

THE HEBREW CHRISTIAN WITNESS

AND

PROPHETIC INVESTIGATOR.

אֲשַׁבֵּעָה בְּהִקְיָי תְּמוֹנָתֶיךָ:

"I SHALL BE SATISFIED, ON AWAKING, WITH THY LIKENESS."

Psalm xvii. 15.

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THE TESTIMONY OF OUR CONSCIENCE.

WE positively believe, from our heart of hearts, that "WE HAVE FOUND THE MESSIAH, WHICH IS, BEING INTERPRETED, THE CHRIST. IN WHOM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY. HIM OF WHOM MOSES IN THE LAW, AND THE PROPHETS, DID WRITE, JESUS OF NAZARETH, THE SON OF JOSEPH." GOD MANIFESTED IN THE FLESH. THAT "CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH."

THE BEARING OF PROPHECY ON THE PRESENT CRISIS.

(Concluded from page 285.)

We now come to the consideration of the third clause in the important verse under consideration:—"All kindreds of the earth shall wail because of Him." As we have endeavoured to identify the preceding statements in the momentous prophecy under review with the REDEEMER'S own declarations, so do we now, in the first place, produce a parallel to the third clause from the words of Him who spake as never man spake. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."¹ So that the Beloved Disciple rescues that prediction also from the hands of misinterpreters of our LORD'S

¹ Matt. xxiv. 30.

declarations, who attempt to explain the spirit of those prophecies as referring to the destruction of Jerusalem. St. John long survived the fatal catastrophe which befell the "city of the Great King." The Book of REVELATION was penned when the devoted city had scarcely a trace left behind. Making, therefore, St. John, as we maintain he is, the only reliable expounder of the twenty-fourth chapter of St. Matthew's Gospel, there remains no room for conjecture, speculation, or dogmatism, touching the august futurity of which the SAVIOUR'S farewell sermon on the Mount of Olives is the burden. The prediction under treatment must and shall receive a literal accomplishment in the fulness of time. "All kindreds of the earth shall wail because of Him." It is no assertion on our part; it is a positive Gospel statement; it is the true SPIRIT OF PROPHECY.

We have so often, in the former part of this Essay, directed attention to the REDEEMER'S statements on the subject of His second coming, that we deem it right to bring under the consideration of our readers the salient thoughts which the twenty-fourth and twenty-fifth chapters of St. Matthew so pointedly suggest. Those two chapters form one of the most solemn portions in the Gospel narratives. The Book of Revelation, as we have already intimated, is an inspired exposition of it.

Let us consider the circumstances which brought about the delivery of the sublime instruction. The preceding chapter, the twenty-third of St. Matthew, contains the Saviour's farewell sermon in the Temple. Jesus confronts, for the last time, the then rulers of Israel, whom He designates as "Scribes and Pharisees," but brands with the stigma of "hypocrites." He brings them face to face with the most secret idolatry of their hearts and souls. Stung to the very quick by the withering and lacerating invective which Omniscience addressed to their almost seared consciences, they seemed to quail and cower, whilst the defenceless Nazarene makes the Temple walls echo and re-echo to the eight-stringed "Woe unto you, Scribes and Pharisees, hypocrites!" He then seems to have come to a terrific climax: "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify;

and some of them shall ye scourge in your synagogues, and persecute them from city to city ; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation."

But in the midst of judgment He remembered mercy ; hence the tenderly pathetic peroration : "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." What an affecting transition ! What a theme for an artist ! But who is the artist who would presume to transfer the scene to canvas ! "How often would I have gathered thy children together !" When I was brought into this place as an infant, and the just and devout Simeon, to whom it was "revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ," took Me up in his arms, and blessed God and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word : for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of Thy people Israel."² When the prophetess Anna spake of Me, "to all them that looked for redemption in Jerusalem,"³ O Jerusalem, Jerusalem, I would have gathered thy children together then, if they had but laid to heart their words. Again, when I had just finished My twelfth year, and sat in the midst of you, in this place, for three days, hearing you and asking you questions of the most momentous import,⁴ O Jerusalem, Jerusalem, I would have gathered thy children together then, but ye would not. Again, at the river Jordan, when John Baptist announced Me as "the Lamb of God which taketh away the sin of the world,"⁵ and a voice from heaven proclaimed respecting Me, "This is My beloved Son, in whom I am well pleased,"⁶ O Jerusalem, Jeru-

² Luke ii. 25—35.³ John i. 29.⁴ Luke ii. 36—38.⁵ Ibid. 42—49.⁶ Matt. iii. 17.

salem, I would have gathered thy children together then, but ye would not.

The heart-wringing, laconic peroration, however, intimates the destruction of Jerusalem, the Saviour's departure, and His second coming. Jesus left the temple immediately afterwards, which He never re-entered. His disciples followed Him to the Mount of Olives. Their minds were evidently exercised on the last words of their Master, and they craved for more information. They tried first to elicit further information by showing "Him the buildings of the temple." The answer which they received was that the sacred pile would be utterly destroyed. Their curiosity remained therefore still ungratified; for we read, "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" Our Lord vouchsafes not a direct reply, but proceeds to set before them the complications, the conflicts, and the conquests of a new and long dispensation. What His disciples are expected to do, during the coming dispensation, is to preach the Gospel, to watch the signs of the times, and to lead such a life as betokens constant waiting for the absent Lord.

The suddenness of that return, and the unpreparedness of professors, are graphically sketched in the twenty-fifth chapter, which describes the next dispensation. The parable of the Ten Virgins tells us of a great proportion, in the professing Church, which will be rejected by the Bridegroom-Lord. Wailing will be there. The parable of the Talents tells us of wicked, slothful, and unprofitable servants in the professing Church, whom the Lord will consign to outer darkness. Wailing will be there. Then comes an account of the general assize, the great judgment day, when a vast proportion in the professing Church, placed on the left hand of the great Judge, whose doom will be everlasting fire, prepared for the devil and his angels. Unspeakable wailing will be there. How wonderfully did the beloved disciple epitomize those two chapters in the verse before us: "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

The only verse which would seem to give colour to the arbi-

trary interpretation that the contents of the last forty-nine verses of the twenty-fourth chapter speak of the destruction of Jerusalem, is the twentieth verse: "But pray *ye* that *your* flight be not in the winter, neither on the Sabbath-day." But they who frame an argument on that verse must have overlooked the last verse of St. Matthew's Gospel: "Lo, I am with *you* always, even unto the end of the world." No one is at a loss for the correct construction of the word *you* here. Every intelligent reader perceives at once that the Saviour is speaking of the Church militant during the whole of the coming, *this* dispensation.

A similar dialogue to that which took place between the SAVIOUR and the disciples after HE quitted the earthly Jerusalem, as recorded in the beginning of St. Matthew xxiv., occurred again just ere HE ascended to the "Jerusalem which is above," and on the same Mount of Olives. We read, "When they therefore were come together, they asked of HIM, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."⁷ "A cloud received Him out of their sight," and the angels immediately informed the disciples, saying, "This same Jesus, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen Him go into heaven."⁸ Not only "in like manner," as regards the Mount of Olives, from which He was taken up, but as regards the cloud, by which He went up into heaven. How well does the angel's speech illustrate the words of the Evangelist, "Behold, He cometh with clouds!"

But the passage in the twenty-fourth chapter of St. Matthew's Gospel which contributes most to the illustration of the third clause is the fourteenth verse. Let us analyze it. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Here, then, we have the subject for preaching, and the object of

⁷ Acts i. 6—9.⁸ Acts i. 11.

preaching. The subject for preaching is, "this gospel of the kingdom." Emancipation from the iron rule of the prince of darkness. The glad tidings of a righteous reign by the Lord Jesus Christ. This subject for preaching, "this Gospel of the Kingdom," is not a new one. It was the theme of "the goodly fellowship of the prophets." It is the sum and substance of the SPIRIT OF PROPHECY, for it is "the testimony of Jesus." We just adduce the testimony of two out of that goodly fellowship: "For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."⁹ "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name, whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."¹

In the days of the Prophets, however, this subject for preaching was confined to one part of the world. For until the REDEEMER came in the flesh there was a middle wall of partition between Jews and Gentiles. The latter were then without Christ, "being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope, and without God in the world." Hence said our Lord to His disciples, "This gospel of the kingdom shall be preached in ALL the world;" that is, amongst "all kindreds of the earth." The SAVIOUR seems to have anticipated the objections of the present generation. He seemed to intimate something to the following effect: You must not adopt the narrowminded excuse which Gentiles will one day make, namely, that you must begin and end first and last at home. You need not go—Gentile Christians will argue—beyond the boundaries of your own land. Your own land!—where there is so much depravity and priva-

⁹ Isa. ix. 6, 7.¹ Jer. xxiii. 5, 6.

tion. So much ignorance and sin, which may well monopolize all your energy, all your zeal, all your charity. Such a plea would have been excusable under the old dispensation, but not now. They who make the plea are practically ignorant of the subject of preaching, as well as of the object of preaching the Gospel of the Kingdom.

One word more, therefore, respecting the object of preaching the Gospel of the Kingdom. "For a witness unto all nations;" or, using the equivalent words in the third clause, "unto all kindreds of the earth." No nation, tribe, or kindred, shall have the opportunity of ascribing their perdition to ignorance. Wherever man treads, there shall a Christian missionary be sent to preach the Gospel of the Kingdom for a witness. Our Lord meant what He said, "For a WITNESS unto all nations." Few, comparatively, would savingly embrace the truth as it is in Jesus, but let every human being hear it as a WITNESS unto himself.

How unreasonable the plea, "How many have been converted through the operation of Missionary Societies?" Suppose not many, what then? Our Lord did not send His disciples to convert all nations; if He did, the statement, "All kindreds of the earth shall wail because of Him," would have been out of place in the last Book in the Bible. Our Lord simply commissioned His disciples to preach "The Gospel of the Kingdom for a WITNESS unto all nations." Hence, said St. Paul, "I was not sent to baptize, but to preach." We have nothing to do with the result, our business is simply to attend to the command. Would the soldier dare question his captain why he is stationed here as sentinel, or placed there as guard? His duty is to obey and not to cavil. Equally so with the Christian soldier; his duty is to do as he is commanded, and not to stand still, and speculate on the "why" and "wherefore."

It is an awfully solemn clause with which we have now to deal. "ALL kindreds of the earth shall wail because of Him." All, all, all! The kindreds of these realms, as well as of all the earth. The Gospel of the Kingdom is simply preached in these realms, as in all the world, for a witness! Sabbath after Sabbath is "This Gospel of the Kingdom" preached within the Churches of this land. Alas! how few do savingly receive it? To how few does it prove a savour of life unto life! Against

how many may not the preaching of the Gospel prove a witness ! To how many may it not prove a savour of death unto death ! We are not blind to the manifold adventitious causes which may, for a time, throng a church. We know too well that very often a mere ostentatious service, well-modulated chanting and singing, resplendent parade of the accompaniments of divine worship, rhetorical extempore praying, and eloquent extempore preaching, will attract immense congregations. But we know also that the religion of the great majority of such worshippers is a sort of fancy religion with which a new heart and a right spirit have not the remotest concern.

“All kindreds of the earth shall wail because of Him.” Let this clause, along with the consideration of the solemn object of preaching the Gospel, arouse every reader to a sense of the fearfulness of the consequences of neglecting “this Gospel of the Kingdom.” Let us contemplate the numberless warnings which we have received standing up as witnesses against us ! Let us imagine every prophesy endowed with stern speech to witness against us ! Let us imagine every sacred behest uttering denunciations of faithlessness against us ! Let us imagine every sound of the Sabbath and weekday bells ring again, and rend the sky with evidence against mere professors ! Let us imagine every particle of dust in our churches becoming vocal with fearful testimony against those who are content with a form of godliness ! Let us imagine every coin which we possess—possess only as stewards—gifted with invective voice, to testify of our meanness, avarice, and unfaithfulness ! We say, let us imagine all this—and there is a time coming when all this shall be realized ; for thus said the Lord Jesus to His disciples, “Shake off the very dust from your feet, for a testimony against them.” Have we no warnings of such resurrections ? Do not long-dormant thoughts of neglected opportunities, of broken commandments, of reckless disobedience wake up suddenly, and stand up and condemn us ; the experience is but a faint and feeble presentiment of the witness against us at the great assize. When we contemplate all this, we have some shadowy notion of the tremendous import of the declaration, “All kindreds of the earth shall wail because of Him.”

Such will be the effect which will follow Christ's manifestation.

That manifestation must still be future, inasmuch as it must follow the preaching of the Gospel of the Kingdom in all the world for a witness unto all nations. Has the Gospel been preached in the whole world? No! The attempt to interpret our Lord's prophecy by a figure of speech employed by St. Paul, in which the Apostle uses the phrase, "The whole world," to describe a small portion of the earth, is not only unsound theologically, but it is untenable critically. "All kindreds" could not, and did not, wail because of Him, at the destruction of Jerusalem; for vast multitudes had never heard then even the name of Christ. But there is a time coming when the clause under treatment shall receive a palpable fulfilment. The constant breaking up of fallow ground, in our own day, by Christian missionaries, collaterally proves the literal interpretation of the Spirit of Prophecy under consideration.

Subsequent chapters of this Book throw no little light upon the declaration before us. In the thirteenth chapter we have a pictorial description of the principalities, and spiritual wickedness in high places, under the imagery of two monsters, the "beast" and the "dragon." We read respecting the spiritual monster called "beast," "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. . . . And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."²

In the next chapter we have a sacred hieroglyphic, under the pictorial limning of certain angels, commissioned to carry out the Spirit of Prophecy, which our text breathes: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen,

² Rev. xiii. 7, 8, 16.

that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”³ Let us compare this with the comforting message to the Church of Philadelphia :—“ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God ; and I will write upon him my new name.”⁴ The harmony is perfect, the time is identified, though hid in God’s inscrutable mind.

The passages to which we have just alluded suggest most momentous considerations, namely, Whose mark have we ? Whether that of Christ ? or that of Antichrist ? Oh, whilst it is yet time ! whilst the day of probation is still at our service, whilst the light of the day of grace is still shining upon us, whilst the doors of mercy are still open to us, let us strive to have our names written in the Book of Life of the Lamb, and ourselves inscribed with the name of the Lamb’s God. It is not difficult to certify ourselves as to the real state of the case. Let us betake ourselves to the inner recesses of our own hearts, as in the sight of God. We shall soon discover whose mark we have. The works of the flesh, and the fruit of the Spirit, are infallible witnesses ; they help forward the right decision.

Let us bear in mind that as Christ sets this mark invisibly, that is, as to man’s eye ; so does Antichrist. Both are constantly engaged in contest, in our behalf, according to their respective operations ; the former by His work of mercy and salvation ; the latter by his implacable malice and perdition. Our souls are the stakes in the contest. But, dear readers, that the REDEEMER may pre-

³ Rev. xiv. 6—11.

⁴ Rev. iii. 12.

vail, we also must fight, equipped in the "whole armour of God, that we may be able to stand against the wiles of the devil." Would to God that the comprehensive words of our text, and of the whole verse, were indelibly imprinted upon the souls of all our readers:—"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

All, all, of every kindred, tongue, and nation. All, all, without difference of rank, position, or station in the mundane social scale. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."⁵ "All kindreds of the earth shall wail because of Him:" priests and people, masters and servants, mistresses and maidens, buyers and sellers, lenders and borrowers, usurers and givers of usury. They may hear or forbear now; but their eyes shall see Him, and they shall wail because of Him.

