

There are faults of style in our Revised New Testament which faithfulness to the original hardly requires; there are blemishes and changes that do grate on the ear; and Mr. Moon has done a service that perhaps no other man can do at this present in drawing attention thereto.

FUNK & WAGNALLS also announce an Encyclopædia of Religious Knowledge, edited by Philip Schaff, D.D., LL.D. The object of this Encyclopædia is to give, in alphabetical order, a summary of the most important information in all branches and topics of moral and religious knowledge—exegetical, historical, biographical, doctrinal and practical. It will be completed in three volumes, royal 8vo, to be issued as follows: November, 1882, Vol. I.; March, 1883, Vol. II.; November, 1883, Vol. III. \$5 each volume, cloth. This Encyclopædia is an earnest, conscientious, laborious attempt to furnish a complete work of reference upon religion in history, life and thought, fully abreast of the times, written in a wholly unprejudiced and evangelical spirit. It is to be sold by subscription, and from the character of the editor and contributors, promises to be a work that no student's library can afford to be without. We trust the enterprising house that has undertaken the publication will be fully sustained by a discerning public.

LITTELL'S LIVING AGE.—A late number of this excellent weekly publishes an article from the *Saturday Review* on "Modern Fifth-Monarchy Men;" a brief review of "England the Remnant of Judah, and Israel of Ephraim," by Rev. F. R. A. Glover, M.A., London. At the time this article came under our eye, we were reading, during our spare moments, Dr. Stoughton's "Church of the Commonwealth," and his account of the fifth-monarchy men of that period. We managed some time since to read Edward Hines' celebrated (?) work on the Identification of the Lost Tribes, and have occasionally come across tit-bits in the same direction. We purpose a few words on the same. The fifth-monarchy men of Cromwell's time were so called from their belief that the last kingdom of Daniel's vision, which was to be set up on the ruin of the four world monarchies, was imminent—that the saints were now to possess the earth. There were two classes—first, the mere pre-Millennarians, who differed little, if at all, from the Plymouth Brethren of to-day, and who busied themselves then, as now, with the work of proving themselves to be the saints to whom was destined the possession of the earth, under the more immediate reign of Christ at His coming. These again were divided at least into two sections: the first were reputable in scholarship and piety, and can only be deprecated because of the disintegrating power of their principles. A second section, more ignorant, or at least more narrow in their knowledge, expounded with great confidence the prophecies of

Daniel and the Revelation, only to find, however, the logic of facts soon arrayed against them; they manifested great activity for a time in their meetings, but were comparatively harmless and soon were forgotten. The second class were hardy men with the courage of their convictions, were politically republican, practically military theologians. They formed a troublesome party in the Little Parliament, and upon its dissolution formed a coalition with some disaffected members of the army, and plotted against the Commonwealth. The arrest, under Cromwell, of some of the leaders, put a stop to further disturbance for a time; but after the Restoration, Vennor, a wine-cooper, with about fifty supporters, made a mad attempt to capture London in the name of king Jesus, with a courage worthy of a more intelligent cause. The men were either killed or executed. Vennor was apparently an Anglo-Israelite; whether he viewed England as the literal or spiritual heir of Judah, we have not been able to determine. Certainly he did not convince the second Charles of the Davidic descent of the Stuart dynasty. Cromwell dealt "very tenderly" with the misguided disturbers of the peace; the King gave them the halter. Of late, Anglo-Israel fifth-monarchy men have contented themselves with forging facts (?) rather than swords to promulgate their views, and that with less danger to themselves, and some greater worldly profit—for the books which have obtained circulation must have yielded some profit to the authors, if not to the readers. A book like that of Glover's is difficult to answer. We are reminded by it and kindred works of a debating school of our youthful days. A promising law student was one of its members. His forte lay in completely overwhelming his opponents with a deluge of facts that neither they nor his friends had ever dreamt of. It would have been easy for him to have proved Shakespeare an Indian, and Napoleon a New Zealander. Chapter and verse from unknown authors were ready at a moment's bidding; friend and foe alike were confounded at the ever-ready fund of varied information. "Where do you get all these facts?" we inquired at the close of a debate, when our champion had carried his point against what had seemed irrefutable evidence. "Oh," was his reply, "I manufacture them for the occasion." Anglo-Israel facts are manufactured in the face of the clearest evidence, and maintained with an effrontery that is inexplicable. We shall let the *Saturday Review* tell a part of the tale:

"The prophet Jeremiah, according to the Jewish tradition related by Tertullian, Jerome, and Epiphanius, was stoned to death by the people at Tabpanhes, in Egypt, and his grave was formerly pointed out near Cairo. A second Jewish tradition represents Jeremiah and Baruch as the captives of Nebuchadnezzar, who, after his conquest of Egypt, is said to have carried the two prophets into Babylon. Mr.