

good thing he might do to inherit eternal life," Christ did not tell him to believe in Him, the young man did not want to be told *that*, he evidently knew that Christ was a divine teacher, but Christ made him aware of the hindrance which he did not suspect himself, and so his outwardly fair life, expressed in the words "What lack I yet?" was tested, and he could be no longer blind: in other words—self-deceived.

In our regular congregations, it is an accepted fact that Jesus Christ lived and died to redeem mankind. To keep perpetually telling a professedly Christian congregation this known fact—that Jesus died, repeated, perhaps, many times, is only to repeat a truism. This is why there are so many lifeless professors, having "a name to live by," and who are starved for want of the "bread of life," which is no doubt "freely offered!" but offered so as not to feed. "The sincere milk of the word that ye may grow thereby" is what they want. They will tell you they believe in Jesus as well as you. Now, the disciples had Christ with them, when He taught them in that long-continued and intensely practical sermon on the Mount, and before that time He had gone about all Gallilee teaching and preaching in the synagogues.

We need hardly say that the call to believe on Christ as a Saviour in our time, is a different thing from the call to believe in Him in the early days of His manifestation, and of first apostolic preaching. The now-prevailing acceptance of an historical fact—an all-convincing power—that is leavening society nearly all over the globe, necessitates deeper study of the Scriptures, to meet the intelligence of a more enlightened age. The infancy of the Christian Church was never destined to remain such, no more than any other infancy. The pioneers of the early church but paved the way, sealing their testimony by their blood. In John the Baptist's time it was no truism to call upon men everywhere to "repent and believe the Gospel," but he did more than herald the Saviour—he charged the Pharisees and Saducees to "bring forth fruits meet for repentance," when they come to his baptism, doubtless, some idea in their minds that they were all right, as the descendants of Abraham. He rebuked vice in high places, and that *personally*, and his life paid the penalty of faithfulness.

To take another example of Christ—His manner of teaching—we find Him, in the case of *self-righteous* inquiry, meeting it with distinct teaching as to dead works; witness His answer to the question, "What shall we do that we might work the works of God?" "This is the work of God that ye believe on Him whom He hath sent." But He did not stop there. Christ knew these people only sought Him "because of the loaves they did eat and were filled" (John vi. 26), and in the precious discourse that followed He opened up to them the true "Bread of life."

To those who feel a sort of fear lest what they are pleased to term "Sound Gospel" should take too practical a tone, and, according to their ideas, cut at the root of our cardinal

Protestant doctrine of "justification by faith," we need only say that we believe in St. Paul's and St. James's definition of faith and works, as one and the same; one inseparable truth from different stand-points.—*The Family Churchman.*

BOOK NOTICES.

Mr. Thoms Whittaker has just issued a fifth edition, in new binding, of his popular "Fifty Volume Library for the Children of the Church." For new Sunday Schools to start with, or for old ones to replenish with, this set is most excellent and cheap.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

[COMMUNICATED.]

This Society is one of the foremost in the long list of Church Societies, whose object is the proclamation of the grand saving truth, that "Christ is the propitiation, not for our sins only, but also for the sins of the whole world."

It is also one of the most interesting of them all, and appeals most strongly to every Christian who is acquainted with the earlier records of his faith, and recognizes the fact that the roots of Christianity are to be found in the Creeds and the Ritual of Judaism.

Until recent times, Christianity has been altogether ungrateful to its root, religion. The Jew himself has been distrusted and disliked. He occupies a unique position amongst the families of the earth, differing from the heathen because he worships the "one true and living God," and accepts the Scriptures of the Old Testament; and differing from the Christian because he denies that Jesus of Nazareth is the Christ, and will not accept the Scriptures of the New Testament. For centuries he was an object of supreme detestation to the nominally Christian England. Obloquy and persecution dogged the footsteps of the children of Abraham, and the Israelite was an abhorrence and a hissing to his brethren in Christ. Now, however, it is acknowledged that "the power of God unto salvation is unto every one that believeth—to the Jew first and also to the Gentile." And so with extension of christian charity, the asperities which existed between Jew and Christian have been gradually softened. Closer bonds of union between the two races have been established, and Christianity has come, step by step, to stretch itself to the height of the great enterprise of leavening the Old Testament with the New.

"Tossed wildly o'er a thousand lands for twice a thousand years," the Jews were never forgotten—never forsaken by the God of their fathers. And, in the year 1809, the Divine Spirit moved the hearts of some holy men to form a society, whose object was the promoting of Christianity amongst the Jews. For many years it was the only one in the whole of Christendom which specially sought the conversion of Israel to the faith of Jesus Christ, and, since 1815, it has been distinctively a Church of England institution, having for its patron the Archbishop of Canterbury, and its vice-patrons the Archbishops of York, Dublin, and Armagh, and the Bishops of London, Durham, Winchester, &c., &c.

