

## The Canadian Church Magazine AND MISSION NEWS

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### NOTES FROM THE MISSION FIELD.

The new Mission Hospital at Jerusalem was opened on the 13th of April last with a very impressive ceremony.

Within eight weeks after Easter the treasurer of the Board of D. and F. Missions of the Episcopal Church in the U.S. had received from 2,482 Sunday Schools, \$56,239.78 as the children's Lenten offering and still more was expected. We have not yet learned what the Lenten offerings of the Sunday Schools in the Ecclesiastical Province of Canada amounted to.

The *Missionary Intelligencer* is hardly correct, however, in speaking of the London Society for Promoting Christianity Amongst the Jews as "the one really great missionary society" connected with the Church of England for work amongst the Jews. As is well known there is another great society carrying on this same work under the name of "The Parochial Missions of the Jews' Fund" and which of late years at all events has contributed a considerable sum annually to the work of the Church of England amongst the Jews under Bishop Blythe.

The *Jewish Missionary Intelligencer*, the organ of the London Society for Promoting Christianity Among the Jews, says: "We observe with much regret, and we are constantly hearing of it from friends, that there is a tendency or inclination amongst certain Church people to support *undenominational* missionary agencies to the Jews instead of

concentrating all their energies on the one really great missionary society connected with *their Church*—namely, our own. With its numerous workers—many of them most gifted linguists and fully trained and equipped for Jewish controversy—its wide literature, its experience gathered through many years and in many lands, it must be a more powerful agency for God and for good amongst the Jews than any of those inexperienced, poorly gifted and meagerly equipped agencies which are seeking the support of the Christian public." We fear that the tendency or inclination condemned by the *Jewish Missionary Intelligencer* is not limited to work amongst the Jews, but that very many Church people are found lending their aid and that *primarily* to all kinds of so-called *undenominational* work instead of supporting heartily the work of the *Church* itself.

"I KNOW perfectly well that the Kingdom of the Master never can come, unless men and women work together for bringing in sheep to the fold of Christ. . . . The idea that it is a matter of mere *choice* to a Christian—a sort of by-play almost—whether or no he has an interest himself in the missionary work of the Church; or that other idea that it is a mere accident of his European birth that he is a Christian, but that other forms of religion are equally suited to other nations of the world, such ideas are wholly foreign to the conception of Christianity as given in the New Testament, and as represented in the Church of the first century. To be a Christian is to belong to a missionary body which must be ever advancing all over the world; which is concerned with the advance of every part of the army all over the world."—*Bishop Newcastle*.

### THE PSALMS IN CHURCH.

BY REV. W. H. JACKSON.

**Y**OU may perhaps remember that in my last paper, when I was advising you to practice patience in the service, and to dwell on each part of the service as it presented itself, without wanting to hurry on to the next I said, "Don't be wanting to have the Psalms over so that you may sit down and hear the Lessons." Now, I may be wrong, but I fancy that there is a good deal more of this impatience with regard to the Psalms than there is with regard to any other part of the service. This arises from more causes than one. It arises partly, no doubt, from what seems to us in this impatient and hurrying age the length of time which the Psalms occupy. Partly, too, because we are, all the time that the Psalms are being said or sung, in a standing posture. But I am per-