

The Missionary Review of the World

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DECEMBER, 1909

VOL. XXII. No. 12
New Series

SIGNS OF THE TIMES

THE GREAT LAYMEN'S CAMPAIGN

The Laymen's Missionary Movement has issued a three-fold call in connection with their national campaign in seventy-five centers:

I. The Call to Men to Take Part in the National Missionary Campaign.

II. The Call to Prayer for the Campaign.

III. The Call to a Day of Prayer, on the third anniversary of the Movement.

Throughout the National Missionary Campaign a weekly Bulletin will be issued by the Laymen's Missionary Movement.

The motive in this Movement is seen in the following extract from Canada's National Missionary Policy: "We believe that the call to make dominant and regnant in all human relationships, personal, national and racial, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the effort of combined Christianity to redeem the world."

The conventions are to be held in the following cities:

OCTOBER

Buffalo, N. Y., 16-19
Bristol, Tenn., 19-21
Cleveland, O., 21-24

Richmond, Va., 23-26
Worcester, Mass., 29-31

NOVEMBER

Providence, R. I., 5-7
Boston, Mass., 6-7
Washington, D. C., 11-14
Baltimore, Md., 16-18

Philadelphia, Pa., 18-21
Harrisburg, Pa., 22-24
Scranton, Pa., 22-24
Hartford, Conn., 27-30
Portland, Me., 27-30

DECEMBER

Reading, Pa., 1-3
Detroit, Mich., 4-7
Syracuse, N. Y., 8-10

Schenectady, N. Y., 11-14

JANUARY, 1910

New York City, 9-16
Greensboro, N. C., 12-14
Columbia, S. C., 17-19
Pittsburg, Pa., 20-23
Macon, Ga., 21-23

Wheeling, W. Va., 25-27
Dayton, O., 25-27
Huntington, W. Va., 27-28
Cincinnati, O., 28-30
Nashville, Tenn., 28-30

FEBRUARY

Louisville, Ky., 1-3
Jacksonville and Tampa, Fla., 1-3
St. Louis, Mo., 3-6
Montgomery, Ala., 4-6
Memphis, Tenn., 8-10
Jackson, Miss., 8-10
Little Rock, Ark., 11-13
New Orleans, La., 12-15

Oklahoma, Okla., 15-17
Shreveport, La., 16-17
Wichita, Kan., 18-20
Houston, Tex., 18-20
Topeka, Kan., 22-24
Dallas, Tex., 22-24
Kansas City, Mo., 24-27
El Paso, Tex., 27-March 1

MARCH

Colorado Springs, Col., 2-4
Denver, Col., 3-6
Phoenix, Ariz., 4-6
Salt Lake City, Utah, 8-10
Los Angeles, Cal., 8-10
Fresno, Cal., 12-14
Cheyenne, Wyo., 13-14

Sacramento, Cal., 14-16
Lincoln, Neb., 15-17
San Francisco, Cal., 17-20
Omaha, Neb., 18-20
Sioux City, Ia., 22-24
Mitchell, S. D., 29-31
Portland, Ore., 29-31

APRIL

Davenport, Ia., 1-3
Moline and Rock Island, Ill., 1-3
Tacoma, Wash., 1-3
Seattle, Wash., 2-5
Milwaukee, Wis., 5-7
Peoria, Ill., 8-10
Spokane, Wash., 8-10

Indianapolis, Ind., 12-14
Butte, Mont., 12-14
Billings, Mont., 15-17
 Fargo, N. D., 19-21
Duluth, Minn., 22-24
St. Paul, Minn., 26-28

MAY

Chicago, Ill., 3-6

—NATIONAL MISSIONARY CONGRESS.

