

the societies, but it may be of interest to mention where some of them are located, and where their laborers are at work. There are 8 English, 7 Scotch, and 12 German societies; while Ireland, Switzerland, the Netherlands, France, Scandinavia, and the non-orthodox Church of Russia are all represented by one or more. Of the missionaries, 58 are laboring in London, 40 in Germany, 22 in Austria, and 33 in Constantinople, where the Scottish Free Church have large buildings and several hundred pupils in their school. There are 31 missionaries in Damascus, 28 in Jerusalem, and 25 in Northern Africa. Recent reports show that a good work has been done among the Falashas of Abyssinia. Coming to our own country, we find in North America 12. In New York City a Jewish convert named Landsmann is laboring, also Dr. Jacob Freshman, who works under a joint committee of various denominations. In Baltimore the Norwegian conference has a missionary. "The missionaries preach, distribute the New Testament, and in their work aim chiefly to show that the historical Christ is the fulfilment of the law and the prophets."

A Hebrew paper has been published in London for some years, and has proved of great help in the work. In 1808 there were said to be 50 converted Jews in England; they are estimated now as over 3000. The missionary, De la Roi, of Breslau, states that during the present century 100,000 Jews have been baptized. When we consider the number of earnest laborers in the field, and the work already accomplished, the outlook for the future seems very hopeful.

FORERUNNERS OF CAREY.—II.

BY A. J. GORDON, D.D.

1292, 1492, 1792, 1892—each of these dates marks an epoch in the history of missions. The first is associated with the name of one who was the most literal prototype of Carey of any with whom we are acquainted.

In the year 1292 Raymond Lull landed in Tunis to begin his enterprise of preaching the Gospel among the Moslems of Africa. Low sinners not infrequently become high saints when the great divine change has been wrought in them. "Some people say," observes John Bunyan, "that when grace and good nature meet you have a great Christian; but I tell you that when grace and a great sinner meet, you have the best Christian." Such a meeting took place in the conversion of this young Spanish nobleman, who was born in Palma, the capital of Majorca, 1236. His early life had been as scandalous and sensual as that of Augustine. Like that eminent Church father, he penned a book of confessions after his conversion, in which he laid bare the depravity of his unregenerated life. "I see, O Lord," he says in his "Contemplations," "that trees bring forth every year flowers and fruit, each after their kind, whence mankind derive pleasure and profit. But thus it was not with me, sinful man that I am; for