

THE SABBATH SCHOOL OF JEWISH CHILDREN, PRESBYTERIAN CHURCH IN CANADA,

"Ninety per cent of the Jews of New York State will be completely lost to Judaism because not more than 10 per cent of the Jewish children are receiving religious instruction in any shape or form."—Rabbi Prof. Asher.

"The Jews are giving up Judaism in large numbers for either materialism or Christianity and the reason the latter is so successful is because Christians have carried out Moses' injunction to teach these things to your children and the Jews have not."—A Toronto Rabbi.

The force of the statements quoted above is fully recognized by the superintendent and teachers in the Presbyterian Jewish Mission, Toronto, where boys and girls from three to seventeen years, gather every Sabbath afternoon. But an assembly of children does not make a school. Teaching must be the definite object in view, with order, system and methods for its attainment. The supreme end in this school is to get the word of God, not only into the hands and hearts of the pupils, but into their hearts and lives, that they may be transformed into His likeness, and some of the best tested methods are being used for its accomplishment, while the teachers depend absolutely on the Holy Spirit to apply the word. Not only are the classes graded, dismissed at the close of the school class by class, and taught the golden text, but individual teachers use "stars" for marking attendance, lessons and conduct, and pencil and pad to illustrate the lesson, thus linking truth to sight. The object and blackboard reviews every Sabbath make the book truths live, while the bigger boys, who are always hard to get and hold, meet on a week night to draw maps showing the geography of the lesson and at the same time afford their teacher a much needed opportunity to make their acquaintance. The pianist, who is also the secretary of the school and an enthusiastic lover of the little ones, has done excellent work in drilling the children in the song service, and their singing of the gospel hymns would be a credit to any school.

The truth of the Psalmist's words: "The Lord looketh upon all the inhabitants of the earth. He fashioneth their hearts alike," is frequently verified in Jewish work. One of the bigger girls behaved very badly one Sabbath when her teacher sent her out of the class; on the following day she went and asked her teacher's forgiveness, begging to be allowed to come back—nationally makes no difference in the desire for approbation. The lady missionaries in going their rounds, are sometimes stopped by the wee children with uplifted faces asking for a kiss, showing how necessary to the very life of childhood is love, and in contrast, we realize how frightful must have been the sufferings of the hundreds of little children, four years ago, in the awful massacre of Jews by fanatical Christians, as a Christmas celebration, in Odessa. In our school is one boy of ten with a scar on his cheek, made by a sword thrust as his parents fled with him from the infuriated mob in that city. How little Canadian Christians realize what Christ has done for them and our beloved land! And what wonder that Jewish children are taught to hate the name of Christ!

But there is a marked difference between the mental make-up of Jewish and Gentile children. All the pupils in our school speak English, but they can also read and write Hebrew, although only the older ones understand what they read; the average Jewish child knows practically nothing of even the Old Testament, yet there are some splendid exceptions. Four years ago a family arrived in our city from London, England. The two little boys began attending a public school, where for the first time they heard Bible stories. The novelty and wondrous fascination of these stories took hold of their imagination and the bigger one

bought a Bible for himself; then evening after evening the two boys pored over its pages drinking in the history of their great progenitors. Now Morris has an answer for every question in the weekly review. Another instance is of some of the senior girls who attended a Sabbath morning class in a synagogue, when a rabbi teaches them to read and write Hebrew from the Old Testament, translating it into Yiddish so that they get the meaning. During the second hour a lady teaches them the historical part of the Bible in English; but only the few attend these classes.

Jewish mission work has a fascination above all other kinds, because the workers cannot fail to recognize God's promises and prophecies being fulfilled in those amongst whom they work. We see the rag and bottle collector going about our streets and receiving the scoffs and bricks of Gentile boys and we remember it was written "a nation meted out and trodden down." We go to his home, maybe picking our way across a muddy back yard to reach his rear abode, and there we find him diligently teaching his children to read and write Hebrew; or, if it be a Saturday and we visit a synagogue, we may see him dressed in his Sunday blacks, wearing a praying shawl and earnestly reciting in Hebrew, the whole book of Psalms—and these are the humblest of this nation. Then we pick up a recent magazine and read that the Jews are returning to Palestine in hundreds, that an effort is being made in Jerusalem to revive Hebrew as a spoken language and we realize that they are still a nation, that Hebrew is their national tongue known by the few the world over, and Yiddish only a temporary vernacular; that they are still His "peculiar treasure," that He that scattered Israel amongst the nations is bringing them back, and we would paraphrase the song of Browning's Pippa thus:—"God's in the life of the obscurest Jew—all's right with the world."

—MARTHA SMITH.

SEVENTH DAY CLAIMS.

