

Our Contributors.

ANOTHER GENERAL ELECTION.

BY KNOXONIAN.

Mr. A, who is an active man in the Church, meets Mr. B, a very keen politician, and the following dialogue may be supposed to have taken place:

Mr. A.—Good morning, Mr. B. I suppose you are glad the election is over.

Mr. B.—Well, yes, rather. Pretty hard work electioneering for weeks at a time. The municipal elections, coming immediately after the Provincial contest, kept us pretty busy.

Mr. A.—I suppose you took an active part in both.

Mr. B.—You're right, I did. Before the contest came on I made up my mind I would not spend time and money in the contest, but when the fight became hot my resolution went to the winds, and I sailed in as brisk as ever.

Mr. A.—I suppose you spent a good deal of time in one way or another since the contest began?

Mr. B.—Oh, yes; a good deal. Sometimes I felt a little guilty at spending so much time at this season of the year; but then, you know, when a fellow once gets fairly in he has to go through, and do his share.

Mr. A.—You were a member of some committees I suppose?

Mr. B.—Oh, yes; I was a member of our ward committee, and also of one or two other committees.

Mr. A.—These committees met often, I suppose?

Mr. B.—Nearly every night. At first they did not meet so often; but when it came near polling day they met nearly every evening. Some evenings I had two committee meetings.

Mr. A.—When the Provincial elections were over you began work at the municipal elections?

Mr. B.—Oh, yes; I kept right on, and worked more or less until the municipal elections were over.

Mr. A.—So, according to your own showing, Mr. B, you have been giving a good deal of time to elections for the last month?

Mr. B.—A good deal.

Mr. A.—And some money too, I suppose?

Mr. B.—You're right. Can't do much at elections without money. Legitimate expenses, you know.

Mr. A.—I suppose you are aware that another general election is near?

Mr. B.—No, I don't think so. I don't believe Sir John will bring on the Dominion elections just now. I think there will be another session.

Mr. A.—Oh, Mr. B. Your head is too full of politics. I was not referring to the Dominion elections?

Mr. B.—What were you referring to?

Mr. A.—I was referring to the election of managers and other office-bearers at our congregational meeting.

Mr. B.—Congregational meeting, eh! Congregational meeting! When does that take place?

Mr. A.—Next week. Didn't you hear our minister give the intimation yesterday?

Mr. B.—Well, no; I wasn't out yesterday. Had a bad cold, and lay over for repairs.

Mr. A.—Our congregational meeting takes place next week, and we have to elect managers and other office-bearers for next year.

Mr. B.—Managers—yes—er—um—er—yes—managers. Are the old managers dead, or did they resign, or what?

Mr. A.—I am sorry to see that you are not so familiar with Church affairs as you are with politics. Don't you know that we elect managers every year at the annual congregational meeting to take charge of the business affairs of the congregation?

Mr. B.—Yes, certainly I do; but, that is to say, I haven't been giving much attention to congregational affairs lately.

Mr. A.—Sorry to hear it. Don't you think that congregational affairs are as important as political or municipal affairs?

Mr. B.—Well—yes—um—er—'spose they are.

Mr. A.—Come now, Mr. B, honestly, don't you think that the affairs of the congregation to which you belong, and to which your family belong—the affairs of the Church in which you hear the Gospel—in which you hear nearly all you ever do hear of God and heaven, and your immortal soul, are as important to you and your family as the affairs of the Local Legislature?

Mr. B.—Well, yes, I suppose they are.

Mr. A.—And don't you think that the affairs of the Sabbath school in which your children receive all or

nearly all the training they get in Bible truth are as important as municipal affairs? Are sidewalks and street improvements and gaslight and such things more important than the morals and souls of your children?

Mr. B.—Certainly not.

Mr. A.—And do you think that the business of the Church in which you and your family worship God, and the business of the Sabbath school in which your children are being trained, can take care of itself if no one pays any attention to it?

Mr. B.—Certainly not. A Church cannot run itself. Nor can a Sabbath school. Somebody must attend to such things.

Mr. A.—Now, Mr. B., just look at your own case. You have just acknowledged that you have been electioneering for over a month. You have taken an active interest in the political and municipal elections. You have spent both time and money in helping your friends. How much money you spent no one knows but yourself, but I venture to guess that you have spent more money on politics during the last month than you have given for Church purposes during the last year, and more time than you have spent in Church work all your life.

Mr. B.—Wouldn't like to say.

Mr. A.—Now, Mr. B., I ask you is this right? I have no quarrel with a man for taking an interest in political and municipal affairs. That is right. We want this Province and all its municipalities well governed. But do you think it is right for a man to give all his time and spare cash to politics, and neglect his Church? How long would the Local Parliament and the Town Council keep the country from going to destruction if there were no Churches in it? Do members of Parliament and councillors help you when you and your family are in trouble? Do they pray with your dying, and bury your dead? Honestly, now, are there not many things which the Church of God and the Church alone can do for you and yours, and yet you confess that though you have spent a month of time and much money electioneering, you don't even know that your own congregational meeting will soon be held!

