

It is as it ought to be that in the general missionary awakening of these days the Jewish people are quickly gaining a place and an interest in Christian sympathies everywhere. In Leipzig there is a seminary for the education and training of Jewish missionaries, and within the last few years that institution has been regarded as a bureau of information in all that relates to Jewish evangelization. Dr. Dalma, one of the leading men in this department of Christian endeavour, has just issued a most complete account of what has been done in this important field, and the facts he adduces are both interesting and suggestive. At the present time, without taking into account the operations of general agencies, such as the Bible Societies, there are forty-seven Protestant Missionary Societies devoted exclusively to the evangelization of the Jews. These employ 337 labourers of various kinds at 135 stations and have an annual income of about \$500,000. Within the last eight years the number of societies has made an increase of twenty-seven; their agents have increased by 107 and the income has doubled.

These societies are most numerous in England. There are eight societies, with 214 labourers, and an income of \$300,000. Scotland has seven societies, seventy-one labourers, and seventeen stations, with an income of \$60,000. Ireland has one society, twenty-seven labourers, nine stations, and an income of \$15,000. The total for the British Isles is 214, Christian workers among the Jews, at eighty-one stations, and an income of about \$375,000. Germany reports twelve societies, thirteen labourers and nine stations. Switzerland has one society and one labourer. The Netherlands have three societies, three labourers, and three stations. France has one society, and the Scandinavian kingdoms have six societies and six labourers. Russia, outside the orthodox Greek Church, has several societies, six labourers at five stations; and North America has seven societies, thirty-four labourers at thirty-three stations.

The first of these Jewish societies was founded in Germany in the year 1667. For 141 years it stood alone. The next was established in London, in 1808, and is at present the most vigorous and energetic of them all. Many of the continental societies were organized by English agents, and most of them follow the methods of the London society. The missionaries go wherever an opening among the Jews is to be found. In London there are fifty-eight employed, four in Liverpool, three in Birmingham, two in Manchester, and one each in four other English cities. There are three in Scotland; forty-one labouring in eighteen German cities; in Austria, twenty-two in five cities; in Switzerland, one; in the Netherlands, eight labourers in two cities; in France, two; in Italy, five; in Sweden, five; in Russia, seventeen in nine cities; in Roumania, three; in European Turkey, there are three stations, with thirty-five labourers, of whom thirty-three are engaged in Constantinople; in Asiatic Turkey, there are seven stations, with eighty-three missionaries, thirty-one in Damascus, and thirty-eight in Jerusalem; in North Africa, there are five stations, with twenty-five missionaries, of whom thirteen are in Tunis; in North America, there are twelve labourers, and there are two in India.

The ratio of missionaries to the Jewish population is as follows: In Sweden, one missionary to a population of 900. Palestine has one missionary to every 1,000 Jews; Egypt one for every 1,143; England one for every 1,487; Asiatic Turkey one for 2,895; European Turkey, one for 3,143; Tunis, one 5,615; the United States, one for 12,121; Germany one for 13,069; France one for 35,000; Austria one for 71,474; Russia one for 176,471; Galicia, in the Austro-Hungarian Empire, one for 225,000.

It is a modest estimate that gives the number of Jews baptized since the beginning of this century, as 100,000. It is computed that there are 250,000 Jewish Christians in the world. The entire Jewish population is estimated at 6,400,000, and there is a present only one missionary for every 16,976 of this dispersed but distinct nationality.

DR. E. DE PRESSENSE says: Not Thy will but mine be done, changed Paradise into a desert. Not My will but Thine be done, changed the desert into Paradise, and made Gethsemane the gate of glory.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers).—This weekly magazine for young people gives an entertaining, instructive and varied supply of reading accompanied by numerous and finely executed illustrations. It steadily sustains the high reputation it has justly earned.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs).—The Review Section is specially attractive this month. The subjects discussed are such as interest all thoughtful minds, and they are ably handled by writers of demonstrated ability. The Sermonic Section is also full, varied and suggestive, while the Exegetical and Expository Section contains much that will be read with great interest. The *Homiletic* maintains its well-earned reputation.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs).—The continued papers, all of them interesting, in the September number of this Canadian publication are "Landmarks of History," "Round About England," and "Vagabond Vignettes." The Rev. Hugh Johnston pays a fine tribute to the memory of the late James Ferrier. Another good paper is by Dr. Douglas on "The Life of Apostolic Preaching." Among the original poems, "The Canadian Martyr Missionary," deserves special mention. The number as a whole is an excellent one.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.).—The September number of this excellent magazine completes the sixth volume. Its success is evidenced by the fact that it is to be enlarged and special attractions and improvements are promised. Henry James' short story, "The Patagonia," and Professor Minto's serial are completed in this number. The handsomely-illustrated papers of this issue are "In the Polish Carpathians," "London Street Studies" and "Hampton Court."