ENCOURAGING SIGNS OF LIFE

In spite of the financial depression the offerings of the United States and Canada for foreign missions increased last year \$602,000. The increase of income from the foreign field was even more remarkable, being

OBJECTIONS TO JEWISH MISSIONS ANSWERED

BY REV. LOUIS MEYER, NEW YORK

In answering the common objections to Jewish missions, we take our stand upon the Bible as the Word of God. From it we learn that all men, Jew and Gentile, "have sinned and come short of the glory of God," and that by faith in the Lord Jesus Christ we are saved," for there is none other name under heaven given among men whereby we must be saved." We therefore answer negatively the question of Rev. Madison C. Peters.* "There are many roads which lead to one destination on earth; why can there not be more than one road leading to heaven?" We emphasize the fact that there is but one way to heaven, not a Jewish way and a Protestant way and a Roman Catholic way, but as Jesus said, "I am the way." To us it is clear that any man, Jew or Gentile, without faith in Christ is not in the Way of salvation, and that therefore, in answer to our Master's command, "Go ye into all the world, and preach the Gospel to every creature," we are solemnly bound to include the Jew in our missionary enterprise.

Many objections are urged against the preaching of the Gospel to the Jews by sense and natural reason, by Jew and Christian. We can not attempt to answer them all in the limited space allotted to us, and must restrict ourselves to the chief objections urged against missionary enterprise among the Jews, (1) by devout Christians; (2) by Jews and Christians together.

I. OBJECTIONS URGED AGAINST MISSIONARY ENTERPRISE AMONG THE JEWS, EVEN BY DEVOUT CHRISTIANS.

* *Homiletic Review*, November, 1907, p. 396—an article directed against the Proselyting of Jews and Roman Catholics.

The attentive reader of the Word of God, in Acts 10, sees, to his astonishment, how difficult it was for the Jewish Christians, who formed the membership of the Church of Christ in the days of the apostles, to learn the lesson "that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." To one who urges the preaching of the Gospel to the Jews to-day, Gentile Christians seem just as slow to believe that it is Scriptural and according to the divine order to preach the Gospel "to the Jew first, and also to the Greek," and objections, seemingly based upon the Word of God, are brought forward. Some of these we will briefly discuss and answer:

1. PAUL TURNED FROM THE JEWS TO THE GENTILES—*Acts* 13 : 45, 46. Answer: It is true that Paul turned from the Jews in Antioch, when they were filled with envy, and contradicted and blasphemed, but he never stated that he turned from all Jews to the Gentiles. Already in the next chapter (14 : 1) we read that "Paul and Barnabas went both together into the synagog of the Jews; and so spake that a great multitude both of the Jews and also of the Greeks believed." And that the apostle continued to visit the synagoges and preach the Gospel to the Jews, no reader of the other chapters of the Acts can deny (*Acts* 18 : 6, 19, 28, etc.).

2. THE REJECTION AND CRUCIFIXION OF THE MESSIAH BY THE JEWS AND THEIR CRY, "HIS BLOOD BE UPON US AND OUR CHILDREN," HAS CAUSED THE PASSING OF A SENTENCE OF REJECTION AGAINST THE REBELLIOUS PEOPLE. Answer: If there be such

a sentence, Paul, tho he was an inspired apostle, did not know of it. Yea, rather, he declared the opposite (Rom. 11 : 1). He asks the pointed question, Hath God cast away His people? Then he answers, God forbid! and points to himself and his conversion as a living evidence of the contrary. There was a "remnant, according to the election of grace" at the time when Jewish unbelief and depravity seemed at their height. That remnant has never been cut off, it exists still; for only "a hardening in part hath befallen Israel." Throughout the centuries since the days of Paul, there have been more than enough real, undoubted conversions of Jews to contradict the allegation that sentence of rejection has been passed upon them and the attempt to preach the Gospel unto them is futile.

3. THE JEWS ARE TO BE CONVERTED AS A NATION. "THE TIME IS NOT COME; THE TIME THAT THE LORD'S HOUSE SHOULD BE BUILT." Answer: What do we know of the times and seasons which the Father hath retained in His own power? Is not the time more than eighteen centuries nearer than when Paul labored and prayed for it? Dare we neglect work on account of a mere hypothesis which may turn out to be false? But even if it were true, that the time for the national conversion of the Jews has not yet come, is it not always the time to be laboring for the salvation of individuals, both Jew and Gentile? "Behold! now is the accepted time; behold! now is the day of salvation." Souls are ever precious, ever perishing; the blood of Christ is always able to cleanse from sin; and the Holy Spirit is ever near to regenerate and sanctify. No, we do not interfere with

the purposes of God by preaching the Gospel to the Jew now.

