

A Visit to Rabinowitz.

At Glasgow recently a letter was read from Dr. Somerville, containing a description of a visit paid to the eminent Jewish reformer Rabinowitz, at Kischineff, South Russia. He arrived at Kischineff late in the evening, on March 1, and found Rabinowitz and his son-in-law waiting to receive him. Dr. Somerville describes Rabinowitz as an elderly, but vigorous man, rather tall in stature, having a deformed foot, and altogether unlike ordinary Jews. After conversation between the two, he said that he had come at a fortunate time, as the morrow would be the Sabbath. Of Rabinowitz's church and preaching Dr. Somerville writes:—It is up a stair, and somewhat poor in its exterior, the roof is twelve feet above the floor. There were the law and the prophets in rolls, and before each a lighted candle. There were some sentences written in Hebrew on the wall above the table, and some other fragments connected with them. Rabinowitz, without gown or any ornament, was standing before the candles and tablet. After reading he kissed the Bible and then laid it down again. Then taking up the law, he kissed it, and read from Exodus xxxiv.—about the veil on Moses face. He bowed at the name of Jehovah. Then he prayed in German and read, then there was a special prayer for the King, at which all had to stand. He had 2 Cor. iii, from the Hebrew Testament as his text. He preached in Jargon for an hour all but four minutes with prodigious animation, rapidity and force, and plainly is possessed of qualities fitted to give him influence over the minds of other men. I confess the reading of the prayers, as also of the Hebrew Scriptures, was rather offensively rapid. The audience listened with attention, though there was no winking in the eyes corresponding to

the vivacity and gesticulation of the speaker. He spoke about the blood of Christ that alone could take away sin, but the address seemed to be to Israelites rather than to sinners in general. However, Rabinowitz has very distinct ideas as to the difference between apparent and real Christianity. The service lasted nearly two hours.

PUBLISHER'S NOTES.

We have still on hand a considerable amount of matter intended for the pages of the N. M., which will not be published unless the Magazine is continued beyond the present volume. Some of our contributors seem to think they have been slighted, but there is no reason for this, as it was impossible to put more matter in our space, and we have tried to do justice to each correspondent as far as possible.

We republish in this issue a translation of the "The Moabite Stone," a facsimile of which is to be seen in the Normal School, Toronto. The original is, we believe, in the British Museum,

INTELLIGENCE.

CHELLENHAM.—Dear Bro. Kells,—Kindly let me make the following corrections in the next issue of the MESSENGER. In my first paper on the Apocalypse in the September number, page 92, it reads, "but the state of the ecclesias immediately after the revelation of the Lord in glory with his saints." This should read, "*before* the revelation of the Lord, etc.," which makes a wonderful difference. The Lord says to the ecclesias, "Surely I come quickly," showing at once he has not come at the time. Will your subscribers please alter their copies. The word 'seriation' on page 91 should be 'Seriatim.' Yours faithfully, GEO. BRADFIELD.

FONTHILL.—Bro. William Platts, of Clarkson, writes to say that he is removing to Fonthill.