We now proceed to elucidate the last clause of the verse which we have chosen as the subject-matter for this essay. It consists of the prayer, on the part of the Beloved Disciple, for the fulfilment of the momentous predictions in the previous clauses. The petition is very laconic. It consists of two words only in the Greek, *NAI AMHN*, rendered in our present Authorized Version, "EVEN SO, AMEN." We couple this concise supplication with the supplication penned by the Beloved Disciple on closing the Apocalypse, in the following words:—

"HE WHICH TESTIFIETH THESE THINGS SAITH, SURELY I COME QUICKLY; AMEN. EVEN SO, COME, LORD JESUS."⁶

There is the most perfect completeness—the most harmonious concord, in the writings of the Beloved Disciple. Because they are all framed on one divine immutable maxim and principle. If we were asked for a motto to be placed on the title-page of a collected edition of his works, we should recommend the axiom

⁵ Isa. xxiv. 1, 2.

⁶ Rev. xxii. 20.

vouchsafed by his angel-companion, namely, "The testimony of Jesus is the Spirit of Prophecy."⁷ The intelligent student cannot help recognizing that divine characteristic in every one of St. John's inspired productions. Whether he meditates upon the contents of his gospel, whether he carefully analyzes his epistles, whether he soberly and solemnly muses over the Apocalypse, the Christian student must come to the conclusion that St. John the Divine—as the Beloved Disciple is styled—illustrated in the most glowing manner the angelic dictum: "The testimony of Jesus is the Spirit of Prophecy." It is a truth worthy of all acceptance, in more senses than one. If modern students and scholars—who allow themselves to be dazed and dazzled by the borrowed light which science, biblical and secular, has kindled—were to bear this great and divine maxim in mind, there would have been a greater unanimity than there is amongst good and well-meaning men; there would be less division and strife, less bickering and heart-burning, less censoriousness and litigation in the Christian Church than the present discordant aspect warrants us to expect.

None would claim more or less, none would expect more or less, from this sacred volume than that which the angel characterized it, even, The testimony of Jesus is the Spirit of Prophecy. The testimony of Jesus is the Alpha and Omega—the beginning and the end—the sun and the morning star of Prophecy. Every ray which irradiates from, and converges to, this source of life and light, is the testimony of Jesus. A true knowledge of THAT testimony was the Spirit of Prophecy intended to breathe. With such sciences as man can search out by that wisdom with which God has endowed him, the Bible has little or no concern. It is not the mission of the Bible, or of the Spirit of Prophecy, to teach mankind the wonderful glories with which the firmament is studded, or the mysterious operations of the laboratories of the earth beneath. It is not the office of the Bible, or of the Spirit of Prophecy, to teach the beauties of language or the niceties of chronology or history,—though the Sacred volume abounds in brilliant incidental traces of, and allusions to, all those phases and characteristics. The mission

⁷ Rev. xix. 10.

and office of the Bible is simply to teach us the way of salvation—the testimony of Jesus. To tell us that man resembles the helpless, forlorn, lost sheep; and that Christ is the faithful Shepherd who came to seek and to save the lost one.

The two brief orisons which form the heading of the last part of this our quarterly TESTIMONY OF OUR CONSCIENCE—one from the beginning of the Revelation, and one from the close—pointedly inculcate the doctrine of the angel's asseveration. The testimony of Jesus is the Spirit of Prophecy which moveth upon the very face of Revelation, i. 7: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." The testimony of Jesus is the Spirit of Prophecy which breathes in every word of the sentences which are now under exposition: "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

This sublime book of the Apocalypse ends as it begins with the august theme of Christ's second coming.

We are very solicitous at this present ominous crisis to enlist the thoughts of our readers in behalf of THE BELOVED DISCIPLE'S PRAYER for the second advent of Christ.

In that simple and sublime sermon on the mount, amongst the various lessons inculcated therein, there is one on prayer:—"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."⁸ This is followed by that brief yet very comprehensive petition known as the LORD'S PRAYER. Our gracious and heavenly Father judgeth us not by a multitude of words, but by the secrets of our hearts. The Christian poet has well described the genuine suppliant's attitude, whilst his eye of faith is resting upon the throne of Grace:—

⁸ Matt. vi. 5—7.

“ Pray’r is the soul’s sincere desire,
Utter’d, or unexpress’d ;
The motion of a hidden fire,
That trembles in the breast.

“ Pray’r is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

“ Pray’r is the simplest form of speech
That infant lips can try,
Pray’r the sublimest strains that reach
The Majesty on high.”

St. John, whose soul was penetrated with his beloved Master’s mind, does not express the longing of that soul in a protracted harangue. His heartfelt and fervent petition is comprised in two, rendered into three, simple words in the first chapter of his book, Revelation, “ Even so, Amen ;” and in five, rendered in English into six, words in the last chapter of the same Book, “ Amen. Even so, come, Lord Jesus.”

To a mind accustomed to think often, and to drink deeply from the fountain of this inspired volume, a profound truth of prodigious import springs from the meditation of this most absorbing, though very laconic petition. Even this, that the prayerful longing for Christ’s return is an indispensable characteristic of a true Christian.⁹ The faith and hope of the Church during the Old Testament dispensation differ considerably from the faith and hope of the Church under the present dispensation. The Redeemer’s first coming was the object of the Church’s faith and hope under the Law and the Prophets. The Redeemer’s return, as “ King of Glory,” is the object of faith and hope to which the Evangelists and Apostles direct our attention. They who were bowed down by the ministration of death, must have chiefly yearned for, and anticipated “ remission of sins,” and reconciliation to God through the blood of the Lamb, which would take away the sin of the world, at the first coming of Christ. They whose sins are put away by the blood of the Lamb of God, look forward to a glorious future ; the longing expectation of the redeemed ones is for the Saviour’s second coming. Then it is that the believer’s peace and happiness, wisdom and righteousness, sanctification and redemption shall be consummated. Then it is that this corruptible shall put on incorruption, and this mortal put on

⁹ The writer feels gratefully beholden, for the maturity of some of the thoughts propounded in this Essay, to the late Dr. M’Caul’s Brochure, “ The Blessed Hope.”

immortality. Then it is that friends and relatives who have fallen asleep in Christ, shall awaken together with His likeness, behold His face in righteousness, and be satisfied. A topic of more soul-stirring interest cannot possibly be found. Need we wonder that the Beloved Disciple should both begin and end the last Book in the Bible with that Spirit of Prophecy of which our heading is so comprehensive a statement, "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

It is our desire, as we have already hinted, to conclude this Essay with the crowning proofs—from plain and positive Scripture testimony—that the prayerful longing for Christ's return is an indispensable characteristic of a true Christian. By an indispensable characteristic is meant a feature ascribed to and required from those Christians who profess to walk, by faith, with God, in newness of life. St. Paul addressed the disciples—them that were sanctified in Christ Jesus—at Corinth: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."¹ Those Corinthians, on whose behalf the great Apostle always thanked God for the grace which was given to them, must have been Christians in truth and in deed. But mark, "waiting for the coming of our Lord Jesus Christ" was one of their most commendatory characteristics.

When the same Apostle, in company with Silvanus and Timothy, writes "unto the Church of the Thessalonians which is in God the Father, and the Lord Jesus Christ," he begins:—"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father! . . . For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the

¹ 1 Cor. i. 4-7.

wrath to come.”² Here, then, again is the believer’s character perfected by his patience of hope in our Lord Jesus Christ, or by waiting for the Son of God from heaven.

Not only does the Apostle point out the characteristic of waiting for Christ’s return as an evidence of a converse becoming the children of God, but he plainly intimates that the lack of that characteristic evidences enmity to Christ, and a love of that which is earthly and sensual. He thus apostrophizes the Philippians:—“Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”³ In that brief passage we have the principal characteristics of the mere professor, the essential feature of the true Christian, as well as the doom of the former and the destiny of the latter. The mere professor’s “end is destruction;” whilst the believer, who looks to heaven for the Lord Jesus Christ, is to be fashioned like unto the Saviour’s glorious body; and, like the Saviour, he will eventually prove more than conqueror over all besetting sins, by subduing all things unto himself.

Nor is St. Paul the only writer in the New Testament who makes this feature, of looking forward for the Saviour’s second advent, a criterion of fidelity to the Redeemer. St. Peter exhorts the elect, “through sanctification of the Spirit unto obedience,” saying, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”⁴ St. John calls attention to this phase in the believer’s character, in his own peculiarly pathetic style:—“Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see

² 1 Thess. i. 2, 3, 9, 10.³ Phil. iii. 17—21.⁴ 1 Pet. i. 13.

Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.”⁵

But let us not omit a reference to the testimony of Jesus—the True Witness, in an especial manner—the testimony of Him, as our heading says, “which testifieth these things,” and said, “Surely I come quickly.” Thus saith the Lord Jesus Christ, “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when He will return from the wedding; that, when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.”⁶ The doom of the sceptic, in this respect, is given by the same infallible authority: “But and if that evil servant shall say in his heart, My lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”⁷

Such is the evidence, in support of this indispensable feature in a genuine Christian, of a few out of a vast number of plain Scripture statements.

We now call the attention of our readers for a little while to the consideration of what that waiting is. The great Apostle of the Gentiles speaks of it as the teaching of the grace of God. He thus writes to the Bishop of Crete: “For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”⁸

That glorious appearing is compared—as has been frequently shown in the course of this Essay, by reference to our Saviour’s declarations at His first coming—to the return of a kind master; who says, in effect, “Surely I come quickly.” To wait for that

⁵ 1 John iii. 2, 3.

⁶ Luke xii. 35—37.

⁸ Titus ii. 11—13.

⁷ Matt. xxiv. 48—51.

is an evidence of faith. The dutiful exclamation should be, "Amen ; even so, come !" It is compared to the sudden breaking in of a thief whose warning voice might be paraphrased into the words, "Surely I come quickly." To take heed to the warning is an evidence of fear. And the language of him who is on the alert is, "Amen ; even so, come !" It is compared to the return of an affianced and beloved bridegroom, who lovingly announces, "Surely I come quickly." To look for His appearing is an evidence of love ; the fervent response is, "Amen ; even so, come !" It is set forth as the return of the Lord to His disciples, who solicitously proclaims, "Surely I come quickly." To watch for His coming is an evidence of obedience ; the natural rejoinder of the grateful disciples is, "Amen ; even so, come !" From whichever of the four points we view this return, we must arrive at the inevitable conclusion that looking for it is an indispensable characteristic in a genuine Christian.

Faith is an indispensable characteristic in a true believer. We mean by faith, not the mere profession of creed ; we mean the inward and spiritual grace which the word rightly imparts. Faith, in the full signification of the term, is an operative principle. When faith fastens upon the promise of forgiveness of sin, it drives the believer to prayer and confession. When it lays hold of the promise of the gift of the Holy Ghost, it drives the believer to incessant intercourse with his God. When it exercises the mind with the promise of the Saviour's return, such as is contained in the declaration under review, "Surely I come quickly," it prompts the believer to exclaim, "Amen ; even so, come, Lord Jesus." It moreover inspires him with patience of hope. The servants who believe in their Master's return gird their loins, and keep their lights burning. And though the shades of the evening should set in, they despair not. Though the darkness of midnight should overtake them, they slumber not, but keep their lights burning, and hearken in watchful silence. And if they speak, if the silence of expectation be broken, it is to rouse the slumbering, or to ask, "Watchman, what of the night?" or to discourse about the happy meeting and reunion.

Faith in this promise produces these effects ! If these characteristics lack in us, where is our faith ? Some may, perhaps, say that it is not yet time to expect the Lord's return. Let us re-

member the description of the evil servant, his mode of reasoning, and consequent conduct. He says in his heart, "My lord delayeth His coming;" he begins to smite his fellow-servants, and to eat and to drink with the drunken. What is the wretched unbeliever's doom? "And the lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." We cannot, we dare not, deny that steadfastly to trust in God's promises, confidently to anticipate their realization, is an indispensable evidence of a true and lively faith which characterizes the genuine disciple of Christ.

The grace of waiting for the Redeemer's second advent is also compared to the condition of a householder who apprehends his homestead to be attacked, but is uncertain as to the time of the intended assault. The householder continues, therefore, constant on his alert, and unremitting in his vigilance. He is aware how much depends upon his careful guardianship. A moment of neglect may not only endanger his property but jeopardize his life. This aptly represents the practice of godly fear which characterizes the true believer. There can scarcely be a person amongst our readers who would require proof that a diligent life of holy and godly fear, is an indispensable characteristic in a genuine believer.

The return of the Saviour is compared to the coming of the affianced Bridegroom to take unto Himself His espoused bride. The Bride owes Him liberty and life; He ransomed her from captivity, and delivered her from death. To win her—notwithstanding her abject position—He left, for a time, His Father's Palace and Throne, and submitted to all the shame and ignominy which her own conduct merited, in order to blot out the things so justly laid to her charge. The Bride is not insensible to such intense, disinterested love. The days of the Bridegroom's absence are days of mourning to her. Were it otherwise, were the Bride contented and happy during His absence, where would have been the Bride's love or gratitude? And when persons call themselves Christians, and profess themselves beholden for that unspeakable redeeming love which the Son of God displayed in their behalf, and yet never long, never pray for that dear Re-

deemer's return, where is the evidence of such professors' sincerity? Does that man really love the Lord Jesus Christ who scarcely ever pines to see his Saviour face to face? We are not addressing ourselves at present to those who have never fled for refuge to the Saviour. We rather address ourselves to those who talk of experienced pardon. Have they no craving desire to behold Him who purchased them with His precious blood? However, be their state what it may, let them acknowledge that, according to the Spirit of Prophecy, to wait diligently, vigilantly, and lovingly for the return of the Redeemer is an indispensable characteristic of a genuine Christian.

Moreover, to wait for the Lord's second advent is an act of obedience. To talk of obedience whilst the soul is without faith is arrant mockery. "If ye continue in My word"—said the Redeemer—"then are ye My disciples indeed." Again, "Ye are My friends, if ye do whatsoever I command you." Were the command to watch for the Saviour's second coming given but once, obedience to it would be most imperative. But it would be difficult to find a Divine injunction more frequently repeated. It occurs no less than fifteen times in the New Testament. It is a precept enjoined in the most solemn manner—with a blessing attached to those who obey and a curse pronounced upon those who do not obey. It is a command which admits of no exception, "What I say unto you, I say unto all, Watch!" It is a command so clearly expressed—not by parable, allegory, or enigma—that it admits of no ambiguity. In the Gospels the event is spoken of in connexion with the day of judgment; in the Epistles, the event stands associated with the resurrection from the dead, when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."

What, then, is the spiritual condition of a professing Christian who deliberately sets at nought such a command? There is but one infallible mark of a genuine Christian—obedience to his Lord's commands. The professor may be able to speak with the tongues of men and of angels; he may understand all mysteries and all knowledge in the doctrines of the law and the Gospel; yet, if his life is not regulated by the precepts of that law and Gospel, he is a child of disobedience.

Whether we look at the express testimony of Scripture, or whether we consider the nature of waiting for the second advent, as it is illustrated parabolically by our Lord, namely, as an exercise of *faith*, a state of holy *fear*, an effect of *love*, an act of *obedience*, the proposition is true. The practice of waiting for the second advent of the Lord is an indispensable characteristic of a true and genuine disciple of the Lord Jesus Christ.

Never in the eventful history of this dispensation did Prophecy bear so directly and so cogently as on the present crisis. The Gospel of the Kingdom is well-nigh preached in all the world, for a WITNESS unto all nations. The waste places of Jerusalem are beginning to be repaired according to prophecy, prelude to the great tribulation.* The antichristian confederacies—idolatry, infidelity, and wanton depravity—are mustering their forces, and effecting coalitions. The earth is everywhere terribly shaken, literally and metaphorically; scythes and plowshares are being turned into swords and spears. “The abomination of desolation,” perhaps more correctly *the abominable desolater*, is drawing nearer and nearer “the holy place.” So that if there ever were a CRISIS, under the Christian dispensation, upon which the great Prophecy—“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him”—palpably bore, this is the one.

