

It is a feast of joy and thankfulness for the mighty deliverance, inspiring hope and expectation of the promised greater far and wider ingathering to the land of their patrimony, which awaits them; so great as to eclipse the Egyptian exodus itself (Jer. xxiii. 3, 7, 8).

This year the feast commenced on the evening of April 11th. A rabbi friend, residing near this house, invited us to witness the Passover Supper, and, for the sake of my wife and children, I accepted his kind invitation.

On the previous Lord's Day the majority of the travellers who worshipped with us in the upper room of this mission were from the United States of America, mostly ministers of different denominations, among them the Rev. Drs. Marquis and Kent, of Chicago, Revs. Steele, of Boston; Brown, of Andover; Mr. Hodge, of Princeton; Dr. Patterson, of New York, etc. They somehow heard of this invitation, and almost all expressed a strong desire to accompany us. I told my rabbi friend of their wish, and he said, "let me know how many besides yourselves, six, and, if necessary, we shall have the supper in the drawing-room, lest the dining room should be too crammed, for, as you know, at this supper not only the children, but the domestics also, sit with us at the same table." Fearing that we should be too many, I mentioned the difficulty to another Jewish friend, living near the rabbi, and he at once most kindly offered to receive as many as would go to his own house.

We started at about seven o'clock, sixteen in all, and before dividing I went up to the rabbi's house, and found that, by removing divans, etc., and putting the table on one side, instead of in the centre of the room, there was space for all of us. I had offered to explain the service, and all were anxious to be where I was, rather than be separated.

As soon as we were seated, the service commenced; the rabbi had kindly delayed, evidently waiting for us.

#### THE PASSOVER SUPPER.

There are thirteen acts to be performed during the supper. First, the cup of blessing, prescribed before evening and morning meals on all Saturdays (the Jewish Sabbath) and full holy days. Second, to wash the hands, without saying the usual blessing. Third, to eat a piece of parsley dipped in vinegar, and pronouncing a blessing. Fourth, breaking of the middle one of three unleavened cakes into halves and hiding one half under the table cloth. Fifth, the recital of the service special to that evening, narrating the marvels of the Exodus, mostly chanting. Sixth, washing of hands, with a blessing, as usual before every meal all the year round. Seventh, the breaking of bread, with a blessing, obligatory at all meals. Eighth, eating of bitter herbs. Ninth, eating of a morsel of cake and bitter herbs, dipped in a mixture of spices dissolved in vinegar. Tenth, supper is eaten. Eleventh, eating of a morsel of the hidden half cake. Twelfth, grace after supper, a beautiful composition of gratitude and praise, said after all meals. Thirteenth, the chanting the Hallel—the Hallelujah Psalms. This is briefly the order of service. But there are four cups of blessing to be drunk, the one at the commencement, already named; one at end of the recital; one at end of grace, optional on Saturdays and holy days, but obligatory this evening; and one at end of the Hallel.

Each of the special acts has its religious significance, some of deep interest to the Bible student, and illustrating all that took place at the institution of the Lord's Supper. Our kind host most obligingly paused now and then while I explained everything done, translating passages of the recital, for the benefit of my minister friends from America, who never witnessed anything of the kind before, were most deeply interested and gratified, and took copious notes of the acts and of my expositions of them.

The rabbi, who is a wealthy and influential gentleman, had with him his eldest married son, a banker, with his wife, besides the other members of his family, young and old, and also a respectable Jew and his family, lately arrived from the Grecian Islands. The sons of both translated the paragraphs of the recital, some into Judeo-Spanish and some into modern Greek, for the edification of the ladies and the girls, who could not understand Hebrew.

While they were at supper we took leave to call on his neighbour, who received us most kindly, though we had disappointed him. He, not delayed by our presence and my expositions, was already singing the Hallel, which concluded the service, and then we returned to the rabbi's house to witness the remaining parts to the close. It was nearly midnight when we left, thanking our kind host for his catholic, liberal spirit. My friends were delighted with all they saw and heard, and I trust they and their congregations will remember this mission in their prayers, and then they will assuredly help in its support and consolidation.

#### RAM-ALLAH.

I was glad indeed to get to bed, for early in the morning I had been woke by a letter from Friend Johnson, of the Friend's Mission at Ram-Allah, to go to bury an aged native Christian, and I had been over eight hours on horseback there and back, on the roughest road I know as yet in Palestine, and on a horse that stumbled every minute. The son of the dead man, who is a Dragoman, had that very day to start with a party of travellers—clergy, I understood—for the North; but they kindly diverged from the road to allow him to attend his father's funeral, and they themselves were present at the service. We started from the Friend's Mission house for the meeting room in procession, the girls of the boarding school leading, singing hymns all the way. The

coffin was brought in, and the chapel was quite full with natives, men and women, young and old. We sang hymns, read the scriptures, with expository remarks, offered prayers, and then went in procession to the cemetery, the girls singing all the way, and again offered prayer and said a few words at the grave. I returned just in time to go to the Rabbi's house.

