

Correspondence.

THE NESTORIANS AND JEWS IN CHINA.

From CHINA, July 10, 1865.

The history of the early witnesses to the truth in China is one of much interest to the Christian Church and its missionaries.

In a previous letter I spoke of the advent of Mohammedan power and worship, with its present aspects. During the ages between the seventh and the present centuries, this sect has given its constant, though feeble, testimony to the grand truth, "There is only One True God"—a striking condemnation of the monstrous system of Chinese idolatry.

NESTORIANS IN CHINA.

Going back in the chronology, we come to the precious era of the Nestorians, who entered China as early as A. D. 505, (Middle Kingdom, vol. II, p. 290). They were Gospel missionaries, and were probably from the schools of Edessa and Nisibis. Silas was the Nestorian patriarch (A. D. 505-520), and had subject to him, according to Amro's catalogue, the metropolitan bishops of India and Sina (China). The only record of Nestorian labors in China, is the celebrated stone monument at Singan in Shensi. The Jesuits insist that the Nestorians fabricated this tablet, or boldly claim it as their own, asserting that the geographical name "Tatsin" means, not "Judea," but "Rome." The weight of evidence, however, ascribes the monument to the Nestorians. This tablet (strange to say) was not brought to the knowledge of the West till A. D. 1625. The title is significant, "a Tablet commemorating the diffusion of the illustrious religion of Tatsin (Judea) into China," with a preface "written by King Tsing, a priest from the Tatsin Church." The tablet is of marble, ten feet by six, with a handsomely engraved cross above, and below a discourse in Chinese, with Syriac names at the side and Syriac inscriptions at the foot. The discourse embraces the principles of religion, fall of man, birth of Christ, and a sketch of the progress of Christianity in China through imperial favor. The Mings, who succeeded the Mongols on the throne, in 1369, persecuted the Nestorians, but we find that missionaries continued to come as late as the fifteenth century.

THE JEWS IN CHINA.

Receding still further on the track of the centuries, we come to the Jews, who entered China as early as B. C. 205 or 258, (Edin. Cyclop., vols. 4 and 6, pp. 434 and 98). In the ignorance of the West as to the Far East, the early immigration was unknown or soon forgotten. It was in the beginning of the seventeenth century that the Jesuit Ricci, at Peking, incidentally learned the existence of a Jewish colony at Kaifung in Honan, from a Jewish scholar who came to Peking to seek official promotion. He told Ricci that he was of the same religion, and readily bowed to the pictures in the Romish chapel as an act of homage to the ancestors of his race. The Jesuits subsequently sent agents to Kaifung, who brought back parts of the Pentateuch in Hebrew, and sketches of the Jewish synagogue. They found the colony poor, reduced in numbers, and apparently ready to submit the control of their religious matters to the Jesuits. This colony at Kaifung is the only separate community now known to exist in the empire. In 1815, the Jews in London wrote to this colony of their brethren, but it is not known that the letter ever reached its destination. In our own time, November 15, 1850, two Chinese converts were sent from Shanghai, under the direction of the Bishop of Victoria, and Dr. Medhurst, to visit Kaifung, and collect information. I condense from the published narrative. VISIT TO KAIFUNG—POVERTY AND DEGENERACY.

The journey was via Suchau and Grand Canal to the Yellow River, thence by mule cart along its south bank, seven hundred miles from Shanghai. They found the Jewish quarter in the north section of Kaifung. Out of seventy families, reported by Ricci in the seventeenth century, only seven remained, embracing two hundred persons. Hemmed in by a large population of Chinese Mohammedans, they were sunk in abject poverty, and their religion was little more than a name, which sufficed to separate them from the heathen multitude. Exposed to reproach, they still existed, however, the sole witnesses of departed glory and repositories of O. T. truth. None could read their Hebrew books; they had been fifty years without a Rabbi, and their expectation of a Messiah was wholly lost. The rite of circumcision, too, which they observed when discovered by the Jesuits, was discontinued.

The synagogue faced toward the East, and the worshippers always looked to the West, whether to worship toward Jerusalem, or to reverence the Emperor's tablet in that part of the synagogue, is not known. The edifice was in a ruinous state, and a part of the grounds was alienated to Pagan rites. Some of these poor Jews were shopkeepers; some, farmers in the suburbs, while a few lived in the precincts of the temple. They affirmed that their people entered China in the Han dynasty, but their synagogue (report said) was built A. D. 1190. It stands near a heathen temple to the "god of fire," and is called the "Pure True Temple." Inscriptions

abound. Over the second entrance are the words "Venerate Heaven;" and above the Emperor's tablet, the sublime declaration "Hear, O Israel, Jehovah our God is One Jehovah. Blessed be the name of His glorious kingdom for ever and ever." And on the door of a cell, containing the twelve rolls or tubes of the law, is the following sentence in Hebrew: "Ineffable is His name, for Jehovah is the God of gods."

