

Paul's. As an organist he has few equals, and in some respects he is acknowledged by the highest authorities to be quite unrivalled. Dr. Stainer is about to settle in Oxford, where, as the founder of the Philharmonic and practically the re-founder of the Choral Society, he will be sure to have a cordial reception, and where it is to be hoped he may regain such a measure of health as may enable him to add to the distinction he has already acquired as a composer. He will not, however, be relinquishing his duty at the cathedral just at present, and he hopes to take up his residence at Oxford some time during May.—*Daily News.*

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

MODERN JUDAISM.

SIR,—For a good many years past an unhappy tendency has been displayed even in the Church of England to defer to Jewish opinion in very important matters. Their aid was first invoked against our marriage laws, and now their practice as well as their opinion is thought to be a sufficient guide to Christians in the matter of the Christian sacrament! The proper objection to this is, that they are generally apostates from real Judaism, even Talmudic Judaism, that their tendency is towards a general unfaith, that they would consciously or unconsciously be glad to mislead Christians, and see them take any course which would injure Christianity. This, I say, as the result of my own reading for many a year, I know how little this amounts to; but, perhaps, your readers, and especially your clerical ones, will regard with some respect the following extracts from a writer of European reputation, the Danish Bishop Martensen, in his *social ethics*, for which I hope you will find room.

Yours,  
JOHN CARRY.

Port Perry, May 3rd, '88.  
"This tendency (to dechristianize the State) numbers many followers among the baptized, among those who, calling themselves Christians, are labouring through this, their heathenism, at the work of destruction. It has, also, at its command a powerful representation in modern Judaism, which has in these days begun to play so great a part in Christian countries, and which must be reckoned among the decided and irreconcilable opponents of the Christian state."

Our reason for bringing forward modern Judaism among the forces at work for the dissolution of the Christian state and of Christian nationality, and for expatiating upon it at some length, is, that in any case a new power has in it appeared upon the stage, on which it was formerly unable to play any part. For the position of the Jews in Christendom was formerly one of oppression; nor can it be denied that they suffered at the hand of Christians, especially during the Middle Ages, much hardship and ill-treatment, to which, however, they gave but too much occasion by their usury and extortion. In the succeeding period they were tolerated and obtained civil rights. Then came the prevalence of the principles of the French Revolution, and of a liberalism based thereon, when political rights were granted to all without distinction and without regard to religion, when so many of the bonds of society were dissolved, and all relations pervaded by individualism. In this state of affairs the Jews received a degree in civil society, and entered upon a course in which they could act aggressively against Christendom. We are not here speaking of orthodox Talmudic Jews, but of the preponderating majority of modern Jews, who have entirely alienated themselves from the religion of their fathers, without, however, having on that account given up their national pretensions. The religion of these modern Jews consists essentially in the cosmopolitan principles of the French Revolution respecting the universal rights of men, and the ideals of culture and civilization therewith combined. Having completely imbibed these, they now declare them to be the true contents or spirit of Judaism, as the genuine religion of humanity, from the realization of which they expect an earthly Messianic kingdom, a kingdom of earthly prosperity, in which the children of Israel will, both by the power of capital and that of speech, intellect and culture, give the keynote, be the leading influence, and exercise supremacy over all other nations, among whom Christianity is becoming more and more an effete matter, which they have long outlived. For that the people of Israel are to exercise dominion over all other nations, that their nationality represents, as it were, the royal nationality to which all others stand in a relation of vassalage, is a view which they have by no means discarded with the other traditions of their nation. On the contrary,

they have in these days made a very effective beginning for the exercise of this supremacy by possessing themselves of three instruments of power, which exercise a decided influence on the entire social and political condition. These are capital, admission into legislative assemblies, and finally the press. By capital they bring their influence to bear on political matters, even with respect to peace or war; in legislatures they even combine with liberalism, and vote for the entire separation of Church and State, for the refusal of money contributions to Church purposes, for civil marriage, and other liberal proposals; and the newspaper press is in several of the chief countries of Europe, mainly in the hands of Jews, who, by talented and brilliantly written articles, manufacture public opinion on all the questions of the times, nay, determine it even when disputes between Christian confessions, between Ultramontaniam and Protestantism, Pope and Emperor, are the order of the day—of course, deciding all from a Jewish standpoint.

They wish to have Christian instruction banished from Public Schools, and will at most allow the teaching of a deistic religion and general moral notions without the addition of anything of a positively dogmatic nature. They desire that the name of Jesus should be named in Public Schools only as that of an historical personage, but not as the only name whereby men can be saved, inasmuch as this would involve annoyance to Jews, a concession which has, by the help of liberalism, been already made in Holland. The Jews have also concluded an alliance with national liberalism, nay, have on certain occasions even supported the efforts of nationality. This, however, they evidently do, not for the sake of nationality itself, but only in the name of individualistic liberty, which they hope thereby to promote. For their efforts in and of themselves are of as purely a cosmopolitan character as were the "rights of men" in the French Revolution.

AN OFFER—THE SOCIETY OF THE TREASURY OF GOD.

SIR,—I have 2,000 tracts on systematic and proportionate giving, which can be had gratis by clergy who will use them for educating their people. Also 2,000 leaflets issued by the Toronto Diocesan Branch, these are in a series of six for use on consecutive Sundays, 200 will be sent to clergy who first apply, on condition that they will follow up the teaching, and suggest that those who receive benefit from using this means of grace might join the Society, and help to extend the benefit to others. The chief reason for the meanness of our people is that they know no better, the clergy have not taught them. Wherever they do teach the results are very satisfactory in the deepening of the spiritual life, and consequent increase of the offertory. I shall be glad to supply the members of the Woman's Auxiliary with tracts and leaflets.