On parting I said to Friend Johnson, "I suppose I may now consider myself your chaplain." The first call to Ram-Allah was to celebrate a marriage, second, to conduct services on a Sabbath, and a blessed day it was, and now to bury the dead, just like this transitory life, alternate sunshine and shadow. I have thus been providentially linked to the American Friends' Mission at Ram-Allah, and I hope established a claim to their prayers and consecrated liberality.

#### PASSOVER LECTURE.

On the evening of April 12, I gave a lecture in this mission's upper room on the analogy between the Passover Supper, as celebrated by the Jews in all lands of their dispersion for some 2,000 years, and the institution of the Lord's Supper. The attendance was good, several Jerusalemite Mission workers, besides travellers, being present. Among them the Rev. Dr. Teape, of Edinburgh, Rev. Zeller, etc. I mentioned it to my rabbi friend of the previous evening, and to my great pleasurable surprise he and his neighbour, whom we visited, came, as also another rabbi and four Jews, of those who come to hear the Gospel frequently; and they all remained till the end. Jews shun the houses of Christians and Gentiles during the Passover, lest they should come in contact with anything leavened; but yet not only they, but other Jews visited me during the Passover, daily and in larger numbers than usual. Surely, a great change is taking place in the minds and hearts of many Jews in Jerusalem toward Christians and Christianity, or this could not be. Talmudism and prejudices are giving way before the preaching of the Gospel in their own beloved Hebrew and their domestic Spanish dialect.

#### A FRIEND IN NEED.

A singular feature, demonstrative of the kindly confidence of the people in the missionary's sympathies as a friend in need, has been gradually growing up: Jews of all classes and conditions in life come to me in their troubles, domestic, social, religious and financial, for advice and counsel, young men in trouble with younger, perhaps silly or light-hearted wives, or with meddling mothers-in-law, come with questions of divorce, so easily granted by the rabbis; but which I prove to be contrary to the law of God, and generally succeed in promoting reconciliation and peace. In some cases the young men asked baptism, for then the marriage tie would be necessarily dissolved; and they wonder that I should reprimand them severely and sternly refuse to entertain their proposal to profess Christianity on such frivolous pretexts.

I have already related how even the Chief Rabbi, "the First in Zion," as his high title is sent his son, his "alter ego," and a most influential head of the Sephardi community, to consult me on a matter of importance relating to the poor and destitute.

The poor also come, and come more numerous, with tales of distress and misery, and it were hard indeed, and unlike the compassionate Divine Master, to refuse them succour and guidance to the utmost of my ability. It is written, "Comfort ye, comfort ye my people, saith your God," and this is said to all God's people of whatever name; but thus far, apart from donations for Mrs. B.'s mothers' sewing meetings, and Miss B.'s class of girls, and apart from the collections after the Lord's Supper, invariably devoted to the relief of the poor, no means have been sent me for charity.

This office of pacificator and counsellor, bestowed on me tactily, takes up time; but it affords precious opportunities for preaching the higher and purer law of Christ, so immeasurably superior to the maxims and teachings of Talmudic Judaism.

#### "TO GOD BE THE GLORY."

Our kind friends and generous supporters in the land of the Pilgrim Fathers have by this time heard how the Lord has moved the heart of one of His faithful stewards to offer to pay for a site for the greatly needed evangelistic hall and mission premises in Jerusalem—the city of the Great King, the Lord our righteousness—where the non-Episcopal and non-Lutheran Evangelical Churches of the world, whether Presbyterian or Wesleyan, Congregational or Baptist, Friends or Brethren, have not a single foot of ground dedicated or devoted to any religious purpose whatsoever. They will join us in praises and thanksgiving to God for this happy prospect, and devotedly co-operate and assist in the speedy and full realization of this glorious project to supply the Holy City "with an house of prayer for all persons."

The church of our dear friend, the Rev. Dr. Murkland, of Baltimore, who preached twice in this upper room in March of last year, has set a noble example to all others by at once making a collection, sending me \$350 for the building fund. I trust others will act as promptly and as liberally, so that this anomalous state of things in the city of Jerusalem, which is crammed with religious edifices belonging to Papists and Greeks, Armenians and Copts, Jews and Moslems—a state of things so discreditable to the Evangelical Churches of Christendom—may soon be wiped off and retrieved. If every evangelical congregation in the United States, England, Canada, Australia, etc., were to contribute but \$10 each, the needed funds would be available in a short time. But as only the few will realize the privilege and blessing of co-operating in this glorious enterprise, it behoves them to act as promptly and as liberally as the church in Baltimore.

I want collections in all congregations of Wesleyans and Baptists, Congregationalists and Presbyterians, Friends and Brethren, whom I will supply with collecting cards on application with a note from their pastors, deacons or elders.

My only apprehension is, lest in giving for the building,

the labourers should be forgotten. The church in Baltimore did not forget the workers, who, they know, rely wholly on God's gracious promises and the free-will offerings of His people, for on sending \$350 for the building fund, they sent also \$260 for the support of the labourers, besides \$10 for Mrs. B.'s Jewesses. To God be the glory.