4. THE JEWS ARE TO BE CONVERTED BY MIRACLES. Answer: Every conversion, whether of Jew or of Gentile, is a miracle, so that the objector is right in that respect. But if he means that the Jews are to be converted by looking at miracles, we answer that miracles never did and never will convert any man, as far as man knows, tho God is supreme in the employment of any agency. The inhabitants of Palestine in large numbers looked upon the mighty works of the Son of God, but they did not believe. The Son of God rose from the dead, yet they were not persuaded. In Romans 10, Paul teaches us that ordinary means are to be employed for the conversion of Jews and Gentiles, viz., that the Gospel is to be preached. (See also Luke 16 : 31.)

But, after all, these and similar objections brought forward against missionary enterprise among the Jews by devout Christians are less important than,

Jewish Objections

II. OBJECTIONS URGED AGAINST JEWISH MISSIONS BY THE JEWS THEMSELVES, IN SOME OF WHICH THEY ARE SECONDED BY CHRISTIANS.

I. ANY ATTEMPT TO PROMOTE CHRISTIANITY AMONG THE JEWS IS AN INSULT TO THAT RACE. Rabbi B. Felsenthal, in his "Criticism of Christian Missionary Enterprise," says: "The mission to the Jews is an insult to the Jews of the city or the neighborhood in which it is being carried on." William Rosenau, in an article published in the *Chicago Israelite* and widely circulated by being reprinted in the *Literary Digest*, 1907, page 380, says: "Should he (*i.e.*, the Jew) turn

the tables on the Christians and attempt to Judaize by carefully devised conversion methods, the Jew would be considered intolerant. . . . We would be censured for arrogating unto ourselves the sole possession of the truth and the entire truth . . . and in some countries the indignation aroused would probably take the form of persecution." Prof. Goldwin Smith joins the Jews in this objection, when he writes: "In one respect, the Jew has certainly a right to complain . . . not of persecution, but of what may be called a want of religious delicacy and courtesy on the part of Christians. He is singled out as the object of a special propagandism by such societies as those for the conversion of the Jews."

ANSWER:

a. Jewish missionary work, as such, is not wanting in either religious delicacy or courtesy. It is simply the carrying out of the Great Commission to preach the Gospel to every creature, for that includes every man and every sinner, and the Jew is both. The preaching of the Gospel to the Jews is not a proof of our contempt, but of our respect for them. True Christians love the Jews and, conscious of their great indebtedness to the nation and convinced that some of them will believe in Jesus as the Christ, they try to requite favors received. To the Christian the New Testament is the key which unlocks the doors of the Old, and in gratitude he offers the key to the Jewish people, to whom the Old Testament was entrusted by God originally. The Christian offers to the Jew his most precious possession, even salvation by faith in Christ. Why should the Jew be offended at that?

b. The case of the Jew in being

singled out is not singular. There are special missions to Roman Catholics and to many special sects and nations in this great country of ours and abroad. Special agents and a special training for the work are needed, therefore special societies must be formed, where large numbers of Jews are gathered together. Beside that, to the firm believer in the Word of God, a special importance is attached to the preaching of the Gospel to the Jews, for he reads many promises referring to that people and is persuaded that the future of the Church of Christ is most intimately connected with the bringing of the Jews into the Church. The believer in the Second Coming of the Lord Jesus Christ is convinced that the glorious event will not come to pass until the remnant, according to the election of grace from the Jews, has joined the "people for his name" from among the Gentiles. Is it a wonder that he seeks out the Jew and offers the Gospel to him?

c. The statement, "Should he attempt to Judaize by carefully devised conversion methods, the Jew would be considered intolerant," can not be proved. The Jew judges others by himself. If the Jews are perfectly satisfied that their religion is from God, it is their bounden duty, from the standpoint of the Christian, to teach it to others and to try and proselytize them. At the time of Philo, when Judaism was under the influence of Greek philosophy and other similar agencies, it did proselytize, and we know of no special persecutions by Christians which were caused by that propagandism. Furthermore, Prof. Goldwin Smith, the very man who states that we are showing lack of delicacy and courtesy in preaching

the Gospel to the Jews, is authority for the statement that for a period in their history they tried to proselytize others.

