

MISSION FIELD.

"Spiritualize your sociability," says a social committee.

"We are the young systematically at work to save the young."
—Miss Sibley in *Golden Rule*.

Duty makes us do things well, said Phillips Brooks, but love makes us do them beautifully.

"Never say 'No' to God." This was the substance of Dr. A. J. Gordon's last message to young men.

That question asked by General Armstrong is worthy the careful consideration of Endeavorers: What are Christians put into the world for, except to do the impossible in the strength of God?

UNTABULATED FACTS—INDIA.

The spiritual results of education in mission fields may be considered as divisible into two classes, viz., those that are capable of being tabulated, and those that are not.

As to the untabulated results, we believe that they are of the highest importance. No one can compare the present state of the native mind and society with what it was before mission educational work began, without the deepest gratitude to the great Author of our success.

SPIRITUAL AWAKENING.

The awakened conscience, the higher standards of moral judgment, the unrest that leads to wide-spread inquiry and discussion of spiritual themes, the cleavage that is breaking up the various religions of the country into new sects and societies, and these new sects themselves into divisions, each one striving to be more distinctly spiritual than those that have gone before it,—all show that "the Breath" has breathed "upon these slain" in awakening, regenerating power. It is noticeable that all these new sects indicate a growing conviction that the soul of man can never be satisfied with forms and ceremonials of religion without spiritual life. Hence the Brahmo Somaj and even the Arya Somaj have modelled their services according to evangelical methods, combining the elements of *prayer, praise and preaching*.

EVANGELICAL CRAVINGS.

A later sect—the Deva Dharm—is a result of the dissatisfaction felt with the Brahmo Somaj and the Arya Somaj because of the coldness, worldliness and insincerity into which they have fallen. The founder of this sect, Aqihotri Saraswati, was a member of the Brahmo Somaj, and left it to frame his sect on still more distinctly evangelical lines. He calls it a "mission," and sends out his "missionaries" through the province. Great stress is laid upon prayer and devotional meetings, the need of "conversion" and "spiritual life," and, in its missionaries, of "consecration." Many of their hymns and tunes are our Christian hymns slightly altered. In speaking of our Christian literature one of his missionaries remarked "I like such books and such preaching as have spiritual life in them. I have found a few such but many of your books and preachers are dead and lifeless. I can discern life when it exists and there are some Christian books I keep by me and study constantly and shall be glad to know of others like them." All these facts indicate a trend of native thought toward the spiritual.—*Selected*.

FAITH IN THE MEDICAL MISSIONARY.

The other day, in a Lebanon village, about fourteen hours' ride from Beyrout, a child about four years of age had his hand cut off in an oil-press, and his mother instantly set off with him to Beyrout, to the hospital doctor. Arriving next day late at night, she found her way to the doctor's house, and presented her boy, and after telling how it had all happened, she put her hand into her bosom and drew out the little alabaster hand that she had been trying to keep warm all the time during the long journey. The doctor was deeply touched by the appeal of such Shunammite faith, and it grieved him to have to tell the mother that the hand could never be restored, but the little sufferer was affectionately and skilfully attended to.

JEWISH ANATHEMA.

The Rev. James Murray, B.D., writes from Smyrna on 6th April:—"You have probably heard that severe pressure is and has been brought to bear upon the parents of the children in our school to cause them to remove their children. To the credit of most of the parents be it said that they have stood fast for the

benefits received by their children. After strong articles in the Jewish papers, and *Cherem* pronounced from the synagogue more than once, a climax was reached on Saturday, 30th March, when the limit of rabbinical power was reached in the Order read in the synagogue on that day, and produced in the *Novelliste* of 29th Marob. It may interest readers of the *Record* to see what difficulties attend those who send their children to us, and how severely they are liable to be boycotted. And they are subject to more than appears in this Order, for the rabbis have the power to impose what portion of the general sum of taxes they please. So that a poor man paying, say 6s. a year, finds that his portion suddenly rises to 12s. or more, and he has no right of appeal; he must pay or go to prison. Others are in danger of losing their situations or employments. Only the well-to-do can make a stand, and of these we have few whose children are at school. Their children are, many of them, at the Roman Catholic Schools, yet we hear nothing about it."

The article in the *Novelliste* is as follows:—

GOOD FOR THE SOUL.

"Our fellow-citizens know that for three months some young men have occupied themselves in removing from the schools of the Protestant Mission the Jewish children who attended these establishments. These pious youths, whose earnest desire it is to prevent the minds of the children being filled with anything but purely Jewish beliefs, have succeeded up till the present in withdrawing some thirty children, and now there is only a small number in these institutions. These good Jews, desirous of fully attaining their object, which is not to allow a single child to attend these schools, have addressed themselves to His Eminence the Grand Rabbi and the Communal Council, who have given them power to proceed with even more energy, and have commanded the following Order to be read in the synagogues:—

"Having given warning several times that no son of Israel should send his son or his daughter to the school of the Protestants (*Minim*), because it means the loss (from infancy) of our holy religion, therefore the Rabbinical Council, with the Civil Council, inform the public that it has been decided that any Jew who may have put his child in the school of the *Mins* will be pardoned under promise of withdrawing his child, but if he does not obey, he will have to bear the following punishments:—

(1) No request of his will be heard by the Spiritual Council or by the community.

N.B.—This refers to the ordinance of circumcision, to marriage, and to burial.

(2) No alms will be given him, no clothing, no passover bread, nor help from any society.

(3) Should he have any sick in his house, they will not be received into the hospital or have medical attendance.

(4) When watchers of the sick are needed, the Holy Society will not send help.

(5) If death occur, the Holy Societies, the washers and the dressers of the dead, and the grave diggers, will take no part in the burial.

(6) He will not be buried among the Jews. (This does not mean exclusion from the Jewish cemetery, but that a place will be given in the corner among the graves of criminals).

(7) The "Society of Mercy" for the dead will not show mercy as they will to others.

N.B.—This refers to help given during the enforced seven days of mourning.

8. All mercy and charity from the community and the Societies will be denied him who sends his children to the Protestant schools, for thereby he brings up his child in ways that are not of God, and is strengthening the hands of the doors of evil.

This Order is meant to strengthen the law among us pure Israelites, and must be heard, because it is for the honor of the law and the nation, and for families. May Almighty God put His love in our hearts, that we should do according to His will with all our hearts. Amen."

Friends can judge of the difficulty of keeping school under pressure like the above. What the full result may be cannot be said yet, as we have closed for Passover Week.

THE TALMUD.

It is singular how little influence the Talmud has exercised beyond the limits of the Jewish people. And this is the more remarkable when contrasted with the Koran, which has probably produced a profounder and more universal impression upon the world than any other book except the Bible. I have never seen