

half a million dollars. In addition to these other missionary societies engage in this special work, as a branch of their general work. England has eight of these 47 societies, sends out about two-thirds of the 377 men, and supplies about two-thirds of the money. Scotland has five societies, Ireland one. Germany twelve, Switzerland one, the Netherlands three, France one, the Scandinavian lands five, Russia (i. e. the Protestant churches of,) four, North America seven. The cities in which the largest number of missionaries are engaged are London, [Budapest, Constantinople, Damascus, Jerusalem, Tunis. As the total of all the Jews on the face of the globe is about 6,400,000, there is one missionary for every 16,978 Jews. In addition to these the Roman Catholic and the Greek Churches also engage in this work. Pastor de la Roi, of Breslin, also a reliable statistician, claims that at least 100,000 Jews have confessed Christ since the beginning of the present century. Those yet living of these, together with their descendants, probably number 250,000 children of Abraham who have entered upon the spiritual inheritance of their father. When we recall the fact that ten years ago there were in existence only 20 societies for the evangelization of the Jews, with only 250 laborers and an income less than half of what it is now, the marked progress in this sphere of Christian activity is peculiarly encouraging.

—The existing Jewish Congregation at Mossoul (Mesopotamia) boasts of very ancient origin. When Tiglath Pileser, King of Assyria, conquered the northern regions of the kingdom of Israel, he carried captive a number of the inhabitants, and settled them in different parts of his own dominions. At that time a Jewish congregation was established at Nineveh (now Mossoul), and it is this congregation which has withstood the vicissitudes of ages. The Jews of Mossoul even now consider it as a special favor of Providence that their ancestors became captives before the destruction of the first Temple, so that they were spared the great misfortune which overtook Jerusalem. They glory in the fact that their congregation is older than that of Babylon, and that later on, when the kingdom of Judea came to an end, those of the inhabitants who made their way to Assyria, were enabled to enjoy their hospitality, and to receive every possible support from their brethren in faith already settled in that country. The Mossoul Jews possess two synagogues, a Beth Hamedrash and a cemetery. The ancient burial ground which was first used by the early settlers was destroyed at the capture of Nineveh. The present-day Jews have adopted the Sephardim ritual as their *minhag*.—*Jewish Chronicle*.

Spain.—Persecution. When (i. 1883) the late Archbishop of Canterbury said "powerful influences are at work which are entirely antagonistic to Christianity," and that "the Church of Rome is absolutely powerless to meet these anti-Christian movements," he expressed a

very patent fact in a very plain phrase. The Protestant Church has not only skepticism and indifference, but also Vaticanism, to deal with, and a fresh illustration of the narrow persecuting and intolerant spirit of the Roman Church is seen in the trial and imprisonment of Rev. J. M. Vila, a hard-working and successful Protestant pastor of Malaga, in Spain. A Roman Catholic priest issued a violent pamphlet against him, to which Mr. Vila replied in another pamphlet. Vila was arraigned in the courts on charges, the chief of which was that he had said that the "timber of the manger out of which the priest's horse fed was the same kind of wood employed by the artificer to manufacture an image of the Virgin of Sorrows, and that one timber had quite as much virtue as the other." From an account just at hand in *Light and Truth* we learn that the trial took place in the presence of a large crowd of people. The public prosecutor asked the Court to sentence the accused to six years' imprisonment, a fine of 2,500 pesetas and costs. The counsel for the defense claimed that the Bible supported everything found in the pamphlet.

"Then Señor Vila spoke, and his simple, eloquent address greatly moved the people—many of whom wept, and said, as they left the hall, 'We are now Protestants, also!' He said his intention was not to make a personal attack on the priest, but to combat the false teachings of the Roman Church. As true followers of Christ, they did not hate or attack anyone. The Roman Church, on the contrary, had always opposed the truth of the gospel; and, without appealing to history or uncovering the ashes of the thousands sacrificed by the execrable Inquisition, his presence in the tribunal that day was a living testimony to Romish persecution. A large crowd followed Señor Vila from the court, and expressions of lively sympathy resounded on every side. He tells us that he was full of joy that he had been privileged to testify publicly before the tribunal concerning the truth of the gospel."

"Great attempts were made to influence the tribunal, and so powerful are the Roman Catholic clergy in Malaga that only one paper dared to refer to the case. At last, on April 3, the magistrates pronounced sentence, and Señor Vila was forthwith condemned to two years, four months and one day's imprisonment, besides 250 pesetas fine and payment of costs. The Spanish prisons are such abominable dens of filth and iniquity that this sentence is no light matter. Señor Vila has appealed to the Supreme Court at Madrid, the sentence of which will be final.

"The trial has been the means of producing a great awakening in Malaga, and numbers of persons are confessing Christ. It has also led many to attend for the first time Señor Vila's church, and all the services are very crowded—even on week-nights persons are turned away. The same growth is taking place at the mission stations in the surrounding villages."