

cese, we find lost two clergymen engaged in active work from 1877 to 1881. That of Montreal (no a "High Church" diocese) lost four clergymen from 1876 to 1881. We presume the worthy Canon would class Fredericton among the "High Church" dioceses. Now it is worthy of note that this diocese had an increase of thirteen clergymen from 1877 to 1881. In the same period Niagara had an increase of four; Ontario (another so-called High Church diocese) had an increase of three; while Toronto, from 1876 to 1881, had an increase of fourteen clergymen engaged in active work.

From 1871 to 1881 Huron had missions abandoned, two; missions and parishes opened, thirty-one; churches built seventy-four. Whereas the diocese of Ontario had no churches abandoned since 1862; but missions and parishes opened, thirty-four; and churches built, 109.

We are persuaded that further research would certify to the same result. These facts, however, are quite sufficient to show that Canon Hurst's statement is totally incorrect.

#### CAUSES OF THE PERSECUTION OF THE JEWS.

THE recent persecutions of the Jewish race in Europe, and especially in Russia, have secured the attention of the civilized world on account, among other things, of their unusual barbarity. The causes of so sudden and extensive an outbreak of popular fury seems to have puzzled a good many, and the subject has been very warmly discussed in many quarters. The phenomenon is indeed one which may well call for searching inquiry. It is hinted by some that these persecutions have probably been arranged by Providence; that their expulsions are instigated by God to keep them dispersed; that they are in fact still fulfilling an unhappy, mysterious, and preordained destiny. It is felt that there is something not easily explained in a liability to outbursts of popular hatred which has endured so many centuries, and become visible among so many widely-separated races, professing so many different religions. The *Spectator*, in noticing these facts, scarcely thinks the inference of Divine arrangement is to be wondered at, since the continued persecutions of the Jewish race are unusually peculiar and unaccountable. Nor should it be thought at all strange that Christians see in the history of the Jews a fulfilment of the terrible words, "His blood be upon us and on our children." We certainly believe that the Jews are kept a separate people by God's Providence. And there can be no doubt that as Moses prophesied would be the case, corrective means are made use of or permitted for the purpose of bringing them to the fold of Messiah. But the calamities which from time to time visit the Jewish people are quite sufficient to satisfy the Divine Counsels and to fulfil the prophecies of the Divine Scriptures, without the slightest necessity for Christians to indulge in the lowest passions of human nature in committing the most savage barbarities for that purpose.

There are, however, some secondary causes which have been pointed out by our contemporary and others, and which may likewise have something to do with these spasmodic outbursts of savage fury, although they fail to account for them fully. First it is said, they are foreigners in Europe, and foreigners who are instinctively felt to be from another continent, and not merely from another State. We confess we can scarcely feel the force of the latter part of this statement. We are, however, told that cultivated Jews for some unintelligible reason, dislike to be reminded that they

come from another part of the world, and have an idea that they can lose themselves among the people with whom they sojourn. The lines, however, which separate them seem to be ineffaceable; and indeed the majority take no pains to efface them, but remain in their marriage laws, their ceremonial laws, their laws of diet, and in Russia their dress, separate and Asiatic. The Yankees after a hundred years retain their antipathy to the Negro, who holds the same faith as themselves, and will not tolerate the Chinese who manifests an absolute freedom from prejudices and extraordinary efficiency in business. And then the Jews, although sometimes distinguished in literature, yet have not in modern times discovered, invented, or originated much; but they possess like the Chinese a high degree of the faculty of accumulation, and nationalities feel as if their wealth were taken from them by intruders. In former ages they were husbandmen, but it has been justly remarked that it required the stern Mosaic law to bind them to the soil, and since their dispersion they seem to have utterly lost the art. These are some of the secondary causes which may be taken into the account when we are endeavouring to trace the reasons for these occasional outbreaks after years or even ages of toleration and quiet, but doubtless the chief reason of all is that we have already alluded to.

#### TENDENCIES OF THE AGE.

(Continued.)

"It certainly ought not to surprise us, under such conditions, that a very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members have sought a more cheerful, more varied, more sympathetic service in another communion. There is not a Presbyterian pastor in the land, but can testify to such losses. The Episcopal Church has been largely recruited from our ranks. There are many thousands in that Church at present who have been drawn away merely by the superior attractions of its cultus. Certainly they have not been enticed by the greater impressiveness or eloquence of the pulpit.

