

even unto the end of the world." Is it any wonder that the faithful from the very beginning, have annually commemorated with holy joy this miracle of grace? In God the Holy Ghost is bound up all our hope of eternal life—of knowledge of Christ—of access to the Father. One brief sentence tells it all: "Verily, verily, I say unto thee, except a man be born of water and of the SPIRIT, he cannot enter into the Kingdom of God."

A PLEA FOR THE JEWS.

Since the Christians became the dominant power in Rome, the trouble of the Jews began. From the time Peter the Hermit kindled the wrath of Christianity against the Saracens, these unhappy people have been persecuted by all Nations. In England 500 Jews murdered themselves, their wives and little ones, rather than fall into the hands of Richard, "Cœur de Leon." In the reign of King John, their property was confiscated, and they themselves driven into exile. Henry III. mortgaged all the Jews in his realm, to his brother Richard, Earl of Cornwall, for 5,000 marks. For two hundred years the Jews were persecuted in Germany, and seventeen thousand persons perished. In the year 1321 the cities of France also ran with Hebrew blood, and most horrible massacres were instituted, which terminated only, as they had been before in England and Germany by the banishment of the race. Although the Jew has not been exempt from persecution these last few centuries, yet his condition has materially improved. Not since the year 1492 has there been known such a concerted attack as that which is now taking place in Russia. The restrictions which the Spaniards inflicted upon them in the fifteenth century, were not so severe as those proposed by General Ignatieff's Commissions, which, if carried out, will end in the extermination of the Hebrew race in Russia.

Within the last few months 100,000 families have been driven from their homes, for no other cause, but that they have been more successful in business than their so-called Christian neighbors.

In advocating the cause of Israel, I would ask is the account of justice towards that nation settled? Is the long arrear of Gentile gratitude to that nation discharged? For to what blessing shall we refer in the long catalogue of our mercies, which we have not derived from Israel: Amidst the many vicissitudes of life, do we find daily consolations from God? Under the terror of conscience, do we behold an asylum of peace in the "Crucified One." At the graves of those we love, do we look forward to the resurrection and the life eternal." From whence do all these consolations flow? They flow to us from Judah. The volume of God was penned by Jewish hands—the Gospel was proclaimed by Jewish lips, and our Saviour himself was a Jew. Christians! repay the debt—admit the claims of Justice—yield to the impulse of gratitude—supplicate for those whose forefathers felt, toiled and prayed for you. Think of their former grandeur and their present desolation, the blighted plains of Galilee, and the forsaken banks of Jordan, where our Saviour's feet have trod—think of the ruined city once the terror of surrounding nations—the forgotten temple, whose walls once echoed back the accents of that voice, "which spake as never man spake," these memorials of other days should make us feel sorry for this persecuted race, once the favoured children of our Lord.

They are now immigrating by thousands to this "land of the free." Let us then welcome them to our shores, and offer them the right hand of friendship and love.

CLEPHIN.

Correspondence.

A FREE CHURCH.

(To the Editor of the Church Guardian).

SIR,—Upon one of the subjects of the day, noticed from time to time in your esteemed journal, there seems to me to have been a little too much unanimity to insure a continued interest; in fact, its advocacy has become almost monotonous. The cry has gone forth and been re-echoed *ad nauseam*, "A free Church!" "The Church should be free to