Mr. B.—I am ashamed of myself, and will try to take more interest in Church affairs in future.

THE DUTY OF THE CHRISTIAN CHURCH TOWARD THE JEWS.

BY THE REV. JAMES C. QUINN, M.A., EMERSON, MANITOBA.

The question of duty with reference to any matter is of the utmost importance to the Christian, and especially is this the case with regard to the evangelization of the Jews.

Have we any duties to perform toward the Jews? Christians, I am aware feel now, more than ever, that they owe certain duties to the Gentiles, "their brethren according to the flesh." They recognize it as their duty to bring them to the knowledge of the truth, believing as they do that salvation comes only through Jesus Christ.

One would imagine that God had sent us no specific direction with regard to the Jews, from the efforts, few in number, made for their conversion, compared with the multitude of appliances used to influence the Gentiles.

In Mark xvi. 15 we have the command given to the Church of Christ as represented in the apostles, "Go ye into all the world, and preach the Gospel to every creature." I ask, Is the Jew the only exception to this command?

If we are to arrive at men's principles by their actions, we are constrained to think that the Christian Church generally has, for 1,800 years, acted very much on the principle that she has no duties to discharge toward God's ancient people—that their sin in crucifying Jesus is unpardonable. This may seem very strong language to use, but I ask, On what other principle can we account for the want of interest in the Jews evinced by the Christian Church for so many years? The Church, instead of trying to evangelize the Jews, has often felt and acted as if it was her duty to help on the judgments of God toward them.

It is a fact that for 800 years of the Christian era the study of Hebrew was so generally neglected that the Christian Church did not produce one Hebrew scholar of note down to the fifteenth century. No attempt was made to translate any part of the New

Testament into Hebrew, and it is but ninety-six years ago that a serious endeavour was made to circulate the New Testament among the Jews. Is not this sufficient to show the remissness of the Christian Church toward the Jews?

True, individual efforts were occasionally made to impart to the Jews a knowledge of the Gospel; but this will not excuse the Church for her neglect of this very important duty.

Indications of interest were manifested toward the Jews, both in England and on the Continent of Europe at the beginning of the last century, when Protestant missions for the conversion of the heathen were commented.

An asylum was opened for converted Jews in London, having a minister for their instruction paid by the Government. We learn that at Halle, in Germany, about the same time (1727), the Callenberg Institution was founded for the spread of the Gospel among Jews and Mahometans, which, after doing important work, was broken up at the period of the French Revolution.

These efforts were few, limited and isolated. They cannot acquit the Church for her neglect and indifference.

Contemplating the very general apathy of the Church, we are led to ask, Has the Church then no duties to render to God's ancient people? The great commission binds the Church to seek the salvation of the Jews.

THE DUTY OF THE CHRISTIAN CHURCH TOWARD THE JEWS.

1. The first duty of the Church toward the Jews is to exercise the grace of humility and repentance with reference to her long neglect of and opposition to God's ancient people.

What has been the progress of Christianity during the past 1,800 years? Very slow, when contrasted with that of error and wrong systems of religion. The fact that Christianity does not include more than a sixth part of the population of the world is much to be lamented; but the Church has far more reason for sorrow because she has done so little for God's chosen but persecuted people. We are each his brother's keeper, and not to care for the souls of men is a great sin, and calls immediately for a deep and thorough repentance.

It is only through this channel we can return to the Lord with hope of acceptance. It is only by beginning in this way, and so by glorifying the God of Israel, that we can hope that our efforts for the extension of the Kingdom of Christ in future will be steady, well directed and successful.

All admit that it is a duty to sorrow for sins, personal, family, sacred and national. If this be the case, then it is also our duty to sorrow for and forsake our sins as members of the Christian Church. Is not insensibility to the pressing wants of the Jews one of these sins of our day?

It may be said we have been trying to evangelize the Jews. Our Church (the Church of Scotland and the Irish Presbyterian Church) has at present several missionaries labouring among them. I freely admit this. I rejoice in it. I am glad that the Presbyterian Church in Canada is now waking to a sense of duty in reference to the Jews and their claims upon us. Still I believe the evangelization of the Jews has not that place in our affections that it should possess.

How seldom do we hear the Jews mentioned in the Sabbath services? Scarcely anything is said about them except when a collection is being taken up for Jewish missions. This is not as it should be. The Jews did not receive from the Apostle Paul merely a passing thought. Mark his language when writing to the Christians at Rome (Rom. ix. 1-6 and x. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"). We know that our blessed Lord Himself wept over Jerusalem. Have such been our feelings, our prevailing desires, our prayers as individuals or as a Church?

Has not the Church been indifferent on this most important subject? What, I ask, would have been our present character and future prospects had God the Father, Son and Holy Spirit, and the apostles, who were the first teachers of Christianity, treated us as we have treated the Jews? Would we be this day in the enjoyment of the Bible and civil and religious liberty? No. We would still be sitting in the region and shadow of death, without God and without hope in the world, the slaves of ignorance, error and superstition. Surely it is our duty to confess and forsake