

# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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## CHURCH WORK AMONG THE JEWS.

The London Society for Promoting Christianity amongst the Jews was formed in 1809. The Archbishop of Canterbury is Patron, and several Bishops are Vice-Patrons. Lord Shaftesbury is the President. Since 1815 it has been distinctively a Church of England Institution.

The field of labor of the Society is in the large cities and towns where the Jews congregate.

The number of Jews in the world is about ten millions. Of these, upwards of three millions are in the Russian Empire. In Austria there are nearly a million, and about half a million in the northern parts of Germany. Much of this ground the Society has long occupied, and it has also stations in England, Austria, France, Germany, Holland, Italy, Persia, Russia, Turkey, the Danubian Principalities, Asia Minor, Syria, and North Africa. While in Jerusalem a special effort through the means of the Hospital to seek the welfare of Israel has been greatly blessed.

The greatest work of the Society has been the putting into the hands of the Jews their own Scriptures, together with a Hebrew translation of the New Testament. Since 1823, 153,286 entire copies of the Old Testament, and 380,263 parts of the same, have been circulated. Since 1817, 188,468 copies of Hebrew New Testaments, and portions thereof, have been sold or distributed gratis. Of late years, the British and Foreign Bible Society have taken up the printing and circulation of the Hebrew Scriptures as a branch of their labors whereby the general circulation of the Word of God has been largely increased.

The Liturgy of the Church of England was translated into Hebrew in 183. 19,084 copies have been circulated. The late Rev. Dr. Ewald, speaking of the Society's Chapel in London, wrote "It is a great point gained, if we can bring the Jews within the walls of a Christian Church. The mode of Christian worship is more devotional and attractive, more edifying, and teaches the heart more than the Jewish worship."

Controversial works, books, and tracts, are indispensable, and have been most useful. The "Old Paths," by the late Dr. McCaul, continues to be read most eagerly by the Jews, and is undoubtedly the most effective reply to the specious attempts to exalt the Talmud and Rabbinical teaching. 3,075,800 books and tracts have been circulated since 1809.

There are schools in Palestine Place, London, where a goodly number of Hebrew boys and girls are maintained, clothed, and educated in the Faith of Christ. The Society supports a number of schools in its foreign stations. It has schools in Bucharest, Constantinople, Damascus, Jerusalem, Mogador, and Tunis, where a large number of Jewish children are receiving daily instruction, and in all their youthful minds the seed of the Word is patiently being sown.

The Society employs 134 agents, about half of whom are believing Israelites. Many of these agents are ordained; others are Lay Missionaries, Medical Missionaries, School Teachers, Scripture Readers and Colporteurs. The number of stations is 38. Of these 4 are in England, 24 upon the Continent of Europe, 4 in Asia, and 6 in Africa.

At Jerusalem there are the Girls' School, and the Institution for Jewesses; the Hospital where the Jew is made practically to understand the power of Christian love and benevolence; and the House of

Industry, where the convert is put in the way of gaining his livelihood. In London, there are two kindred Institutions identical with that of the House of Industry, at Jerusalem.

The results we may consider under two heads: Direct and indirect. By direct results we mean—known baptisms. Of these, in every Mission sufficiently long established, we have many. The most diligent search could only discover thirty-five Christian Israelites in England at the beginning of this century. Since that time more than a hundred Jews have been ordained as Clergymen of the Church of England. Our Missionaries estimate that there are now 2,000 Christian Israelites in London, and probably 1,000 more in the English Provinces. "It can be stated with confidence that in Germany there is not a town where there are not some Jews who believe in the Lord Jesus Christ, and this is the result of our Mission, directly and indirectly." There are now nearly 5,000 Jewish Christians in Prussia. The Societies for promoting the Conversion of the Jews have made, since the commencement of the present century, some 20,000 Proselytes. Many of these converts occupy high and important positions as Pastors, Professors in Universities, Physicians, Lawyers, School masters, Journalists, Consuls, Military Officers, and Governors of various Public Establishments.

## PRESCRIBED FORMS.

The public worship of the Church is in the use of prescribed forms. These naturally enough became the method of the Church from the beginning. The Apostles were familiarized with the use of prescribed forms of public worship, because it was the universal custom of the Jewish synagogues. Some of the prayers then read are still extant.