ESSAYS ON THE POETRY OF THE BIBLE.

ESSAY IV.

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(Continued from p. 300.)

CAUSES OF THE PARALLELISM OF THE METRE (*continued*).

IN the former essay we considered the influence exercised upon the outward form of the metre by the subjects of the poems, and by the emotions of the poets. In this essay we shall show the

* Joel ii. 11—31; Dan. xii. 1; Matt. xxiv. 21.

influence, on the metrical arrangement, of the public use and application of poetry in the sacred songs, either in praise to God, or in commemoration of the incidents of the national history.

Now on this point I would remind you of the close and intimate connexion between poetry and music, that is, between the elevated tone of thought and language aided by the imagination, and expressed in measured lines, which we call poetry ; and the elevated and measured tone of voice and utterance, which we call singing ; a connexion, which especially existed in the early ages of the world's history, though by no means severed even now, and which arises from this fact, that the earliest poems of a nation were, either hymns composed for the purposes of worship, or else national songs, calling to remembrance important events in their past history. This assertion I shall not attempt to prove, for it is common to the Israelites with all other nations of whose literature we have any knowledge.¹ We take it then for granted that this connexion did exist, that the earliest poems of the Hebrews were songs, either hymns and prayers addressed to God, or else narrative songs, intended to supply the want of literary monuments, and thus keep alive in the memory of the people the chief and prominent incidents of their national existence. Looking, then, upon this statement as an established fact, we shall at once examine the peculiar features in the mode of choral singing practised by the Hebrews, which stamped upon the metre, or outward form of their poetry, the characteristics already described and illustrated.

(1.) Now, in this examination, we will first direct our attention to Exod. xv., for in this chapter we have the earliest detailed account extant of the method in which the children of Israel celebrated the praises of God.

In ver. 1 the narrative runs thus :—“ Then sang Moses and the children of Israel this song unto the Lord, and spake, saying.” Next follow the words they sang, down to the 19th verse, and then, in vv. 20, 21, the historian thus continues : “ And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam answered them,

¹ Hor. Ep. ii., i. 132—138.

“Sing ye to the Lord, for He hath triumphed gloriously :
The horse and his rider hath He thrown into the sea.”

Here, then, in this brief narrative, is a distinct view of a regularly organized system of choral singing. For in it we are told of two great bands of singers ; on the one side we see the men of Israel, with Moses at their head ; and on the other all the women, under the leadership of his sister. And then, to complete the description, one word used by the sacred historian opens out to us the manner in which they sang this glorious song of praise and thanksgiving ; for after having stated that Moses and the men of Israel sang unto the Lord, and given the words of that song, he then relates that Miriam and the women of Israel answered them by repeating certain words, which he also gives in the order of his narrative.

Now this is only telling us in other language, that after Moses and his band had sung each division of this song of triumph ; then the women with their leader responded ; and this response was made by their playing on the instruments, and repeating the words standing at the beginning of the song, and which seem to bear with them the chief burden of its tale of wonder. And though perhaps at this distance of time, we may not be able to mark out accurately the different divisions of this poem ; yet this much we may safely conjecture, that on the one side the men sang each part separately, and then that the women answered them with the same unvarying chorus. Thus in alternate song they celebrated the praises of God, and reminded each other of the wondrous acts He had performed in working out their redemption. Now when we review these facts, we can scarcely conceive that this was the first time they had joined in such choral exercises ; all seems to have been so perfectly done, so well arranged ; each person falls into his or her proper place without any confusion, and as if by mutual agreement ; so that we can come to no other conclusion than this, that in all they did, they only carried out a long established custom ; and that though the song was indeed a new song, celebrating new mercies and new deliverances, and though the chorus was also new, yet the method of alternate song had been handed down from the earliest traditions of their race, and that thus by frequent practice the whole

nation had perfected themselves in the simple melodies of their sacred songs.

This noble hymn, however, deserves a more particular attention before we leave it for other illustrations. On the first examination of it we are able to trace out five great divisions, distinguished from each other by bold and marked transitions. These shall be briefly pointed out, that the beauty and grandeur of the whole may be the more thoroughly appreciated. The first division, vv. 1, 2, is a fit commencement of this glorious anthem ; for it is an acknowledgment of God's greatness, in connexion with which Israel expresses his determination to praise the Lord for His salvation, to extol Him for the greatness of His power.

"I will sing unto the Lord, for He hath triumphed gloriously :

The horse and his rider hath He thrown into the sea.

The Lord is my strength and song,

And He is become my salvation :

He is my God, I will prepare Him an habitation ;²

My father's God, and I will exalt Him."

After this introduction the sacred poet enters upon His work of praise ; for the second division, contained in vv. 3—5, begins with this bold metaphorical acknowledgment of God's power, "The Lord is a man of war ;" and then in continuation gives as it were a brief history of the whole of that wondrous series of transactions, by which God manifested His power, and delivered His people from their enemies.

"The Lord (is) a man of war :

The Lord (is) His name.

Pharoah's chariots and his host hath He cast into the sea :

His chosen captains also are drowned in the Red Sea.

The depths have covered them :

They sank into the bottom as a stone."

The third and fourth divisions repeat and expand this short but powerful narrative ; each taking up a separate portion, and at last ending at the same period as the second division, the destruction of the Egyptian hosts. The third, in vv. 6—8, begins with a fervent and glowing acknowledgment of God's might and glory, as shown in the destruction of those who rise up

² "I will glorify Him." This is in agreement with the other part of the parallel, as well as with the original.

against His sovereign authority ; and it concludes with that part of the narrative which exhibits God's preparation of the Red Sea for the salvation of His people, and the destruction of their enemies. The acknowledgment of God's power and might are expressed in these words :—

“ Thy right hand, O Lord, has become glorious in power,
 Thy right hand, O Lord, hath dashed in pieces the enemy :
 And in the greatness of Thine excellency, Thou hast overthrown
 them that rose up against Thee :
 Thou sentest forth Thy wrath, which consumed them as
 stubble.”

Then follows the narrative of the preparation of the Red Sea for the wondrous events, speedily to take place in its watery bed.
 “ And with the blast of Thy nostrils the waters were gathered
 together,

The floods stood upright, as an heap,
 The depths were congealed in the heart of the sea.”

The fourth division (vv. 9—12) continues the wonderful history from that point. It first pictures the eager haste of the Egyptians to overtake and destroy the scattered sheep they were pursuing. The eagerness in pursuit and the intensity of feeling are well exhibited by the rapid utterance, the short sentences, and the omission of all connecting words in the language put into the mouth of the Egyptians.

“ The enemy said, ‘ I will pursue,
 I will overtake,
 I will divide the spoil ;
 My lust shall be satisfied upon them ;
 I will draw my sword,
 My hand shall destroy them.”

The pride and arrogance of these boasters is forcibly exhibited, not only by the words they are said to use, but also by their rapid and angry utterance. And then, in strong contrast to their foolish threats, the song in continuance pictures the utter helplessness and destruction of these boasters, when the Lord came forward for the salvation of Israel.

“ Thou didst blow with Thy wind,
 The sea covered them :
 They sank as lead in the mighty waters.”

This exhibition of man's nothingness in opposition to God again aroused the heart of the poet to acknowledge that the Lord is above all gods; and again to exhibit that manifestation of His power in the overthrow of the Egyptians; for he bursts out into this fervent utterance.

“Who (is) like unto Thee, O Lord, among the gods?
 Who (is) like unto Thee, glorious in holiness,
 Fearful (in) praises, doing wonders?
 Thou stretchedst out Thy right hand,
 The earth swallowed them.”

The concluding stanza, or division, in vv. 13—18, commences with thanksgiving to God for His mercy in bringing out His people: then follows a beautiful prophetic picture of the history of Israel, until they enter into the possession of their promised inheritance; the parts of this history being (1) the dread of the Canaanites and the neighbouring nations; (2) the restraint laid upon them by God's great power; and (3) the final establishment of Israel in the borders of the Holy Land.

1st. The Thanksgiving.

“Thou in Thy mercy hast led forth the people (which) Thou hast redeemed;
 Thou hast guided them in Thy strength unto Thy holy habitation.”

2nd. The Prophetic History.

(1.) The dread of the people.

“The people shall hear and be afraid:
 Sorrow shall take hold on the inhabitants of Palestine.³
 Then the dukes of Edom shall be amazed:
 The mighty men of Moab, trembling shall take hold upon them;
 All the inhabitants of Canaan shall melt away.
 Fear and dread shall fall upon them.”

(2.) The restraint of God's power.

“By the greatness of Thine arm they shall be (as) still as a stone;

Till Thy people pass over, O Lord,
 Till the people pass over, (which) Thou hast purchased.”

(3.) The establishment in Canaan.

“Thou shalt bring them in,

³ The country of the Philistines.

And plant them in the mountain of Thine inheritance,
The place, O Lord, Thou hast made for Thee to dwell in,
The sanctuary, O Lord, Thy hands have established."

And lastly, to bring to a fit conclusion this glorious song of God's redeemed, the inspired poet not only confesses that all the past was the result of God's sovereignty, but also that His kingdom shall know no bound of time or place ; for he says,—

"The Lord shall reign for ever and ever."

Such seems to be the real end of this noble song ; v. 19 is either a recapitulation of the events, which form the chief subject-matter and the occasion of its composition ; or else another chorus, though how or when sung the narrative gives no hint ; the probability is, that it is—as already conjectured—a historic summary, and its prosaic form strengthens the conjecture.

These, then, seem the probable divisions of this bold and magnificent poem. A closer investigation, however, would lead us to suppose a yet further division of the song and of the chorus : that on one side, Moses—as leader of the men—sang the first line of each parallel, and then that the men of Israel finished the yet imperfect couplet ; and that on the other, Miriam led on the female chorus by calling on her countrywomen in these words,—

"Sing ye to the Lord, for He hath triumphed gloriously,"

and then with united voice they sang an acknowledgment of this present proof of His glorious triumph over all His enemies, that

"The horse and his rider hath He thrown into the sea."

In endeavouring to realize the effect of what has been now sketched out, we can scarcely conceive anything more magnificent and heart-stirring than the scene presented by it, when viewed with all its varied features, combined into one mighty whole. Standing on the rocky shore of the Red Sea, whose waves had just returned to their accustomed channel, and which—like the ocean after a storm—were perhaps still covered with angry foam ; the bodies of the Egyptians strewed in wild confusion on the banks, these six hundred thousand liberated slaves—safe from their enemies—sang their first song of liberty, answered by as vast a concourse of women ; and thus each mighty band, taking up in turn the glorious song, would send its sound from rock to rock, and from shore to shore, till all the

region round re-echoed with the first glad burst of a nation's joy at the possession of their long-lost freedom.

This indeed is the nearest approach we can imagine to that more wonderful scene yet future, which the beloved John beheld in vision, while in his island prison, and which he thus described: ⁴—

“I heard as it were the voice of a great multitude,
And as the voice of many waters,
And as the voice of mighty thunderings, saying,
Alleluia!

For the Lord God Omnipotent reigneth.”

To illustrate further this alternate mode of singing amongst the Hebrews, we will consider one or two incidents—occurring in different eras in the subsequent history of the nation—distinctly proving it to have been the usual and settled method.

1st. The first is related in 1 Sam. xviii. 6, 7.

“And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered (one another) as they played, and said,—

“Saul hath slain his thousands,
And David his ten thousands.”

These words describe a somewhat similar scene to the former. It is said, “The women answered (one another) as they played;” that is, they were divided into at least two bands, and that each band—in its turn—accompanying themselves with their musical instruments, sang either the whole, or part of the simple song, whose words we have repeated; the latter, however, is the more probable, that the one band sang the first line, and said,—

“Saul hath slain his thousands,”

and then that the other took up the strain, but with the greater emphasis and force, which its subject justly demanded, and thus they answered their sister band,—

“And David his ten thousands.”

A striking illustration of this mode of singing—in modern times—may be found in the narrative of the Mission of Inquiry to the Jews by the Church of Scotland, in 1839. Proceeding

⁴ Rev. xix. 6.

along the shore from Egypt to Palestine, the author relates a pleasing incident of the journey.⁴ "The young Arabs to cheer the way commenced a native dance and song. One of them, advancing a little before the rest, began the song, dancing forward as he repeated the words, when the rest following him in regular order joined in the chorus, keeping time by a simultaneous clapping of hands. The response, the dance, and the clapping of hands brought many parts of God's word to our minds."

2nd. The next incident to which we shall refer, occurs at a much later period of the national history, though connected in one important particular with that already referred to. It is contained in Neh. xii. ; in v. 24 there is mention of certain Levites "with their brethren over against them," whose office was "to praise (and) to give thanks, according to the commandment of David the man of God, ward over against ward." The writer then speaks of certain arrangements of the Levites in connexion with the songs of the Lord's house, which had been made by David. These arrangements, as fully described in 1 Chron. xxiii. and xxv., refer rather to the division of the different families of the Levites, and the assignment of their proper order in the public service of the Temple, than to their peculiar method of singing. That method, however, is hinted at in two different parts of this verse ; in the one, the historian speaks of the Levites with their brethren over against them, as it were describing the relative positions of the two great divisions of the choir ; and in the other, that they should give thanks "ward against ward," this expression having the same meaning as those which describe the choral singing of the Israelites at the Red Sea, and that of the women before Saul and David. And this is confirmed by the subsequent narrative. In v. 27 Nehemiah says, "And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings and with singing, (with) cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of the Netophathi ; also from the house of Gilgal, and out of the fields

⁴ Page 61.

of Geba and Azmaveth : for the singers had builded themselves villages round about Jerusalem." In v. 31 he says, "Then I brought up the princes of Judah upon the wall, and appointed two great (companies of them that gave) thanks, (whereof) one went on the right hand upon the wall." Then follows a list of the chiefs that went with them under the leadership of Ezra the Scribe, with the steps of their progress along the wall. And then, in v. 38, he thus continues : "And the other (company of them that gave) thanks went over against (them), and I after them, and the half of the people upon the wall." And in v. 40, "So stood the two (companies of them that gave) thanks in the house of God, and I, and half the rulers with me." Next follow the names of the leaders of the performers on the musical instruments. And lastly, in v. 42, he concludes his description of this important service : "And the singers sang loud with Jezrahiah the overseer. Also that day they offered great sacrifices, and rejoiced : for God had made them rejoice with great joy : the wives also and the children rejoiced : so that the joy of Jerusalem was heard even afar off."

What a glorious Temple these children of Israel chose, in which to sing the praises of God. Many Levites, trained to sing the songs of Zion, though few compared with the vast bands in the days of Solomon, were gathered together under the leadership of their appointed overseer or conductor. Divided into two bands, at the head of each were respectively Ezra and Nehemiah—the ecclesiastical and civil chiefs of the nation—they take their stand on two different portions of the newly-built wall, probably north and south of the Temple. Here, then, surrounded by the rocky hills that were about Jerusalem, in the view of so many things that—as standing monuments—reminded them of the eventful past of the national history, and themselves about to commence another important epoch in it, they join in alternate song to praise God for His goodness, and to seek His help and guidance for the future. Now if we could picture to ourselves all the parts of this magnificent scene, and enter into the feelings of those engaged in it, we should then understand the reason of their rejoicing so loudly, that the sound of their joy "was heard even afar off." If we had then taken our stand upon the Mount of Olives, looking westward, we should have seen the people

assembling in crowds within the city; after a time, dividing themselves into two bands, they marched under the leadership of the two chiefs of the nation; then, advancing in different directions, they mounted the wall and spread themselves along it, until each was in his appointed station. Then, at a given signal, we should have heard from one of these bands a loud sound swelling on the breeze, even the voice of many singers, accompanied by skilful harpers, with those that played upon the psaltery and trumpet. And when these had ceased their strain, before its sound had died away from the ear, the other band would take up their portion of this anthem of praise and thanksgiving: and thus the north and south, each in their turn, would echo back the joyful sound, till the song was nearly ended; and then, to conclude this glorious "Te Deum," the two bands would raise on high their united voices in a loud chorus of praise to God for all His goodness and mercy. We have, indeed, more complicated forms and more highly elaborated choral music than this; but I can scarcely imagine any which are more glorious, or which appeal more to the inmost affections, than the one we have now endeavoured to picture to our imagination.