"Some may have gone from reasons of doctrinal sympathy or personal character; but of the young who have left us, and these constitute much the greater part, all may be safely affirmed to have been repelled by the tediousness of the Presbyterian, and attracted by the variety and restfulness of the Episcopal service."

15. "It is very largely due to this fact that of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian body is almost stationary. It requires a close calculation to show that she is even holding her own."

16. "The matured taste indeed is almost as often offended by the Presbyterian services, as the younger mind is disgusted. Compare the prayer on a funeral occasion, including the detailed enumeration of all the classes of mourners, the wife or husband, the children, the sisters, the cousins, and their aunts, together with the circumstances of their affliction, well adapted, if not expressly designed to start the fountain of sympathetic tears—a method which in the rural districts answers nearly the place of the tragic drama, and is resorted to for a pleasing stimulus to the sensibilities; compare this with the simple scriptural, impersonal services of the Prayer Book; and surely no person of any degree of developed taste can fail to see where the advantage lies. In addition to this the prayer often struggles under the painful necessity of drawing some character of the deceased, where honesty forbids the saying of anything good, and delicacy forbids the saying of anything evil. The result is a severe strain on the conscience of the minister.

"Perhaps this abuse of the exercise of public

prayer, by which complimentary remarks are offered under the pretext of worship, reaches its climax of indecorum when the ministers are found together in the pulpit, the pastor and some stranger who is officiating for him. How the latter, in the prayer before the sermon, refers to the pastor's long and faithful service, to the love of his dear people for him, to his influence in the Church, to his beloved family, etc.; and how the pastor in the prayer after the sermon compliments our dear brother for the words of truth and earnestness he has spoken, informs the congregation delicately where he came from, and the important position he occupies in the Church, and prays the Lord to reward him abundantly for his labour of love on the present occasion: a gentle intimation that he is to expect nothing else. All this is only calculated to make the judicious grieve, and to prompt the aspiration, *Oh, reform it altogether!* From such infelicities the Episcopal service is entirely free."

17. "It is superficially argued that the ritual services was the fatal element that generated the decay of vital piety and the growth of a superstitious devotion; whereas, in fact, the service of prayer was the chief preservative influence in the Romish and Anglican Churches, and stood as a pillar and ground of the truth during the ages of ignorance and superstition. The great hymn of Ambrose has been an insurmountable bulwark through all the ages against the billows of Arianism. The litanies have been a perpetual *sursum corda*, an unceasing summons to look to God for help in all times of public or private calamity. The prayers of the Greek and Latin fathers embodied in the Liturgies, have graven on the heart of the Church in all ages the atoning sacrifice, the intercession, the mediatorial reign and glorious coming of our Lord Jesus Christ."

18. "Corrupt as the Romish Church of the middle ages was in her administration of the Sacraments, she never ceased to hold forth to the people *integram, inviolatamque*, the great doctrine of the Trinity, the true and perfect divinity of the Lord Jesus Christ, the duty and power of the Holy Spirit, the ruin and corruption of man by nature, the forgiveness of sins, the resurrection of the body, and the life everlasting. Had it not been for these doctrines, fixed immovably in the liturgies of the Church, and forever repeated in the ears of the people, the stress of ignorance, violence and superstition would have swept Christianity from the face of Europe.

Equally in England it was the liturgy not that corrupted, but that saved the Church. The patronage of the State, the servility of the hierarchy, the incompetency or worse of the lower clergy, might have destroyed all religion in England; but the unceasing recitation of the Commandments, the Creed, and the Litany, forever kept alive in the breasts of the English people both the faith and the hopes of the Gospel. And we must always remember that it is in the hearts of the common people that religion finds its last and strongest hold."

19. "That there is anything in the use of a book of prayer essentially unfavourable to spirituality of worship, is a mere prejudice growing out of a want of experience. Christian people who use a book do not find it so, and the contrary might be safely inferred from the various and excellent manuals prepared by Presbyterians for family devotion. Devout 'Churchmen' claim that the Prayer Book is eminently favourable to concentration of mind, and near communion with God. Indeed why it should be possible to pray spiritually when waiting to catch up the sentiments as they distil, not always in the best constructed phrase, from the lips of a living speaker; and impossible when we are using the fit and gracious words left us by some saint of God of the old time, it would not be easy to say. It had never been alleged that Christians do not find the written prayers of David favourable to devotion."

20. "To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting forth the praises of Christ as our Prophet, Priest, and King. The Apostles' and Nicene Creeds are full of the Gospel. In the Lord's Supper, Christ is set forth evidently crucified for us. There is more of Christ in