

THE

MISSIONARY REVIEW OF THE WORLD.*

VOL. XX. No. 12.—*Old Series.*—DECEMBER—VOL. X. No. 12.—*New Series.*

SPIRITUAL MOVEMENTS OF THE HALF CENTURY— KESWICK TEACHING AND METHODS.

BY THE EDITOR-IN-CHIEF.

We are taught in the New Testament that truth and error find their allies in the manner and method of conduct as well as in formal teaching. Mute surroundings are vocal with testimony; the chosen symbols of holy influence are salt and light; the presence of a good man, and many other things beside speech, bear witness to the truth; and the personality of a wicked or worldly man has an influence of its own quite apart from his utterances.

The "Keswick" movement has already received ample notice in these pages as one of the most conspicuous developments of the last half century. But at the time when the former paper appeared which treated this subject (February, 1897), the writer, tho he had been often in Great Britain, and in close contact with Keswick leaders, had never been present at one of those famous conventions, which have made the English Lake district more historic than the "Lake School" of poets had already done. He acted the part of an impartial but interested observer, watching from without the influence exerted upon the religious thought and conduct of many thousands who felt and acknowledged the power of Keswick teaching; and having been convinced of the Scriptural character and spiritual wholesomeness of this doctrine, and the practice everywhere found link to it, he unhesitatingly gave to it as emphatic an approval as his individual judgment could carry. Moreover, the writer had been invited, in different quarters, both to address and to conduct meetings "for the deepening of spiritual life," and, as far as other duties allowed, such invitations had always been accepted, as they will be in

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

arbitrary manner; the language of the Bible itself changed; whole chapters cut out, and no appeal allowed. The Lord only can change the policy which has made the newspaper press of the land a mere cipher, and the publication of books a weariness indescribable.

6. Pray that your missionaries may have the grace of patience, of patient continuance in well-doing; that they may hold on and never abandon their posts, assured that in due time they shall reap if they faint not.—Condensed from *The New York Observer*.

AMERICAN MISSIONS TO ISRAEL.

The most complete list of missions to the Jews carried on by the Christians of America, is that published recently in *The Christian Nation* (April 21, 28, 1897). It was prepared with great care and accuracy by Rev. Louis Meyer, who for several years has worked earnestly for the evangelization of Israel. The following is the list of American societies, denominational and independent, conducting missions among the Hebrews of this and other lands:

- I. PROTESTANT EPISCOPAL: "The Church Society for Promoting Christianity Among the Jews." Work begun 1840, organized 1859, affiliated with board of missions 1878. Missions in New York and Philadelphia. Income about \$7,000. Work conducted by means of mission and industrial schools and through the distribution of Scriptures, Messianic, and missionary literature. Official publication: *Gospel of the Circumcision*.
- II. LUTHERAN CHURCH.
 1. *The Zion Society for Israel*. Organized 1878, representing the Norwegian Lutheran Church in America. Stations in Merish and Odessa, Russia, and in Baltimore, Maryland. Income about \$4,000.
 2. *The Evangelical Synod of Missouri*, since 1835, have supported a Jewish missionary in New York City. Expenditure about \$1,500.
 3. *Joint Synod of Ohio* began work for the Jews in 1892, which is conducted by local clergy among their Jewish neighbors.
 4. *German Lutheran Iowa Synod*. Mission opened in Chicago in 1894.
 5. *The Swedish Lutheran Augustana*
- Synod* began work among Jews in New York in 1895.
- III. PRESBYTERIAN CHURCH:
 1. *Board of Foreign Missions* has sustained a mission in Persia since 1870, and gives special attention to the Jews of that country.
 2. *Presbytery of New York* has supported a Jewish missionary in the city since 1892. Yearly expenditure \$1,800.
- IV. SEVENTH DAY BAPTIST began work in 1887 in Stanislaw, Galicia. Publish *A Peculiar People* (monthly).
- V. REFORMED PRESBYTERIAN CHURCH undertook work in Cincinnati and Philadelphia in 1894. Estimated expenditure \$2,000.
- VI. UNITED PRESBYTERIAN CHURCH is represented by the *Messiah Mission* in Chicago which was opened in 1896. Expenditures \$800.
- VII. METHODIST EPISCOPAL CHURCH has, through the *Church Extension and City Missionary Society*, a special mission to Jews and assists the "Hope of Israel Mission," New York.
- VIII. THE BAPTIST SOCIETY FOR THE EVANGELIZATION OF THE JEWS was founded in 1845, but has since been abandoned.
- IX. NEW YORK CITY MISSION began work for Jews in 1855 and now conducts the *Hebrew Christian Mission* (Jacob Freshman). Expenditures \$4,000.
- X. HOPE OF ISRAEL MISSION (A. C. Gaebelein and E. F. Stroeter, New York), was opened in 1892. A missionary is supported in Warsaw and large numbers of tracts are distributed in Russia. Income \$5,790. Publications: *Our Hope* and *Hope of Israel* (Hebrew).
- XI. AMERICAN MISSION TO THE JEWS opened in New York, by Hermann Warszawiak in 1895. Publication: *Hebrew-Christian*.
- XII. BROWNSVILLE MISSION TO JEWS (Brooklyn, N. Y.), conducted since 1894, by Leopold Cohn. Expenses \$1,000.
- XIII. HEBREW MESSIANIC COUNCIL (Boston, Mass.). Work begun in 1888, by Dr. Edward T. Niles. Publication: *Paths Eternal*.
- XIV. HEBREW MISSION (Boston), conducted by Rev. Sam. Frender since 1895.
- XV. MISSION TO JEWS (Rochester, N. Y.) was opened in 1894 but has been closed for the present.

