

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

PAROCHIAL MISSIONS TO THE JEWS FUND.

SIR,—The *Evangelical Churchman* of March 2nd made so serious a mis-statement regarding this Fund that I ask permission to correct it in your columns. It stated that its work was "altogether confined to the Jews in London, England." It seems to me that this statement—calculated as it is to destroy the force of the annual appeal on behalf of the Fund—is wholly without excuse. The resolution passed at its annual meeting in October, 1887, a year and a half ago, pledging the Society to take up work in Alexandria, was made known throughout the whole Canadian Church, in your columns, in the *Church Guardian*, and in the annual appeal issued before Good Friday, last year. And besides, the Canadian Secretary of the London Society called attention to their Foreign Mission in his letter of March 26th, 1888, and commended it to the Church's prayers for the Divine blessing.

That letter was very widely circulated, and, coupled with the other sources of information should have made it impossible for your contemporary to be ignorant of Bishop Blyth's Alexandrian Mission to the Jews in connection with this Fund. That the Canadian Church is well informed as to the Foreign work of this Society is proved by the hearty and liberal response to the appeal of last Good Friday. In the previous year the total amount received was \$270.05, though there is good reason to believe that there are one or two large amounts yet to be accounted for. The receipts for 1888 were \$1108.53, not counting the Diocese of Fredericton which is still to be heard from. This largely increased Good Friday offering shows that Bishop Blyth's appeal had taken hold of the Church, and from different quarters I hear that there is every prospect of largely increased gifts and offerings on the coming Good Friday. The patrons of the Fund in Canada are the Metropolitan, the Bishops of Ontario, Niagara, and Nova Scotia, and the Dean of Quebec, who are all personally interested in the work of Bishop Blyth.

Now that we have a Bishop in Jerusalem (who is not Bishop of Jerusalem, for no territorial jurisdiction is claimed for him) we have guarantee that this Fund for Jewish work will be administered in accordance with the doctrine and discipline of the Church of England, so that a clergyman working in connection with this Fund comes to the Jew not as the emissary of a Society paid to convert him, but, with the sanction of the parochial system, to minister to him in the name of the Church. There can be no doubt that the lack of interest in Jewish Evangelization on the part of a majority of Churchmen in the past was chiefly due to the want of a satisfactory channel through which to pay contributions. At the same time many of us will feel with the Bishop of Salisbury who, speaking for himself, at the annual meeting in October said that the interest he had taken in Jewish Missions he was ashamed to confess, was, rather as an outsider. But having looked into the matter more closely, he had come to the conclusion to take as far as possible a more personal interest in the work.

The considerations that move men to interest themselves in the spiritual welfare of the Jews are, Christ's command to preach the Gospel, "beginning at Jerusalem;" St. Paul's example, whose "heart's desire and prayer to God for Israel was that they might be saved;" that it was of the Jews "of whom as concerning the flesh, Christ came," and that through them we have received all our spiritual blessings; that they are the rightful heirs of God's promises, and are now in evil case through unbelief—unbelief even in their own Scriptures. These considerations are enough to lead us to follow the example of one of the speakers at the annual meeting, who promised and vowed three things:—That he for one would remember the object of the Fund in his prayers; that he would give an annual offering from his church on Good Friday; and he would form an auxiliary of the Society in his own parish. One more reference to the action of the Society; a resolution was moved *con amore* expressing their very cordial acknowledgments to the Canadian Church "for its most valuable sympathy and co-operation, and hailing the fact of the establishment of a Branch of the Parochial Missions to the Jews in the Dominion as one of the most encouraging incidents in the history of the Fund."

Allow me to appeal to the clergy to give notice on Palm Sunday of offerings on Good Friday for Bishop Blyth's Mission to the Jews of Alexandria in connection with the Parochial Missions to the Jews; and to press home the duty of Christian Churchmen towards

the Jews by the above considerations. All collections should be sent without delay to the Sec.-Treas. of the respective Dioceses. Any donations or subscriptions sent to myself will be thankfully received and acknowledged. I shall be glad to send envelopes specially marked to any Churchman to put on the plate on Good Friday in parishes where collections to this Fund are not made.