But to resume our chief subject: since such was the usual manner in which they chanted or sang their sacred poetry or hymns, it is but natural that it should exercise a great influence on the forms of the metre, or the measured arrangement of words in a line or sentence. Since the singers usually sung alternately their appointed parts, we should therefore justly expect that the metre should commonly consist of couplets or divisions of two lines each; and that there should be a mutual correspondence of the parts of one line with those of the other; and this we have already proved to be so by our previous examination. So that when one band of singers had chanted the first line of strain, the other band followed it up by repeating the next line, which was either similar in substance but varying and intensifying the expressions, or was in direct contrast and opposition to it, or else continued the thread of its narrative. In every case, however, the result would be the same—a similarity or parallelism of form, or meaning in the two lines or divisions, thus sung alternately by the two bands into which the singers were frequently arranged.

This connexion between the poetry and the singing of the Hebrews may be yet further illustrated, and the influence

exercised by the one upon the other yet more fully brought out, by the examination of one or two of those glorious hymns which were sung in the Temple at Jerusalem to the glory of God.

I. The first we shall examine is Ps. cxxxvi., which occupied an important position in the Temple services. The mention made of it in different portions of the Bible by what may be called its chief burden, or chorus, removes all doubts as to the fact. In 2 Chron. v. 13, the historian tells us, after the Priests and Levites had brought the ark into its resting-place, that "it came even to pass, as the trumpeters and singers (were) as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord (saying), For He is good, for His mercy (endureth) for ever;" and this clause you will see by reference to it is the first verse of the Psalm. Now as part is frequently put for the whole, there is very little doubt, but that this statement implies that the whole Psalm was sung on this solemn occasion. To the same effect are the words in 2 Chron. vii. 3, that when the fire fell from heaven at the conclusion of this service, the people fell on their faces, and praised God, using the same words as above. Again, in chap. xx. 21, we are told that Jehoshaphat—before going out to battle—appointed singers, who should go before the army, and sing one of the sacred songs of the nation. Now the one selected seems to have been the Psalm we are about to examine; for the burden of it was, "Praise the Lord, for His mercy (endureth) for ever." And again, in Jer. xxxiii. 11, the prophet foretells returning prosperity to his then desolate and unhappy country, and in so doing uses these words, that there shall then be heard—

"The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride;
The voice of them that shall say,
 'Praise the Lord of Hosts;
 For the Lord (is) good;
 For His mercy (endureth) for ever.'"

And lastly, in Ezra iii. 11, we are told that, at the laying of the foundation-stone of the second temple, "they sang together by

course in praising and giving thanks unto the Lord, because He is good, for His mercy endureth for ever toward Israel." These scattered hints point out this Psalm as one of those great and glorious anthems left by David as an inheritance for the use of the children of Israel.

Now each verse of this Psalm—as may be easily seen—consists of two parts. The former of these is in each instance different, and refers to a different fact in the kingdoms of Creation, of Providence, and of Grace; but the second is invariably the same. Now this method of composition—considered apart from its original design, and without reference to its use in the temple service—seems strange, and without an object. But if we look upon it in its proper light, as one of the great anthems sung by the Jewish Church, we shall then see that it is exactly adapted to fulfil its intended purpose.

The Psalm itself consists of five distinct divisions, of unequal lengths, and each of these divisions is distinguished from the others by its subject matter.

The first division—vv. 1—3—is a general invitation to praise Him who is God of gods and Lord of lords; while the other divisions set forth the different portions of His work, as arguments for praise. The second division—vv. 4—9—gives a brief sketch of His works in the Creation of the world; the third—vv. 10—16—what He did in Egypt for the deliverance of His people; the fourth—vv. 17—22—exhibits His mighty deeds in establishing Israel in the land of Canaan; and the last division—vv. 23—26—is a more general reference to God's merciful dealings; that He remembered Israel when they were in affliction; that He set them free from their enemies; and, wider still, that His goodness extends to all the works of His hands, for it is He that giveth food to all flesh. And having thus recounted so many instances of His goodness, the Psalm then concludes as it began, with an earnest call to all men to give thanks unto the God of heaven, from whom, and from whom alone, all good things come.

Now let us conceive the different parts of this beautiful song of praise and thanksgiving chanted alternately by two separate bands of singers; that one of them, calling to the other, invited them and all Israel in these words,—

“O give thanks unto the Lord, for He (is) good.”

And then with united voice the two bands sang together in chorus,—

“For His mercy (endureth) for ever.”

And so in like manner the second band led on the glad song with the opening part of the second verse,—

“O give thanks unto the God of gods ;”

to be followed, as in v. 1, by the loud chorus of the united bands,—

“For His mercy (endureth) for ever.”

It is indeed possible that the different parts of this Psalm may have been so arranged as to produce a greater diversity in the persons that sang them ; but what has been already suggested is enough to show the probable manner in which it was chanted. These instances are sufficient to exemplify that which was the simplest form of Hebrew sacred singing—that is, two bands chanting alternately the different parts of the poem, and this was frequently varied by their singing together one or more parts of the song, as its chorus or burden. This arrangement indeed is susceptible of much diversity ; yet we shall see—however great the variety—that alternate chanting is the basis of the whole system ; therefore, as the form or structure of the poem was materially affected by the manner in which it was intended to be sung, the metre—as the usual mode of arrangement—ran naturally in couplets, or divisions of two lines each, and between them there is the natural relation, or correspondence, already described in the former essays.

II. But to pursue the investigation of our subject—if we submit certain Psalms to a close examination, we shall find a confirmation of what has been already handed down to us by tradition ; that this twofold division of the singers was not the only one established in the ordering of the temple worship ; but that—at least on great occasions—there was a threefold division : first, the high priest and priests ; second, the Levites ; and, third, the whole body of Israel. Before illustrating this arrangement, it will be well first to picture to ourselves the position which these bands respectively held in the temple. First, then, in a central position, with his back towards the Holy Place, and facing the great company of the worshippers, stood the high priest ; on either side of him, occupying the north and

south sides of the inner court, were the priests whose turn it was to officiate in the Temple. On the eastern side of the same enclosure, facing the high priest, and at the entrance of the court, were the Levites,⁶ who had been specially trained for the service of song in the house of the Lord, and who thus filled up the inner quadrangle. Then in the outer galleries, next in order and many feet lower than the elevated courts of the priests, which they bounded on the north, south, and east sides, were the courts of Israel; and this was the place appointed for all the nation, not of the tribe of Levi.⁷

And now, to illustrate this description, we will examine Psalm cxxxv., and then by the help of what has been handed down by tradition we shall see how the metrical arrangement agrees, not only with the subject matter, but also with its intended use. We shall thus have some faint notion of the grandeur of the Temple Service, and realize how the simple elements of Hebrew poetry can be so blended and diversified, as to produce a most beautiful and magnificent whole.

In the first place this Psalm consists of three divisions—the Prelude, vv. 1—4; the Hymn, vv. 5—18; and the Conclusion, vv. 19—21. These parts we shall consider in their natural order.

I. THE PRELUDE, vv. 1—4.

In this portion of the Psalm, the various classes that compose the grand choir, join with united voice in singing the praises of God. And then again, this prelude itself consists of two parts; the first, containing the invitation; and the second, setting forth the two chief reasons for accepting that invitation; and these are the excellency of the occupation, and God's special mercies to Israel. In the particular and detailed examination of these two divisions, we shall exemplify the parts taken by the different portions of the great choir.

PART I., vv. 1. 2.

The high priest, with the rest of the priestly band, speaking especially to the Levites, who with them fill up the inner quadrangle of the Temple, thus commence the anthem;—

⁶ 2 Chron. v. 12.

⁷ A somewhat more lengthy account of the Temple Orchestra, in its palmy days, will be found in MARGOLIOUTH'S third essay on "The Poetry of the Hebrew Pentateuch," his "Sacred Minstrelsy," and "The Haidad."

“Praise ye the Lord:”

then the Levites, answering them, repeat the invitation, and say,—

“Praise ye the name of the Lord:”

and then high priests, priests, and Levites—enlarging the circle of those to whom the invitation to praise is given—with their united voices thus address the congregation of Israel, assembled in the lower and outer courts:—

“Praise (Him) O ye servants of the Lord.”

Next, the congregation of the people, in their turn, take up the song, and answer the invitation; for speaking to the Priests in language exactly suited to their position in the Temple, they say,—

“Ye that stand in the house of the Lord;”

and then with like accuracy they thus address the Levites;—

“In the courts of the house of our God.”

Thus ends the first part of the prelude.

PART II., VV. 3, 4

The priests, addressing the Levites, repeat their former invitation; and assign, as a reason for accepting it, a prominent portion of God's character:—

“Praise the Lord;

For the Lord is good.”

Now as this is a couplet, it is very probable, either that the two bands on the north and south sides, instead of singing it together, each in its turn sang its part; or else the High Priest led on the song with the first line,—

“Praise the Lord,”

and then the rest of the priests took it up by singing,—

“For the Lord is good.”

Then again the Levites, as before, follow in the rising strain; but this time not to answer the priests, who summoned them to this glorious occupation; but to send onward the same invitation, strengthened, as the one to themselves, by a forcible reason for accepting it, but drawn from a different source. They were invited to “praise the Lord; for the Lord is good;” but in repeating that call to the congregation, they strengthened it by telling

them—doubtless from their own experience—of the excellency of the occupation itself.

“Sing praises unto His name ;
For it (is) pleasant.”

And then the congregation, joining the priests and Levites, either together, or in alternate lines, end the prelude by a very emphatic couplet, which contains a powerful reason for all the house of Israel to join in celebrating the praises of God :—

“For the Lord hath chosen Jacob unto Himself :
Israel for His peculiar treasure.”

After the prelude follows the hymn, or main body of the poem, in vv. 5—18. This again is divided into two principal parts.

The first, in vv. 5—14, exhibits some of the works of God, in Creation, in Providence, and in Grace, with the conclusion to be drawn from them. The second part, vv. 15—18, shows by a strong contrast the vanity of the gods of the heathen, and the folly of those that trust in them.

PART I., VV. 5—14.

When we subject this to a close examination, we find that it consists of four subdivisions, very clearly defined, each taking up a particular portion of the general subject of this part of the hymn.

SUBDIVISION I., VV. 5—7.

This—as was the case with the prelude—is opened by the high priest and the other priests ; and, if we examine it attentively, we shall find in it traces of the manner in which its parts were distributed. The speaker in the first line is singular, and therefore this part was very probably sung by the high priest alone : these are the words ;—

“For I know that the Lord is great.”

But the next line, parallel to it, is in the plural : this change of number agrees then with the conjecture, that while the first line was sung by the high priest alone, and is therefore in the singular, the rest of the priests take up the same subject, the number being altered to suit the change in the performers ; for they thus answered him :—

“And our God above all gods.”

The Levites next pursue the theme ; and their words contain a summary of all the proofs which God has given at any time of the truth of the assertion made by the priests, that “He is great,” and “above all gods ;” for they thus declare that,—

“Whatsoever the Lord pleased, He did,
In heaven, and in earth,
In the seas and in all deep places.”

Before passing from this verse, I shall take this opportunity of pointing out the marks which it contains of the composition of the different choirs, that made up the grand chorus. As you will observe, it consists of three lines, and that leads to the conjecture, that the choir of the Levites was in three divisions, each of which sang in succession its appointed part. Now that this suggestion rests upon a sound foundation may be seen by reference to 1 Chron. xxiii. In v. 3 it is said, that the Levites fit to serve in the Temple were numbered ; in vv. 4, 5 is an account of the offices to which they were appointed, concluding with these words “And four thousand praised the Lord with the instruments : which I made (said David) to praise (therewith) ;” and then in v. 6: “And David divided them into courses among the sons of Levi (namely) Gershon, Kohath, and Merari.” This then proves, that the Levites were in three great bands, or divisions. 1 Chron. xxv. 1 will also prove that there were three chief leaders. “Moreover, David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals.” This is sufficient to show, that the Levites were under three leaders ; therefore it is very probable, that each of the three lines of this verse was sung in succession by a separate band of Levites.

But to resume our examination ; in v. 7, the song—extending as it proceeds—is continued by the worshippers in the outer courts ; for the congregation—taking up the idea, suggested by the last verse, of God’s universal power—recount some of His wonders ; and they thus conclude the first subdivision of the hymn :—

“He causeth the vapours to ascend from the ends of the earth ;

He maketh the lightnings for the rain ;
He bringeth the wind out of His treasures."

This verse, as the one before, is a triplet ; now as the courts of Israel formed together three sides of a square, the congregation may be rightly regarded as consisting of three divisions ; hence it is probable, that each of the lines of this triplet was sung in succession by one of these smaller companies.

Thus then, in the first subdivision of this hymn, the various portions of the grand choir describe successively some portion of God's character, and the evidences of it, as exhibited in the works of His creative power.

SUBDIVISION II., vv. 8, 9.

This portion, sung in the same manner as the former, recounts in a few emphatic words God's providential dealings with His people, when He rescued them from their slavery in Egypt. As in the former parts, the high priest, with his accompanying band, commences the song ; on this occasion the high priest probably sang the first line, and the other priests the second.

"Who smote the firstborn of Egypt,
Both of man and beast."

Next, the Levites—summing up the events of that solemn crisis in the national history—thus burst forth into a vivid apostrophe to the land of their enemies :—

"He sent tokens and wonders into the midst of thee, O Egypt !"

By this address to the land of their bondage, the congregation are reminded of their proud oppressor, and the fearful retribution that at last overtook him ; for they continue the couplet which the Levites began, and thus wound up this part of the hymn :—

"Upon Pharaoh and all his servants."

SUBDIVISION III., vv. 10—12.

This portion passes over the sojourn in the wilderness—that humiliating but salutary parenthesis in the nation's history—and takes up the song, by recounting God's works to establish His people within the borders of the promised land. This part—like those already reviewed—was sung by the three great divisions of

the choir in their proper order ; v. 10 commences it with a general statement of God's works :—

“ Who smote great nations,
And slew mighty kings.”

This couplet, like vv. 5 and 8, was most probably sung in separate and alternate parts by the high priest and the rest of the sacerdotal band ; he taking the first line, and they answering him in the second.

Then in v. 11 the Levites, following up this general statement of God's works, enumerate some of the particulars :—

“ Sihon, king of the Amorites,
And Og, the king of Bashan,
And all the kingdoms of Canaan.”

This verse is a triplet, and probably, like v. 6, was sung in separate parts by the three divisions of Levites.

And then in v. 12 the congregation conclude this portion of the history, by exhibiting the results of the great victories which God had given them over their enemies :—

“ And He gave their land an heritage,
An heritage unto Israel His people.”

And as the congregation consisted of men and women placed in different courts, it is probable that each in their turn sang one part of this couplet.*

SUBDIVISION IV., vv. 13, 14.

This portion—sung in the same manner as the others—is the conclusion drawn from this narrative of the works of the Lord. For the priests, as before, commencing the song, thus address their King and God :—

“ Thy name, O Lord (endureth) for ever.”

