distributed. The numbers attending are not large, but some hundreds of different Jews are reached with the Gospel message in the course of every twelve months. Many interesting cases are met with and several have declared their belief in Jesus as the Messiah. The work is doubtless the most difficult of all the missions of our Church. The man who conducts it must have rare qualifications and the obstacles to be overcome are not of an ordinary nature. One great difficulty complained of is to find employment for those who become attached to the mission. When it is known that they are concerned about the Gospel, persecutions commence. To be cast off, disowned by one's family, to be thrown out of employment and to be made otherwise to suffer are the sure results of an open confession of faith in Christ on the part of a Jew. But this is not all; too often they are not treated much better by Christian people. To say that the Jew is distrusted, despised by many Christians is to put the case mildly. When the young Jew gives up his family, his home, his business and prospects in life for the sake of Christ, and then finds that Christians do not care to have anything to do with him, his cross is a heavy one. Such cases are not unknown. We should understand that when we undertake a mission to a non-Christian people it does not simply mean to tell them the story of redeeming love. We should assume a large amount of the responsibility of the results of that mission. If the message is accepted we must feel it to be our duty to help the converts to bear the cross which is laid upon them. If they are cast off by their own people, we should see to it that a warm welcome is given them in the Christian fold. If their bread and butter are taken from them we must not allow them to starve. Many employers of labor do not care to engage recent converts. We do not altogether blame them, they may prefer to do their missionary work in some other way. What can be done then? Experience has evidently taught those who are employed in this branch of our Lord's work that a lodging house and an industrial department should be attached to every Jewish mission in a large city. In this way a home can be offered to converts for a few weeks, and an opportunity given them of working or learning a trade. After they are more firmly established in the Christian faith they will be better able to fight the battle of life. It is the firm conviction of Mr. Newmark that unless something of this kind is provided for his mission in Montreal the work cannot be extended.

Now that our church has entered upon this great and much neglected work, both in Canada and in Palestine, it is to be hoped that the interest will so deepen and broaden that there will be no lack of funds to carry it on efficiently. What an honor it is to be called to this work! From what field could we hope for such precious results as from that people, "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom is Christ?"—Rev. F. M. PEWEE, M.A.

French Evangelization.

With the advent of the season when Congregations, Christian Endeavors, Young People's Societies, Missionary Societies, and Sunday schools meet to distribute their gifts, we humbly ask them

to remember French Evangelization, in common with the very great and needy claims of our Church's work.

A million and a quarter of our fellow Canadians of French origin know practically nothing of "the good tidings of great joy to all the people." It is a sad and appalling fact. They are victims not abettors. They have been brought up in the Church of Rome and are still more or less under her influence. The faithful hold her teaching as the gospel and reject all else. Thousands, jaded by her lifeless rites and heartless exactions, refuse to recognize the claims of the Gospel, and without investigation, declare it to be another form of the "same old religion." Many with a soul-hunger which they cannot understand listen to it eagerly, and either embrace it openly, taking the consequences, or secretly avow their faith in its teaching and outwardly conform to Romish practices, having so great a fear of their fellowmen.

A few extracts from November reports of Colporteurs and Missionaries will give an idea of the conditions of their work:—"I distributed three hundred and fifty-six tracts and sold only one Bible and three New Testaments and forty-six tracts. I visited two hundred and seventy-six Roman Catholic and twenty-eight Protestant families. I could only read passages of Scripture with seven of the Romanists."

"Our work was going well, but the Cure made a terrible attack upon us and threatened to excommunicate all who came to our school. Many of the people are greatly dissatisfied with the manner of the Cure's speech, and they came to visit us so that we have many visitors. I am well received everywhere I visit, and what gives me joy is to see old Roman Catholic men come to our meetings."

"My first baptism was under very interesting circumstances. The daughter and mother gave themselves to the Saviour at the same time. This gave rise to much persecution, so that I remained on the ground. At each meeting we had varying numbers of Roman Catholics, as many as twenty-eight being present at one time. Besides two pupils from this place set out for Pointe-aux-Trembles the first week of November."

"Our work is progressing; a whole family have been attending very regularly for five months, and we have every reason to believe that ere long they will unite with us and sever all connection with Rome. Our Sabbath school cheers us very much, and is growing in number and interest."

The work in the mission day-schools is very encouraging, fully one-half of the attendance coming from Roman Catholic homes.

About one hundred and eighty applications for admission to the Pointe-aux-Trembles schools were accepted, the majority being Roman Catholics. The present session promises to be the best in the history of these schools.

The following are noteworthy departures:—The congregation of Kinnear's Mills volunteered last spring to bear one-half the expenses of a French missionary to work in the neighborhood. The missionary met with much success. The adjoining congregation of Inverness invited the French people to their October communion service. Twelve of them were present, two of whom sat at the Lord's table. The service was conducted in French and English. In the same church was conducted last month, by our missionary from Quebec, the funeral service of an aged French Canadian who was baptized last July in his seventy-second year and became a member of our Church, although for years a Protestant. The priest declined, of course, to let him be buried in the parish cemetery but said, "he was a good man, it will be all right with him." The pastor of the church, Mr. Sutherland says: "About seventy French Roman Catholics besides the French and English Protestants were present. The Roman Catholics appeared to be delighted with the sermon, with eyes and mouths wide open they listened with remarkable attention for nearly an hour."

Last week the pastor of the Kinnear's Mills congregation, Mr. Whitelaw, told his people that "this effort to evangelize their neighbors was the best thing they had ever done for themselves and the Saviour," and pointed out among other results their greatly increased contributions to all the missionary schemes.

Congregations of Glengarry Presbytery undertook last spring the full support of a French missionary to labor within the bounds in addition to their contribution to the scheme. The missionary has been able to do much good work. Some of the first fruits were gathered on the 9th inst., when five French Canadians were baptized and received by the Session of Knox Church, Cornwall, of which Mr. Hastie is pastor. The communion service was conducted in both French and English. The missionary says, "We are forming a French Congregation in Cornwall with eleven French Canadian members and fifteen adherents."

Will not many congregations, Christian Endeavor Societies and Sabbath schools undertake the full or partial support of a mission or missionary and secure the impulse and blessing that come from contact.

Many fields suffer by enforced abandonment during the winter months or are lost to us altogether by the readiness of other denominations to step in and reap our sowing.

More missionaries are needed. We can only employ those we have. Will you not sincerely pray for the one and gladly help provide for the other, and so the Gospel will win its way in spite of fanaticism and indifference, ignorance and superstition, error and sin.

At this date the treasurer reports deficits in the Ordinary Pointe-aux-Trembles and French Evangelization Funds of \$3,500 and \$3,000 respectively. Relying on your hearty co-operation. D. H. MacVicar, D.D., LL.D., Chairman, S. J. Taylor, Secretary. Montreal, December, 1894.

Contributions should be sent direct to the Treasurer, addressed Rev. Robt. H. Warden, D.D., Box 1839 Post Office, Montreal.