

In Palestine the Jewish nation once flourished, although the land is now chiefly occupied by the votaries of the false prophet, Mohammed; and along its mountain sides, its plains and valleys, if the Word of God means anything at all, that highly interesting race shall again wave its banners in the sight of the nations, again luxuriate in the corn, and wine, and oil abounding there; and shall again worship in their magnificent Temple on Mount Moriah. To them still pertain the adoption, and the glory, and the covenants; and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever. To their forefathers we owe the sublime effusions of a glorious literature that shall never die; and in the imperishable characters of Heaven, that ancient nation has given to the world the loftiest examples of prophecy expressed in the noblest flights of song. And when we come down with the course of time to later days, it is enough to mention the name of Maimonides in universal philosophy, Mendelssohn for richness, grandeur, and thrilling depth in music, Abn Ezra in poetry, Stern in mathematics, Disraeli in statesmanship, to show that the Jewish people are not a whit behind the most favored races of the universe in the struggle for immortal honors. There is not indeed a branch of the tree of knowledge known to mankind, on which the persecuted Jew has not revelled, and borne away in triumph the finest and richest laurels. And the national life is still a growing light. Let the central fire be kindled again, and the light will again shine afar, and reach to the ends of the earth. In the language of a living writer:—"The sons of Judah have to choose, that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign." And whatever the statesman or the man of the world may think about the matter, the right-minded Christian cannot but regard the Jewish race as the most deserving his admiration when ennobled, and most worthy his compassion when degraded.

But so entirely has this principle been disregarded even by the Christian Church in our day, that in England it was found necessary some years ago, to establish a separate society in order to promote the conversion of the Jewish people. And we find it stated in one of the reports of the Church Missionary Society in England, that its great mission in Palestine is to the Mohammedans and heathens, but not to the Jews. Both these societies were chiefly established under the auspices of a particular school of thought in our church. Fortunately, however, both of them have received the sanction and the hearty support of all sections; and the clergy they have sent out have by no means been confined to the particular school which inaugurated these institutions.

We contend, however, that our commission to evangelize the world is not so much immediate and direct, as coming through a channel, and that channel an Apostolic one. Now, in the great

charter given to the Apostles, we find the words most unequivocally expressed,—“Beginning at Jerusalem.” And surely the Christian has no authority to divide his responsibility. He may not thus lightly dispose of his duty by telling us that there is a society somewhere, established by a particular band of men in the Church, having this special object in view. The commission involves the principle:—"To the Jew first and also to the Gentile."

It has, however, come to be discovered that at least the Jews who form a portion of the British Empire should be approached by no less a missionary society than the Church herself, through the agency of her ordinary parochial system, and that wherever possible their evangelization should be included in the regular parish work.

For those who would endeavor, with the help of God, to grapple with so important an undertaking, it is felt that a special training is necessary—a knowledge of Hebrew, and a familiarity with Jewish writings and traditions being absolutely essential. It is not intended to start a new society, but it is desired to raise a fund for the special training of men, who after their ordination, shall be willing, as licensed Curates (the Bishop's and Incumbent's consent being secured) to devote all their time not occupied in church to this particular class of parishioners. The fund is also intended to assist in providing stipends for them while so engaged.

We doubt not that this is beginning in the right way; and should the plan be pursued, the blessing of God will no doubt largely rest on such efforts made for the conversion of God's ancient people.

INTEMPERANCE.

The question, Whether Acts of Parliament can do much in the way of promoting sobriety among the people, has again come up in England, in consequence of the appeal of convocation with nearly half the clergy of England. The Archbishop of Canterbury brought the subject before the House of Lords, and a select committee has been appointed to inquire into the prevalence of the habits of intemperance, with the manner in which those habits have been affected by recent legislation, and other causes. And as far as the excitement about the Eastern question, together with anxiety about the depression of trade, gossip respecting home rule, attention to the centennial, and feelings of horror at the Custer massacre will permit, the appointment of the committee has occasioned considerable discussion. The *Daily News* urges that there are causes of intemperance quite independent of licensing laws, of the hours of sale, and of the proportion of public houses to inhabitants. There is one cause it mentions which is hardly ever taken into account in debate, but which it thinks is of tremendous influence—and that is the natural craving in every mortal creature, who leads a hard, monotonous, and grinding life, for a plunge

of even an hour into an ideal existence, even when it can only be obtained through the use of some intoxicating stimulant. Hence also the indulgence in tobacco, opium, chloral, and even tea, which has something of the same effect in a limited degree. It is alleged that conditions of life among the poorer classes must be considerably improved before this temptation is taken away, and while it is active there will be some drunkenness. This is a matter which legislation can scarcely ameliorate; and the committee, indeed, has been warned that it had better not turn too much to Parliament for the reforms it would seek. It will no doubt be a matter of some importance, also, to ascertain from the reports of the committee, what proportion of the intemperance that can be taken cognizance of is to be found among the lower classes, and how far this hankering after the visions of an ideal existence is the mere result of a "hard, monotonous, and grinding life" among the poor. The Primate deprecated with considerable warmth the *rum* made by enthusiasts against the "liquor traffic," and the classes interested in it. He also held out the encouraging hope that the present increase of intemperance, if it is indeed a fact, is in a great degree owing to temporary causes, and will be found to diminish when our working population have learned a better use for their sudden increase of wages and decrease of labor. His Grace admits, however, that it is no extraordinary or exceptional state of things we have to deal with, and that nothing is to be discovered that is not already known, but simply the patent and universal fact that most people drink too much, and that a fearfully large proportion of them drink themselves into workhouses, hospitals, jails, lunatic asylums, miserable dependence, divers diseases, and premature graves. The *Times* agrees with the Archbishop in thinking, that upon the whole the agricultural people in England occupy about the same moral level as the towns people, and that they are at least as good as those of other countries, or as their own forefathers; and that if we want to know why they are not better, instead of remaining much the same, we must go deeper into human nature than convocations or Parliaments can possibly take us.

It may be as the Archbishop and the *Times* think, that the people of England, and they might add Canada, are quite as good as others—although it might have been added, except in reference to sobriety—but that is no reason why a crying evil should not be remedied, if there is any possible way of doing it. It will, of course, be said that people cannot be made religious or temperate by Act of Parliament; but there are two things which Parliaments can do, that will have an amazing influence for good. They can, by severe penalties or otherwise, prevent, or very much diminish, the public exhibition of intemperance, and so reduce the bad example of it to the least possible degree. And they can diminish the facilities for intemperance to a very great extent by reducing the num-