And then the Levites, answering them, repeat the same glorious truth and say :—

“ Thy memorial, O Lord, throughout all generations.”

And lastly, priests, Levites, and congregation, joining in full chorus, encourage each other by this comforting assurance, that their covenant God is for ever unchangeable ; and thus they bring to an end the first part of the hymn with words worthy of so glorious a subject :—

* 1 Chron. xxv. 5, 6.

“For the Lord will judge His people :
And He will repent Himself concerning His servants.”

PART II., vv. 15—18.

We will now briefly examine the second part of this hymn. The first, as we have seen, exhibits some of the works of God in creation, in Providence, and in Grace, and the comforting conclusion to be drawn from them. But in this part the Psalmist strongly contrasts with God's infinite power and His mighty works, the worthlessness of the gods of the heathen, and the misery of those that put their trust in them. In v. 15 the high priest and his bands thus sing in alternate strains :—

“The idols of the heathen (are) silver and gold,
The work of men's hands.”

In v. 16 the Levites continue this description of the heathen gods, and give, as it were, a more detailed account of their utter helplessness :—

“They have mouths, but they speak not ;
Eyes have they, but they see not.”

Then in v. 17 the congregation follow up the words of the Levites, and thus fill in more of the details of this picture, of which the priests had given the mere outlines in v. 15 :—

“They have ears, but they hear not ;
Neither is there (any) breath in their mouths.”

And lastly, in v. 18, priests, Levites, and congregation join together in expressing their utter detestation of conduct so unworthy of rational beings ; and in loud chorus denounce the folly of the heathen ; a denunciation rendered the more emphatic from the contrast it presents to the conclusion of the first part of the hymn, which exhibits the certainty of the confidence of the Lord's servants ; but of idol-worshippers they thus sing :—

“They that make them are like unto them :
(So is) every one that trusteth in them.”

Here the hymn or main body of the poem ends. Before, however, this glorious anthem is brought to its conclusion, the different choirs, as in the prelude, invite each other to join in the lofty work of singing the praises of God.

First the high priest and the priests thus address the congregation :—

“ Bless the Lord, O house of Israel.”

And then the congregation return this fitting answer :—

“ Bless the Lord, O house of Aaron.”

Again, the high priest and his brethren take up the song, and this time, addressing the Levites, they sing :—

“ Bless the Lord, ye house of Levi.”

to be answered by them with a like invitation ; for the Levites again address the choir of the priests in these words :—

“ Ye that fear the Lord, bless the Lord.”

And finally, when deeply impressed with a sense of God's greatness, as shown in His works, they had thus invited each other to join in praising Him : then, in accepting that invitation, they conclude this noble Psalm with one grand, united chorus, the chief feature of which is their remembrance of God, as the covenant God of His people :—

“ Blessed be the Lord out of Zion,
Which dwelleth at Jerusalem.
Praise ye the Lord.”

And now a few words in conclusion of this portion of the subject. In this and the foregoing essays I have given a rather enlarged sketch of the metre, or outward framework of the Poetry of the Bible, and also endeavoured to trace out some of the causes, or influences, which have stamped upon this metre its peculiar character ; noting, however, especially the connexion between the Poetry of the Bible and the sacred service of song in the house of the Lord. And the proper conclusion of the whole is, that it is but natural that the metre of the Hebrew should take the form in which it is presented to us. And this subject has been further illustrated by the analysis of two of those glorious anthems which were composed for the use of the Church of Israel, under the direct guidance and inspiration of God Himself. Now if any of our readers have been stimulated to investigate this subject more fully for themselves, and if the illustrations used have shown that such an investigation is possible, even though they may know no other language than their own, then our time has been worthily and usefully occupied. It is indeed a great cause for regret that this subject has been so long looked upon as belonging only to the learned ; and that it is therefore beyond the reach of those who only know the Scriptures

in the plain garb of our Anglo-Saxon tongue. Now one object of these essays, besides the unfolding of its more immediate subject, is to show that such a notion is unfounded. And although it is true that many of the minor beauties of composition, and nicer shades of meaning, may be lost in a translation however accurate; yet it is also true that the readers of our English Bible have the power, if they will use it, to see the grandeur and beauty of its Poetry, and also to understand its truths more forcibly and distinctly by learning the structure and form of its verse. If, then, we have furnished our readers with a key to that rich treasury of the sublime and beautiful which the Bible is to them that feel its living, acting words, we shall be truly thankful for such a result, and thus gain another element of pleasure in addition to that which is given by the subject itself. It will thus prove true in this, as in all else, that imparting benefits to others increases those we receive for ourselves; or, to use the words of this blessed book we have been studying, "He that watereth others shall be watered also himself."

WHENCE THE APPELLATION KYMRY?

(A PAPER READ AT THE LAST CONGRESS OF THE BRITISH ARCHÆOLOGICAL ASSOCIATION, AT LLANGOLLEN, ON WEDNESDAY EVENING, SEPTEMBER 29, BY THE REV. DR. MARGOLIOUTH, VICAR OF LITTLE LINFORD, BUCKS.; WHEN THE RIGHT REV. DR. N. J. MERRIMAN, BISHOP OF GRAHAM'S TOWN, OCCUPIED THE CHAIR.)

"Thus from a mixture of all kinds began
That het'rogenous thing, an Englishman.

"Fate jumbled them together, God knows how;
Whate'er they were, they're true-born English now."

MANY a serious truth is, now and then, enunciated in a stinging satire. Daniel Defoe has unwittingly, may be, indited the two distichs which I have just quoted. They, however, have an important bearing on the problem which I am about to submit to the present Congress. This bearing will appear patent in the course of my propounding my proposition.

When I had the honour, last year, to address the Congress in connexion with this learned Association, which was held at Bodmin, in Cornwall, I chose as my theme a branch of Philo-

logical Archæology which Cornwall suggested. I then dealt with the "Pros and Cons on the Etymology of certain words in the, now obsolete, Cornish Language." As the Congress, this year, is held in Wales the subject which naturally suggests itself to one interested in the archæology of nomenclature is the problem—WHENCE THE APPELLATION KYMRV? With all due deference and diffidence I purpose to advance a few suggestions which may aid forward its solution.

I would premise by stating a fact, which may serve as a postulate, that we are, now-a-days, in a far better position to answer such a question—especially in this country—than were our predecessors of former centuries. The archæological treasures, from almost every country under heaven, which have been accumulated, since the beginning of this century, in the British Museum—the eighth and greatest wonder in the world—furnish the students of such questions, as those which I venture to bring before you, with tenable arguments in discussing or propounding those questions.

To a sober-minded thinker and student of historical developments there seems something startling in a certain coincidence which appears, to me at least, to deserve more consideration than being dismissed with a pretentious shrug, or a flippant and supercilious remark. Just at the time when searching inquiries are being made and discussed as to whence came the ancestors of the "true-born English now;" just at the time that the minds of many in this country are being aroused to analyze that "mixture of all kinds" which produced "that het'rogenous thing, an Englishman;" just at the same time should the researches of the learned be directed to the archæology of the East, and to ancient Oriental lore. The results of those researches do much towards the analysis alluded to. Let the problem I propose serve as an illustration.

TALIESIN, known as the prince of the Druid Bards, who flourished in the sixth century of our era, left on record in one of his poems, ANGAR CYRYNDAWD, the following asseveration:—"My lore has been declared in Hebrew, in the Hebraic tongue."⁹ At last year's Congress I adduced examples of positive archaic Hebraisms in the now obsolete Cornish religious language. I

⁹ Davies' *Mythology and Rites of the British Druids*, p. 573.

traced the incorporation of whole Hebrew sentences from some portions of Sacred Writ, as well as from the early Jewish liturgies, into the religious exercises of Cornishmen through several ages. This time I propose as a question the origin of the most archaic word in the *so-called* GÆLIC, or Welsh language; in which the term KYMRY has retained its prominency to the present time.

WHENCE ITS ORIGIN OR APPELLATION?

It is a striking feature both in the history of the SACRED RACE and in that of the SACRED TONGUE, that neither the one nor the other is destructible. The destiny of the Hebrew language, as that of the Hebrew people, has been to be sifted—using an inspired figure of speech—“among all nations as corn is sifted in a sieve,” yet was not the least grain to fall upon the earth. I should not be permitted to indulge in analytical processes, in the various provinces and domains of ethnology and philology; or to invite you to my ethnological and philological laboratories, and bid you behold the “mixture of all kinds” which Fate jumbled together—whic^h I put in my various crucibles—and then bring you face to face with scions of that race of whom it was divinely foretold that it should become “thousands of myriads,” or “a fulness of nations;” and with words coined in that mint whence came the richest gifts to the Patriarchs and Prophets in primeval days. I eschew all these disquisitions at present. I simply confine myself, just now, to the time-honoured appellation KYMRY.

The appellation KYMRY is no more “true-born English” than is the term GÆL, or *Welsh*. The nomenclature of both owe their true birth to a parentage and a country far more ancient than those which are called BRITISH, or ENGLISH, whatever those terms may mean—whether what we call GÆLIC, KELTIC, KYMRY, or ENGLISH. All those languages known by the nomenclature which I have just enumerated, as we have them now, consist of a “jumble” and “mixture of all kinds.” But those two terms GÆL (which became WÆL, and then *Welsh*) and KYMRY (which by the Greeks became *Kimmerioi*, amongst the Teutons *Kimbri*, and Latinized into *Cambria*) are of purely HEBREW birth. It is interesting to note that both those terms are now convertible with reference to the cluster of provinces, in one of which we are now met together, which faces St. George’s Channel. GÆL—the same as GÆR in the Hebrew language, in

which the L and the R frequently interchange—means *stranger* or *foreigner*, a term by which the overbearing Saxon invaders nicknamed the early settlers on the island now familiar to us as GREAT BRITAIN. KYMRO, in the same language, means a priest of an idolatrous system. Analyses of Oriental archaeological fragments, now in the British Museum, led me to conclude that the term KYMRO, priest of an idolatrous system, was closely allied to the name OMRI, the notorious king of Israel, who consummated the idolatrous system amongst the TEN TRIBES who seceded from the House of Jacob.

One of the curiosities in the great National Museum consists of an interesting obelisk of black basalt, of about five feet in height. It was discovered by Mr. Layard in one of the mounds amongst the ruins of ancient Nineveh. The obelisk is covered on all sides with inscriptions, which when deciphered bring to light some memoranda in the history of Shalmaneser II., son of Assur-natsir-pul, who reigned over Assyria B.C. 858 to 823. Amongst the various memoranda is found the following: "The tribute of YAHUA AB-IL KHUMRY [that is, Jehu the son of Omri, note incidentally the origin of the *Kymric* term AP for son], silver, gold, vessels, goblets, and pitchers, and other things, all of gold, have I received." The late Dr. Hinks—one of the most accomplished *palæographers* of this century—aptly remarked, "The title 'son of Omri' is equivalent to the 'king of Samaria,' Samaria being the metropolis of the kingdom of Israel, which Omri built, and which was known to the Assyrians as BETH OMRI, the house of Omri." The latter appellation, BETH OMRI, may be seen in the British Museum, in the third volume, page 10, of "Western Asiatic Inscriptions," which records the conquest of SAMARIA by Tiglath-Pileser, and of the deportation of the Ten Tribes by him.

In the first volume of those "Western Asiatic Inscriptions," p. 47, there is one of the time of Esarhaddon, son of Sennacherib [B.C. 680 to 667], which speaks of a certain TUISPA, a leader of the KYMRV, a roving warrior, whose native land was far away in the province KHUBUSINA. Anent this, I would quote one more inscription at present, in reference to my proposed problem; also from the Archives of the British Museum. The inscription is on a hexagonal prism of baked clay, one of Mr. Layard's finds in

the vicinity of ancient Nineveh. Its purport is that in the reign of Esarhaddon, the KIMMERIANS (evidently an adaptation of KHUMRYM, which the Greeks converted into *Kimmerioi*), were under the rulership of one TUISPA, a nomadic warrior.

I think that I have demonstrated at our last year's Congress that there were traces in the Archaic Cornish language, now obsolete, which proved an early intercourse between the primeval inhabitants of this island and the scions of the Hebrew tribes prior to the disruption of the kingdom which was consolidated by SOLOMON. Might it not be proposed as probable, if not more so, that the strong Israelitish sound KYMRY argued that the earliest priests—the Druid Bards as they are styled—who conducted the religious worship of this country were supplied by idolatrous Israel, the followers of Khymary Omri.

Rabbi David Kimchi, who flourished in the 12th and 13th centuries, one of the most learned Hebrew Grammarians and Commentators of his time, gives as a reason for the term KYMRY, because those priests were robed in black vestments, instead of being "arrayed in white linen," as were the priests of the Orthodox Church at Jerusalem. Those interested in the etymology of the term may consult that Rabbi's comments on 2 Kings xxiii. 5; Hosea x. 5; and Zephaniah i. 4. Such as make the archæology of ecclesiastical vestments an absorbing question may set their wits to work out the following problem:—Whence the origin of the garb of the so-called "Black Friars" of the middle ages? or, what suggested the modern black preaching gown?

I have proved last year at Bodmin that some of the dispersed of Judah had found their way to this island, not long after the conquest of Palestine by Nebuchadnezzar. I hold it probable that about the same time some of the captive Israelites, with some of the teachers of their religious system, had also found their way hither, from the regions of Halah and Habor. If so, I should think it a problem well worth considering whether the dispersed of Judah, who were previously domiciled in this island, did not, by way of disparagement, describe the new comers and their teachers by the *soubriquet* Kymary Omri, that is, the idolatrous priests and followers of Omri. Hence the term Kymry. Some Hebrew learner might propose as a difficulty that the masculine plural form of the Sacred Tongue required the word under dis-

quisition to read Kymrim or Kymarim. So it would,—if it stood by itself. But I hold that the appellation was originally employed in *regimen* with Omri, when, according to the genius of the Hebrew language, it would become apocopate and stand KYMRV or KYMARAY. I am aware that a *y* at the end of a noun in the Welsh language is the characteristic of the plural in that language: but I would submit, diffidently and deferentially, might not the very theme of my proposed problem have been the basis of that plural form in the Kymric language? Anyhow, what did TALIESIN, the king, or prince of Druid Bards, as he was called, mean by his grand assertion, “My lore has been declared in Hebrew, in the Hebraic tongue.”

I would conclude the propounding of my problem with a suggestive sentence from Sharon Turner’s *History of the Anglo-Saxons*. (Vol. i. p. 94.) Thus writes that trustworthy historian and learned ethnologist:—

“It is peculiarly interesting for us to consider the immigration of the Cymry, the Goths, and the Saxons, because from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended.” This sentence does indeed suggest a momentous consideration, the discussion of which I must reserve for a future occasion. Before I sit down, however, I cannot resist the impulsive desire to quote the concluding sentence from a letter which I have recently received from a cherished friend, who is both witty and wise. It is the following: “When the high priest with the URIM and THUMMIM stands up, perhaps we may all be pronounced Israelites.” I consider this clever satire—for I suppose the epigram was intended as a satire—contains an important truth of no mean significance.

The paper was very favourably received by the audience at large. The Right Reverend Chairman observed that after the unmistakable demonstration of approval he had no occasion to question the feeling of the audience before him, with respect to the interesting problem which had just been propounded to them.

