

To treat with them of everlasting things,  
 Of life, death, bliss, and wo: to offer terms  
 Of pardon, grace, and peace, to the rebelled;  
 To teach the ignorant soul to cheer the sad;  
 To bind, to loose, with all authority;  
 To give the feeble strength, the hopeless hope,  
 To help the halting, and to lead the blind;  
 To warn the careless, heal the sick of heart,  
 Arouse the indolent, and on the proud  
 And obstinate offender to denounce  
 The wrath of God. All other men what name  
 Soe'er they bore, whatever office held,  
 If lawful held,—the magistrate supreme,  
 Or else subordinate, were chosen by men.  
 Their fellows, and from men derived their power,  
 And were accountable, for all they did,  
 To men, but he alone, his office held  
 Immediately from God, from God received  
 Authority, and was to none but God  
 Amenable. The elders of the Church,  
 Indeed, upon him laid their hands and set  
 Him visibly apart to preach the word  
 Of life; but this was merely outward rite  
 And decent ceremonial, performed  
 On all alike; and oft, as thou hast heard,  
 Performed on those God never sent; his call,  
 His consecration, his anointing, all  
 Were inward, in the conscience heard and felt.  
 Thus, by Jehovah chosen, and ordained  
 To take into his charge the souls of men,  
 And for his trust to answer at the day  
 Of judgment,—great plenipotent of heaven,  
 And representative of God on earth.  
 Fearless of men and devils unabashed  
 By sin enthroned, or mockery of a prince,  
 Unawed by armed legions, unseduced  
 By offered bribes, burning with love to souls,  
 Unquenchable, and mindful still of his  
 Great charge and vast responsibility;—  
 High in the temple of the living God,  
 He stood, amidst the people, and declared  
 Aloud the truth, the whole revealed truth,  
 Ready to seal it with his blood.

Yet he was humble, kind, forgiving, meek,  
 Easy to be entreated, gracious, mild;  
 And with all patience and affection taught,  
 Rebuked, persuaded, solaced, consulted, warned,  
 In fervent style and manner. Needy, poor,  
 And dying men, like music, heard his feet  
 Approach their beds; and guilty wretches took  
 New hope, and in his prayers wept and smiled,  
 And blessed him, as they died forgiven;

Oh! who can speak his praise! great, humble man!  
 He in the current of destruction stood  
 And warned the sinner of his wo; led on  
 Immanuel's members in the evil day;  
 And with the everlasting arms embraced  
 Himself around, stood in the dreadful front  
 Of battle, high, and warred victoriously  
 With death and hell. And now was come his rest,  
 His triumph day. Illustrious like a son,  
 In that assembly, he, shining from far,  
 Most excellent in glory, stood assured,  
 Waiting the promised crown, the promised throne,  
 The welcome and approval of his Lord."

It would be presumption in any one to assert, that the "Course of Time" is faultless, for fallibility attaches to all human efforts; and where the truly grand and beautiful has so decided a preponderance, it would be invidious to fasten upon its blemishes, and in censuring the minor defects of a production well calculated to awaken men to a contemplation of their highest interests,

weaken that favourable influence which it is destined to exercise upon their minds and lives; especially as these remarks are not offered as a *Critical Review* of its literary or political merits, but to call the attention of the Christian reader to its vivid and faithful delineations, and perhaps to awaken some abler pen to develop more fully the truth and grandeur of its descriptions.—I can only say for myself, that I have risen from its perusal with thoughts and feelings more elevated and pure, and with a heart more deeply impressed with the solemn responsibilities of man, and the glory and perfections of God than I before possessed.

I have the honor to be, &c.

R. G.

#### THE JEWS.

Mr. Goldsmid estimates the number of the Jews in London to be about 18,000, and in the rest of England about 9000; and they have several synagogues in the metropolis and other parts of the kingdom. The two principal sects are German and Portuguese.

As the terms of the edict under which Napoleon Buonaparte elevated the Jews to the rank of citizens in France may probably be referred to in the coming discussions, we insert them for the information of our readers. This edict interdicted Jews from lending money to minors without the consent of their guardians, to wives without the consent of their husbands, and to soldiers without the consent of their officers. It annulled all Bills for which "value received" could not be proved. All Jews engaged in commerce were obliged to take out a patent; all strangers to invest some property in land and agriculture. It may also be well to give the twelve questions proposed by the Emperor to the Sanhedrim, in 1806, together with the answers returned; because they will tend to show what are the opinions of the better classes of the Jews on the continent, although we entirely agree with Milman in the belief that they do not express the authoritative sentence of the nation, nor, indeed, we would add, of the multitude here. The questions were. I. Is polygamy allowed among the Jews? II. Is divorce recognised by the Jewish law? III. Can Jews intermarry with Christians? IV. Will the French people be esteemed by the Jews as strangers or as brethren? V. In what relation, according to the Jewish law, would the Jews stand towards the French? VI. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land? VII. Who elect the Rabbins? VIII. What are the legal powers of the Rabbins? IX. Is the election and authority of the Rabbins grounded on law or custom? X. Is there any kind of business in which Jews may not be engaged? XI. Is usury to their brethren forbidden by the law? XII. Is it permitted or forbidden to practice usury with strangers?

The answers were:—I. Polygamy is forbidden according to a decree of the Synod of Worms in 1030. II. Divorce is allowed, but in this respect Jews recognise the authority of the civil law of the land in which they live. III. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage. IV. The Jews of France recognise in the fullest sense the French people as their brethren. V. The relation of the Jew to the Frenchman is the same as Jew to Jew. The only distinction is in their religion. VI. The Jews acknowledged France as their country when oppressed—how much more must they when admitted to civil rights? VII. The election of the Rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community. VIII. The Rabbins have no judicial power; the Sanhedrim is the only legal tribunal. The Jews of France and Italy, being subjects to the equal laws of the land, whatever power they might otherwise exercise is annulled. IX. The election and power of the Rabbins rest solely on usage. X. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade. XI. and XII. The Mosaic institution forbids unlawful interest, but this was the law of an agricultural people. The Talmud allows interest to be taken from brethren and stranger—it forbids usury.

Very recently five Jews of respectability, of good property, and of considerable learning and acquirements, have been converted to the Christian faith, within the City of London. This important