Yours, &c.,  
C. A. B. POOCK, Hon.-Sec.

Toronto, May 7th, 1888.

RELIGION AND ART.

SIR,—If any of our clergy would like to read a good article on this subject *all the way from Florence, Italy*, I would advise them to spare five cents for a copy of "Church Press," New York, dated 7th April. With your permission I will extract two quotations. The writer says: "What effect has picture art on religion? None, but to work its decay. Christ never founded a faith that in any sense depended on the sensuous. His teaching was 'believe and be saved.' The infinite cannot be represented. Michael Angelo's pascos in the Sistine Chapel degrade the subject. Christ established a faith, and not a spectacle; nor was it to be taught by spectacle. The other day at Pisa, we saw the Archbishop enter the Cathedral magnificently dressed, with surpliced choir boys bearing his train, and attended by a number of richly-vested priests. I asked what would Christ, who had not where to lay His head, and His Apostles, who were of lowly lives, say had they seen this show. It was the pomp necessary to power, not the lowly simplicity of faith. The mind needs instruction. Priestly pomp proves nothing; it is a badge of power and entraps the imagination, but produces no consent of the judgment; it entertains children, but disgusts men. Men, whether Roman Catholic or Protestant, do not go to Church much; Mohammedan men go to their mosques more. You may say that representative men who control the world never go to Church unless some great teacher is to speak. One sermon of Canon Liddon in St. Paul's does more to keep up the religious side of English life, than all the grandeur of the Cathedral in which he preaches, and all its late accessions of ornamentation."

"The practicability of commerce, and the light which science sheds upon nature, have more basis for religion than all these miles of painted canvas, or these forests of marble statues." Yours, X.

SKETCH OF LESSON.

WHITSUNDAY. MAY 20TH, 1888.

"Ruth: First Fruits of the Gentiles."

Passage to be read.—Ruth ii. 1-19, iv. 9-11.

We saw in the last lesson how Ruth's self-sacrificing love brought to our minds a greater love than hers, even that of God the Father in sending His Son, and that of God the Son in giving Himself willingly for us. To-day, when we commemorate the descent of God the Holy Ghost, our lesson comes with peculiar fitness, as typifying the ingathering of the Gentiles into the Church of Christ. Ruth's filial love had its reward. She had proved herself a good daughter; see to-day how she became a happy wife and mother, and had the great honor of being one of the ancestors of our Lord Jesus Christ.

I. *The Mighty Man of Wealth.*—Naomi and Ruth arrived at Bethlehem as the harvest began. They were very poor. How were they to live? Plenty everywhere, if only they can make ends meet. Harvest time always pleasant. See the reapers with their sickles cutting down the golden grain; the binders following, tying it into sheaves. Then, as now in Great Britain, the poor were allowed to glean and gather up any stray ears of grain left on the ground. Here is one field, the owner of which, (Boaz) comes to watch his men at work. He is described as "a mighty man of wealth." A good master too. See how he speaks to his men, (v. 4) and how they reply. Less talk of strikes now-a-days if masters and men were more like these. Boaz was related to Elimelech, and so was a kinsman of these two poor widows.

II. *The Moabitish Gleaner.*—Ruth did not know the fields or their owners, but God guided her steps. She got leave to glean from the man in charge of Boaz's field, and worked diligently, only stopping to rest for a short time under the tent or booth erected as a shelter from the hot sun. Boaz soon noticed the beautiful stranger, enquired about her, and at once showed her attention. (vv. 8-16). (Let scholars enumerate six kindnesses which he showed to her). After a busy day's work Ruth, having beaten out her gleanings with a stick, found she had an ephah (about three pecks) of barley, put it into her linen veil and carried it home. Naomi at once saw that some unknown friend had "taken knowledge" of her, recognized God's hand in it, and acknowledged that He, notwithstanding the bitter past, had "not left off His kindness to the living and to the dead," so too with us. Remember the words of the Psalmist. (Ps. cxix. 67-71).

III. *The Marriage.*—For two months of barley and wheat harvest Ruth worked as a gleaner in the fields of Boaz. He, no doubt, took notice of her filial obedience to Naomi, and the thought would probably occur to him,—a good daughter makes a good wife. When he had spoken the words of the blessing mentioned in chap. xi. 12, he did not think that God would make him the means by which "a full reward" would come to Ruth. Yet so it was. God had given the Israelites a law by which, if through misfortune a man's land had to be sold, or if he died childless, the next of kin should have the right of marrying the widow. Boaz was not the nearest kinsman; but as he could not or would not redeem the inheritance of Elimelech, Boaz gladly did so, and in the presence of witnesses announced his intention to marry Ruth. He did so, and Ruth became the happy mother of Obed, the grandfather of King David, from whom Mary the mother of Jesus descended.

DANGEROUS FOOD ADULTERATION.

THE FRAUDULENT USE OF ALUM AND LIME IN CHEAP BAKING POWDERS.

If consumers prefer to buy an adulterated article of food because it can be had at a lower price, they undoubtedly have the right to do so, provided the adulterants are not of a character injurious to health. If such articles are not falsely sold as pure, and the customer is not deceived as to their real character, the transaction is not illegitimate.

But the great danger in the traffic in adulterated food arises from the deception that is practised by manufacturers usually classing such goods as pure. This is almost invariably done when the adulterant is one that is injurious to health. For instance, manufacturers of alum and lime baking powders not only fail to inform the public of the real character of their goods, but carefully conceal the fact that they are made from these poisonous articles. Most of these manufacturers also claim that their articles are pure and wholesome, while some go still further and proclaim boldly that they are cream of tartar goods, or even the genuine Royal Baking Powder itself. No consumer will buy alum