

in, in full vigor, and since that all the hotels and hospices have been uncomfortably full.

During the past week—the weather having become more settled—building has been resumed in every direction. We hear of many new building enterprises afoot, most of them by Jews or for the accommodation of Jews. The present season, I doubt not, will be one of unequaled activity in this direction.

A few weeks since I visited some of the new Jewish agricultural colonies in Central and Northern Palestine, and was surprised to find how much they have already done. The moneyed Jews of Europe, among whom have been raised heretofore the "baluka" funds, which have been distributed among their brethren in Jerusalem, Safed, etc., have latterly, and it would seem very wisely, changed their policy, and now directed their benefactions in aid of these agricultural colonies and of certain other enterprises having in view the promotion of industrious habits among the Jews. Heretofore thousands have hung about the cities here, relying upon those baluka charities for their support, and it has been one of the causes which have prejudiced the people of the land against them.

At one of these colonies, Samoin, near Haifa, extensive preparations were being made for the cultivation of eucalyptus trees; and at Nazareth we met a gentleman who had been sent out by the Sultan to plant a large tract in the valley of Jordan, south of the Sea of Tiberias (and which belongs to the Sultan personally) with the same tree. To-day a gentleman just from the Jordan told us that the culture of bananas, which, as you know, was only begun there a year or two ago, was this spring being greatly extended.

In the light of the sure promises of prophecy that this land is yet to rise from its desolation, such facts as these given above are of exceeding interest. A few years ago Jews were constantly liable to be treated with indignity whenever they appeared on the streets of Jerusalem. They were very few in number; owned none of the land, were a little community of despised outcasts. Now, as you know, they constitute considerably more than one-half of the population of the city. They control its trade and own much land. On the Christian Sabbath the fact that Christian shops are shut produces scarcely discernable difference in the tide of business sweeping along the streets. But as you doubtless noticed, on the Jewish Sabbath the streets are well nigh deserted. The fellahenee marketmen and women do not find it worth while to come to the city with their produce on the Jewish Sabbath, but take no account of the Mohammedan's Friday or of the Christian Sunday. And so we find that suddenly, without warning, Jerusalem has become in fact, again a Jewish city! It is a change which has come like a thief. The busy world has taken little notice of it—but it has come. Does it not look as if that time of the treading town of Jerusalem by the Gentiles—upon which so many of God's purposes respecting the Jews and the whole world are in the Scriptures made to depend—was about fulfilled!—*Church and Home.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE CHURCH UNITY SOCIETY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—The magnificent sermon of the Bishop of Algoma to the Provincial Synod on Unity, the action taken by that Body, and the reception of the advances made by the Methodist Conference, indicate that the time has come to bring this Society to the notice of the Church.

As you will doubtless print the enclosed pro-

pectus, I need only add there are thirteen Diocesan Secretaries, and Mr. Sayres will be glad to have one in each diocese in Canada. The first monthly paper has been issued, and I have sent 100 to dissenting ministers. I shall be glad to receive pecuniary assistance, and until the Society is formed will render an account duly audited in your paper.

Yours, &c., C. A. B. POOOCK,
Diocesan Secretary.

Toronto, Sept. 20th, 1886.

From the Circular referred to:

The Church Unity Society consists of all persons who send their names to the General or Diocesan Secretaries, and agree to pray daily for the visible unity of all Christians.

It is expected that every member will contribute annually to the work of the Society.

The society aims to have one general Secretary, and a Corresponding Secretary in each diocese. The Corresponding Secretaries shall have charge of the work of the Society in each diocese, receive contributions, expend them in the work of the Society, and report to the General Secretary, who shall be chosen by them, and who in turn will report to the Society generally.

The members in any diocese shall constitute a Diocesan Branch for the better facilitating of business, and shall vote by letter or otherwise on any matter brought before them concerning the management of their Branch, the election of officers, the expenditure of money, the selection or approval of books or tracts to be used in the diocese, and all and any matters that may arise, provided always that nothing be done that shall militate against the general plan and order of the whole society as ordered and approved by a majority of the diocesan branches, acting through their secretaries.

Any number of persons in any parish may form a local or parish guild at once and put themselves in communication with the General Secretary or Diocesan Secretary.