The Lord, when present in the synagogue, joined in the services there observed. His disciples desired to be instructed to pray suitably as His followers. He gave them a form of prayer both as a model and for common use, called "The Lord's Prayer." It is clear that He did not think novelty in prayer to be desirable, for He selected petitions comprised in the synagogue service, and then arranged them in a wonderful order.

Extemporaneous prayers are of comparatively recent date. Calvin was emphatically opposed to them, as appears in his letter to the Duke of Somerset, written A.D., 1549.

"The origin of extemporaneous prayers in England was entirely Popish; devised by Roman emissaries who assumed the garb of Protestants, and pretended to feel the deepest abhorrence of what they stigmatized as the corruptions of Popery still existing in the English Church. They endeavored to bring the reformed religion itself into disrepute; vilified the Liturgy as a new edition of the Mass-book; and insisted that it should be wholly abandoned by such as desired to pray under the immediate influence of the Spirit of God."

The denominational descendants of those who were thus easily moved to suspicion, and at last to separation from the Church, are now using more or less of prescribed forms of prayer in their public worship; or, are considering that the heart itself can be more engaged when joined with the voice in the use of devotions already arranged, than in silently awaiting to hear what unexpectedly shall

come next, and not always to edifying, in extemporaneous prayer.

The Book of Common Prayer is the production of no one Christian period. Its roots strike into the Apostolic age. It expresses the devotional spirit of Christian centuries. Its evangelical soundness, its comprehensiveness, its simplicity in style, need not be more than mentioned here.

It largely helps in attaining the highest of spiritual conditions, the "serving God with a quiet mind." The world is for excitement. The Prayer Book aids devotion, as no other method can, by leading on to that restfulness which is necessary for acquiring a deep and refreshing spiritual experience. He who altogether knows us, and our most urgent need, made the invitation to Himself, to express and to meet the heart's innermost want; "Come unto Me, and I will give you rest."—*Episcopal Register.*

## THE CHURCH CONGRESS.

The coming Church Congress at Derby, to be presided over by the Bishop of Lichfield, will naturally excite an interest in the history of that ancient see. Omitting the four Bishops of the See of Mercia, Dr. Maclagan is the eighty-sixth Episcopal ruler in direct succession from Ceadda, or Chad, who may be regarded as the real founder, and first Bishop of the existing See of Lichfield. He reigned as Bishop for three years, 669-672, and was buried in his Cathedral. During the long interval between Bishop Chad and the present ruler of the diocese, many illustrious Churchmen have held the see. It is not necessary to mention the honoured men who within the memory of this present generation have occupied the seat of St. Chad—the amiable Ryder, the learned Butler, the prematurely removed Bowstead, the judicious Lonsdale, the missionary Selwyn.

It may suffice to record among the predecessors of Bishop Maclagan the name of Ralph Bayne, deprived by Queen Elizabeth; of John Overall, Dean of St. Paul's, the author of that most excellent treatise on Theology, the "Convocation Book," and the compiler of the fifth and sacramental portion of the Church Catechism; of John Hackett, who labored with his own hands, on the restoration of Charles II., for the speedy renewal of Divine Service in his then fearfully dilapidated Cathedral; of William Lloyd, who, as Bishop of St. Asaph, was one of the seven Bishops committed to the Tower, 1688; of John Hough, the patriotic President of Magdalen College, Oxford, who resisted the dispensing powers claimed by James II., even to a compulsory expulsion from his office; of Richard Hurd, the learned friend and loving champion of Bishop Warburton.

Several predecessors of Dr. Maclagan have been translated to the highest positions in the English Church. Two Bishops of Lichfield—George Abbot, A.D. 1610, and the Hon. Frederick Cornwallis, 1768—have been transferred to the primatial chair of St. Augustine, while four have succeeded to the archiepiscopal throne of the Northern Province—Richard Scrope, or Scroop, A.D. 1398; William Bothe, or Booth, 1452; Richard Neil, 1610; and Accepted Frewen, 1644. Four also have been translated to the honours of the Palatinate Principality of Durham, and of the Earldom of Sadbergh, Walter Skirlawe, 1385; Thomas Morton, 1632; Edward Chandler, 1730, and John Egerton, 1771.—*The English Churchman.*