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TORONTO, WEDNESDAY, SEPTEMBER 1, 1886.

THE *Interior* says that the convention of the Irish National League—composed of a thousand Catholic Irishmen—held in Chicago the other week, was "quite as decorous as some general assemblies." We read a report of the proceeding with considerable interest; were very much pleased to see that the dynamite party were conspicuous by their absence, but we are quite unable to guess what general assembly our genial contemporary refers to. Do the American assemblies shout as those Irishmen shouted. Ours never does.

As an illustration of how little a Church gains, or rather of how badly it may get sold, by dabbling in party politics, ponder over this little incident. When it was announced that Mr. Henry Matthews, an ultramontane Catholic, was given one of the principal seats in the Home Government there was sore disappointment in Ulster and other places. Matthews was simply known as a London lawyer, an Ultramontane, and the former representative of a Fenian majority. Gladstone's friends decided to oppose his re-election for Birmingham. Protestants were glad and every Ulster Presbyterian, we suppose, suddenly became a Gladstone man so far as defeating Matthews was concerned. The opposition to Matthews became formidable, and his defeat was looked upon as certain. The Protestant alliance was against him, many of the Radicals of Birmingham were against him of course. At the eleventh hour all opposition in Birmingham vanished, and Matthews was re-elected by acclamation! Chamberlain's intriguing hand, no doubt, did it. Chamberlain was one of the self-chosen champions of Ulster all through the elections. But when Chamberlain had a chance to defeat a man that the Presbyterians of Ulster fear, perhaps, more than they feared Gladstone, Chamberlain secured the election of the man! No Church, except the Roman Catholic, can afford to ally itself with a political party. Protestant bodies are powerful just in proportion as they do spiritual work. In the hands of unscrupulous party politicians they are *dough*.

DURING the late American War a student asked Dr. Willis one day in the Divinity Hall some question about the meaning of *doulos*. The question indicated that the questioner did not quite agree with the Doctor's well-known views about that word. "Ah," said the Doctor, "never mind, Mr. So and So, Providence is giving an exegesis of *doulos* just now." A few days before, the Northern troops had won a most decisive victory over the Southern, and the good Doctor very properly thought Providence was throwing a flood of light on the slave question. In the same country Providence is explaining the meaning of another word—we mean the word liberty. For many years a considerable number of people in the United States thought that liberty meant the right to do and say just what one pleased. The Anarchists of Chicago understood liberty to mean the right to incite to murder, arson, bomb-throwing and all other crime. In the exercise of what they called liberty they attempted to destroy the liberty, property and lives of their neighbours. Providence, through the agency of a judge and jury, is teaching them a correct definition of the word by

sending seven of them to the gallows. The word will be better understood now. Liberty of speech even in the United States does not include liberty to incite men to commit the most horrible crimes. Liberty of action does not include the right to commit murder, arson, robbery or even crimes of a less heinous nature. All America will be the better for the practical definition of liberty soon to be given in Chicago.

MANY thoughtful people had grave doubts as to the wisdom of the Irish Presbyterian Church in taking such a decided stand against Gladstone at the late election. Himself one of the most devout and honourable of men, and supported as he was by a large majority of Scotch Presbyterians, it was difficult to see that the Irish Church was in any real danger. Still the Presbyterians of Ulster thought they were in danger, and as they were the persons most interested and presumably knew the situation best, few cared to criticise their action in an unfriendly way. There is no unfriendliness, however, in asking what they have gained by taking a hand in party politics. Is Randolph Churchill, the present leader of the House of Commons, more to be trusted than William Ewart Gladstone? Is there one sane man in the Empire, not judicially blinded by partyism, who would say so? But that is not all. One of the principal offices in the new Cabinet is held by an Ultramontane Catholic who got his seat in Ireland some years ago, it is said, by Fenian votes! He will have as much to do with Irish affairs as any member of the new Government—perhaps more. What do the Presbyterians of Ulster expect from him? Their last Lord Lieutenant was a Presbyterian elder. How much Presbyterian influence is there in Dublin Castle now? It is not at all wonderful that prominent Ulster men are beginning to ask themselves what they have gained, and some of them have grave doubts as to whether they gained anything. The obvious moral is—the less Churches as such have to do with party politics the better. Let men fight their political battles as citizens.