2. CONVERT YOUR OWN—LET US ALONE (Rabbi Franklin, Detroit).—William Rosenau, L.C., says: "Are we heathen? Have we in any way checked humanity's progress? Have we contributed nothing, by means of our faith, to that higher knowledge, that loftier morality, and that Godlier idealism, which have lifted society out of the depths of barbarism to the heights of human culture?" An anonymous English Jewish writer cries out, "We have a religion older than yours, venerable, sacred, pure. Our God is your God, our Scriptures largely make up yours. In our teachings you have a sublime monotheism, a lofty morality, and out of that teaching come charitable institutions which are the glory of our time. Why interfere with a race like this? Look around, look at the mass of the heathen, the dense multitudes of people in ignorance and idolatry and degradation; but leave to themselves this great race, or, at least, omit them for the time being from Christian enterprise and thought and effort." Madison C. Peters writes: "Why should we Protestants be so eager to wash other people's linen when we have so much of our own soiled?"

ANSWER: *a. What, after all, has modern Judaism done for the world in regard to the most important question, the method of man's reconciliation to God?* We know that peace comes through the blood of the atonement. If our Jewish neighbors know of a more satisfactory basis, why are we not told of it? Why are they so cruel as to keep such precious knowl-

edge and experience to themselves? If they are perfectly satisfied that their [modern] religion is from God and their interpretation of the Old Testament is right, it is their bounden duty to teach it to others and to try and proselytize them. What special efforts are they making to this end?

In what sense are the Jews of today a blessing to the Gentiles of today? How are they acting so as to be a source of spiritual good to others? They can point to no spiritual triumphs in modern days. No heathen races have been brought out of their sin and gloom and sorrow by their efforts, and in our fight against the giant evil of the liquor traffic and against other vices, we scarcely ever have the support of any Jewish leader.

b. Is it not true that the lofty morality of the Jewish race, of which the objectors are so proud, is waning in our country? Ignorance, degradation and vice are rapidly increasing among the younger Jewish generation. Rabbi Schanfarber, in the *American Israelite*, December 12, 1907, said: "Whether we Jews want to recognize the fact or not, it is nevertheless true that criminality is on the increase among us. We may ascribe this to the fact that we are partaking of the environment in which we live, or to whatever other cause or causes we will; it is there, and something ought to be done to offset it." We know that the Gospel is the power of God to change the aspect of the moral world, to rectify its disorders, and to dry up the source of all its sins and sufferings and sorrows.

c. The fact that many members of the Church lead an inconsistent life is deplorable, and one of the greatest hindrances to the spread of the Gos-

pel; but it does not absolve us from our obligation to offer the Gospel to all, Jews and Gentiles, who are without it.

d. *We can not leave the Jews alone with the Gospel.* We dare not neglect our duty in relation to that people. The issue between Judaism and Christianity is not a light matter; it is great and infinite. Let us not close our eyes to the vast difference that distinguishes the Christian and the Jew; to the Jew Christ is an impostor at best, who arrogated divinity (to some, he is a criminal justly condemned to die)—to us, He is God the Son, the mighty and merciful Redeemer and Savior, more precious than life itself. Dare we neglect the acceptance of the challenge which Judaism daily offers?

3. CHRISTIANITY DEMANDS AN IMPOSSIBLE THING FROM THE JEW, WITHOUT GIVING HIM ANYTHING BETTER THAN THAT WHICH HE HAS. Madison C. Peters, bluntly declares: "Proselytism is a failure; you can not change the leopard's spots or alter the lion's skin." William Rosenau objects: "The conversionist must change his subject's whole nature, blot out his entire past, extending over centuries, and recast the philosophy giving shape to his life." If this were done, he asks, "Can Christianity give the Jew anything that is better than that which his Judaism furnishes?"