The claims of the Seventh Day people that they have a right to labor if they choose, on the Lord's Day, was met admirably by a Toronto Jew recently in conversation with a representative of the Lord's Day Alliance, who said: "If I am your guest what right have I to dictate to you, what you shall set before me. We are the guests of Canada, then why should we undertake to dictate what Canada shall furnish us?"

This touches the root of the matter. Seventh Day people are welcomed in this country and guaranteed the protection of life and property by its laws. They enjoy the undisturbed possession of these rights, acquire property and have all the advantages the country affords its citizens. Some of these people, driven by persecution from other lands, gladly find refuge in Canada, place themselves under the protection of the laws, and participate in the benefits of the institutions.

The Lord's Day is an established institution here, it is a statutory rest day. On this day parliament does not sit, courts of law do not open, most Government offices are closed, public business is not transacted, and contracts made on this day are null and void.

For a long time in Britain the right of rest on the Lord's Day has been safeguarded by public law. So when Canada became a part of the Empire, and obtained power to enact her own laws, she enacted laws founded upon those of Britain, safeguarding the civil right to rest on the National Rest Day, and prevented the enjoyment of this right by her citizens from being interfered with.

The Lord's Day Act, with seven restrictions and twenty-six permissive clauses, is simply the re-enforcement of already existing legislation so as to apply equitably to present day conditions.

It lays restraint upon unnecessary labor, unnecessary trading, and the

business of pleasuring, but grants permission to do works of necessity and mercy on the Lord's Day.

It is the result of many months' patient deliberation by the Parliament of Canada. It is not hasty but well-considered legislation, and expresses what the people of Canada believe to be necessary to safeguard the liberty of rest on the National Rest Day.

Surely it might reasonably be expected that those who have found a home in the land, with all privileges of citizenship extended to them, and the undisturbed enjoyment of their civil rights, would keep the law and not disturb others in the enjoyment of the same right.

If, on the other hand, each person were permitted to do what he wishes on the Lord's Day, and observe his own rest day, it would issue in the hopeless confusion and the ultimate obliteration of the institution which has long been regarded as one of our most valuable national assets.—H. in Lord's Day Alliance Advocate.

RELIGIOUS NOTES.

(Prepared for Dominion Presbyterian.)

The Rev. Alexander Sabene, an Italian Roman Catholic priest, of New York City, was recently converted at "Christ's Mission" by the Rev. James A. O'Connor.

The Rev. Andrew Bongarzzone, a Roman Catholic priest of the diocese of New York, has been received into the Lutheran Church. Mr. Bongarzzone was converted at Christ's Mission.

A deserted convent has been bought from the French Government by the Protestants of Nemours, France. The Rev. Pastor Darley and wife will take charge of the new school.

During the past eleven years 51,177 Roman Catholics became Protestants in Catholic Austria, this does not include Hungary, where there has been a great gain by the Protestants.

At Notre Dame du Lac, Province of Quebec, the Rev. N. N. Aubin received a Roman Catholic family of six into membership of the Baptist Church.

At the beginning of the 19th century there were 68 feeble Protestant congregations in all France; to-day there are over 1,000, and are increasing very rapidly during the last three years.

The Rev. F. S. E. Denona, a Roman Catholic priest, has been received into the Protestant Episcopal Church. Mr. Denona was also converted at Christ's Mission, New York. His portrait in the habit of the Dominican Order, of which he was a member, and a sketch of his life, appeared in "The Converted Catholic" for April of last year. Mr. Denona's uncle was a Roman Catholic Bishop in Scotland.

Protestantism is making great strides in Belgium. Here are the statistics of the Belgian Missionary Church alone. 33 churches, 8 stations, 9 posts of evangelization and 91 annexes, 7,248 members and 3,540 children, 107 Sunday schools with 4,156 scholars, 36 pastors, 4 evangelists, a Bible lady lecturer, 17 Bible colporteurs, 182 elders, 73 rented halls, 244 baptisms, 91 marriages, 166 burials, 10,657 services held during the year.

Two attempts have recently been made, on Sunday, Nov. 21, and one on Thursday, Nov. 25, to kidnap a converted Roman Catholic girl, as she walked away from the Connellan Mission, Dawson St., Dublin, Ireland, after the service. On the second occasion a priest was in command of the kidnapers. Both attempts were frustrated by the mission workers, but the girl has had to leave her situation. A young girl from Trim was taken away from Blackrock because she, of her own free will, attended Protestant services. There is no trace of this girl and she is supposed to be confined in a convent laundry, sweating over a wash tub from morning till night, with indifferent food and no pay. In order to swell the profits of the nuns. Two other converted Roman Catholic girls have been kidnapped within a few months, one from Limerick and one from Co. Kildare. Both have escaped and are now safe.

ALOYSIUS TOSSETTO.