

solution which temperance habits give to the present problems, they enable men to exercise that calm judgment and fortitude so necessary in face of the increased severity in the struggle for existence.

Upon this subject another special argument may be advanced. Of late years the early closing movement and the observance of public holidays, have not proved unmixed blessings. Popular amusements, combined with facilities for drinking, have grown in an extraordinary and alarming degree. Avoiding puritanical and wholesale condemnation of pleasure, still we cannot shut our eyes to the fact, that public recreation, through being mixed up too much with temptation to partake freely of alcohol, has frequently led to the ruin of both soul and body. A divorce of pleasure-seeking from drinking habits is a necessary step towards morality, self-respect, and the general welfare of large sections of society.

Although the evils of intemperance abound, yet the question may arise, Has the time come for my personal intervention? Can anything be done, upon right lines, and with a reasonable prospect of a successful issue? Not long ago, temperance work was tentative—a noble experiment, but 'still an experiment, and one made not by recognized political or religious leaders. While according honour to the early pioneers in this work, we must admit that they hewed down the trees and cleared the forest with instruments and methods of which we cannot altogether approve. Thirty years ago it might not have been easy to ally oneself with the cause. Much blame and obloquy have been cast upon philanthropists in the past for refusing or withholding their co-operation. Without wishing wholly to excuse the inactivity of former social and religious reforms in this matter, it may be remarked that there is no prime law of duty which compels us to leave work that has justified its existence for work yet on its trial; nor to join oneself with those who are pursuing narrow and illogical lines, binding what Scripture does not bind, and aiming at a moral and social progress apart from a distinctly Christian basis. At the present time, happily, no difficulties lie in the path. For nearly a quarter of a century the temperance movement has in the career of the Church of England Society adhered to sober and Scriptural methods. Consequently at the present time there is no possible excuse for standing aloof. In fine, whatever calls there may be upon our time in other directions, the important principles of temperance ought not to remain without the aid of our marked example, practical advocacy, and tangible support.—*The Rock*.

#### THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

[COMMUNICATED.]

The society is supremely intent not only to educate but to evangelize. Remembering that it pleases God, by the foolishness of preaching, to save them that believe; it employs 141 agents, of whom 91 are believing Jews. Many of these agents are ordained clergymen, others are lay missionaries, medical missionaries, school teachers, scripture readers and colporteurs. The number of stations is 88, of which four are in Eng-

land, twenty-four on the continent of Europe, four in Asia and six in Africa. The old apostolic plan has been pursued, of missionaries to the gentiles, and also missionaries to the Jews, the one preaching the gospel to the Heathen, the other the same gospel to the Jews. And that the blessing of large success has been given to these labors may be seen by consulting the periodicals and annual reports of the society.

Social and industrial institutions are also employed to a considerable extent. At Jerusalem, appropriately enough, there are several important auxiliaries to direct missionary work—a girls' school, an institution for Jewesses, a hospital and a house of industry, where the Jew, when converted to Christianity, is put in the way of gaining his livelihood by the exercise of an honest calling. In London, the kindred institutions, though supported independently of the Society, are very helpful to its work. These are the Wanderers' Home, where inquirers have a humble shelter whilst quietly studying the Holy Scriptures, and an Operative Institution, which, as its name implies, is identical with that of the House of Industry at Jerusalem.

It would be an untruth or a grievous misapprehension to say that all these labors of the Society have been comparatively barren of results. These may be gauged by the fact that at the beginning of the century the most diligent search could discover only thirty-five christian Israelites in the whole of Great Britain. Since that time more than a hundred Jews have been ordained as clergymen of the Church of England alone. Jewish proselytes are now to be found wherever the Jews form an appreciable part of the population. Between three and four thousand Jewish christians may be assigned to England, five thousand to Prussia, which has always been one of the head quarters of the Jewish element; and well informed authorities not at all prejudiced in favor of the Society, have admitted that without doubt over twenty thousand proselytes have been made since the commencement of its operations. With such results the work of the London Society for promoting christianity amongst the Jews, will bear comparison with that of any other missionary agency of the church.

The indirect results have been no less striking. There has been a decay of many ancient prejudices and superstitions, an acquaintance with the New Testament scriptures, an acknowledgment of Jesus Christ as a great reformer, an intellectual conviction that the system of Judaism is defective and unsatisfactory, and that christianity has made out a claim to be heard and considered. These are a few, out of many, indications that a change is coming over the Jewish mind in regard to christianity, the results of which can hardly be fully estimated. It is found by experience that the love of novelty and controversy often overcomes the hatred of the Jews to missionary efforts, and brings them in large numbers to our churches in England, where sermons are specially addressed to them. From 400 to 800 Jews have been present on such occasions. The large parish churches of Spitalfields and Whitechapel, and recently the cathedral church at Manchester, have thus been used and with marked success.