ANSWER: a. *"The natural man receiveth not the things of the spirit of God."* What seems impossible to the Jew and to Dr. Peters is to us a simple, tho mysterious doctrine of the Bible, viz., that of the second birth, or regeneration. By it man is a new creature and "old things are passed away; behold! all things are become

new." The "new creature" has new purposes, new aims, and new ideals, but the Gospel does not demand that the Jew in Christ forget the glorious past of his people or cease to love his brethren in the flesh. It rather emphasizes both—the past and the love. At the same time, we assure both objectors, conversion means a complete change of the natural man.

b. *Christianity offers something better to the Jew than what his Judaism furnishes.* First, it gives back the Bible to the people, which, tho the people of the book, are emphatically the people without the book, according to the confession of C. H. Joseph in the Jewish *Criterion* and other Jewish leaders. Reform Judaism has robbed the Bible of its glory as the inspired Word of God and made it simply a book of most attractive and instructive stories. Orthodox Judaism has buried it under an immense mass of rabbinical sayings and traditions, which are considered of at least equal value with it. Christianity gives the Bible its rightful place and makes it, what God intended it to be, a lamp unto our feet and a light unto our path. Second, Christianity furnishes unto the Jew the true interpretation of Scripture and reveals Christ in both the Old Testament and the New. It teaches unto the Jew the grounds of peace with God, for it bears witness that "being justified by faith, we have peace with God through our Lord Jesus Christ." It is impossible to describe to the natural man the "peace of God which passeth all understanding," for the things of the Spirit of God "are foolishness unto him; neither can he know them, because they are spiritually discerned." But myriads of Jews who, since the

days of Jesus Christ upon the earth, did put their trust in Him and followed Him outside the Jewish camp, have borne triumphant testimonies to the fact that in life's days of mingled joys and sorrow, of health and sickness, and in the hour of their approaching death, He did not leave them nor forsake them, and that Christianity *i.e.*, faith in the living Savior, gives to the Jew something better than that which his Judaism furnishes.

4. THE PREACHING OF THE GOSPEL TO THE JEWS BEGETS STRIFE. Rabbi Felsenthal, in his criticism of Christian missionary enterprise, declares: "If we say that Jewish missions are dangerous to the State, we will not find it difficult to prove our point. Such missions disturb the peace of society, the quiet dwelling together of members of different religious bodies." Madison C. Peters upholds that proselytism "begets strife and ill-will and animosity, and often leads to serious consequences; it disrupts homes, scatters families, drives away love, installs hatred."

ANSWER: *a. The disturbances of the peace are almost always caused by Jews, who, embittered by the incendiary tirades of the rabbis and leaders, break the windows in the mission halls, persecute and threaten those Jews who attend the services, and often do bodily harm to converts.* These disturbances in themselves are no reason whatever why the work should be left undone, and are in themselves not different from the outbreaks of heathen against foreign missionaries. They rather bear witness against the oft-repeated statement of rabbis that the attitude of the Jews toward Christianity is one of indifference.

b. We must expect the disruption of homes and the scattering of families. Christ said: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law" (Luke 12 : 51-53). And He also said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

The Kind of Converts

5. CONVERTS ARE FEW IN NUMBER AND WON BY BRIBERY. Prof. Goldwin Smith affirms: "The barrenness of this propagandism in proportion to the money and effort spent on it is notorious." Oscar S. Strauss, in *Cincinnati Times-Star*, October 26, 1906, stated: "The very few Jews who change their religion do so from evil motives." Rabbi Adler, of London, wrote: "Converts are drawn only from the very poor, and are won by acts of bribery." Rabbi Isaac Wise stated repeatedly: "You make bad Jews into worse Christians." Madison C. Peters declares: "We have to-day in New York and in all our great cities men and women who are endeavoring to bribe the children of other faiths to join their own by appealing to their bodily wants and necessities, and the time will come when the Protestant people of this country will be heartily ashamed of them."

ANSWER: *a. If these things were*

true, why do the Jewish leaders continually write and speak against Jewish missions and warn their people against the missionaries? If only a few bad Jews, and even they only by bribery, join the Christian hosts, there ought to be rejoicing instead of complaint in the Jewish camp, because the work of the missionaries would be one of purifying and strengthening it.

b. The statements that very few Jews change their religion and that the barrenness of the Jewish missionary enterprise is notorious are contradicted by acknowledged facts. We will not repeat our statements and statistics concerning this matter, which were published in other numbers of THE MISSIONARY REVIEW, viz., those of December, 1902, and December, 1907, but we will simply direct the reader to the list of Jewish men of fame and character who have become Christians, which is annually printed in the English Jewish Year Book, and to the simple fact that Jewish leaders in the columns of their papers are continually complaining about the large number of Jewish men and women who join Christian churches. But, we add, were the Jewish missionary enterprise of the present day almost barren of visible results, could we permit that to interfere with the discharge of our duty? It is ours to sow the seed of the Gospel in faith and patience and to know that God gives the increase. If we discharge our duty faithfully and prayerfully, we need not be discouraged if the visible results seem small. The hidden fruit of the Gospel may be plentiful, and there may be "seven thousand men who have not bowed the knee to the image of Baal," tho we discern them not.