While busy in copying inscriptions, the two messengers were driven out by a literary man named Kian, who issued strict orders to allow no strangers to enter. He seemed to regard them as spies sent by English missionaries. They obtained, however, from a Jew who visited them at their inn, some books with additional information. He said to them, "our religion was once called the Indian, (i. e. East Indian) religion, but now the religion of plucking out the sinew, for we pluck away the sinew from the flesh which we eat." He also said that they were strict in observing the Sabbath, and did not intermarry with heathen and Mohammedans, nor eat swine's flesh. It is wonderful, that in this remote corner of the world and at this distant epoch, there should exist in a heathen city a vestige of the most sublime part of temple worship; and even a tablet in the "Great Hall" with the inscription "The Most Holy Place." The messengers, overhearing Mohammedans at the inn conspiring to accuse them to the magistrates, as spies of the foreigners, thought it wise to leave. They brought with them eight MSS., probably of Persian origin, written with the stylus on thick paper, bound in silk, with vowel points. They contained fragments of the Pentateuch, Psalms and Prophets. Thus has Judaism witnessed for pure Deism and the character of the Infinite Jehovah in the very heart of the Chinese Empire, probably during the long period of sixteen or eighteen centuries. And this insignificant colony is a "remnant" of the same great people in whose ears Moses uttered, thirty-three centuries ago, the fearful denunciation "Jehovah shall scatter thee among all people from one end of the earth even unto the other." But the lesson, so hard to learn, yet so thoroughly learned at last, under the harsh rule of old heathen Babylon, they seem to carry with them down the stream of time, "Thou shalt not make unto thee any graven image."

THE MORAL.

Judaism has answered its end. In the days of Christ it gave room for a new dispensation; and so now in heathen China, it yields its place to the same glorious system embodied in evangelical Protestantism. Nestorians also disappear, perhaps for a time only. The modern missionary of the Anglo-Saxon family, can almost feel that he is their successor, and that the separating centuries by the power of an affiliating faith are crowded from the chronology. So close and so precious is the sympathy we can feel with these devoted men, whose converts, for aught we know to the contrary, may have numbered tens of thousands! In such a presence, we feel that we must gird ourselves to our work afresh. And so ought the whole Church to feel. The Nestorian missionary, trained to hardship, and perhaps traversing the rugged steeps of the Hindoo Koosh to reach his great field, was doubtless as unselfish, self-denying and zealous as the best of modern missionaries. And we may soon welcome him to his old field, for the whole nation, is being renovated by the word and grace of Christ. He will not find his sect here, but his creed in many of its fundamental points he will find graven in stone at Singan. C. C. B.

JEWISH MISSIONS.

[The following communication and letter are cheerfully inserted in our columns, at the suggestion of the honored pastor of the Reformed Presbyterian Church, Chicago.]

Eighteen years ago, the Reformed Presbyterian Church of Scotland sent Rev. Dr. Cunningham as their missionary to the Jews in London. His thorough acquaintance with the Semitic languages commanded their attention, and his zeal, in daily preaching Christ in the streets occupied by them, aroused their opposition. Sometimes listened to with attention, occasionally followed by some serious enquirer, he is more generally assailed by ridicule, reproach and execration, pelted with filth, and sometimes beaten, but still perseveres in preaching the love of the crucified Son of Abraham to his brethren. His journal illustrates Paul's reception by the Jews better than any commentary.

