

contagious courage. His last words as he goes up, in 1877, from Cairo to Abyssinia on an unattended expedition full of danger are, "I go up alone, with an Infinite, Almighty God to direct and guide me; and am glad to so trust him as to fear nothing, and, indeed, to be sure of success." This Almighty God is his Commander-in-chief. "Were it not for the knowledge that I have that God is Governor-General I could not get on at all." To this Governor-General he goes for re-enforcements constantly, habitually in all his campaigns. He rides across the desert sometimes almost unattended; sometimes, in his impatience, running far on in advance of his attendants. As he rides he prays. "Praying for the people ahead of me," he writes, "whom I am about to visit, gives me moral strength, and it is wonderful to see how something seems already to have passed between us when I meet a chief for whom I have prayed. On this I base my hopes of a triumphant march to Fascher. I really have no troops with me; but I have the Shekinah, and I do like trusting to Him and not to men."

His life abounds in romantic illustrations of the divine courage inspired in this divine faith. In his Chinese campaign he ordinarily carried into the battlefield no weapon but a cane, though often leading a charge at the head of his troops. With this cane he emphasized his directions, guiding his troops often by a gesture. His troops came to put a faith in his magic wand, to believe that he bore a charmed life. When the rebellion was ended one secret of the charm came to light. "Often," writes a Tai-ping chief, "have I seen the deadly musket struck from the hands of a dastardly Englishman, tempted by love of loot to join our ranks, when he attempted, from his place of safety, to kill Gordon, who ever rashly exposed himself. This has been the act of a chief—yea, of the Shield King himself." Incredible! Not incredible after one reads how the captured or the deserting rebels swelled the ranks of the English General, and became his best troops and strongest allies. Nothing is so strong as character, even on the battlefield. In the Soudan he goes alone to an interview with the barbaric Abyssinian King John, where he is received as a prisoner, the King sitting on a raised dais, the General being shown to a chair upon a lower level. "The first thing Gordon Pasha did was to seize this chair, place it along side that of his majesty, and sit down upon it; the next to inform him that he met him as an equal and would only treat him as such. "Do you know, Gordon Pasha," asked the disconcerted monarch, "that I could kill you on the spot if I liked?" "Certainly," replied General Gordon; "and you would confer a favor on me by so doing; for you would be doing for me what I am precluded by my religious scruples from doing for myself!" It may be readily imagined that the negotiations proceeded thereafter in a tone quite different from that anticipated and intended by the powerless King. It is the same courage which enables this indomitable man to undertake to go alone into the heart of rebel-dom, through the desert, for the relief of Khartoum, unattended; and when he arrives there, to recognize the supremacy of El-Mahdi and assert the justice of the rising, though not its methods, in defiance of all Egypt, and of every warlike instinct of John Bull. Not without reason has he the title of The Hero of the Soudan. Such heroes are rare. They show manhood at its best estate.

Gentle, tender, in some aspects of his character mystic; Watson on "Contentment" and Thomas a Kempis's "Imitation" his favourite books; Christ-like in his self-consecration, praying that he may be permitted to bear the sins of the poor blacks in the Soudan, arguing against his own sense of justice by saying "one wants some forgiveness oneself, and it is not a dear article," he can be prompt and summary in execution of justice when necessity demands. A mutiny breaks out among his troops in China; the artillery refuse to march when orders for a change of camp are issued, and send out an unsigned proclamation threatening to fire on those that do. General Gor-

don meets the rebellious artillery, singles out the ringleader by intuition, seizes him by the collar, drags him from the ranks, orders him shot upon the spot, and ends the mutiny mercifully then and there by that one act of Hebrew justice. Calm, collected, self-possessed, yet he carries hot fires within him; and when, in violation of his implied pledges, the rebel leaders were beheaded, he hunts, pistol in hand, through the Chinese camp for two days or more for the Chinese commander who has ordered their execution, and who escapes with his life only by keeping in hiding. He is loved and honoured; but feared.

Such is the man to whom the Christian government of Great Britain has intrusted the difficult task of bringing order out of chaos in the Soudan, and taking the first steps towards rectifying the cruel wrongs of years of Turkish oppression—a soldier and a Christian, who lives the faith that most of us are content to preach and pray and sing, or to practice only with lives half consecrated, and therefore with hearts but half equipped for our mission. Let those who share in his faith carry him in their prayers to the Governor-General whose instrument he is and in whom he trusts.

Missionary.

THE PRESENT STATE OF MISSIONS AMONG THE JEWS.