c. The charge that Jewish converts are won by acts of bribery, is frequently made, but has never been proved. We believe that it is sinful and wrong to use bribery in the Master's work, and we condemn such methods without qualification. Neither Rabbi Adler nor Rev. Madison C. Peters furnish any proof for their unqualified assertion. If they object to the feeding of the hungry and the healing of the sick and call that bribery, we answer that our Savior gave us the example. Nor do we think that sewing schools and evening classes are "bribery," especially if they are kept open to all who desire to attend them and are free. There may be some men or women who hold out bribes to poor Jews to win them to the Christian faith, but if there are and Dr. Peters knows their names and has the proofs, it is his duty to make their names and methods known, that not the innocent may suffer with the guilty. However, the writer is quite familiar with Jewish missions throughout the world, and he rejects the statement that Jewish converts "are won by acts of bribery" as a slander against the missionaries and the converts. The great majority of Jews who come to Christ may be poor, but is poverty a barrier to uprightness and Christian character?

d. Does any one really believe that the statement "You make bad Jews worse Christians" is true? If Dr. Wise meant that all Jews who become Christians are bad Jews from the standpoint of the orthodox Jew, we smile and point him to the established fact that the majority of Hebrew Christians belonged to the orthodox Jews before their conversion. If he meant that the Jews who be-

come Christians are morally bad, he makes an assertion which is contradicted by facts. But even if they were, the Gospel is the power of God, and by its influence and the grace of God the morally bad can be made upright, so that the chief of sinners becomes a saint.

Probably, however, Dr. Wise desired to convey an idea which has been expressed in the very blunt words, "Converts from Judaism are no good." Now, while we concede that there may be some so-called Hebrew Christians who are no good, we believe that the more than ten thousand Hebrew Christians now dwelling in the United States are furnishing an incontrovertible proof of the fact that the Jew, when truly converted, makes at least

as good a follower of Christ as the Gentile. Yea, we know of some cases where Jews were deep down in the depths of sin, enslaved to cocaine and other poisons, but came under the influence of the Gospel, were converted and cured, and became useful members of society and of the Church of Christ. No; there is no difference between the Jew and the Greek, and both can be won to Christ by the preaching of the Gospel.

Therefore, in spite of the many objections urged by Jews and Gentiles against missionary work among the Jewish people, let us go on in the discharge of our duty with ever-increasing zeal, knowing that we are doing a work entrusted to our care by our Redeemer.

THE BIBLE ITS OWN MISSIONARY

BY REV. T. J. SCOTT, D.D.

For many years a missionary of the Methodist Episcopal Church in Bareilly, India

The power of the Bible as a missionary agency in the world's conversion is beyond calculation. We now have some 550 versions in nearly all the principal languages and dialects of the race. What a preparation this for leavening humanity with the Word of God. It has been estimated that the Bible societies at work send out daily 30,000 copies, or about one every three seconds, dropping somewhere with healing leaves.

Let us look at this matter from one mission field, India. We have six principal auxiliaries of the British and Foreign Bible Society. One of these, representing North India, in a recent year sent out 178,883 copies in 23 languages. What a marvelous Bible leaven this is among at least one-third of India's 300,000,000! The Psalmist

said: "The entrance (or opening) of thy Word giveth light"; and the implication is that God Himself does the illuminating. This may be illustrated by India in three ways: (1) by the manner in which the Bible is leavening the thought of India; (2) by the way it is permeating her literature, which is but another phase of the same thing; (3) by personal examples of Bible power.

1. A Hindu paper is before me, just from India, the *Arya Patrika*. In the opening address of Rosh Behari Ghose, at the last session of the India National Congress, at Madras, no less than twelve sentences and phrases are quotations from the Bible. The editor of *The Epiphany*, a missionary journal, takes exception, I think unwisely, to the use thus made