The Hon. Treasurer of the Association, Mr. Thomas Morgan, after some complimentary remarks on the paper, wished to ask the author of it how it came to pass that some names were

variously articulated in different languages, as to appear almost different names. Dr. Margoliouth replied to the following effect :—Students and investigators of the history of nomenclature often meet with curious results by the peculiar transliterations of original names by different nationalities. He adduced the word **אמת**, which has been the patronymic of a Judæo-Spanish family in the middle ages. On examining in the Escorial a fragment of a Jewish genealogical scroll, which was evidently torn to pieces during the dark ages when the Jews were mercilessly persecuted in Spain, he found the Hebrew name **אמת** transliterated in Roman characters into *ÆMETH vel AMETH*, and translated into *Veritas*. When travelling on the Continent in 1856, soon after the Crimean war, he happened to be present when the contents of the **גניזה** G'NEEZAH of a certain Synagogue¹ was being cleared out to be burnt. He was permitted, in consideration of some offering to the Synagogue, to make a selection of some printed leaves and manuscript sheets. Amongst the latter he found several household Judæo-German Chronicles; one of which belonged to a family the head of which, who was evidently the Chronicler, chose to write his patronymic in Hebrew, to transliterate it into Roman characters, and to translate the same into Latin. The patronymic was here also **אמת**; but instead of its being transliterated into *ÆMETH* or *AMETH*, it was made to read *ÆMES vel AMES*, and rendered into Latin in the same way as the Judæo-Spanish Genealogist had translated the word, namely *Veritas*. The difference owed its existence to the different ways in which the Judæo-Spanish and the Judæo-Germans pronounce the Hebrew letter **א**. The former articulate it as *t* or *th*, whilst the latter pronounce it as *s*. He had no doubt that the English names *AMES* and *VERITY* owe their origin to a Jewish family who adopted the patronymic **אמת** *ÆMETH* or *AMES*.

The explanation was also favourably received. When the applause ceased, Mr. John Rhys, Professor of Celtic at Oxford—who had read a paper to a sparse audience previous to the one read by Dr. Margoliouth, the major portion of which consisted of problematic etymologies, which he wished to be accepted on

¹ A receptacle or storage for all sorts of fragments which have Hebrew on it—whether printed or written—which is attached to every synagogue.

his *ipse dixit*—got up in a very excited state, vapouring with intemperate language, and, in a tone and style peculiar to himself, asserted, in a string of *non-sequiturs*, that the term *Kymry* was never known beyond the Bristol Channel; that certain modern Grammarians of the modern Welsh language traced the term AP, for *son*, to a different etymology from that of AB; that Davies' work on the *Mythology and Rites of the British Druids*, [which gives the originals and literal translations of the primeval Welsh Poems] was not to be relied upon. The rationale of the farrago seemed to suggest that Professor Rhys seemed to intimate that the Welsh language was the product of certain modern Welsh Grammars, and not that, as every rational and scientific philologist supposes, Grammars were always made from the languages they treat of. The Professor having at last exhausted himself with his angry, incomprehensible strictures, sat down, and was lustily commended by a few of his *quondam* Schoolboys, who formed the great majority of his audience when he read his *own* paper.

Provoking as all this was, fortunately Dr. Margoliouth was not thrown off his guard; he simply submitted the question to the audience whether they seriously endorsed the novel idea that languages were the developments of Grammars. He scarcely needed to affirm that he did not deal with the modern Welsh language at all. That language was "a mixture of all kinds," a concatenation of Greek, Latin, Danish, Saxon, Norman, and German. His business was with the formation of the primeval, archaic Welsh, or Cornish language, which existed long before the art or science of Grammar was even conceived. He appealed again to the facts that the term *Khumry* was found in the archaic Chaldean memoranda in connexion with the kingdom of Samaria, as well as to its adoption, or adaptation, into the Greek language. Dr. Margoliouth resumed his seat amidst demonstrative tokens of sympathy from the intelligent and intellectual part of his large audience.

We cannot congratulate the University of Oxford on their choice of a Professor of the Celtic language; nor dare we anticipate that the science of that language will be advanced at Oxford during the tenure of the professional chair by Mr. John Rhys.

THE STAR OF PEACE.

BY BEN ABRAM.

CHAPTER VI.—AN UNEXPECTED VISITOR.

(Continued from page 395.)

THE sailing packet from Calais was on the point of being moored by the wharf at Blackwall. The weather had been favourable, the number of passengers was considerable, and she had made a good trip up the Thames. In those days of slow and uncertain locomotion, when there were no swift steamers to ply from shore to shore, and the winds often proved both contrary and tempestuous, it was with much anxiety that this short voyage was viewed both by the passengers and their friends.

Enlivened by the sweet summer sunshine they now thronged over the gangway, rejoiced to be again freed from the discomforts of shipboard, and to receive the loving embrace of expectant friends. But a little group remained on the deck surrounding a gentleman who was seated in a chair in a state of unconsciousness. He had complained of illness when he came on board, and had gradually become worse. The attentions of the captain and steward of the ship had proved unavailing. He had been seated on the chair in order fully to benefit from the air and sunshine, but they knew not the nature of his illness, or whether they were doing right or wrong.

The person of the sufferer was that of a fashionably-dressed gentleman, about twenty-six years of age. His luggage, which was abundant, bore the name of "Mr. George Valentia," but beyond this there was no further address, nor did the cards which they drew from his pocket give those around him any additional information.

"What shall we do with him?" ejaculated the captain. "It will hardly do to leave him on board amidst the bustle and discomfort of landing the cargo, and I must report myself at my office."

"I will tell you what had better be done," rejoined an elderly gentleman, who had been very kind and helpful during the voyage. "I am going to Miss Dacosta's boarding-house in Mansell Street, and it may be well that I should take him there in a hackney coach; he will receive every attention there and

good medical attendance, until he is able to say what he wishes to be done."

The captain of the vessel was too glad to get rid of the responsibility, and to avail himself of the assistance of a gentleman whom he knew well as an occasional passenger. A large hackney coach was speedily obtained, and the sick man being carefully laid in it, and his luggage secured to the roof, it drove rapidly to Miss Dacosta's boarding-house.

The information which the servant brought to her private room speedily brought the lady of the house to the door. "Mr. Watts had brought with him a sick gentleman from the ship." Inquiries followed each other in necessary succession. "Where had he come from?" "How had he met with the stranger?" "What was the nature of his illness?" "What had induced him to take charge of him, and to bring him there?" There was a natural reluctance on the part of Miss Dacosta to receive a person who might be suffering from an infectious disease, by which the health of other inmates might be imperilled, and her own interests seriously compromised. But the hard breathing and continued insensibility of the sufferer were too distressing to admit of much hesitation. She had not the heart to say, "Take him to a hospital." While Mr. Watts assisted the man-servant to bear their burden into a bedroom, and to get him into a bed which was warmed for that purpose, Isaac Dacosta, who had just come in from his office, was sent off post haste to summon a well-known physician.

It was with no little anxiety that Miss Dacosta awaited the arrival of Dr. Taylor, and accompanied him to the room of "Mr. George Valentia," who after trying his pulse, and further examining him, said that it was impossible just then to say what was the matter with him, but that the case was undoubtedly a very critical one, and that the exposure and want of prompt attention had made it more so.

The whole of that evening the doctor remained in the house. It was many hours before the restoratives employed brought about consciousness, and many hours more before the patient could articulate. He looked around him with a painful dreaminess, and then seemed to be exhausted with the small effort. It was not till the next day that Dr. Taylor was enabled to pro-

nounce it to be a case of gastric fever—one of pressing danger—although involving no fear of infection.

At noon the next day an elegant mail-phaeton drove up to the boarding-house. A smart valet eagerly inquired if Mr. Valentia was there, and rushed upstairs to his room. He showed the greatest distress when he saw the state of his master, who at that moment opened his eyes and recognized him. His account was this : that his master had been spending some time in Paris, and that as he expected to be accompanied by a friend he had sent him on to England by the preceding packet to secure apartments at "The Clarendon," and to await his arrival. He had watched impatiently the previous night for his master's appearance, and had that morning been down to Blackwall to make inquiries, and there heard of his illness, and that he had been conveyed to Mansell Street. He now wished to know whether the doctor would allow him to take him to "The Clarendon ;" but this the doctor replied would most effectually preclude the possibility of his recovery. But as he said that such was his conviction, and that Mr. Valentia was in a very critical state, he suggested that if he had a medical attendant whom he had been in the habit of consulting, that he also should be summoned. On this mission the valet departed at once, and on his return with Mr. Valentia's physician the opinion of Dr. Taylor was fully confirmed. Incessant care, nursing, and watchfulness, they said, were the only means which, under God, were likely to bring about his recovery. The well-meant exposure to the air and sunshine, on board the packet, had served to intensify the disorder, and add to its complications.

All that the utmost thoughtfulness and attention could suggest was now provided for Mr. Valentia. A nurse was procured besides his valet, but Miss Dacosta superintended everything herself with unceasing care. At times even the medical attendants despaired of their patient's life ; but a sound and vigorous constitution after a time exerted its powers, and he began slowly but surely to amend. This prospect afforded relief and comfort to all the household, whose anxieties and interest had been deeply exercised.

But who was the gentleman who had in this unexpected manner caused such agitation at the Mansell Street boarding-

house? Mr. George Valentia was the only child of a diamond merchant of great respectability and ample means. His loyalty to the throne had led the merchant to call his son by the name of the reigning sovereign. As Jews, his parents had maintained a becoming conformity to Jewish usages and customs. On their only son they doted, and allowed him every indulgence. One of the results which followed was this: that the youth did not trouble himself much about any religious observance, and having no liking to the designation of a Jew, had endeavoured in every possible way to cast in his lot with the Gentiles. His ample supply of pocket-money had furthered this object. He had never been to school, but had a private tutor, who managed to introduce him to boys whose parents were among the upper ten thousand. When he was eighteen years of age he lost his father; his mother never recovered from the sorrow which his death occasioned, and about two years after she also died. When of age George Valentia had become the master of an ample fortune. Although his life had been one of self-indulgence he possessed a fair measure of common sense, and this had kept within tolerable bounds the extravagance which his wealth encouraged. A short time before the incident here narrated an uncle had died, and had bequeathed to him a very large property, part of which consisted of estates in Demerara. Young Valentia, although not a millionaire, was now a man of unusually large possessions, and as his manners and conduct were those of a well-trained gentleman, he did not lack admirers and followers. Men of rank and position had become his associates; his Jewish nationality had been kept in the background, and he had even been presented at court. His trip to Paris was not the first he had taken. It was not the cheap and easy undertaking it is in our day, but some acquaintance with the French capital, or with other parts of the Continent, was considered essential to the men who aspired to move among the *élite*. But all his sunny prospects seemed at one time about to pass away, when after starting from Paris for Calais in a post-carriage, feeling sick and uncomfortable, he became worse on his journey, and got on board the sailing packet in the state which has been described. It was well for him that under the protecting care of Him who never slumbers nor sleeps he fell into such good hands, and was now being tenderly nursed towards recovery and health.

Isaac Dacosta being his aunt's *protégé*, had taken advantage of this to visit occasionally the invalid's chamber. On one occasion he came in at the time when Rabbi Ascher, of the Bevis Marks Synagogue, had, at Miss Dacosta's request, come on a visit to the invalid. Mr. Valentia had not recovered thorough consciousness, and the rabbi was just beginning to read some Hebrew prayers for the sick. His head being covered by his hat, and his shoulders by his *talith*, he stopped at Isaac's entrance, and told him to get his hat and cover his head in prayer, if he desired to be present. The youth did so, although he was unable to follow the petitions of the rabbi. It led him, however, to wonder why the old man did not use a language that all might understand, and whether God was more likely to answer prayers which were addressed to Him in a tongue which was unknown to most of those who professed to pray. After he was able to speak for himself Mr. Valentia did not encourage these visits, and the old rabbi therefore ceased to come.

The impatience of Mr. Valentia to be again free, and in the enjoyment of his former pursuits, retarded his recovery. Miss Dacosta bore gently with the natural irritability which excessive weakness and chagrin occasioned. She was not very successful in attempting to show him how profound should be his thankfulness that God had so far restored him. But these were times when he would gaze up into her face with a kind of wonder at the calm and sympathizing manner in which she recommended patience and submission to the Divine will. As he regained strength Isaac Dacosta became a more frequent visitor to the sick man. The bright, beaming face of the youth brought a kind of sunshine into the apartment, and when he saw that his presence was appreciated, he would spend a considerable part of his leisure from office duty, in reading extracts from the newspapers to the invalid, and in other ways ministering to his wishes. The faithful valet was content that he should be relieved part of the day by these means, and get the rest by day which he did not often get by night. Step by step Mr. Valentia recovered. At first he left his bed for an armchair; and after a time the doctor permitted a carriage drive, and his removal to his hotel. As soon as his health was sufficiently re-established he was ordered to go to Bath, where that recovery might be perfected.

Mr. George Valentia's carriage is at the door at 58, Mansell Street. It is often there. What does this mean? He comes every now and then to express his gratitude to Miss Rebecca Dacosta for the tender and effectual nursing to which he says he owes his life. But is it only gratitude which fills his heart? Is there no other attraction? He says it is only gratitude, and when he marries Miss Rebecca Dacosta—as he does before another year has passed—it is natural that people should say that he married her simply out of gratitude for the kindly nursing which he had received. Whatever may be the terms employed, the result seems to show that there is another sentiment as strong at least as gratitude, and that the sympathy of that face, not beautiful in itself, had exercised a power and attractiveness which left nothing to be desired.

Who would have thought that that popular and well-conducted boarding-house would be broken up in less than three years! What are its inmates about to do? They will never, they say, meet with another Miss Dacosta, or enjoy the comforts of such a home. The manner of more than one of them indicates some annoyance. Mr. Valentia was about to carry off the one for whom they had so great a respect, towards whom it may be unconsciously some other feelings were ripening. Well! it is useless to quarrel with what they cannot alter. Miss Dacosta is a fortunate woman to be raised up to such a pinnacle of wealth and greatness; and after all they do not think that he has made a bad bargain.

The wedding was a quiet one;—yet the accompaniments were refined and elegant. It took place as Jewish weddings generally did, at a private house. It was the house of an old friend of the family, whose means enabled him to set it off with something of the dignity which became the bride of George Valentia. The bridegroom had only some distant relatives whom he did not care to invite, and as he had been learning to disdain what was essentially Jewish he did not desire publicity. The company who assembled on this occasion was therefore small. Rabbi Ascher had the satisfaction of officiating, and receiving a handsome fee from the bridegroom. The canopy under which the ceremony was performed was a new one, and the glass from which the bride and bridegroom sipped the wine,

which was then dashed to the ground, was of such precious crystal as to render questionable such an act even from one to whom the cost was of no importance.

A tour to some of the new and rising watering-places filled up the honey-moon, and then a settlement in one of the mansions in Russell Square, which was at that time one of the most aristocratic quarters in London. It was not every nobleman who had it in his power to make the display which Mr. Valentia could do. A rage then existed for everything which was foreign, from whatever quarter of the world it might come. And as at that time the manufactures of England were more homely and useful than beautiful, refinement and luxury were most conspicuous in the houses which were under the spell of a Continental taste. France, in particular, was prominent in this respect; and the rich silk curtains, the ormolu clocks, the costly mirrors and the Sèvres china were among her contributions. Turkey supplied her peerless carpets; Italy carved work in ivory and wood, and Spain some of the most finished works of Murillo and Velasquez. And when to this was added the plate and china, all of the best workmanship, and of every design, it would have been difficult to find in the great Metropolis, at that day, a mansion more perfect in its arrangements and contents.

Of this Rebecca Dacosta, now Rebecca Valentia, was now the mistress. Her carriages and equipages were in the best style, and she became them well. The former governess and head of a boarding-house seemed to have risen at once to the exigencies of her new position, and fulfilled all the requirements of that position with grace and dignity.

