

## SOCIALISM IN BRITAIN.

A correspondent of that ably conducted paper, the Belfast Witness, writes of Socialism, as he sees it in the Mother Country, in the following terms:

I have seen it asserted in defence of Socialism that a large number of its leading advocates are preachers in the English Free Churches, and if I mistake not, Congregational Churches are specially mentioned. So far as I have been able to follow the writings of Socialists, the religion of the Bible, and most other things that our fathers held sacred, are scoffed at, or sneered at, and that Jesus the Carpenter is freely alluded to, while the Jesus the Saviour is ignored or disregarded.

I am convinced Socialism would be bad for the people, bad for the nation, bad for the Churches—even for those that make its gospel the one need of the age, and that it requires preaching at and preaching against, and that its extension would introduce a system of dry rot into both Church and State which in the end would lead to the weakening, if not the destruction of both. I think a crusade against Socialism would be a most desirable and necessary thing; and the time is now. Let us get it put under at any rate, no matter what political party gains or loses. I believe the House of Lords, with all its faults, is much less a menace to the best interests of the nation than Socialism.

There are two things, so far as I can see, that the majority of Socialists, at least of the most extreme type, want to get rid of—one religion, and the other war. So far as I can make out, they want rid of religion on account of the restraints it imposes on their plundering proclivities, and they want to get rid of war in order to get rid of a national army which acts in the last resort as a restraint on more elaborate and systematic raids on the rich, and on their Anarchic efforts to overturn all Governments. They recognize no patriotism and no principle save that of enjoying the fruits of other people's industry.

The attendance at Queen's this year is about 100 more than last, the registration for the present session reaching 1,517. The cosmopolitan character of the institution, although known as a Presbyterian University, is best shown by the following religious census: Presbyterian, 712; Methodist, 373; Roman Catholic, 175; Anglican, 162; Baptist, 41; Congregationalist, 16; Jewish, 7; Lutheran, 5; Mennonites, 2; Disciples, 3; Plymouth Brethren, 3; Church of Christ, 1; Christian Scientists, 3; Reformed Episcopal, 1; Christian Brethren, 1; Friends, 1; Latter Day Saints, 1; Hindu, 1; Buddhist, 1; unclassified, 7.

The Brockville Recorder last week passed its ninetieth milestone, having been established in 1820, but without showing any of the weaknesses usually ascribed to old age. The Recorder has always been in the hands of able journalists. We knew it well under Col. Wylie, who was followed by Mr. J. Jones Bell, M.A. (who for several months has been a frequent editorial contributor to these columns). For many years the paper has been published by a company, the principal stockholder being Hon. G. P. Graham, Minister of Railways and Canals. Under recent management the Recorder has more than surpassed the achievements of its early days; and we wish it continued prosperity in years to come.

## OUR WORK FOR MISSIONARIES.

Contributed.

The great Apostle of the Gentiles heard a cry from Europe, "Come over and help us." He obeyed the call, and we, even in this remote age, may be thankful that he did. But he himself utters a cry in several of his Epistles—a cry, which, doubtless, his readers gladly heeded, and which again we may be thankful that they did; for, sustained by the prayers and sympathies of his fellow-Christians, Paul was enabled to bear the burden of the Churches, and to deliver his testimony even as a prisoner in the home of Nero.

That human plaint, or, as we may surely call it, that apostolic command, "Brethren, pray for us," still rings through the world. Our apostles, the men and women whom we have sent forth, are calling upon us to intercede for them, to make their cause ours, and to talk to them of God when we are talking to Him for ourselves. As they preach the incarnate God in the bazaars of India, as they present a living and personal God to the semi-athletic Chinese, as they face the horrors of African barbarism, or try to train the infant churches of Madagascar, and preserve them from the wily teachings of the Jesuits; in their multifarious work, and amid their sore trials and discouragements, living oftentimes apart from all elevating and ennobling influences; with their stupendous task always pressing upon them, from their inmost souls must often arise a cry of anguish almost akin to despair, "Brethren, pray for us."