The friends of Israel have often been sorely perplexed as to the duty of supporting Jewish converts as missionaries, whose bold literal style of interpreting the prophecies of the restoration of Israel, on which they commonly dwell with great emphasis, concedes a principle of interpretation which destroys the proof from prophecy of the first advent of Messiah. The Rationalist Jews, as well as the Broad Church, are not slow to point out, that Jesus never trod on serpents, opened prisons, distributed garments or oil of joy literally, was not called Wonderful, nor Emanuel, was not a shepherd, but a carpenter, etc., etc.; but if the unfulfilled prophecies are to be literally fulfilled, those alleged to be already fulfilled ought to have been so in the same manner. But it is hard to find a converted Jew, converted from his longings for an earthly kingdom. The worst result of this literalism is,

that it distracts the attention of both the missionary and the people from the great present duty of regeneration, and fixes it on some future miraculous intervention of God on behalf of Israel. The following letter from Dr. Cunningham, shows that he, perhaps because of his Gentile extraction, has not made his imagination his theologian; and the perusal of his journal gives satisfactory evidence that he is determined to know nothing but Christ crucified, among Jews or Gentiles. He preaches the common salvation to all classes, for all have sinned and come short of the glory of God. It is one of the evidences that Israel's day of grace is not closed, that such a Gospel offer is made to them daily in the streets of London; and it is one of the best modes of communion with Jesus Christ, the minister of the circumcision, whose last tears were wept over a crowd of his unbelieving countrymen, to carry his dying prayer for them to their ears and hearts.

In consequence of the division of the Reformed Presbyterian Church in Scotland, on the question of allegiance to the British Crown, and Dr. Cunningham's adherence to the minority, who hold that such allegiance is sinful, as a recognition of the Queen's Headship over the Church, his means of support have been diminished. But such a man, engaged in such a work, must not be outflanked by Satan on any such side issue. At this distance it is not necessary to express any opinion on the Scottish controversy; but every friend of Israel must feel an interest in Dr. Cunningham's long-tried work of faith and labor of love. For years we have had no Jewish mission in connection with our Church, and but few of its members, we fear, have contributed the sums consecrated to God for Israel to other societies. Here is a good opportunity for redeeming our vows, and reawakening an interest in our prayers for the Lord's brethren. "Thy saints take pleasure in her stones, and favor the very dust of Zion for her sake."

It will give me great pleasure to remit to Dr. Cunningham any donations forwarded for that purpose to
ROBERT PATTERSON,
No. 71 North-Curtis st., Chicago.

DR. CUNNINGHAM'S LETTER.

6 BURTON STREET, BURTON CRESSNET,
LONDON, Sept. 15, 1865.

REV. AND DEAR SIR.—It is so rare an occurrence for me to receive from a friend, before unknown, even indirectly, a communication so kind as yours of August 28, through our kind friend, Mr. Daniel Peoples, that I am happy to make the present acknowledgment of your generous gift and kind expression of sympathy. I cherish in a very high degree the esteem in which you hold exertions humbly made in great human weakness, though, I trust in faith, with a view to the conversion of Israel, and the kind regard you express for the instrument employed therein.

Whatever may be the future of the Children of Israel as a separate race, the salvation of a remnant of that people is accepted by God's people of the gentile nations, as a truth distinctly revealed in the Word of God. And the emotion of delight, amounting to enthusiasm in the best sense, which accompanies the contemplation of the salvation of the elect of that race in the minds of true Christians, would appear to be no less an evidence of their interest in the blessing promised to Abraham, than the pride cherished by the Jews as if alone they were God's chosen, and their refusal to believe upon the Lord Jesus Christ, constitute an evidence of their rejection.

It is such a marvellous thing as cannot be referred to an origin short of the Divine Sovereignty that the Jews should take a hold so great, and yet so varied, upon the minds of those around them, as they have maintained. That while some are left to hate the Jew on account of his present imperfections of character, at the same time others, who wish well to the Jew, should be greatly divided in sentiment as to what is to become of him; some believing that the people will become in Canaan a great earthly power, others that the work of evangelizing the heathen will chiefly be committed to them, and the smaller number, whose views alone have ever seemed to be correct, believing that the saved of Israel in the latter day will have no standing separate from that of the Gospel Zion where the wall of partition has been broken down. The prestige of the Jews as a covenant people, of which they have so high ideas, has been so little improved, nay, has been so much abused by them, as to show that without sovereign Divine grace, the highest outward advantages, including the means of salvation, instead of proving a blessing, bring a curse. The unbelieving Jew aspires to a worldly influence to which he never can attain, and sets at nought a far higher dignity, by rejecting the Gospel. Like Popery, and other superstitions, modern Judaism, as if it were a chilled patient heaping on clothing to restrain the departure of vital heat, or a person deformed assuming the finery of dress with a view to make an impression which personal charms alone can produce, takes to itself the trappings of tradition and ritual forms, to compensate for the wants of the power of spiritual life.