- XVI. Work for Jews carried on by Rev. J. M. Goldberg in Providence, R. I., since 1894. Expenditure \$650.
- XVII. HOPE PRESBYTERIAN CHAPEL (Minneapolis, Minn.) Work for Jews begun 1896.
- XVIII. HEBREW MISSION SOCIETY, (Minneapolis and St. Paul.) Founded 1892. Two Missionaries. Expenditures \$2,000.
- XIX. SOCIETY FOR THE EVANGELIZATION OF THE JEWS (St. Louis, Mo.) Founded 1896.
- XX. FIFTH AVENUE METHODIST CHURCH, (Pittsburgh, Pa.) Until recently conducted work among neighboring Jews.
- XXI. THE CHICAGO HEBREW MISSION was started in 1887, and incorporated in 1891. Income \$3,000.
- XXII. THE HEBREW MISSION (Cleveland, Ohio). Founded 1898.
- XXIII. MISSION TO ISRAEL (San Francisco). Opened in 1896.
- XXIV. MISSION TO JEWS (Wilmington, Delaware). Started in 1897.
- XXV. MISSION TO JEWS AND GENTILES (Louisville, Ky.). Carried on since 1890.
- XXVI. WORLD'S GOSPEL UNION (Kansas City). Supports a missionary to the Jews of Morocco (1894).
- XXVII. PRAYER CIRCLE FOR ISRAEL (Toronto, Canada). Was organized in 1890 and supports a missionary. Expenditure \$800 annually.
- XXVIII. MISSION TO JEWS (Montreal, Canada). Opened by Rev. J. McCarter in 1896.

Non-Christian, educational and philanthropic work is not included in this list nor are the efforts put forth in connection with the regular Sabbath-school work of various churches and congregations.

The Jewish Creed.

I. I firmly believe that God, blessed be His name for ever, is the Creator and the Master of all things; and that everything was, is, and will be made for Him alone.

II. I firmly believe that this Creator of all things, blessed be His name for ever, is One, by an unity peculiar to Himself, and that He alone has been, is, and will be our God.

III. I firmly believe that this

Creator, blessed be His name for ever, is not corporeal; nor can in any manner whatsoever be conceived to be corporeal; and that there is nothing in the world that is like Him.

IV. I firmly believe that the Creator, blessed be His name for ever, is eternal; and that He is the beginning and the end of all things.

V. I firmly believe that the Creator, blessed be His holy name for ever, ought alone to be worshipt, exclusive of any other being.

VI. I firmly believe that all the words of the prophets are true.

VII. I firmly believe that all the prophecies of Moses our master (may his soul rest in peace!) are true; and that he is superior to all the sages who went before or come after him.

VIII. I firmly believe that the law which we have now in our hands was given by inspiration to Moses.

IX. I firmly believe that this law will never be changed; and that the Creator, blessed be His holy name, will never give another.

X. I firmly believe that the Creator, blessed be His holy name, knows all the actions, and all the thoughts of men; as it is said, "He hath formed the hearts of men, and is not ignorant of any of their works."

XI. I firmly believe that the Supreme Creator rewards those who keep His law; and punishes those who break it.

XII. I firmly believe that the Messiah must come, and though His coming is delayed, I will always expect it, till He does appear.

XIII. I firmly believe that the dead will rise at the time appointed by the Creator, whose name be blessed; and His glory magnified throughout all ages, to all eternity.—*Paths Eternal.*

Rev. W. T. Gidney estimates the Jewish population of the world at 10,000,000 (January, 1897). Of these in Europe, 7,701,298; in Asia, 260,000; in Africa, 886,500; in America, 772,000; in Australia, 15,138; total, 9,064,937.