But what has become of our young friend Isaac Dacosta? He has been turned out of house and home, and what is to become of him? He is now eighteen years of age, and looks older by five years. The change for him was to be also for the better, and not for the worse. His exalted aunt was still his loving and attached aunt, and his new uncle had taken a fancy to him which nothing could shake. Pleasant apartments were provided for him in Southampton Row, and the freest access allowed him to the mansion in Russell Square, to which he would come habitually as one of the family. Through the generosity of Messrs. D. Mocatta and Co. and their appreciation of his services, his salary



had already become a very good one. This was supplemented by handsome presents from Mr. Valentia, so that at this early age he had all the opportunities of indulging in the tastes and pursuits of a young man of fashion. That such could not be good for him it is unnecessary to say, but there was always a strength of character and a decision of purpose which preserved him from those excesses which lead so many into the pit of trouble. Yet he wondered oftentimes at his early prosperity, and one evening as he yawned at the window of the sumptuous drawing-room of Russell Square, and stretched out his arms, he caught in the angle of a chimney a peep at the evening star, and exclaimed, "If that is not my lucky star, I do not know what is."

CHAPTER VII.—LONDON SOCIETY.

THE progress or changes which have taken place in social customs is an interesting and important study. Those were doubtless considered times of high civilization when our forefathers spent the day in the chase, and returned at its close to a night of what we should esteem coarse feasting and carouse. The boar's head, the quarter of the lordly stag, the hugh pyramid of beef, and the wassail bowl, were the evening pastime of barons and knights; while the fair members of their households spun at the distaff, and beguiled the passing hours with the gossip of the neighbourhood.

At the close of the last century, fashion and refinement had made great progress, although it is questionable whether morals had not degenerated. Wealth was not necessarily a passport into society, and when it was acquired in the ordinary process of trade, its possessor was content to continue in the station and calling in which it had been acquired, unless exceptional circumstances raised him to a higher sphere of life. Equipages of a certain character were confined to the upper classes, and the very entertainments which took place were distinct and peculiar according to the social position of those concerned. They would be now called "the good old times," and they were "good," inasmuch as the bulk of the community were content to make the best of the station in which they were born and bred, and not to cultivate foolish aspirations concerning a higher walk in life.

The favourite place of fashionable resort in the metropolis was "the Mall." Ladies and gentlemen of position were not above walking to this attractive lounge, to see and be seen. The occupant of the chariot would descend in order to mingle with friends, or leave the dismounted steed in the hands of a groom.

If fashion had not as great a sway as in our times, and was not equally mischievous and trivial, it was not without its power. The uncouth hoop, the lofty head-dress or the turban, the frills and ruffles of the ladies; the blue coats and gilt buttons and tight breeches of the gentlemen: these might appear more than old-fashioned to our eyes, but they had their *modistes* and tailors of eminence, and they were set off by the personal attractions of the wearers.

The amusements of those days were the precursor of those which exist in our own. Tennis and base-ball, and hunting and shooting were the recreations of the active and wealthy. Cricket was in its infancy, and both in the material employed, and the manner in which it was played would have elicited laughter and ridicule from our modern champions. A lower and debasing kind of amusement consisted in cock and dog fighting. The law had not at that time interposed to put down what was manifestly both morally and physically evil.

As regards in-door recreation, billiards were the aristocratic game; but in the extent of its indulgence, cards carried off the palm. This practice, which has always been justly identified with the degrading and dangerous habit of gambling, had assumed gigantic proportions, and every place of fashionable resort was made more attractive by the facilities given to its indulgence, and the field it presented for the dissipated and the designing.

There was less precocity in those days than in our own. It was not usual for the boy to ape the manners, dress, and habits of the man. The demoralizing habits of drinking and smoking were not then as general as they are now among men of mature years, and a youth would have been reprimanded for the indulgence.

But it was within this circle that Isaac Dacosta found himself before he had attained to manhood. His pleasing manners and attractive person gave him an advantage, and he looked so many

years older than his real age, that it encouraged and gave him prominence, where he would otherwise have been kept in the background.

Isaac was not one who could ever forget or overlook his old friends when his circumstances were changed ; and however much he enjoyed the social and other pleasures which surrounded him, he kept up a friendly association with his fellow-clerks, and with his aunt's former lodgers who had shown him kindness. Mrs. Valentia cultivated a like kindly spirit, and had a helping hand for many whom she had known in less prosperous days.

Young Agnew had been for some time in a distant part of the country. His search on his return to London brought him to Isaac's handsomely furnished lodgings in Southampton Row, and gave him an introduction to Russell Square. There was now greater equality in the social position of the school friends, and a number of gay young sporting men soon enlarged the sphere of their acquaintance.

Mr. Valentia was an admirer of good horses, and had a taste for hunting. This amounted to a passion with Isaac, and the opportunity for its gratification filled him with delight. He was by nature a good rider, and without instruction he soon acquired great proficiency in this exercise. But the duties of his office at Mincing Lane kept the indulgence within moderate bounds, while it preserved him from the coarser pleasures which some of his companions were wont to follow. He had faithfully followed his father's advice, and the Messrs. Mocatta had never cause to complain of any neglect or irregularity in his work.

Isaac was one day walking home from his office, when, passing along Newgate Street, a tall, elderly man, in the garb of a minister of the Gospel, crossed the street, and rather coming into contact with the young man, moved on one side, as he looked him full in the face. There was a mutual recognition, and yet they looked at each other as if in doubt when and where they might have met before. The Missionary (for the Missionary it was) was the first to recognize in the well-dressed young man, the comely boy to whom he had taken such a fancy on the homeward voyage.

"It must be my young travelling companion from Jamaica, and no one else," he exclaimed.

"To be sure, it is Mr. Gibson," rejoined Isaac, "though," he added, with a merry laugh, "you have more grey hairs on your face than you had, and I have more black."

They shook hands heartily, and, getting under an archway, began to recall some of the amusing and interesting incidents of the voyage.

"And what are you doing now, my young friend?" inquired Mr. Gibson, who glanced over the figure of the young Israelite, as if he could perceive that he had been getting up the ladder of life.

Isaac gave him a brief summary of what had transpired from the time of his arrival in England to that day.

"And have you become at all concerned about better things?" said the Missionary, a grave but kindly smile lighting up his face.

Isaac made no reply; and Mr. Gibson added,—

"Do you remember how you and your brother were given to star-gazing, and once told me that you had a good star which was keeping watch over you during the voyage?"

On this point our young friend's memory was at fault.

Mr. Gibson then said,—

"I hope that you feel that there is the Shepherd of Israel, who never slumbers nor sleeps, and that He is watching over you in all your ways."

A little nervous twitching of the mouth showed that the conversation did not harmonize with the young man's state of mind. He was not sorry to say that he could no longer delay, and with a warm greeting hastened on his way. But he felt that there was in Mr. Gibson's words much which ought to excite thought; and the reminder of the watching star lingered on his mind for some days.

The lapse of another twelve months will enable us to see a little more of the London Society of those days. The circle of Mr. and Mrs. Valentia's friends and acquaintances had enlarged. Of the nobility they had always been on visiting terms with some; but they had made further progress in this direction, and on the present occasion no less a person than the Duke of

Sussex was to grace their dinner-table with his presence. It was one of those events which required unusual thought and preparation. The ordinary staff of servants and arrangements of the house would have sufficed in all reason, but additional servants must be obtained, and the services of the chief florist of the day secured to make the decorations as attractive as possible. At such a time the invitations were only to include the *crème de la crème*, and with all her regard for her nephew, Mrs. Valentia informed him that there would be no room for him that day at the dinner-table.

The art of horticulture was in those days but little studied in comparison with what it is in our own. Foreign plants and exotics were only to be seen at the Kew Gardens, and at some few other places of note. The varieties of flowers which have become indigenous, and which are now cultivated in the greatest perfection, then assumed more simple and modest proportions. Nevertheless, it was not difficult to make a handsome show, and the roses, fuchsias, geraniums, carnations, and other plants, which were tastefully arranged on the landings, staircase, and other parts of the dwelling of the Valentias, received much commendation and admiration.

But it was distinctly a gentlemen's party. The guest of the evening being unmarried, it was considered "the thing" that only gentlemen should be invited to meet him. A large proportion of them had already the honour of his acquaintance, and well knew that as far as carnal gratification was concerned nothing would be wanting. While there were some whose rank was combined with elegance of manners and refinement of taste, there were others who were well known sporting characters, and who took delight in any entertainments which did not demand the restraints which became their position of life.

The Duke naturally gave his arm to Mrs. Valentia from the drawing to the dining-room. Plate and glass and flowers did all that could be done to give a finish to a repast which was as *recherché* as it could possibly be. The lady of the house retired soon after the dessert was laid on the table. The fine wines circulated freely from hand to hand, and it is not too much to say that the servants had to give considerable assistance to some

of their lordly masters when their carriages appeared to conduct them home. This was London Society—not in its entirety—but yet a specimen of that which was of common occurrence.

Another scene may give us an insight into the doings of those days.

On the borders of the village of Eltham, about ten miles from the metropolis, stood the princely seat of the Goldsmid family. The acquisition of wealth was at that time the only path of enterprise open to the Jewish race. But wealth is power, and as its attainment indicated the possession of judgment and intelligence, the Jews of England exercised a vast influence. Although there were few of the rights of citizenship which they were not denied, they had already begun to mould materially the destinies of the nation among whom they sojourned. In promoting the welfare of the lands in which they were strangers, the Lord's promise has been fulfilled: "In the peace thereof shall ye have peace" (Jer. xxix. 7). Thus it happened that at an early period many of the Gentiles, high and low, in private and in the state, were constrained to look to them for help in all their financial operations.

Mr. Isaac Goldsmid was the great man of that day. To him statesmen resorted for the negotiation of their loans. From him they received liberal as well as ready help. His hospitality was princely. The Prince Regent made his mansion a favourite resort, and when a combination of adverse circumstances crippled his resources and disabled him from fulfilling his arrangements with the Government, it was the Prince Regent who went in person to Parliament to ask the Minister of the Crown to deal with forbearance towards him in the time of his adversity.

Mr. Valentia was on terms of some intimacy with Mr. Goldsmid, and it was there that he had made the acquaintance of many of the upper class, who honoured his own house by their presence. He was on one occasion riding with Isaac Dacosta near the Mall, when Mr. Goldsmid's carriage drew up, not only for conversation, but in order that Mr. Goldsmid might give him a personal invitation to one of his great dinners. He introduced his young friend and relative, and on accepting the invitation said laughingly,—

"Do you intend to include my young friend Dacosta?"

“With pleasure,” replied Mr. Goldsmid; and Isaac rode home elated with the sense that he was for once in his life to enjoy the much coveted distinction of dining at Eltham.

A drive of ten miles to dinner and back again! A drive moreover over indifferent roads and over Blackheath, which was not an infrequent resort of bold and unscrupulous highwaymen. The dinner must be a good one and the honour a great one which would call forth so great a risk and sacrifice. And truly the whole was *sui generis*. The mansion was unrivalled in all that wealth could procure and art could furnish. The dinners on great occasions were beyond the dreams of the wildest epicure.

Gentlemen's parties were much the *vogue*, especially when leading Jews entertained their Gentile acquaintances. It is still daylight as Mr. Valentia and Isaac Dacosta drive out of London on their way to Eltham. They will have no rough adventure that night, but there are silver-mounted pistols in the pockets of the carriage, and a blunderbuss lies handy to the footman, so that any contingency may find them well prepared.

It is dark as they drive up to Eltham. Two full-dressed grooms open the carriage door and assist the visitors to alight. Within the portals stand two tall lackeys in blue and silver, and at every bend of the hall and window a pair stand in like attire. A butler receives each guest as he arrives, and ushers him into the first saloon, near the door of which stands Mr. Goldsmid himself to greet and to welcome him. A soft and rosy light, diffused from numerous and cleverly disposed lamps of pink and white glass, illumine the faultless statuary and works of art, as the visitors move onward. So attractive is the aspect to the person of taste, that there is an instinctive desire to pause and examine, did not the occasion require a forward movement. The eye travels along the vista of large and finely proportioned rooms as they open one into the other. Here are gilding, and painting, and mirrors, and flowers, and light in perfection. There is nothing excessive, but there is nothing wanting; and as the cultivated judgment takes in the whole, we cannot wonder that even royalty takes pleasure in visiting such an abode. The attendants are numerous, but there does not appear to be one too many or one too few. Each appears to be trained to his work, so that the

wants of each guest are supplied without delay, and at the same time without any apparent effort.

The company numbered about sixty. Well-known men were there, not only from the upper and lower Houses of Parliament, but from the Bench and the Bar; from the ranks of science, art, and literature.

Of the table it was enough to say that nothing was left to be desired. No ornament, no gilded candelabra, nor silver group, nor vase with costly flowers could be removed without creating a want, and nothing could be added without spoiling the symmetry of the whole.

The *cuisine* was simply indescribable. Dishes were there served up, the nature of which could not be even guessed except by the initiated. All that could be said was this, that it was worthy of a journey for any one, however exalted, to see such a sight, and to eat of such delicacies.

How the latter part of the evening was spent by those who remained for the night, Isaac Dacosta had no means of judging. The distance from London rendered necessary a rather early departure to those who were not equally favoured. But a curious and ludicrous incident occurred that night, which may be worth recording.

A servant approached Mr. Goldsmid and whispered that Mr. Reuben, the celebrated Jewish cook who was always summoned to Eltham on festive occasions, had forgotten to mention that it was of great importance that he should return to town that night. Mr. Goldsmid did not like the idea of sending his horses to London at that hour of night. A thought passed through his mind, and turning to a gentleman whom he knew was the sole occupant of his chariot—the box seat being occupied by the coachman and footman—he asked,—

“Could you kindly give a seat to a friend of mine to town?”

The request was cheerfully granted.

It was not easy to distinguish the guests among so many, and when Mr. Reuben appeared in the hall with a very respectable and well-dressed exterior, the gentleman supposed that he was one of the guests of the evening. Conversation commenced and continued concerning Eltham and its associations, and at last

turned on the nature of the banquet which had been spread for their entertainment.

"There was one dish of which I ate," said the gentleman, "which was the most delicious thing of which I ever partook. I should like to know of what it was composed."

Mr. Reuben asked for an explanation, and on its being given, he could not restrain his professional ardour and pride.

"I know what you mean," he rejoined, "I cooked it myself."

The revelation that Mr. Goldsmid had palmed his cook off on him as a friend, greatly disgusted his guest, who relapsed into silence for the rest of the journey, and from that time avoided the gentleman who he said had played him such a trick.

CHAPTER VIII.—FROM THE DESK TO THE CABINET.

Mr. Valentia's carriage drove up to the counting-house of Messrs. D. Mocatta and Co. in Mincing Lane. This was an unusual occurrence, although Mr. Valentia was on intimate terms with the heads of the firm.

But Mr. Valentia had had a quarrel with his London merchants respecting the management of his estates in Demerara. He had been careless in looking into his accounts, and had been startled when he did so at the heavy charges for commission. A request for an explanation had led to a quarrel, and now he was determined to transfer the business to the hands of merchants in whom he had greater confidence.

They greeted each other as friends, and being seated, the visitor said,—

"I have come to you to-day on matters of business, and not on matters of pleasure. The truth is, I wish to talk to you about my estates in Demerara."

Mr. Mocatta had not heard that any differences had arisen between his friend and his London merchants, but he knew that the agency of such extensive properties could not be worth less than three thousand a year. He waited for an explanation,—at the end of which came the expressed determination to make a change.