Its field of labour is the world, and its missionaries are stationed in all the great cities and towns containing Israelites, representing various nationalities, and gathered from all places of their dispersion. The number of Jews in the world may be approximately set down as ten millions. Upwards of three millions are in the Russian Empire. Many years ago the writer of this paper, when in St. Petersburg, was informed by a deputation of Jews from the Russian frontier, and the shores of the Volga, that their people had, to a large extent, become convinced that the Messiah must already have come, and, that there existed amongst them an earnest desire for Christian instruction; but, at that time, nothing could be done on their behalf. Happily, however, some of the hindrances then existing have now been removed. A mission to the Jews has been permitted in Russian Poland, and other parts of the Empire are partially open to Jewish missionary effort. In Austria there are about a million of Jews, and about half a million in the northern parts of Germany. They are found in almost every country, and, being the most widely scattered race in the world, the means of reaching and influencing them have to be cosmopolitan.

The initial work of the Society was to invite the attention of the Jews to their own Scriptures, in order to make them familiar with the clear and cogent announcements of their own Prophets; and, to this end cheap editions of the old Testament were prepared, together with a Hebrew translation of the New Testa-

ment. This plan has proved eminently successful. In 1809, a Hebrew Bible cost several guineas. A Jew can now purchase a copy at any of the Society's stations for less than 40 cents; and he does purchase such copies, or obtain them as gifts; for, since 1853, no fewer than 153,286 entire copies of the Old Testament, and 380,000 of parts of the same have been circulated; And, since 1817, nearly 200,000 of the Hebrew New Testament have been sold or distributed gratuitously. At first, the Jews were extremely hostile to this Hebrew New Testament, and scorned to accept it, even as a gift. Year by year, however, this hostility is being overcome, and now, in every part of the mission field, they readily purchase this Book of books.

The Liturgy of the Church of England was translated into Hebrew in 1837, and it has done much to vindicate Christianity from the charge of idolatry in its forms of worship, brought against it by the Jews. More than 20,000 copies of our Liturgy have been circulated, and many a Jew, says the Rev. Dr. Ewald, speaking of the Society's Chapel, where it is used, has confessed to me, that, the mode of Christian worship is more devotional and attractive, more edifying, and touches the heart more than the Jewish worship.

Considering how much the teaching of the Jewish Rabbis overlays and distorts the plainest texts of Scripture, especially those having reference to Christ and the doctrines of Christianity, controversial writings in the form of books and tracts were an indispensable necessity for carrying out the aims of the Society, consequently, these were prepared by able and competent men, (many of them converted Israelites), and are readily purchased and perused by the Jews. More than four millions of such books and tracts have been circulated since 1809, and, in this way an effective reply has been made to the specious attempts to exalt Talmudic and Rabbinical subtleties above the teachings of the Word of God. Here, too, the result has been most encouraging, for, in very many cases, prejudices have been conquered and precious souls have been turned from darkness to light.

Nor has the Society been unmindful of the supreme importance of the Christian education of the young. In the schools in Palestine Place, London, a goodly number of Hebrew boys and girls are maintained, clothed, and educated in the faith of Christ. The foundation stone of these schools was laid in 1813, by His Royal Highness the late Duke of Kent, the father of our gracious Queen, and, since then, 1108 Jewish children, exclusive of those at present under its care, have had the advantages of this Institution. The boy's school has been especially useful, several whom it has trained, are now engaged in missionary work in Burmah, others are masters of large schools, and others are in different positions of trust and responsibility in various parts of England. The same system of Christian education has been extended by the Society to its schools in foreign lands. It has such schools in Tunis, Mogador, Bucharest, Damascus, Constantinople, and Jerusalem, where a large number of Jewish children are under daily instruction, with the hope, that thereby, they may receive into their minds and hearts, that Seed of Divine Truth that springeth up into Everlasting Life.

(To be continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

PROVINCIAL SYNOD.—*The School Question.*—(Continued).—The discussion on this subject was continued for a short time on the third day, and it was arranged that Mr. Ford, who introduced the subject, and the Hon. G. W. Allan, and Mr. Elliott, each of whom had moved an amendment, should confer together. On the fourth day, Mr. Ford, seconded by the Hon. G. W. Allan, introduced a motion to the effect that, without prejudice to the opinion of those who desire Church schools on the principle of local option, the Synod expressed its sense of the importance of having religious teaching given in the public schools of all grades, as a part of the regular course of instruction, and its desire that the matter should be pressed on the attention of governments in the Dominion, with a view to the reverent use of the Bible as a text book, and instruction in the elements of Christian teaching. It was ordered that the resolution should be conveyed to the representatives of other religious bodies, with a view to common action. This resolution was passed unanimously, and a large committee was appointed to deal with the matter. Mr. Elliott being the convener. Mr. Ford then moved that the subject of Church