

"It is a photograph of 6; 41 inches, and it represents a double scene, one in the heavens above, one on the earth below. Above, and receding from the foreground is one of those figures of the Eternal Father which we in England view with repugnance; but that is not the point. On the right hand of that figure stands, towards the foreground, the Blessed Virgin Mary with the moon under her feet (Rev. xii. 1); on the left hand, and also towards the front, is Saint Peter, kneeling on one knee; but kneeling to the Virgin, not to God. In the scene below we have an elevated pedestal, with a group of figures, near the eye and along the foreground. On the pedestal is Pope Pius IX. in a sitting posture, with his hands clasped, his crown, the Triregno, on his head, and a stream of light falling upon him from a dove forming part of the upper combination, and representing, of course, the Holy Spirit. The Pope's head is not turned towards the figure of the Almighty. Round the pedestal are four kneeling figures, apparently representing the four great quarters of the globe, whose adoration is visibly directed towards the Pontiff, and not towards the unseen heaven. We omit some other details not so easily understood; and, indeed, the reader will by this time have had a feeling sufficiency of this sort of 'abominable images.' We commend this most odious piece of adulation to the notice of the Cardinal Vicar, as it will supply him with a very valuable topic in his next declaration upon the Italian Government to precede the public exhibition in Rome of what is an insult to religion."

MISSIONS TO THE JEWS.*

A Jew is Premier of Great Britain and an adviser of the Sovereign of the most powerful Empire in the world. Mr. Disraeli is indeed a nominal Christian; but he is in his Semitic descent, and his ideas and aspirations are mainly Jewish. Jules Simon and Gambetta in France, and Lasker in Germany are Jews. The monetary lords and sovereigns of the Old World and the new are to a large extent Jews, who not only retain the tenacity of their ancient descent, but also with wonderful tenacity to the unchangeable faith. There is no question as to the force, the wonderful talent, the ambition, the worldly sagacity, and the patriotic

aspirations of the Jewish race. Infamous men, now as at all times, bring disgrace on the name, but the name is honorable, is grand. To christianize such a race is worthy of the holiest ambition of the Church.

Early in the last century, at Halle, the first organized attempt at Jewish evangelization was made. To Protestant Germany belongs the credit of the movement. Many Jews had been converted under Muller of Gotha. This led Professor Franke of Halle to bring the subject before his students, and one, Cullenberg, devoted himself to the work. He became a Professor and had a class under his training of young men willing to devote themselves to work among Jews and Mohammedans. This was in 1728. The first missionaries were Magister Weidmann and Candidate Manitius, who, from 1730 till 1735, travelled and taught among the Jews in Poland, Bohemia, Germany, Denmark, and England. In 1736, they were joined by Stephen Schultz, who speedily became the most noted laborer of his age in the Hebrew vineyard. This extraordinary man has described in his book, "The Leadings of the Most High according to His Counsel," his own wonderful calling to the work, with his no less wonderful training for it, and the success that attended his labours in various lands. His eager spirit was not satisfied with the narrow bounds of Europe. He resolved to preach Christ in every country of the world; and in 1752 actually set out with his friend and fellow-labourer, Woltersdorf, on a missionary tour round the globe. They journeyed through Austria, crossed the Adriatic, visited the islands of the Archipelago, laboured for a time in Smyrna and along the banks of the Euphrates, reaching Palestine in 1755. Here Woltersdorf sickened and died, and Schultz, feeling the need of rest, and longing for Christian fellowship, set out for home. He arrived in Halle in October the following year, and in an address delivered before an immense assembly gathered to welcome him, told the story of his wanderings and labors from the text, "The harvest is great, but the labourers are few."

*The following article is largely a continuation of an article that appeared in a recent number of the B. & F. Evangelical Re-