A CORRESPONDENT of the *Interior* asks an important practical question in regard to giving notices of prohibition meetings of a certain kind from the pulpit. A wing of the prohibitionists, including the Woman's Christian Temperance Union, has resolved itself into a third political party, and runs candidates of its own. Such being the case, this correspondent asks if ministers should read their notices from the pulpit. Notices are not read for the Democrats or for the Republicans. Why read them for the third party? The *Interior* replies in this way:

If the particular Church be unanimous for extending the ballot to women, and believe that it is a religious duty for women to make political speeches and go to the polls, and if it be unanimous for the third party and opposed to the other political parties, and thinks that the Sabbath is a good day for politics, then we suppose it would be agreeable to all to have the announcements made. But if there be any old-fashioned Christians in the congregation, they have the right to require the exclusion of such things from the pulpit. The great majority of Presbyterian Christians in Canada are old-fashioned in the good sense of that word. They do not believe that it is a religious duty for women to make political speeches, nor that the Sabbath is a good day for politics. If a wing of prohibitionists resolve themselves into a third party, it is difficult to see how the third party can be treated in a different way from the other two. No minister would read a notice for the Tories or Liberals. Why read one for a third party working against Tories and Liberals? It may be a prohibition party, but there are prohibitionists in every party. Every argument used to show that the Church should have nothing to do with party politics applies to a third party. Prohibitionists who favour a third party will do well to pause.

MISSIONS TO THE JEWS.

PROVIDENTIALLY trained as the Hebrew nation has been, with the inspired Scriptures of the Old Testament, to indicate clearly in type, ceremonial and prophecy to look for the coming Messiah, it might have been expected that when Jesus came the Jewish people would have recognized and welcomed Him as the Sent of God. He came unto His own, and His own received Him not. The rejection of Jesus by the Jews left in their minds feelings of deep and bitter hostility to the despised Nazarene.

These feelings have survived through many generations and are in many cases as intense and bitter as ever. Special missionary efforts to commend the acceptance of the Saviour to the Hebrew mind have had to contend with the greatest difficulties.

Jew and Christian alike hold in reverence the teaching of the Old Testament, but with that the points of contact cease. They do not even agree in their respective interpretations of many portions of the Hebrew Scriptures. The average Jew rejects the New Testament with scorn. Efforts to win the Jewish people to a recognition of Jesus Christ as the Messiah are by not a few considered as disappointing. The results of prolonged and persevering missionary labour among them have not, it is true, justified the sanguine anticipations of the earlier and more ardent advocates of missions to the Jews. These labours nevertheless have borne excellent fruits which are in themselves sufficient to justify the means and labour expended on this most obvious part of the Church's duty, and to stimulate to greater liberality and larger endeavour in this most important field of missionary enterprise.

In the Christian ministry of the present time there are hundreds of able and devoted men of Jewish birth who are rendering valuable service both by voice and pen in behalf of the Christian faith. Among many distinguished men the names of Adolph Saphir and Alfred Edersheim will readily occur to the reader. Reasons for greater earnestness and zeal in prosecuting missions to this most interesting race are numerous and cogent. If it is the manifest duty of the Church to preach the Gospel to every creature, then certainly the descendants of Abraham are included. The obligations we owe to God's ancient people are plain to every reader of the Bible. What has the Christian Church done to show her gratitude for the heritage she has received from the chosen race? Among those occupying influential positions in the commerce, education, literature, art and science of our age, Jews are prominent. The cause of the recent anti-Semitic agitation in Germany was the growing influence of the Hebrew race in the German Empire. The maintenance of Christian interests requires not the expulsion, but the conversion of the Jews.

Attention has recently been called to a most remarkable religious movement among the Jewish people in Bessarabia. The pious Jews of South-Western Europe have for years been most devout in their worship and eager in their longing for the coming of the Messiah. A German Jewish mission has been maintained in Bessarabia for about a quarter of a century. By means of a introduction from Professor Franz Delitzsch, of Leipzig, who is revered by the Jews of South-Western Europe because of the interest he took in defence of the Jews accused of dreadful atrocities in Hungary a few years ago, Herr Faber, an agent of the German Missionary Society, was received in a most friendly manner by the Chief Rabbi. Since 1877 no fewer than 40,000 copies of Professor Delitzsch's Hebrew translation of the New Testament have been circulated in South-Western Europe and have been read with great avidity. The missionary states that he met with four young men who had committed the whole of the Hebrew New Testament to memory. A learned lawyer, Joseph Rabinowitz by name, has been preaching Christ to his Jewish kinsmen with the greatest acceptance. The views held by Rabinowitz have not yet for Western readers been very clearly defined, but he loves to speak of "Jesus our Brother." He preached his first sermon to an audience of about 4,000. It was afterward printed, widely circulated and eagerly read. Much is expected from this remarkable movement.

The *Jewish Herald* for August announces that under the auspices of the British Society for the Propagation of the Gospel among the Jews a deputation will shortly visit Canada and the United States to awaken a deeper interest in missionary work among this interesting race. The deputies are Rev. John Dunlop, secretary, Mr. F. Y. Edwards, treasurer of the society, and the Rev. Aaron Matthews. The announcement of the committee contains this paragraph:

We heartily commend our friends to the sympathy and prayers of the Churches, and trust that any lovers of Israel who may possess any public or private interest or influence on the other side of the Atlantic may do their very utmost to conduce to the success of this important mission, by opening doors, homes and churches to our three brethren, whose one desire is that God may be glorified and His kingdom come.