The Gospel, accompanied by the power of the Holy Ghost, is that alone which can give life to the Jew or Gentile, dead in trespasses and sins. And the Lord of Life himself has impressed his people with a sound conviction of the only origin of that spiritual life. The prayers

and efforts of his people on behalf of the salvation of the Jews and others shall not therefore in the end have been employed in vain. He will give them to see the desire of their hearts in the final salvation of all His chosen.

Six at least of those to whom I have been the means of communicating their first acquaintance with the Gospel, and how many more I do not know, have obtained by baptism at the hands of others, admission to the visible Church. And had the means adopted by some others been used by myself and supporters, many more than these would have been received by myself. It is scarcely necessary to add that the number of baptisms recorded in a given period is not a true sign of success in any mission. The signs are to be found over a far wider surface. The progressive revolution of sentiment in the Jewish mind, on the one hand respecting the Talmud, and on the other regarding the New Testament, is an expanding proof of what the Lord is doing to "swallow up" the cloud of penal darkness that has long hung over the people. It is well that you seek the salvation of Israel. It is well that you are concerned in teaching any of the young of that people. The blessing of the Lord will not fail to follow your work of faith and labor of love and patience of hope.

That every token of Divine favor may be shown to yourself and family, and flock and friends, and brethren, is the earnest desire and prayer, reverend and dear sir, of
Yours, very faithfully,
JOHN CUNNINGHAM.

REV. ROBERT PATTERSON, D.D.

REVIVAL IN BINGHAMTON.

The readers of the AMERICAN PRESBYTERIAN will be glad to know that Binghamton is now rejoicing in an extensive work of grace. God's Spirit is very evidently here—many have already found the Saviour, and others are still anxiously asking, "What shall I do to be saved?" Christians have been praying earnestly, and God has now come to answer their prayers. Our whole town seems shaken, and the influence appears to be spreading to the surrounding country. Many persons from other places have come to see and engage in the mighty work. Ministers from Syracuse have visited us, and returned to their homes rejoicing that God is pouring out his blessing here in so large a measure. The city of Syracuse has been repeatedly mentioned in the morning prayer-meetings, that the Spirit of God might visit it. One Saturday afternoon, at a children's meeting, as a gentleman from that city, who had been visiting us, was taking his leave, he asked the little ones to pray for the children of Syracuse, and as many as would do so were requested to hold up their hands. About two hundred hands went up instantly, and very touching incidents showing how well they remembered their promise, have been since mentioned. On the following Monday morning a note was read in the prayer-meeting from a mother whose little girl had said to her after family worship, "Mamma, you forgot to pray for the children of Syracuse." Many similar instances have come to our knowledge.

Rev. E. P. Hammond, who has frequently been invited to come among us, but has been prevented heretofore, came to Binghamton three weeks ago, and held his first service in the Presbyterian church on Sabbath afternoon, Oct. 22. The meeting was for children, and the Spirit was very evidently there. That week children's meetings were held every afternoon, and union prayer-meetings were appointed for every morning. These meetings for prayer have been the most delightful and encouraging feature of the revival. They increased in numbers so that the place of meeting was changed from a lecture-room to one of the Methodist churches, which is now crowded to its utmost capacity. Rev. Dr. Bristol, one of our pastors, remarked one morning in the meeting, that in all his experience he had never known such evidences of the deep work of the Holy Spirit—such unity among Christians, and what is more, no opposition from any quarter. He said he had yet to hear the first word against these meetings, or the least fault-finding in regard to them. All, even worldly persons, are forced to acknowledge that it is of God. This is very strong testimony from one who has had extensive experience in revivals.

The second week of Mr. Hammond's stay with us, services were appointed for every evening, Saturdays excepted, when Mr. Hammond preached in the largest (Presbyterian) church, Rev. G. N. Boardman's, which holds fifteen hundred persons. These evening services have been continued for two weeks. And the house has generally been full, often crowded, with those anxious to hear the Word of Life. Mr. Hammond has labored faithfully and acceptably among us, presenting truths in a very powerful, conclusive manner, urging Christians to pray for the Holy Spirit and dwelling much on the love of Jesus. This was especially his theme in addressing the children, and many little ones not only said "I love Jesus," but by their appearance and sincere assertions seem truly to have learned to love the Saviour. The seriousness is not confined to those persons who attend the meetings. Four prisoners in our county jail, who have been conversed and prayed with, have given evidence of having passed from death unto life. Letters from them have been read in the evening meetings.

