

question. The general life of this class can only be paralleled by the condition of the same class in the East to-day. There has been scarcely any change in two thousand years. It was on the multitudes of this class that our Lord had compassion, for they were as sheep having no shepherd. They were at the mercy of the educated class, and were treated little better than animals. It was such, probably, that Jesus fed when He fed the five thousand, and to such He oftenest preached, for they gave Him the most attentive hearing. It was He who first recognized them and fully felt their wants.

It is in the upper class that all historical interest centres. They alone understood the old Hebrew and had the key to the Scriptures. Law and government, religion and education, were in their hands. But these things with the Jew were not what they are to us. They were fulfilled in the law. Law and the sacred Scriptures were synonymous. Government was simply the enforcing of the law; education meant the knowledge of the law. The volume of Scripture was the standard by which everything was tried. A Jewish child learned to read the holy books at eight years old. The schools were held in the synagogues, and were closely connected with the daily religious exercises of the people. The synagogue dates from the return from the captivity, and soon sprang up everywhere like modern churches, being built by private subscription. There was daily service in the synagogue, with two lessons—the first from the law, the second from the prophets—followed by a sermon or exposition. Each synagogue had an appointed minister, and elders, also a *chazzan*, or clerk, who was also the village schoolmaster as well. Science was no part of Jewish education, and even the study of Greek, or any foreign tongue, was discouraged by the Jewish teachers, who dreaded the influence of heathen philosophy. "It is written," said one rabbi of the law, "'thou shalt meditate therein day and night.' Find me an hour which is neither day nor night, and in that you may study Greek." It was an educational system looking not to the future, or even the real needs of the present, but with its eye fixed on the past. It knew no progress and no change. The greater part of life was completely given up to religious observances. These were of its essence. Everything was subservient to religion—not a spiritual religion, but rather a religion of outward forms and pious customs—governed not by the heart but by rule.

(To be continued.)

### THE HEART MUST SPEAK.

Thou must be true thyself.

If thou the truth wouldst teach;

Thy soul must overflow, if thou

Another's soul wouldst reach;

It needs the overflow of heart

To give the lips full speech.

Think truly, and thy thoughts

Shall the world's famine feed;

Speak truly, and each word of thine

Shall be a fruitful seed;

Live truly, and thy life shall be

A great and noble creed.

—H. Bonar.

FOR PARISH AND HOME.

### THE GLEANERS' UNION.

I HAVE been asked to make a few suggestions on the work that may be done by the members of the "Gleaners' Union" during the summer months, when so many go to some country resort for a rest.

As will be seen by reading the first page of the "Manual," "The object of the Gleaners' Union is to unite in one fellowship all who labor, at home or abroad, in connection with the Church Missionary Society, all who pray for its missions, and all who are interested in the cause it represents, viz., the evangelization of the world." It then goes on to state the work of the Gleaners, the first being "to glean out of Holy Scripture the messages of God regarding His purposes of mercy to mankind, His commands to His people to make Christ known everywhere, and His promises of blessing to those who work for Him."

Prayer is the principal object of this union, without which nothing we do can prosper; but if we ask for the guidance of the Holy Spirit, we shall never lack opportunities for helping on the work of the Lord.

During the summer vacation, many of our Gleaners will have extra time for communion with our Heavenly Father. We would, therefore, suggest that all who can do so should devote a certain portion of the day to the study of God's Word, and prayer, and, when kneeling before the "throne of grace," take with them the "cycle of prayer," and plead earnestly for a blessing on the missions arranged for each day, having previously studied on the C.M.S. atlas the account given of those missions. This will be a great help, and bring them in touch with those who have obeyed our Saviour's command and gone forth to preach the blessed Gospel of peace, some of whom, both in India, China, and the Northwest, many of us have had the privilege of meeting.

We would also suggest, when possible, to gather two or three together for this hour of prayer, remembering the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

Having asked for God's blessing, they will find many opportunities to influence others with whom they come in contact to become Gleaners. They may be the means of leading a young companion to see that there is something better and more satisfying than the constant whirl of excitement and gaiety, and who may be just waiting for one of God's children to take them by the hand and lead them into the fold of Christ.

This "Gleaners' Union" need not necessarily interfere with other organizations; for instance, every member of the Woman's Auxiliary is, or should be, a Gleaner. She is working as such, when uniting with others in sending pecuniary aid and clothing to both foreign and domestic missions; the distribution of the latter, missionaries have told us, is often the means of drawing our heathen brothers and sisters to the mission house to hear the glad tidings of the Gospel of peace. Could not the members of the auxiliary, when offering up the daily prayer for the above, which we are each asked to do, unite at the same time with all the hundreds of Gleaners in using the cycle of prayer for the mission arranged for each day?

In the Huron diocese, most of those who joined the union during the visit of the Rev. Mr. and Mrs. Stewart were earnest workers in the W.A.M.A., and, instead of their zeal being diminished for the above society, they were all the more anxious to give more time, more of their means and work in filling the bales for the Northwest, and, we are sure, more earnest in prayer for a blessing on these missions.

The distribution of missionary literature is what most of the members can do in the summer, and specially recommending the C.M.S. *Gleaner and Intelligencer*, to which each member is expected to subscribe, as it contains an account of the "Gleaners' Union," and all the missions for which they are asked to pray.

In London, Ontario, a number of young girls meet together once a week at the bishop's house, for the purpose of sending off magazines, illustrated papers, etc., to several missionary stations in the Northwest, and to settlers, the Rev. Mr. Burman having given them a list of names. Letters have come every now and then appre-