

MISSIONS TO THE JEWS.

THERE are two Societies that annually appeal for the support of Churchmen on behalf of Missions to the Jews. One is the "London Society for Promoting Christianity among the Jews." Of this Society the Rev. T. S. Ellerby is Secretary, and receives a salary as its Agent. The other is called the "Parochial Missions to the Jews Society," of which the Bishop of Niagara is President for Canada, and Rev. J. D. Cayley Organizing Secretary. The London Society is organized on strictly "Evangelical principles," is independent of Episcopal control, and generally speaking represents what it calls "the pure Gospel" among the "corrupt churches of the East." It is, needless to say, therefore, that this Society has no sympathy with the efforts of the Archbishop of Canterbury and others, to promote the friendliest relations between our own Church, and the great Eastern Church. Moreover, it is to be feared, that the principles of this Society are not sufficiently Evangelical to keep its converts loyal to the Church of England. In a recent sermon on behalf of the Society, it was remarked with regard to its success, that "many of its converts, are now doing excellent work as Ministers of the Church of England, and of our Dissenting brethren." The charge is not denied, but the Secretary says that they cannot help it if their converts prefer to join the Nonconformists. This is only one instance, which helps to account for the distrust which prevails in England, as to the Churchly character of this Society. Confidence will not be increased by its recent action towards Bishop Blyth, the new Bishop at Jerusalem. Bishop Blyth, desirous that the Church of England should be more fitly represented in Jerusalem, asked the consent of the Society to his plans for the enlargement of Christ Church, Mount Zion, and the appointment of a Dean and Canons. The Committee, at a general meeting specially called for the purpose, unanimously declined to accede to his plans, on grounds which serve to show what the general policy of the Society is. "This Committee, as representing the Evangelical principles of the Society, feel that it would be impossible to depart from the simplicity of the arrangements hitherto observed in connection with Christ Church; which simplicity they believe to have had, and still to have, a beneficial effect upon the minds of the Jews, as showing the contrast between a simple missionary service and the more ornate modes adopted in those forms of Christian worship which prevail in other than the Protestant Church in Jerusalem." And so Protestant simplicity is to be perpetuated in Jerusalem by this truly Evangelical Society in the name of the Church of England. Protestant simplicity impresses the Jewish mind, which is supposed to know nothing about "the beauty of holiness." Protestant simplicity contrasts so favorably with the more ornate worship of the corrupt churches of the east, that it must at all

hazards be preserved. To those who know the utter dreariness of our services abroad, where Protestant simplicity prevails, it will seem nothing short of an outrage that in Jerusalem, once the home of the grand worship of the elder Church, the Church of England should be represented merely by "a simple missionary service," and the efforts of the Bishop to more worthily represent the grand historic Church of England should be frustrated by a Society professing to work on Church lines.

No one can be surprised that a growing distrust of this Society should have led sounder Churchmen to consider whether missions to the Jews could not be carried on upon true Church lines. To Canon Wilkinson, now Bishop of Truro, belongs the credit of founding the "Parochial Missions to the Jews' Society," of which the Dean of Lichfield is president. This Society numbers among its active promoters such well-known Churchmen as Earl Nelson, Bishops of Lichfield, Lincoln, Newcastle, Oxford and Salisbury, Canons Liddon and Churton, and many others. The patrons in this country are the Metropolitan and the Bishop of Niagara. Though but twelve years in existence this society has been eminently useful and successful. As all its efforts are conducted in strict accordance with Church principles, it has gained the confidence of sound Churchmen, and has interested very many in Jewish work who have hitherto held aloof from mistrust of the older Society. The committee of the Parochial Missions to the Jews Society are making a very urgent appeal for additional support. As we learn from the letter of the organising secretary for Canada in another column, a special fund has been opened for Jewish work in Alexandria, and an appeal is made to the Canadian Church to aid Bishop Blyth in supporting a mission on Church principles to the many thousands of Jews in Alexandria. Here is a most interesting field for missionary effort, which we hope our Canadian Church will not be slow to occupy. We owe a priceless debt of gratitude to God's ancient people. To them we owe the Christ, the Church and the Bible. They are Christ's brethren, and in ministering to the least of them we are ministering to Him.

Having now laid the distinctive principles of the two societies before our readers, we leave them to consider whether of the two it is for the best interests of the Church to support, whether to give their Good Friday collections to a Society that spends a large proportion of its income in salaries, and owns no responsibility to the Bishops of the Church, or to the Parochial missions to the Jews' Society, which pays nothing out in salaries to its agents, and is giving a strong support to Bishop Blyth in his arduous work, and conducts all its efforts on strictly Church lines. Care should be taken in announcing and marking the collections of Good Friday whether they are intended for the London Society or for Bishop Blyth's Missions to the Jews in Alexandria, in connection with the Parochial Missions to the Jews.

A RELIGION OF NEGATIONS.

TO use religion only as a repressive or expulsive influence is fatal. If religion only serves the purpose of saving from gross sin or of making us respectable, and if it does so not by filling us with pure purposes and powerful enthusiasms, but only by curbing evil propensities, then it quite misses its mark, and leaves us worse than it found us. This is no fanciful or unimportant distinction. There are persons whose hearts are emptied rather than filled by religion. They go round all the rooms within, and where they find impurity they sweep it out. The strong devil who has possessed and used them, as a tenant of his house, they summarily eject. They leave no obvious foulness that can offend the sense, they set everything in its place, and make all scrupulously clean: and the result is the stillness of death, the coldness, the rigidity, the uselessness of death. An unused room declares itself by its order, its curtains and covers all hanging at the right angle, every chair in its place, no book thrown carelessly on the table, but everything set down with care; and we should feel more at home and in greater comfort were there disorder enough to convey the impression of life. If we could visit some people's hearts, we should see a similar state of matters: everything studied and regulated with care, no great stain or soil, no dust and tumult, but no evidence of life, no proof that strong emotions and brisk activities are familiar there. For many persons get nothing positive out of religion, no strong, impelling power, no new and abundant life, but only a death of their old life; all is restriction, repression, restraint. But absence of faults is not everything. You may have had a clerk or a workman, very bad tempered or not quite steady, but extremely smart and satisfactory with his work. His faults become too annoying, and you part with him, and in choosing a successor you are careful to get a steady or a good tempered man, one without the faults of his predecessor; but you soon learn that absence of faults is not everything, and the sloth and awkwardness and dulness of your servant make you wish the old one back again, with all his faults and all his life and activity. So in religion, repression of sin is not everything: life is much more. And where it is not the new life that expels the old faults, worse faults, if more respectable, are sure to appear in the man. Indeed nothing is more fitted to fill us with dismay than to become aware that our religion has been merely a thing of repression and expulsion, that we have no burning enthusiasms, no love of God and man welling up in our hearts, nothing we can call life, nothing that gives us perennial interest in men and impels us to seek their good, nothing that would have made it a pleasure to us to take our place by the side of Christ, and aid Him in ministering to the diseased, the poor, the leprous, the lunatic. Nothing to fill us with keener apprehension than this, for how can we live eternally if we have not in ourselves this spring of life? And the result of using religion merely as an in-

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