#### JERUSALEM CHRONICLE.

Travellers' spring season at an end. Railway line from Jaffa progressing slowly. Weather extraordinary, high winds, sirocco showers. Public health not of the best, measles, diphtheria. Mr. Moody has been here giving stirring addresses on Gordon's Golgotha on two successive Sunday afternoons. Interdict against admission of Russian or other Jewish refugees still in force.

Rabbinic proclamation in synagogues, forbidding men or women visiting missionaries' houses, etc., nothing new, and soon forgotten and disregarded; but exhibiting an intolerant spirit and a consciousness of weakness.

A. BEN-OLIEL

Jerusalem, May 18, 1892.

#### CHINESE IN BRITISH COLUMBIA.

MR. EDITOR,—The following letter has been addressed to the editor of the *Christian Guardian*: "I have just to-day read in the *Guardian* that at the meeting of the General Board of Missions of the Methodist Church, held at Ottawa during the last week of September, it was resolved on motion of Rev. Dr. Potts, and seconded by Rev. Dr. Hannon, 'That in view of the comparatively limited Chinese population in British Columbia and the fact that their spiritual needs are fairly provided for by the Methodist missions, we regret that the constituency should be divided by the introduction of additional Protestant missions, and we recommend that the secretary be directed to correspond with the authorities of the Presbyterian Mission Board in regard to the matter.'"

This is so contrary to my idea of the spirit of the Methodist Church, that I am persuaded that the resolution was adopted under a misapprehension of the facts in the case, and to give the facts is one of the objects of this communication.

According to the last census reports there are 9,127 Chinese in Canada. Of these, I think, there are at least 8,000 in British Columbia. The largest number in any one place is about four thousand, in Victoria; next in order is New Westminster with about one thousand; the city of Vancouver follows, with perhaps eight hundred. Between two and three thousand are scattered in tens, twenties and fifties in various parts of the province.

To reach these 8,000 people the Methodist Church has three Chinese-speaking preachers, viz.: Rev. J. E. Gardner, in Victoria, one missionary to 4,000 persons; Mr. Ch'an Sing Kai, in New Westminster, one Chinese preacher to 1,000 persons and Dr. Liu Yik Pang, in Vancouver, one Chinese preacher to 800 persons.

In view of these facts, can it be said that the "spiritual needs" of the Chinese in British Columbia "are fairly provided for by the Methodist missions?"

Your own missionary, Rev. J. E. Gardner, tells me that there are at all times about four thousand Chinese in Victoria, and during the winter months, when the canneries are shut down, there are about five thousand. Mr. Gardner is the only Chinese-speaking worker the Methodist Church has on the Island of Vancouver; can he fairly provide for the spiritual needs of 5,000 persons? He would be the last man to say so; indeed, he has told me time and time again that he was glad that the Presbyterians were taking hold of the work among the Chinese in British Columbia, and that their doing so would help him much in his work. Yea, he has said to me, that he would be pleased to have the Presbyterians open their mission directly opposite his church on the same street—there happens to be a vacant lot there; it would do him no harm, but good. He is so pleased that the Presbyterians are taking up the work that he has done all in his power to help Mr. Winchester, the missionary appointed by the Presbyterian Church, even to giving him lessons in the Canton language, and he would have done much more than he has to help them but for sickness in his family.

Had Mr. Gardner been at that meeting in Ottawa, from what I know of him after an acquaintance of ten years, I should have expected him to offer an amendment to Dr. Potts' motion, to the effect that the Methodist Church rejoices to welcome their brethren of the Presbyterian Church as fellow-workers among the Chinese in British Columbia.

The Methodist Chinese church in Victoria can at most only seat 250 persons; supposing it to be filled with different audiences twice each Lord's Day, even then the Methodist Church would reach little more than one-tenth of the Chinese population of Victoria.

From the fact that the Methodist Church has but three Chinese-speaking preachers, in three different cities, to reach more than 9,000 Chinese, I conclude that the "spiritual needs" of the Chinese in British Columbia are not "fairly provided for by the Methodist missions."

My endeavour in this letter has been to show that the Methodist Church has not done all that is needed for the Chinese in British Columbia, and that it has no reason to regret that other Protestant missions are taking up the work. Had it been my purpose to tell of the noble effort of the Methodist Church to give the Gospel to the Chinese in British Columbia during the past seven years, I should have told you of the earnest, faithful work of Rev. J. E. Gardner, of Rev. E. Robson and his family, of Mr. Ch'an Sing Kai, of the Misses Leeke, Cartmel, Morrow and Clarke, and quite a number of ladies and gentlemen, who, not all Methodists, have helped in the good work. I should have told you of about one hundred and fifty Chinese brought out of darkness into light; of nearly thirty women and girls rescued from slavery and a life of shame; and of several Christian families here in Victoria as some of the tangible results of their labour of love.

The Methodist Church has done well, nobly well, and the present writer would gladly give to it all the credit that is due, but it has not, and can not with its present force of workers, fairly provide for the spiritual needs of the Chinese in British Columbia. I am sincerely yours,

C. A. COLMAN.

214 Pandora Ave., Victoria, B. C., Oct. 17, 1892.