THE SERMON BIBLE. Genesis to II. Samuel. (Toronto: A. G. Watson, Willard Tract Depository).—The plan of this most valuable work is somewhat unique. It is not a formal and systematic exposition, neither is it a commentary. Leading texts are selected in order, extracts bearing on the passages selected, from the discourses of distinguished theologians are given, which help to give the reader a firm grasp of the truth contained in the text, and greatly help its elucidation. It undertakes "to give the essence of the best homiletic literature of this generation." If the succeeding volumes are prepared with the same admirable discrimination and care as mark the first, it will certainly be a most valuable and helpful book to all engaged in the work of preaching the Gospel. The extracts cover a wide range of the best Christian thought of the time. The series is expected to be completed in twelve volumes. It is neatly and carefully though inexpensively got up.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.).—The September number of this favourite magazine contains the opening chapters of "Passe Rose" a new novel by Arthur Sherburne Hardy. Miss Murfree ("Charles Egbert Craddock") furnishes a generous instalment of her striking story "The Despot of Broomsedge Cove," and Frances E. Wadleigh supplies a short story, "Mistah Fahmah." "A Week in Wales" is a series of fresh travel sketches by Mrs. Julia C. R. Dorr. Miss Lillie B. Chace Wyman adds a new paper to her *Studies of Factory Life*, this time giving several touching instances of hardship among the women. Two papers of much historical interest are Dr. A. P. Peabody's account of "Boston Mobs before the Revolution," and "The First Year of the Continental Congress" by John Fiske. H. C. Merwin furnishes a curiously interesting paper on "Daniel Drawbaugh," a claimant of the original invention of the telephone. Mrs. Olive Thorne Miller describes the "Home Life of the Redstart." W. H. Downes gives a third paper on "Boston Painters and Paintings." Abram S. Isaacs contributes "Stories from the Rabbis," and William Cranston Lawton adds a second and concluding paper, on "The Prometheus of Æschylus." The number also contains careful reviews of Mr. Stedman's and Miss Hutchison's "Library of American Literature" and Mrs. Custer's "Tenting on the Plains," two bright little essays in the Contributors' Club, and several pages of brief descriptions of New Books.

THE MISSIONARY WORLD.

LESSONS FROM THE MISSIONARY CONFERENCE.

We have learned that the Gospel is world-wide, in its intention, in its adaptation and its power. God hath made of one blood all nations of men. The science of Ethnology has well established the essential oneness of the human race, and there is a Gospel ethnology by which this conclusion is confirmed. The same truth has proved itself adapted to the inquiring Hindoo, to the prejudiced Chinese, to the cannibal Polynesian, to the ignorant and barbarous African. "One touch of Nature makes the whole world kin;" and more potent still in its untiring efficacy is the "touch" of Grace. Even in the primitive era of the Church an apostle full of faith and hope could write, "The grace of God that bringeth salvation hath appeared unto all men."

More than this: the Churches have learned that their own life largely depends on their activity in the work of Christ. A professed Christian, whose main endeavour is to live for himself, and for his own spiritual interests, is perilously near to death. So with a Church. If concerned mainly for its own happiness and edification it loses both, in languor and decline. Missionary zeal is at once a sign and quickener of health. If the origin of modern missions is to be traced in great measure to the evangelical revival of the eighteenth century, it is as true that they brought about a revival in turn, arousing the Churches from that egotism to which an all-engrossing desire for personal salvation might otherwise have led, and consolidating spiritual strength, as all strength is consolidated, by energetic exercise. The missionary enterprise of the Churches has at once deepened their faith, brightened their hope, and enlarged their charity.

At the same time the progress of the work, with its varied history of success and discouragement through the past century, has suggested many important problems, which still wait for their solution. The adaptation, for instance, of our respective Church systems to peoples of a different civilization from our own, or to the totally uncivilized, is a question of serious importance. May not ecclesiastical organizations be developed from within rather than improved from without? What is the place of education in the mission field?—of medical skill? of women's work? How can a vernacular Christian literature best be fostered? And especially, how may the missionary best deal with differing religious beliefs, adapting the one evangelical message in varying forms to Jew, Moslem, Polytheist, Buddhist, Confucian, agnostic and savage? How far is the Christianity of our converts, in doctrine and life, influenced by their former beliefs? What has been the result of endeavours made in many lands to train a qualified native agency for mission work?

Again, are there any special temptations which beset the converts from heathenism? What are the besetting faults of "native Christians," and how may these best be remedied? Then, is there not a waste of power in many mission fields? Could not large regions of heathendom be amicably divided, so that each society should have its own apportionment? Or, on the other hand, is it advisable that converts gathered from the heathen should be initiated, in the first days of their new religious life, into our sectarian peculiarities? These, and similar topics, have often been anxiously debated; but on many of them there is no clear deliverance as yet from the voice of Protestant evangelical Christendom.

All over the heathen world there seems in the air the sense of some impending change. Besides all this, the increase of the Christian community is in an accelerating ratio. This was but to be expected in a system which teaches every convert in turn to become a witness to the truth he has learned. With regard to India, some figures given by Sir W. W. Hunter in a recent lecture are very noteworthy. Taking Bengal, containing one-third of the whole population of British India, he shows that during the nine years preceding 1881, the whole population increased 10.89 per cent.; that the increase in Mohammedans was almost exactly equal to this, being 10.96; but that of native Christians nearly six times as much, or 64.07. With regard to the whole of British India, as far as can be ascertained, the increase of the general population was eight per cent., of Christian population, thirty. The kingdom of light is gaining on that of darkness, not so rapidly as we could wish, but still perceptibly.