all!" "To the poor the Gospel is to be preached!" "No distinctions in the House of God!" "No soft hassocks, no cushioned seats reserved for the gold ringed!" "First come first served" we are told should be our rule in our houses of worship. Suffer me to enter my protest against the sentiments intended to be put forth under these expressions. Allow me to ask, What does a free church mean? It does not mean unsupported by contributions; it does not mean "Sit where you like"; it does not mean "free to all classes." Trinity Church, Halifax, put up a few years ago "for the poor and the stranger" with a great flourish of trumpets, was closed and its hard-working, energetic minister dismissed because the congregation only contributed about \$850 per annum towards expenses! and in one of the free churches (so called) the monthly collections are announced and deficiencies noticed in very plain Saxon. The minister of the same church, a few years ago, administered a very severe wiggling to a truckman, as I understood, for presuming to select for his seat a place where a high dignitary had worshipped the Sunday previous; and we well know that no man, woman or child not possessed of a go-to-meeting suit will go to the same House of Prayer with the well-dressed. The abuse of the free admission system of the public, I should have thought, would have worked its own remedy. Look at the congregations at the aristocratic churches in Halifax on the occasion of a marriage in high life. What opportunities were afforded to Christians of joining in supplication for blessings upon Sir Cooper Key, Miss Archibald and Miss Jennings? Such mobs filled our churches as, in all their activity, would not have been tolerated in any secular building! At one time the bride was forcibly separated from her father, and her dress torn; while well dressed people scrambled over the tops of the pews breaking the gas fittings in the earnestness of their attempt to obtain a better view of the ceremony. A few years ago, a friend of mine took a pew for her family at St. Luke's, front gallery, next to the free seats. And what a Babel! Sunday loafers, soldiers and their girls, sweeties, expectorations, talking, chatting and laughing, soon drove them away; for of course that part of the Church being free, the Church Wardens and other officials, though frequently appealed to, could not turn out these lively Christian people. No, Messrs. Editors, be sure of this, that the cry *Free Churches* is delusive and deceptive, and the attempt to make them so detrimental to the solemnity of worship and injurious to the religious condition of the people. The idea of a free church was carried out still further in Windsor a few years ago. The very sidewalk at the entrance of the chapel was enfranchised, and so filled with rabble, who quizzed and insulted members of the congregation as they entered and left the church; but of course they were not interfered with, as it was hoped that they would go in, hear the Gospel Message, and join the free members within. I have little doubt in my own mind that it would be far better for our whole Church if our own people and friends, by permission of the clergyman only, were allowed to be present at our services. 1. Membership would be more satisfactory. 2. Worship would be more spiritual. 3. There would be less deception, objective and subjective. The various temperance societies, the Odd Fellows, the Free Masons and other Bodies are far stronger in numbers than they would be if the public were admitted to their deliberations and exercises. That persons should be allowed at their own caprice to crowd our churches or stay away, and rush in again when some special service was to be performed, or a popular preacher was announced, the only compensation on their part being an occasional cent dropped into the plate, the honor of their company and no thanks or obligations expressed, to my mind is simply preposterous. We make ourselves too cheap by half. The candle has been held long enough; let us shew more self-respect and we shall be more respected. If our own people only and their friends who had received permission from the minister to attend were present we should have congregational worship and proper postures as a matter of course, and not so rare as to call forth journalistic commendation when it is found of a character approaching what it should be. The minister on being asked permission to attend our

services, might stipulate *devotional bearing, saying responses, reading psalms, singing hymns!* How is it now? 3. On a special occasion as an Ordination or a Confirmation scores of persons, who never enter one of our churches at any other time, fill the pews, aisles and galleries to overflowing. Witness the crowding at Amherst last summer. His Lordship the Bishop thought these were Church members or persons anxious to join. If he were to go into the church some Sunday unannounced he would find there was ample room without additional sittings. People, too, who attend service from time to time, seeing and hearing others at their devotions, unmoved themselves, imagine that they are performing a Christian duty, and set it down to their own credit! as you may easily find to be the case on paying a sick visit. Where is the distinction between our full members and our catechumens? Yet we annually bewail our loss of discipline when we have in our hands in this country, where the Church is not established, all the discipline we require, but which we are too careless to use. Look at the state of our finances. Compare that, in conjunction with our numbers according to census returns, with the figures of the same matters in the Presbyterian, Baptist or Methodist Bodies, and you will find that we are far behind our friends in our collections for Christian purposes. Though I have, I fear, long exhausted your patience and that of your readers, my subject is unfinished. I would add one observation only, explanatory, of an expression I have made use of—"To the poor the Gospel is preached." Do the Rectors of the different Churches in Halifax think that they are doing so? The poor are in the Poor House, the Parade, the corners of the streets and elsewhere, and there only can they be reached. They hold as worthless, as I do myself, the cry,

FREE CHURCH.

A DAY OF INTERCESSION.

We desire to remind the clergy of the recommendation of the Lambeth Conference, that Tuesday before Ascension Day, or any of the seven days after, should be observed as a day of Intercession for missions, and for the restoration of unity. Under this resolution, either Ascension Day or the Sunday after will practically be the day observed in most parishes.

We need not point out, for the clergy know well, how important a day of general Intercession is, and how great are the needs of the mission field. Whether we turn our eyes to India, Melanesia and Central Africa, or to China and Japan, or nearer home, to our own North-West, everywhere the Macedonian cry is being heard "Come over and help us." Men and money are greatly needed, and if we who have enough and to spare, shut our eyes, stop our ears, close our hands, will not our brother's blood cry out against us?

It is a great pity that the Day of Intercession was changed, or that being changed it was not connected with Ascension Day, so that the Master's going away and leaving His Church in the hands of men and sending them forth, "go ye unto all the world and preach the Gospel to every creature," with a promise of His continual presence, "Lo I am with you always, even unto the end of the world," might stimulate our zeal and devotion, and revive our drooping spirits and strengthen our weak faith. How very necessary this Day of Intercession is, both in its reference to the heathen and to ourselves. Think of the millions and tens of millions who have never heard the name of Jesus, who have never been told the story of the Cross. Think of their loss of sweet comfort and peace, of hope and expectation of the future glory, of the Home beyond, where, free from earth's trials and sufferings and sins, they shall be at rest forever. Look at the way in which parents educate their sons. How few ever give a passing thought