

## Our Contributors.

### A COOL TIME AHEAD

BY KNOXONIAN.

Looking around for a cool topic for these hot days, we struck one. It is sufficiently cool to suit anybody. In a lecture recently delivered before the Royal Institute of London, by Sir William Thompson, the great scientist stated that a time will come when the sun will not emit enough of heat to maintain life on this globe.

This is a startling announcement. Nobody in this country would have for a moment supposed that the sun was losing its heating power. For the last two months it has heated up this part of the world with all its old-time vigour. Indeed a goodly number of people were beginning to think that the heating power of the furnace was increasing. Men who have to work under the fierce summer rays; ministers who take their holidays at home and recuperate by driving fifteen or twenty miles and preaching three times; congregations that snooze under an hour of the soporific with the mercury above ninety, may find some difficulty in believing that the sun is losing its power. But science is king these days, and if Sir William Thompson says that the sun is going to cool off and go out of the heating business, we are bound to believe it, no matter how hot we feel.

This theory about the sun furnishes a golden opportunity for that numerous class of people who take their troubles in advance. They should sit down at once, and not to worry over the terrible state of things that will exist when the sun cools off. It is a large subject. It gives great room for the imagination to work. The imagination is a lively faculty. Some people have such a lively imagination that they can work up a calamity at a moment's notice out of nothing at all. They can make a large-sized catastrophe without raw material. We have seen several women who could imagine an earthquake, or a cyclone, or a burglary, or a fire, or anything horrible without the slightest suggestion that anything of the kind was near. We have known some men who could even imagine they were dying when they consumed enough of solid food to sustain a lumberman. The imagination can work successfully with very little capital.

But the most sluggish variety of imagination is equal to the task of working up some misery out of this theory about the sun. It is cold enough in Canada now in winter. What kind of a winter will we have when the sun cools off? Furs are dear enough now, but what man of moderate means can wear a fur coat or buy furs for his wife and daughters when all the people of India and China and Japan and other hot latitudes take to wearing furs? There is room for any amount of imaginative agony here. Where will we get fuel to heat up with as the sun begins to lose its force? What will a cord of wood cost about that time? How high will coal go when the sun ceases to give us heat? A person who cannot put in some lively imaginative work on this fuel question has no imagination worth speaking of.

Other questions force themselves upon our attention. How can we get on without those tropical productions that add so much to the comfort of life? How are people to live without tea when the sun becomes too cold to ripen the tea plant? How are some men to do without tobacco? Think of that, ye disciples of the briar root, as you sit on the veranda these lovely evenings and enjoy your evening whiff. What on earth will become of you when the sun becomes so cold that the weed will not grow?

Our business people are discussing Commercial Union at the present time. One of the arguments in favour of unrestricted reciprocity is that our vessels will have more stuff to carry, and will of course make more money. But of what use will a vessel be when the lakes and rivers freeze up, as they certainly will do when the sun loses its power?

We may remark incidentally that Sir William Thompson does not expect that the sun will cool off for about ten millions of years. Anywhere between ten and twelve millions of years hence this world may be left out in the cold.

Some cross-grained, disputatious creature may feel inclined to say that if the sun does not cool off for ten or twelve millions of years, we are not likely to be affected by the cooling. Well, what of that? We are just as likely to suffer from the cooling of the sun

as from nine-tenths of the imaginary evils we worry about.

Does it seem very absurd to you that any one should worry over the theory that the furnace in the sun will go out in ten millions of years? Probably you do just as absurd worrying every day. It is not any more absurd to anticipate evils that are ten millions of years distant than to anticipate evils that have no existence at all.

Moral: Don't meet your troubles half-way.

### THE HISTORY OF MISSIONS TO THE JEWS.

The Synod of the Low Countries in 1678, and the Moravians in 1764, led the van of missions to the Jews on a small scale, but with most encouraging results. When the missionary spirit was aroused in England at the commencement of the present century, the duty of giving the Gospel to the Jews was soon recognized; and the London Society for Jews, composed of Churchmen and Dissenters, was formed in 1809. Their zeal having carried them beyond their income, they got seriously into debt, whereupon a good Churchman offered to liquidate the £12,000 deficit, but on condition that the society should thenceforth become exclusively Episcopalian; and it was done so. This was in 1815. From the outset and all along, to their honour be it said, Churchmen have been far ahead of all other Christians in lively interest and liberality in the cause of Israel.

In 1842 the Evangelical Churches formed the British Society for Jews. The labours of these two societies have been owned of God, and are abundantly blessed. Subsequently the Presbyterian Churches of Scotland, Ireland and, more recently, of England also, established separate schemes for the Jews. The United States has had missions to the Jews, and has now at least one in New York. On the Continent there have been several efforts, and there are some still. All have been more or less successful in leading Jewish souls to Christ, and all have had much to learn from experience regarding the agent to be employed and the mode of operations best adapted for the spread of the Gospel among the Jews.