Many, however, are the obstacles that lie in the way of a Jew who desires to forsake Judaism. He is exposed to scorn and ridicule, and branded with opprobrious names. He suffers from the estrangement of relatives and the loss of friends, and not unfrequently he is deprived of the means of subsistence. These circumstances have led to the existence of a very large class of Jews, who may be designated as secret believers. Sometimes curious proofs of the existence of such a class are seen, as when Jews, themselves still clinging outwardly to Judaism, bring their children to the missionary, desiring that they may be instructed in the religion of Christ. These things are evidences that new life and light are breaking on the Jewish mind. His ancient people are coming into God's remembrance. And when He shall receive them again "it will be to the world as life from the dead." "Israel shall blossom and bud and fill the face of the world with fruit." "In that day there shall be one Lord, and his name one." And from the streets of Jerusalem, which once echoed to the cry, "Crucify Him, Crucify Him," shall go up the triumphant shout, "Crown Him, Crown Him, King of Kings, Lord of Lords."

Our own beloved Church in Canada is now taking part in the enterprise, which shall bring on, gradually but surely, this grand consummation. Our late fellow-citizen, the Rev. Johnstone Vicars, was an ardent friend of Israel's cause. Appointed in June 1882, by the London Jews society, as secretary for the diocese of Toronto—with authority to promote the interests of the society, wherever practicable, in the several dioceses of Canada—he labored assiduously, until his lamented decease in March last, to induce all our clergy and laity throughout the Dominion to take a warm and intelligent interest in the Jewish people. His appeals met with a cordial and liberal response. So liberal as to attract the notice and evoke the commendation of English churchmen. May that cordial

liberality increase yet more and more, for, notwithstanding all the efforts that have been made to bring back the lost sheep of the House of Israel, to the Shepherd and Bishop of souls, only one-half of the estimated number of Jews in the world have yet been accessible to the message of the gospel and the labors of the christian missionary.

The Rev. T. S. Ellerby, of Toronto, has just been appointed as the Rev. Johnstone Vicar's successor. And the appointment has been certified and commended by the Lord Bishop of Toronto, as follows:

"I hereby give my authority to the Rev. T. S. Ellerby, who has been appointed by the London Society for promoting Christianity among the Jews, as their agent for Canada, to discharge such duties as may pertain to that office, within this diocese, and I cordially commend his work to the support of the members of the church."

(Signed),

ARTHUR TORONTO.

Toronto, Sept. 21, '86.

Thus authorized, the new secretary makes his appeal to the old friends of the society to continue their contributions, and presents the foregoing statements to show that there is both scope and call for yet further aid. Subscriptions and donations may be sent to his address, 227 Spadina Avenue, Toronto.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

BROCKVILLE.—The evening Recorder, of 9th October, gives the following report in reference to Mrs. Greaves' meeting in connection with Zenana missions:

We are sure those who heard Mrs. Greaves' address at the Victoria Hall, last evening, were more than pleased. She held the attention of her audience while she spoke of matters connected with female Christian education in India, and narrated incidents, some of which were within her own knowledge. She showed the injury done to young men owing to the education in the government schools being wholly of a secular character. A young lady present, was dressed by Mrs. Greaves in a portion of the attire of an Indian lady. Judge McDonald was chairman of the meeting, and the religious exercises were conducted by the Rev. E. P. Crawford. The collection amounted to more than \$20. A vote of thanks to Mrs. Greaves was moved by John McMullen, Esq., seconded by Rev. E. P. Crawford. The Rev. Mr. Lowe was present part of the evening. Absence from home prevented the Rev. Mr. Hague being present. Mrs. Greaves was the guest of Mrs. Hague while in town.

LOMBARDY.—On Saturday, October the 2nd, the ladies of Trinity Church took advantage of South Elmley annual fair, by holding a bazaar on the exhibition grounds. During the last six months, the committee and other members of the congregation, have shown great perseverance by steadily preparing for the sale of articles. The proceeds of the day amounted to the handsome sum of \$190.65. The ladies may congratulate themselves on the great success of their first venture of this description, and may feel that with the experience gained on that occasion, they will, doubtless, be enabled to even double the sum above mentioned when bazaar No. 2 is taken in hand. Trinity Church was freed of her debt about the 1st of September. The proceeds of the late sale are to be devoted towards procuring a very handsome font and chandeliers for the church.

##### TORONTO.

The ladies of the Church Woman's Mission Aid, beg to make most earnest application to all church people for donations of books, illustrated papers, cast off clothing, material such as factory, flannel, print, &c., for making up clothing, and last but not least, for money. They also invite all church women who are interested in the welfare of their poorer brethren, to meet for work at the rooms of the Society, No. 1 Elm Street, corner of Yonge, where all parcels may be sent. The secretary has already received applications from thirteen parishes in Muskoka for assistance this winter in the matter of clothing, and for over 1,300 children for Christmas tree gifts. The ladies trust to the kindness of the church people of Toronto diocese to enable them to answer these applications satisfactorily. The secretary will be glad to hear of any parishes willing to form a branch of the C. W. M. A. Letters to be addressed to Mrs. W. T. O'Reilly, 37 Bleeker Street, Toronto.