J. D. CAYLEY.
Hon. Sec. P.M.J.

P.S. Collections should be carefully designated for this Fund, when remitted to the Sec.-Treas., who will remit to the General Treasurer, J. J. Mason.

A NATIONAL SYNOD.

SIR,—In October of last year I pointed out in the *DOMINION CHURCHMAN* that what was wanted in Canada was a *National Synod*. In the *Guardian*, (England) for March 6th, I see that Archdeacon Denison has a *Gravamen* before the Lower House of the Convocation of Canterbury calling for a petition to the "Crown" to have a "National Synod for York and Canterbury. Although I am by no means a follower in every respect of the Venerable Archdeacon he is undoubtedly right in bringing up this question, Vide Canon 189 of A.D. 1604.

C. A. FRENCH.

Esplanade, Mich., U.S.A., April 2nd, 1889
P.S.—Ireland and U.S.A. have in representation left England and Canada in the shade.

A USEFUL NEW BOOK.

SIR,—Permit me to commend to all good Christians, lay as well as clerical, a little book just published. (Feb. 1889) It is entitled "THE APPEARANCES OF THE RISEN LORD," and consists of "Practical Readings, adapted by permission from instructions given by the Rev. George Body, M.A., Canon of Durham." Price only one shilling and sixpence. Published by Gardner Dutton & Co. I suppose we have most of us had to deplore the sudden collapse which too often occurs in Church attendance when Holy Week comes to an end. People seem glad to rush back to the pomps and vanities of the world with Easter-tide, and to banish from their minds the solemn impressions and subjects connected with Calvary. This little book is most timely, and may profitably be used by my reverend brethren during the Easter weeks. It will provide them with admirable addresses for the little flocks of usually our best people who form their congregations on a week evening, and who will, I am sure, appreciate the meditations of the greatest English Mission preacher as equally instructive and interesting.

T. BEDFORD JONES.

Napanee, April 8rd, 1889.

ACKNOWLEDGMENTS.

DEAR SIR,—I am requested once more to acknowledge in the *DOMINION CHURCHMAN* the receipt of the following contributions towards the building of our little church for the poor Indians:—

From the Aylmer branch of the W.A., per C. A. Ambridge, \$16; J. W. Ball, Esq., and Mrs. Ball, Locust Grove, Niagara, \$10; L. D. H., Montreal, \$12; W. H. Wooden, Toronto, \$1. My heart is glad and I am much encouraged by the ready responses which I have received in answer to my appeals for help in the *DOMINION CHURCHMAN* from time to time. May our friends still rally round us. If the Sunday school and other branches of the W. A. would come to our help we would have a neat little church for the poor Indians before the cold winter sets in—\$500 is still wanting to complete the building.

I remain, Dear Sir,

Your obedient servant,

R. RENISON.

Post office address, Red Rock.

THE JESUITS' ESTATES BILL.

SIR,—I have read both the able historical articles in your paper of 28th March, called "Lessons in Church History" and "Jesuits' Estates Bill." No one who has studied history can contradict the fact that, since their suppression by the King of France prior to 1759, the Jesuits had no legal status whatever in Canada until it was given them by Mr. Mercier when he passed their "Bill of incorporation." That was the time for our brethren in Ontario to have begun the fight, the mischief was done then, and the effects of it will become more apparent as time rolls on. The next business was the passing of this "Celebrated Bill," and also the trouble in the schools of Ontario, we have not done with the Jesuits by any means.

I would say a few words respecting certain insinuations made in Ontario against the Protestants of Quebec, of apathy in this matter. There is no apathy, but we in the Province of Quebec, and Quebec city

especially, knew full well that all the Parliamentary resistance possible would be of no avail whatever, because the "Parti National" and Baptist majority would do just as they pleased; we exist here very much like the British residents in a foreign land, in fact they are in a safer position being directly under the protection of the Imperial reg. Fortunately there is a very small spark of toleration in this majority, and we pray that it may not be extinguished. Any one could see that this attempt made in the Parliament to disallow this Bill would be futile because the government would not dare to do it, for obvious reasons.