It is the object of the society to promote Church Unity by fostering a desire for the same and by disseminating sound information concerning the Church, in any or all of its aspects, by books, tracts, public meetings, the press or any other legitimate way, and especially and principally by bringing such information to the notice of dissenting ministers, and students in seminaries or other institutions.

The General Secretary the Rev. W. Sayres, New Lenox, Ill., recommended in the absence of any other plan, that the Rev. A. W. Little's "Reasons For Being a Churchman" be sent to all Presbyterian and Congregationalist ministers, or else Sadler's "Church Doctrine Bible Truth," and that other tracts or works be sent to ministers of other denominations. Rev. J. W. Birchmore's tractate entitled "Historical Christianity," Muncie, Ind., has been circulated already in Massachusetts among Congregational ministers and students, and may shortly be sent to all the ministers in two of the Western States. It is probable that a general and comprehensive paper will be prepared in a cheap form, containing articles by competent writers on the subject of Unity, its nature, its necessity, its Biblical authority, and on the Church as the true and only basis for unity,

A WRONG PRINCIPLE.

SIR,—In reproving some of my parishioners for their neglect of the services of the Sanctuary, I have almost invariably received a reply to the following effect. After having exhausted their always alas! abundant repertoire of excuses for past negligence they have added with an air of condescension, "I'm coming to hear you soon." It must not be supposed for a moment this sort of thing, shocking as it is, is only to be met with in country parishes and missions. I have

been confronted with it in the midst of people whose dignity would suffer if they were excluded from the category of "ladies and gentlemen."

Now herein consists a fundamental error of the worse kind, seeing it affects the relation which exists, or ought to exist, between the Creator and the creature. It reveals an unpardonable ignorance not only of the first duties of mankind, but also of the Being and Nature of God, of the purpose of creation and of the end of their own existence.

It has become the thing now it has been so for a long period, for people to go to church to "hear." It was once the custom, it is so now with many, thank God, to go "into the Temple to pray."

That this is so is proved by the fact that the multitude follows the eloquent preacher, while those who are near him, who is slow of speech, are few. But it will be said perhaps that they go to hear the Gospel preached. I answer that I have yet to learn that the Gospel is not preached, and that faithfully, by those who are denominated "poor speakers." The fact is that our people have "itching ears," and we all know that to listen to an eloquent flow of beautiful language is a pleasant, but by no means necessarily a spiritually profitable thing.

In a document admirable in some respects, but which for obvious reasons does not bear the imprimatur of the Church of England we learn that "man's chief end is to glorify God, etc." This is *truth*, but how few there are of our Church going folk who realise it! One is so continually hearing the objectionable phrase, "I am going to hear Mr. So and So to-night; he is such a fine preacher!"

The very term "service," which is applied to our gathering together in God's House, is a standing contradiction to the popular impression that consecrated churches are mere preaching establishments. To whom is the "service" offered? To whom is it alone due?

In our incomparable Liturgy after Confession has been made and absolution given to the penitent soul we are taught to pray, "O Lord, open Thou our lips and our mouths shall show forth Thy praise." Then follows in a beautiful but natural sequence the ascription of praise to the Eternal and Ever blessed Trinity in the Gloria Patri, with the Invitatory Hymn Ps. XCIV.

Who is to blame for this most unsatisfactory condition of things? I answer I cannot tell. But I think a good deal may be done by the clergy to counteract and finally extirpate the growing error of which I have been speaking.

First, I think my brethren will agree with me that we are too much given to preaching. Is a church consecrated? there is a sermon; is there a Harvest Festival? there is a sermon; is there a Saint's Day observed, there must of necessity be a sermon; is there a Burial it very frequently happens "a few words" are said "To improve" an "occasion" which needs no improving; we have gone back to the old Puritanical notion in this respect which Hooker strove so strongly to eradicate "No sermon, no service." I am sure my brethren will go with me when I profess my belief that one sermon on Sunday is amply sufficient for any one congregation. Let us, therefore, encourage our people to come to church when there is no sermon, but first let us furnish them with the opportunity.

Secondly, I feel sure that a series of instruction to our various congregations on the construction of the many offices contained in our Liturgy would be of great and abiding use.

Lastly, there is the careful instruction of our children in the Sunday-schools in the Church Catechism, which is most important.

My only excuse for penning this letter must be that I feel strongly on the subject, which I think is a very grave one.

FRED. E. J. LLOYD,
Missionary Priest at Shigawake, P.Q.
September 25th, 1886.