As already remarked, the words may be regarded as an apostolic command; but, for the nonce, let us take them as the earnest appeal of our missionary brethren and sisters in the dark regions of heathendom, amid the festering civilizations of Romish lands, and even in the slums of our great cities. And we would submit that the first and chief work which we stay-at-home Christians have to do for the mission workers is to give heed to this appeal; and for the following reasons. We have sent them forth into the mission field instead of going there ourselves. The command to preach the Gospel to every creature is laid upon all disciples of Christ; but, as gifts and circumstances differ, and as he may be said to build a house who merely draws the plans or furnishes the money, so, in this work of preaching, others may engage in it besides those who actually proclaim with their lips the glad tidings of salvation. If, then, we do not hear the voice of God calling us to go forth, we may certainly hear Him bidding us to take our share in this great enterprise of filling the world with the knowledge of His grace in Jesus Christ.

The missionaries are our delegates, commissioned to represent and plead our cause—that is, the cause of the Divine Master—and we must not be indifferent to their interests or to the success of their labors. We should see that they are properly supported; we should care for their children, for whom, in many cases, they cannot directly care themselves; we should assure them of a sufficiency for their widows, or for themselves, if spared to old age. But this is, after all, only a small part of the service we are bound to render them. We should have a growing sympathy with them in their trials, and should rejoice with a hearty

joy in their successes. All news respecting them should be as welcome to us as the letters we receive from our sons or our brothers in distant lands. Is this so? Is missionary intelligence eagerly read in our Church assemblies and in our home circles? Are we thus conscientiously bound up in the bundle of life—to use an antiquated phrase in a novel connection—with our mission delegates, the apostles of our Churches? Suppose it were so. There would still remain the paramount duty of praying for them. But a sceptical voice whispers: "Of what use will it be to intercede for them?" We answer by remarking that, in the forefront of the model prayer, and before our own individual wants are referred to, we are taught to say: "Thy Kingdom come." And when in addition, we remember certain sayings of our Lord, we are led to the conclusion that intercessory prayer does avail, and that our missionaries will directly benefit by our supplications. Nor is this all. They will feel themselves stronger and more courageous if they know that the churches at home are pleading for them. When Israel fought with Amalek, Moses was on the mountain-top praying for victory, and the knowledge that their leader was doing his part to advance the conflict must have given nerve and courage to the people.

## THE JEWS AND THE GOSPEL.

An English organization carrying on Christian work among the Jews, having hired Kensington Town Hall for the purpose of a meeting in behalf of the cause of missions to Israel, certain influential Hebrews addressed a letter of protest to the Mayor and Council of the city, concerning which The Christian, of London, says:

The sneers, aspersions, and insinuations indulged in by the protesters are quite familiar. What is specially regrettable is that, with two thousand years of Christian history behind them, the Jewish people refuse in any degree to recognize the point of view of Evangelical Christians, and make no advance whatever in understanding the Christian claim in this particular. The spirit of rejection that despoiled the Master is alive to-day in those who would shut the mouths of His servants. . . . It is pitiful that the Jews should so shut their eyes as to the essential missionary character of the Gospel—that they should be so slow to learn that Evangelical Christianity has no option but to bear its testimony, and to do so with unceasing vigilance to Jew and Gentile alike. That the Jews refuse the Message, is a fact that by no means qualifies Christian duty. "Whether they will hear, or whether they will forbear," we must place the Gospel before the children of Abraham as well as before the most barbarous races. And is it not just likely that, if we held our peace on this point, a critical and contemptuous Judaism would speedily say, to the confusion of disciples of Christ: "How can you claim to follow your Master, unless, with constancy and boldness, and after His own manner, you preach His Message to the House of Israel?"

There is another aspect of this subject. On the plea of freedom of conscience, the Jewish protesters would shut the mouths of those who have a perfect right to speak. Most sincerely do we trust that the time will never come when British municipal authorities shall listen to such protests. This is our hope, not only for the sake of freedom of speech, but also for the peace and comfort and happiness of the Jews themselves. It would not be difficult to trace anti-Semitic outbreaks, with much attendant cruelty, to cases of Hebrews insisting upon such exceptional treatment as lies at the base of the protest that was made in this instance. Nevertheless, Christianity is missionary; and, though for the present Israel is deaf, we are confident that the time will come when the veil of unbelief shall be taken from the heart of the people, and they will hear, and obey, the call of the Son of God.