The inquiry-meetings, held in the church immediately after the sermon in the evening, have been solemn and deeply interesting. Christians are urged to converse with the impenitent, and show them the way to Christ, and thus they keep their own hearts warm and earnest while helping others to find peace. It is supposed, so far as can be ascertained, that there are already between two and three hundred converts; and still the interest seems to be deepening and spreading. We need the prayers of all Christians that the work may meet with no hindrance, but that we may all draw nearer to God and bring down a still larger blessing. Mr. Hammond feels obliged to leave us next week, but our trust is in God, and he can save with many or with few.
S. S. TEACHER.

REVIVALS—THE FUTURE.

[A friend in Norristown has sent us some very pleasant reminiscences of a beloved ex-pastor, which we shall take pleasure in publishing another week. To these, as his heart runs along the theme indicated above, he adds the following:]

"It was with peculiar satisfaction we read the article on 'Revivals' in the Presbyterian a week or two ago. We confidently look forward to this hopeful condition of things. Is the Church prepared, and are the people expecting the outpouring of the Holy Spirit? If so, then the blessing is near. Or would the membership be disappointed if they should hear the sound of the chariot? The Lord has promised to hear and answer prayer; are we awaiting that answer? Suppose after sending daily invitations to some friend for his presence at our homes, he, on coming, should find not only no preparation for his reception, but surprise at his visit. Would not a suspicion of hypocrisy arise in his mind? If, in addition, we should exhibit a feeling of irksomeness from his presence, would we expect to retain him long, or hope for another visit very soon? Can we then hope to have the manifested presence of the Holy Spirit unless we are anxious and looking for its presence?"

"But we regard the signs of the times as especially propitious in these respects. There is an anxiety all around for the displays of the Spirit's power. Amongst the people of our church, and especially at the Sabbath School, there is more anxiety, a deeper feeling of responsibility for souls than usual. Oh for a refreshing in this department of the Israel of God!"

"A revival is needful for the interests of the church, not only so far as additions may be concerned, but to keep those who do profess Christ from being carried away by the surging and accumulating influences of the world all about us. There are practices that have crept into our churches of late, which show that the pernicious influence of worldliness is stealing away the affections of Christians from their devotion to the Redeemer's cause. Parlor card-playing, social wine-drinking, late parties (the line between these amusements and balls would be hard to decipher), injurious customs for the purpose of raising money, such as are indulged in at fairs, &c., with others more or less wicked, are trailing the church along the track of sin, and bringing it down to the standard of the world. We need the manifested presence of the spirit, that we may be able to stand amid this tide which threatens to sweep us away from our moorings.

"The troubles of the last four years have not been sent upon us accidentally, nor have they fallen from the sky with no preparatory symptoms. The Lord has sent them for a specific purpose, part of which was the removal of the dark crime of slavery. This has been done. But has there been no Sabbath-breaking, no profanity, no disregard of God or His laws in all the land, but what was confined geographically south of Mason and Dixon's line? Has there been no boasting that this was a great land, made so by our might and wisdom? Is it not wise to look about and see if there are not reforms needed amongst ourselves in view of what we have suffered these past few years? If we fail to profit by the severe lessons of the past, will the Almighty leave this task unfinished? Will not the rod be applied until we have not only seen the Lord's hand in the dispensation of Providence around us, but are obedient to his will? Let the future just opening be at once dedicated to the especial service of our Redeemer and Master. Let all our Christian people, with one accord, intercede for a blessing. Let us pray, 'While blessing others, oh bless us!'"

"The last communion season with us was a precious one. The whole week previous was spent as a week of prayer by the Church. It proved a most valuable 'preparatory' service for that sacred occasion. Although without a Pastor, we assembled from night to night, and we all felt it was good to be there. In seasons set apart for the purpose of interceding for the descent of the Holy Ghost we should keep our minds fixed on the one thing. By this means we get warmed up, and our hearts run together.

"It would also be a judicious plan to spend Sabbath evenings as a social church prayer meeting. Let our Pastors be relieved from preparing more than one sermon a week, and then all unite together around the mercy-seat, at the close of the Sabbath service, to pray that the Lord may bless the labors of the day, and send His spirit into the Church. We hope to see this time ere long. We

are disposed to do too little, while we expect too much preaching of our pastors. Christians, awake! awake! look! do you not see the cloud arising that shall send the showers of grace upon the extended camp of Israel?"

Editor's Table.

HEADLEY'S MODERN HEROES.