The following is an approximate tabulation of the paid agents now at work:

	Ordained	Lay	Teachers, etc.	Totals.
London Society....	25	25	91	141
British Society, besides a large number of volunteer helpers.....	14	9	2	25
Presbyterians about	10	6	40	56
United States "	2	2	5	9
The Continent "	7	6	15	28
	58	48	153	259
Of the above, England absorbs....	14	17	14	45
And Palestine.....	4	3	23	30
Leaving .....	40	28	116	184

As the Jewish population of the world consists of at least 7,000,000, and England and Palestine do not contain much over 100,000 between them, it follows that there is only one ordained missionary for every 200,000 Jews in all the rest of the world. There is a goodly number of volunteer helpers in England and elsewhere, but of these no statistics can be taken. Volunteers are most valuable and useful when working side by side with experienced, responsible agents.

Let us look at results. Competent statisticians compute that from 1,000 to 1,500 Jews are now annually being gathered into the different Christian Churches of the world. Here are some statistics to prove it.

In 1881 the Synod of the Russian Church reported 572 Jews baptized. The same year 122 were received into the Evangelical Church of Prussia, nineteen into the Lutheran Church of Hamburg, and about 100 into the Episcopal Church of the United States. A glance through the reports of the London and British Societies discovers forty-six baptized through the labours of the first, and fifty through those of the second during the same year. This gives over 900 known to have been baptized in one year, but that sum does not include the fruits of the labours of the Presbyterian and other Churches in England, the Continent and America;

nor those received into the Roman Catholic Church, which in Vienna alone were 181 in 1882, and no less than 263 in 1884. Many are received into particular Churches, of whom nothing is heard, for it is well known that the Jews of the higher classes shrink from publicity—it affects their status in the social scale.

As to the position in life of those who embrace Christianity, listen to what an influential Jewish newspaper, the *Hamelitz*, says. "What losses we sustain through the spread of European culture among our people may be gathered from the statistics published in the *Neuzeit* by the heads of the Jewish community at Vienna, of Austrian Jews who have embraced Christianity. For the year 1884 only they amount to 263! Of these thirteen are lawyers, nine physicians, one dentist, four booksellers, three engineers, six university professors, lecturers and private teachers, nine governesses, eleven students of the Science College, seven of various other colleges, five magistrates, one artist, one banker's wife, seventeen manufacturers and influential members of the Bourse, one actress, four other stage players, three military officers, twenty-three clerks and bookkeepers, thirty-seven artisans and petty tradesmen—total, 138. The social position of the rest has not yet been ascertained. Since the year 1868, when complete religious liberty became law in Austria and all sorts of disabilities were removed, no less than 1,590 Jews have been received into the Church; and, as a rule there has been a steady rise each year in the number of Jewish conversions." Let it be well noticed that this is a statement made by the Jews themselves—it is a lamentation uttered by their leaders.

This shows that they belonged to all categories and grades of the community; and it proves also that those who imagine that only poor and distressed Jews embrace Christianity are wrong—either misinformed or blinded by unworthy prejudices.

For the above quotation see the *Jewish Intelligencer* of October, 1885, from which it appears that the number of Jews baptized by its agents, etc., as recorded in its annual report of that year, amounted to eighty-eight adults and twenty-three children, besides thirty-three Falashas.

The number of Jews baptized in Prussia in the eight old provinces of that country only, and admitted into its Established Church, were

In 1872, fifty-five; 1873, ninety; 1874, sixty-seven; 1875, fifty-four; 1876, fifty; 1877, fifty-seven; 1878, seventy-four; 1879, seventy-six; 1880, 120; 1881, 122; 1882, 126; 1883, 157.

Total of the twelve years, 1,058, and for the last four years, 535.

Of the agents of the London Society about ninety are Jews. Those of the British Society, with one or two exceptions, are also Jews; and so are most of the Presbyterian and other Churches. The Hebrew-Christian Prayer Union has a membership of nearly 300 Jewish believers; and over 120 are clergy, ministers, missionaries and theological students. Of these four classes there must be at least 500 throughout the Protestant world, including one bishop. In my first lecture I ventured to affirm that if a census could be taken of all living Hebrew believers and their children in all Christian Churches, it would probably exceed 100,000.

For some years past the conviction has been deepening in my mind, and I now firmly believe, that if instead of requiring or expecting converted Jews to become practically Gentile Christians, they were encouraged to celebrate the memory of the grand events of their national history, Christianity would spread far more rapidly among them. Englishmen, Italians and others do not forego their nationality and its anniversaries by becoming disciples of Christ, and why should the Jews? Why not permit them to observe their festivals—Passover, Pentecost, Tabernacles, etc., associating them with the marvellous events that ushered into the world the Christian dispensation? But I must not unfold this idea any further at present.

Let me quote an eloquent paragraph from a discourse on "The Present Relation of Israel to the World."

"The European continental press is mainly in Jewish hands, every department of periodical literature swarms with Jewish labourers. The newspaper press is under their control, and the corre-