Canada is ruled by Rome, and it will take something more than oratory to overthrow that fact. P. Q.

SKETCH OF LESSON.

PALM SUNDAY.

APRIL 14TH, 1889.

The Triumphal Entry.

Passage to be read.—St. Luke xix. 29-44.

Our lesson to-day presents us with a most wonderful contrast to the preceding and succeeding conduct of our Lord's fellow countrymen towards Him. The Passover, (the last in which he was to take part), was now at hand. The city (as usual on such occasions), was fast filling with the crowds from all parts of the Holy Land. Merchants, availing themselves of the opportunity thus afforded, flocked thither in vast numbers. Many were the preparations for the feast. But amid all this busy excitement—hiring of rooms, pitching of tents when rooms were no longer to be had, purchasing of sacrifices, &c., the Galilean Prophet was not forgotten. He Whose fame had been spread far and wide, Who was well known Prophet in the metropolis, was the subject of discussion among many, as to whether or not, as He had previously, he would come to this Feast (S. John xi. 56). Then, on the Sabbath before the Passover, the rumour is heard, and is passed from mouth to mouth, that He is coming. Many go forth to Bethany to see Him, and to behold Lazarus, an object of the greatest curiosity to them, as one who had lain in the grave four days, and had been raised from the dead, (S. John xii. 9, and comp. viii. 18.)

I. *The Triumphal Procession*.—As Jesus was ascending up to Jerusalem (S. Luke xix. 28), those who had walked out to see Him determined to return thither with Him. Let us take up our position on the eastern side of Mount Olivet, towards Bethany. Two companies of people are in sight. (1) The Passover Pilgrims from Bethany who had lodged there overnight, Jesus, his twelve disciples and those who had gone forth to meet Him. These form one company looking city-ward. (2) A great multitude is coming forth and over the hill bearing palm-branches, the sign of joy and victory (Lev. xxiii. 40; Rev. vii. 9). These too, have heard of His approach, "Is not He the King of Israel coming to His own city?" Surely the long looked for deliverance is at hand! Observe the meeting of the two bands (S. John xii. 18), "Hosanna" is the cry. "Blessed is He that cometh in the name of the Lord." The King accepts, for the first and only time, His kingly honours. He who had walked long pilgrimages on man's behalf, will ride into the royal city, like the old rulers and prophets of Israel (Judge v. 10; x. 4; xii. 14, &c.) An ass—never yet ridden, hence sacred—how and were to be obtained known only to Jesus (S. Mark xi. 2-6) saddled with the garments of the two disciples sent to fetch him (S. xi.) So the procession moves on. Now the towers of Zion are caught sight of. Instantly the cry "Hosanna to the Son of David," is raised; then hidden for a moment, (until the obstructing ridge is climbed), the whole city lies before them in all its splendour, with its magnificent temple in the midst (S. Mark xiii. 1.) Louder than ever, the song of praise resounds, until the Pharisees can stand it no longer. They complain. He replies, and silences them by his reply (vv. 39, 40). On to the city gate, into the street forward the multitude advances, no wonder that "all the city was moved," saying, "Who is this?" (S. Matt. xxi. 10) and as the replies to the enquiry grow louder and more enthusiastic, no wonder the Pharisees give up the opposition in despair (S. John vii. 19.)

II. *The Weeping King*. When the whole city came in sight: when shouts and songs are loudest in the King's honor, then, (O strange sight!), the King is seen to be weeping! Why? Because He knows what shall come upon Him this week in this very city,—rejection, mockery, pain and cruel death? No! not for this reasons (though naturally we might so imagine), but for

(1) The suffering of Jerusalem which he foresees, she shall suffer at the hands of his enemies by hunger, fire, and the sword; and for

(2) The sin of Jerusalem in rejecting Him, and in not knowing the time of her visitation, when for three years He had come again and again, preached, and worked much to convince her of His earnestness, and all to no purpose.