We now approach the third and last great division of the Jewish people. It comprises all those who live in the Western half of Europe; their number probably amounts to about two millions, and by far the larger proportion is located in Germany and Austria. To this we must add about 300,000 who reside in Canada and the United States of America. These Jews are for the most part in almost daily contact with the intellectual and commercial life of the world, and contribute more than their share to its intense vitality. Since the close of the great Napoleonic wars, they have been gradually emancipated from all social disabilities, and are everywhere to be found in the van of modern progress. In Germany and Austria their rise has been as rapid as it is remarkable. In 1871, out of 642 bankers in Prussia all but 90 were Jews, and yet they do not number more than two per cent. of the population. In Austria also the banking is almost entirely in their hands. Nor have they neglected their educational advantages. Seventy professors in the German universities at the present time are Jews. In Berlin 30 per cent., and in Vienna 40 per cent. of the students are of Hebrew origin. In Lower Austria, out of 2,140 legal advocates 1,024 are Jews. In Germany many of the judges, and nearly one-half of the practising lawyers, are Jews. Out of twenty-three daily papers published in Berlin, there are only two which are not, either by editorship or by proprietary rights, in their hands. In Dresden, on the journalists' day two years ago, out of forty-three representatives of the press, twenty-nine were Jews. In politics they exhibit a similar activity. In Italy, though they do not number more than 40,000, they hold eight seats in the Chamber of Deputies, including the office of Vice-President. In our own country, where there is not more than one Jew to every 800 of the population, yet they hold nine out of the 658 seats in the House of Commons. In France, two years since, twenty-one Jews were decorated with the Legion of Honour; and in political circles, the names of Achile Foulde, Cremieux, Jules Simon, and Camille, are well known. From this and much more of a similar nature which might be easily added, it is plain that the Jews of Western Europe, by their wealth and attainments, must in a great measure mould the future of the race.

But while they are thus asserting their individuality with such marked success, the great currents of thought and feeling amongst us are producing a deep counter effect; the reaction against authority, and the intense desire for intellectual freedom which is one of the prominent features of our time, finds its reflex amongst the Jews: they are becoming more and more alienated from Rabbinic orthodoxy. The Reform movement which originated with Mendelssohn has rapidly developed, and has loosened in no small degree the trammels of Rabbinism; but, to use the words of one of their own journals, it has, nevertheless, proved a "failure;" it does not keep the youth and intelligence of Judaism together, and the reason is not far to seek. The essence of Reform from the first has been an unsettling of the old lines of orthodoxy, a gradual discarding of venerable dogmas and customs, until Rabbinism in many quarters has actually melted away into a faint and almost colourless Deism; and it is easy to see that when this point is reached, and when all that is distinctive is laid aside, the embracing of a mere nominal Christianity, or the repudiation of religion altogether, is no very violent change; and this is what has been actually taking place in Germany of late years to a very considerable extent. The recent anti-Semitic movement also, while it has caused wide-spread irritation and hate, has increased this tendency, and many to avoid inconvenience have cast aside every relic of their faith, even to the altering of their names, that thus they might, if possible, be lost sight of as Jews, and so escape social discomfort. Jewish writers have frequently called attention to this, and have plainly intimated that the time has come when the Rabbis and other leaders of religious thought should come together to consider the matter, and that something must be done to prevent this gradual assimilation, but what that something should be, they find it difficult to say. The simple fact is that Judaism, when fairly apprehended, is, in its central feature at least, a logical impossibility: in spite of all *a posteriori* theories, however ingenious, about the law being at present partly in abeyance, there is no escape from the position that Moses issued certain commands concerning sacrifice, which practically amount to this, that they should be offered by an appointed priesthood, and at place prescribed by God; and yet God has permitted the priesthood to pass into oblivion,* and the temple for the last 1800 years to be non-existent, so that obedience in this respect is simply impossible. There is, of course, the Christian solution of the problem, that the sacrifice of Christ is the grand fulfilment of the whole, and consequently that no further repetition of sacrifice is needed; but as long as they refuse to accept this alternative, so long the difficulty remains that God by Moses has commanded, and yet God by his providential dealings has rendered it impossible to obey. Nor is this all. Every intelligent Jew must see that the Old Testament raises certain Messianic hopes, which (if the New Testament be discarded) have never been fulfilled, consequently the Old Testament in this central respect when taken by itself has resulted in failure. Thoughtful Jews cannot fail to see this; and if their prejudices prevent them from accepting Christianity, there is no alternative possible but a position of negative scepticism. And as a matter of fact there can be little doubt that this spirit is largely on the increase: their dreams concerning the Messiah are becoming fainter; the whole subject is idealised, and so explained away; and the issue of all this seems

* A curious illustration of this fact is to be found in connection with the Netter Institute, near Jaffa; it appears that "one per cent. of the garden produce for the priests is regularly set aside, but because there are now no priests who are technically pure, this portion is annually buried in the ground, never to be used." ("Jewish Life in the East.")