THE LIFE AND CAREER OF VICE-ADMIRAL DAVID GLENCOE FARRAGUT. By Rev. P. C. Headley, author of "Napoleon," "Josephine," "Hero Boy," etc. New York: W. H. Appleton. 16mo., pp. 342. Illustrated. For sale by Charles Desilver.

This continuation of Headley's valuable and popular series of biographies of the distinguished military chieftains of our late struggle, is received with a cordial welcome by the young reader. There can be few more praiseworthy undertakings for a literary man than thus to communicate to the rising generation full information and a just estimate of the characters and services of the men whom God has made instruments of our national deliverance. There is none of them whose career does not in some way illustrate the kindly attitude and the genial influence of republican institutions upon the characters of the citizens. A large part of the life of Farragut is occupied with his early experience in the navy, with which he has been connected for half a century. But ample justice has been done to his exploits in the harbors of New Orleans and Mobile, where his self-sacrificing exposure attached him to the American heart quite as much as the brilliancy and daring of his plans and the success of their execution.

The book, like the rest of the series, is handsomely bound and printed.

LIFE AND MILITARY CAREER OF MAJOR-GENERAL PHILIP HENRY SHERIDAN. By Rev. P. C. Headley. New York: W. H. Appleton. 16mo., pp. 357. For sale by Charles Desilver.

Sheridan is undoubtedly the most fiery and attractive captain of the war. Strange and marked proof of profound sagacity in Gen. Grant, that he should have detected in one so directly the opposite of his own cool, dogged, obstinate self, a leader of the capacity he required in the great work of completing the overthrow of the rebellion. All of the bold, rapid, the irresistible cavalier which makes up the very romance of war, centre in Gen. Sheridan; and all are splendidly illustrated in his meteor-like ride from Winchester to Cedar Creek, when he turned disaster into victory by the inspiration of his presence. Strange that one of the incidents of his early life, brought to light by the biographer, is a Gilpin-like ride upon a vicious horse, without saddle or bridle, miles away from home, from which he returned in entire safety.

We commend the book and the entire series to our readers. The price per volume is \$1 50.

HOLLAND. Plain Talks on Familiar Subjects. A Series of Popular Lectures. By J. G. Holland. New York: Charles Scribner & Co. 12mo., pp. 335. Price \$1 75. For sale by J. B. Lippincott & Co.

A book that must be welcomed by every good man and woman in the country. Sterling good sense, sound views on common and yet important subjects, treated with a freshness, a vigor and an earnestness, with occasional wholesome yet genial touches of satire, that win irresistibly the attention, while they benefit and elevate the reader,—such are the characteristics of these lectures of "Timothy Titcomb." Some of his previous volumes, as "Gold Fool," "Bitter Sweet," and "Letters to Young People," have sold up to 25,000, 30,000 and even 40,000 copies. The topics treated in this volume are—Self-Help, Fashion, Work and Play, Working and Shirking, High Life and Low Life, The National Heart, Cost and Compensation, Art and Life, The Popular Lecture.

ALDRICH. The Poems of T. B. Aldrich. Ticknor & Fields' blue and gold edition. 240 pp. For sale by J. B. Lippincott & Co.

There is much that is pleasing and delicate both in the conception and execution of Aldrich's poems, without any considerable power to reach the deeper springs of feeling. The mode of handling is simple, the metre and choice of words are skillful and poetical without apparent artifice. The poems give real gratification, if no more, to the reader.

PERIODICALS AND PAMPHLETS.

THE THEOLOGICAL ECLECTIC for October and November, edited by Professor George E. Day, of Lane Seminary, contains the first part of Dr. Pusey's Commentary on the Book of Jonah. This is described not only as the latest and perhaps the ablest Commentary on the book in the English language, but as an example of the manner in which the critical treatment of Scripture may be managed without dryness and meagerness. Dr. Pusey's distinguished position as a Hebrew scholar is well known, and his commentary will be welcomed by every Biblical student.

Tischendorf's important essay, "When were our Gospels composed?" having been sent by the writer to the editor of the Theological Eclectic, and translated by Professor Henry Smith, will appear in the January number. As this essay contains the latest and best results of critical inquiry on the subject, and an interesting account of the author's own labors, it will be looked for by American readers with uncommon interest. We bespeak for the enterprising managers of the Eclectic, a generous return from the appreciating public. The terms are \$1 50 a year. Address Wm. Scott, Cincinnati.