"I wish," said Mr. Valentia, "to hand over the management of these estates to your firm. You need not be told that they are a good thing, though I have felt that more than five thousand

pounds charged in the year for commissions was beyond the mark. But I must honestly tell you that I wished at the same time to prefer a request to you on behalf of my young friend and relative, Isaac Dacosta. I have heard you speak in the highest terms of his character and capacity for business. He is now of age. I admit that for any one so young to have a share in a business would be a very unusual occurrence. But I would beg you to think it over, and let me know what under the circumstances you think might be done."

"I assure you, Valentia," replied Mr. Mocatta, "that there is no one I should more willingly serve than Dacosta. We have often expressed surprise as well as pleasure at the able manner in which he has worked his department. Of course I cannot say anything without consultation with my two colleagues, but if they are of my mind I think that your proposal will be readily accepted."

Within the ensuing week Mr. Valentia received the following letter from Mr. Mocatta:—

"My dear Valentia,

"The subject of your conversation last week has received our most careful consideration. My partners as well as myself thoroughly appreciate the confidence which you desire to repose in us in giving us the management of your estates in Demerara. I did not understand that you made it an absolute condition that Isaac Dacosta should be received into the firm:—indeed, I would go so far as to say that valuable as such an accession to our business would be, we should not feel ourselves justified in accepting such a condition apart from the qualifications of the person concerned. But in the case of Dacosta we have without hesitation decided on his becoming one of the partners. His ability and the mastery which he has obtained over all the details of the work, as well as his trustworthiness, would enable us, at any time when circumstances should require it, to leave the business in his hands. On his own merits therefore we are glad to receive him, but as he possesses no capital your own proposal renders the arrangement easy and satisfactory. We propose that he should receive for the first three years one-tenth of the profits of the business, and for the next three years one-eighth; a further arrangement being provided for at the end of

that time. An examination of our books will show that he would at once enter upon the enjoyment of a handsome income. Whenever you find it convenient to call at our office we shall be glad to see you for any further information or settlement of the matter.

“ I am, yours faithfully,

“ D. MOCATTA.”

On the following evening Mr. and Mrs. Valentia dined alone with Isaac Dacosta. They retired after dinner to the small drawing-room, when Mr. Valentia unfolded his plan, and gave Isaac Mr. Mocatta's letter to read. The young man had never conceived the likelihood of his doing more than work up to the top of the staff as managing clerk. But he was fairly out of breath when an immediate prospect presented itself of something so far beyond his best expectations. He could only grasp his friend by the hand, and say that this was like himself ; but that he could never have conjectured such an act of liberality and kindness even from him.

The intimation that Isaac was to be a member of the firm was startling information to the *employés* of the Messrs. Mocatta. At first there was some indignation that a junior—whatever may have been the cause—should be placed over their heads. But Isaac's popularity soon established its supremacy, and in a few hours after it was officially announced, they were all shaking hands with him, and saying that now that he was about to become “ a top-sawyer ” he must not “ do it strong,” and come down on the poor fellows who were at the bottom of the pit.

It did not take many weeks to settle the matter. The articles of partnership were signed, and Isaac left his desk to take a place in one of the private rooms which were devoted exclusively to the members of the firm. There was a move upwards from the lower grades, and the last place at the row of desks filled by a youth whose friends had been long waiting for the propitious opening. Isaac took his position among the partners with the modesty which became his age and circumstances ; but the confidence with which he was treated and consulted soon freed him from all unnecessary restraint, and made him “ at home.”

The change in his position did not for some time occasion any change in Isaac's place of abode. His apartments in Southampton Row were handsome, and their proximity to the

Valentia's convenient. But it was not long before he indulged in a luxury which was always uppermost with him. He bought a hunter, happily with the aid of a friend who was able to use means to prevent his being taken in, and made arrangements for his care at an adjacent livery-stable. He still accompanied his uncle on his rides, but it was no longer on a borrowed horse. The claims of business did not permit too great indulgence in this pleasure, but from "the Cockney Hunt," which was a weekly proceeding, he seldom was absent. The suburbs of London were then in a very different state to what they are at the present time. Buildings of any extent were not to be found without a radius of three miles from St. Paul's. The fox had his lair within an easy distance of a city poultry-yard, or a morning's ride would bring the hunter to covers and woods which would yield as many "finds" as could now be produced in the best hunting counties. What has been termed "the great national sport" was therefore accessible to men of business who had the taste and the means for its pursuit, and the country gentleman might visit the metropolis, and yet be able, from the great centre of commerce and fashion, to enjoy his favourite diversion. Princes and noblemen were not unwilling to put in an appearance on these occasions, but "the Cockney Hunt" it was called, because it was the great sporting meet of the Londoners. It was under Mr. Valentia's auspices that Isaac Dacosta first tried his mettle on this field, over hedges and ditches; and it was not long before he was as well known as any other young man for his graceful and careful, and yet bold riding. The well-trained hunters which Mr. Valentia's stable supplied were a great advantage to him, and enabled him in due course the better to manage more intractable and ill-broke steeds. Under the same fashionable protection his field of sports became naturally widened. "The Melton Hunt" was then, as it is still, the great *rendezvous* of the sporting world, and we shall by-and-by have to follow our hero into that meet of all that was exciting in the chase. There could be no doubt, that then as now a provision was made for one of the most manly and invigorating of all exercises, and that it was among the safety-valves against the indulgence in debasing and enfeebling pursuits. But it is difficult to see how a Christian can take a part in a sport which involves so much cruelty and exposes its votaries to so much danger. Our friend would defend it on the ground that



it developed the muscle, the spirit, and the moral powers of manhood ; and so good and cautious was his riding, that it was a rare thing for him to experience anything approaching to an accident in the hunting-field. Between conflicting opinions it is difficult to give a verdict. It will be an open question so long as men take an interest in the horse, and love the exercise which the noble animal provides.

There are two of Isaac Dacosta's friends whom it will be well here to introduce. They were both sons of Abraham, and had been among his school companions and associates. The name of one was Nathan Jacob. With him a friendship was maintained throughout life, and when their religious views underwent a complete change, and they took up altogether diverse lines of thought and practice, the kindly feeling and intercourse of the past was never disturbed. Nathan had lost both his father and mother. The mother was the first to die, and he lost his other parent about the time of his leaving school. Three sisters and another brother, of whom two were younger than himself, now comprised the household, which was kept together by a small patrimony, some assistance from other relatives, and the indefatigable and self-denying efforts of Nathan himself. The lad was fresh and lively, with great natural business parts. Even from his early years he took no interest in religion, and ere long imbibed sceptical opinions which he never abandoned, either from convenience or perversity. He was one of those who had obtained a clerkship with Messrs. D. Mocatta and Co. while Isaac filled that position, and in and through that, they had been drawn more closely together. But before Isaac became a partner, an uncle engaged in the corn trade had taken Nathan by the hand and laid for him a foundation of comfort and affluence. For athletic exercises of any kind he never had the desire nor ability. But he was a pleasant companion, shrewd and clever, and withal never gave up the friendship of any one whom he liked. Nathan Jacob will appear again and again as our history proceeds.

It will not be so with Herrmann Hirsch. A warm and pleasant friendship was not perpetuated ; and when the two became separated by the intervening ocean, even communication by letter was dropped, and never resumed, except in the persons of some of their respective children.

Herrmann Hirsch was one of two children. His father's cir-

cumstances were good, and he consequently had a large measure of indulgence during his school-life. This unfitted him for the steady, plodding life which was the surest way of success. He was of a speculative turn of mind, and it is more than probable that if his father had not so secured his property as to prevent the likelihood of its being wasted, when Herrmann himself became a husband and a father, he would have known the gripe and suffering of poverty. He was a very plain lad, and an equally plain man. It almost amounted to ugliness. But his temper was sweet and forbearing ; he was full of a quaint wit, and was considered "splendid" at a story ; in telling which, however, he was not particular concerning accuracy and exaggeration. Isaac Dacosta was proverbially particular in the maintenance of truth. He would oftentimes twit his friend on this point, who, notwithstanding, could bear banter with the utmost *sang-froid*. This difference of disposition was probably one of the reasons why the friendship was not maintained in future years. But the means at Herrmann Hirsch's disposal gave him access to good society. It was not long after Isaac became possessed of his own hunter that Herrmann set up his curricule, and if he was a poor horseman he could boast that he was a good whip, and that his turn-out was one of the best which was seen in town.

It is well said that "a man is known by his company," and common tastes and inclinations lead us into a common path. It is possible that a person may be detained in a certain life and be surrounded by restrictions which are uncongenial as well as unsuitable. But this is the exception and not the rule. In general, elements which are dissimilar will not cohere. But in the gracious providence of God a mental, moral, and spiritual change may take place. A man becomes "a new creature" in Christ Jesus. His thoughts and desires undergo a transformation. His natural instincts and inclinations remain the same, but they are brought into captivity to the perfect law of Christ. The associations of friendship may continue, but they are no longer of one mind. One may remain in darkness ; while the other becomes spiritually enlightened. One is still in the world and of the world, the other has come out and become separate. This was to be Isaac's experience, and Isaac's privilege.

(*To be continued.*)

LIFE OF RABBI AKIBA.

BY THE REV. A. BERNSTEIN, M.A.

RABBI AKIBA'S PRE-EXISTENCE.

RISH LAKISH said, "How shall we understand the passage, 'This is the book of the generations of Adam'?" (Gen. v. 1.) Did then Adam possess any book? It must be understood in this sense: The Holy One, blessed be He, showed to Adam all generations to come, with their preachers, scholars, and church-wardens. When Adam saw the generation of R. Akiba, he rejoiced on account of his learning, but was sad on account of his death, and he exclaimed: 'How precious are thy thoughts unto me, O God!' " (Ps. cxxxix. 17).—*Avodah Zarah*, p. 5, col. 1.

The following legend tells this more explicitly:—

"When Moses went up to heaven, he found God sitting and binding crowns around the letters of the Law, and he said to Him, 'Lord of the universe! who interferes with Thee that Thou art obliged to add crowns to the letters of the Law?' God replied, 'There is a man who will come into the world after some generations, his name is Akiba, the son of Joseph, and he will preach on every little iota of the Law a whole heap of Halachas.' Moses then said, 'Lord of the universe! show him to me.' God said, 'Turn backwards.' He went and sat down at the end of eight rows of the disciples of Akiba, and he did not know what they were saying, and he fainted. When they came to a certain subject of the Law, the disciples asked Akiba, 'Rabbai! whence knowest thou this?' 'Why,' he answered, 'this is an Halachah which was given by Moses on Sinai.' Now Moses came to his senses again, and returned to God and said to Him, 'Lord of the universe! Thou hast such a man like this Akiba, and yet Thou desirest to give the Law through me!' 'Be silent,' replied God, 'it so entered my mind.' Moses said again, 'Lord of the universe! Thou hast shown me his learning in giving a clever exposition of the Law, show me also his reward.' God said, 'Turn behind thee.' He turned back and saw that the flesh of Akiba's body was weighed in a butcher's shop, and he cried, 'Lord of the universe! Is this the Law, and

this its reward to those who study it?' God answered, 'Be still! It so entered my mind.'—*Menachoth*, p. 29, col. 2.

The life of R. Akiba is highly interesting and even romantic. He was a convert to Judaism, the son of a certain Joseph, and a descendant of Sisera.² He received no education in his early life, and cherished a bitter hostile feeling against the learned. This he afterwards told himself: "When I was an *Am-haarez* (i. e. an ignorant man), I said, 'Oh! if I met one of the scholars I would bite him as an ass.' His disciples said to him, 'Rabbi, say thou wouldest have bitten him as a dog.' He replied, 'A dog does only bite, but does not break the bones, but an ass does both bite and break the bones.'" He also travelled in Arabia, Africa,³ and Media or Persia, for he tells something of the customs of the Medes. "For three things," said he, "I like the Medes: They cut meat only upon a table, and kiss only the hand, and hold a council only in a field."⁴ In his fortieth year of age R. Akiba began his literary career.⁵ He was then a shepherd of a wealthy man, Ben Calba Sabua, and fell in love with the fair and pious daughter of his master. He proposed marriage to her, and she accepted on condition that he should go to the school of Rav and study. He agreed to it and they married secretly. When her father heard of it he was angry with his daughter for marrying his shepherd, and he drove her out from his house and disinherited her. It was in the midst of a cold winter, and they were obliged to sleep on a bed of straw. R. Akiba then comforted his wife, picked up a straw from the chaff, and said to her in a pitiful manner, "If it were in my power, I would build for thee a golden Jerusalem." Just then the prophet Elijah appeared at the door and said, "Pray give me a little straw, for my wife is confined and I have nothing to make a bed for her." R. Akiba said to his wife, "See this man is worse off than we are, for he has not even straw for a bed." After this she persuaded him to go at once to the college, and he went, and remained twelve years in the schools of Rav, R. Eliezer, and R. Joshua. After that he returned with twelve thousand disciples like Abelard.⁶ He went to the house of his

² See *Zemach David*, p. 28, col. 1.

³ *Pesachim*, p. 49, col. 2.

⁴ *Rosh Hashanah* p. 26, col. 1. But it is not certain to which period of his life he refers.

⁵ *Berachoth*, p. 8, col. 2.

⁶ *Avoth D. R. Nathan*, § 6. See Besant's and Palmer's *Jerusalem*, p. 51.

wife and stood behind the door, and heard an old and wicked man saying to her, "Thy father acted rightly in having expelled thee from his house. For, in the first place, Akiba is not thy equal, and in the second, he does not care for thee, seeing that he left thee these many years in virtual widowhood." She replied, "If my husband would follow my advice, he would remain twelve years more in college." R. Akiba then returned and applied himself more diligently to his studies, and after another period of twelve years he came back with twenty-four thousand disciples. At this time his wife heard of his coming, and she wanted to go out and meet him. A neighbouring woman said to her, "Borrow a nice dress in order to receive your husband as becomes his dignity." She replied, "A righteous man knoweth the life of his beast" (Prov. xii. 10), meaning that her husband knew that all her deprivation and voluntary poverty she endured for his sake. When she met him she fell with her face to the ground and kissed his feet. His disciples pushed her away, but he said, "Let her alone, for what I possess and you possess is hers." Now her father heard that a great rabbi arrived in the place, and he said to himself, "I will go to him, perhaps he will absolve me of the vow I made with reference to my daughter." He went to R. Akiba and asked for absolution without knowing that he was his son-in-law. R. Akiba asked him, "Was thy vow made on account of your son-in-law being a great man?" "No," rejoined Calba Sabua, "he did not even know a section or maxim of the law." "I am that man," said R. Akiba, and they were both reconciled. C. S. gave to R. A. half of his property and he became very rich.

The daughter of R. Akiba fell also in love with Ben Azai, and she illustrated the proverb which says, "As the sheep, so is the lamb," i. e. as the mother does, so will the daughter do.— See *Nedarim*, p. 50, col. 1.; comp. *Thubuth*, p. 63, col. 1.

But it is unfair to charge this propensity of falling in love to the wife of R. Akiba more than to him. It appears from his words that he had a special predilection for the fair sex. When a question arose among the Rabbis as to who may be considered a rich man, R. Akiba gave his opinion that it is one whose wife is beautiful in works.⁷ But on another occasion he gave clearly

⁷ Sabbath, p. 25, col. 2.

to understand that a wife must not only possess beautiful works, but a beautiful face also. In fact this is indispensable, for he gave his opinion that a man may divorce his wife when he found one more handsome than she is, and he gave as a proof Deut. xxiv. 1 : "She finds no favour in his eyes."⁸

"He also married, whether as a widower or not is not known, the wife of Turnus Rufus, according to the account of Rashi and Tosepheth. Turnus Rufus had several disputes with R. Akiba in which he was totally defeated. One day he came home very sad and dejected, and his wife asked him the cause of it, and he told her that he was beaten by R. Akiba in an argument with him. She said, 'Give me permission to go to him and you will see that I will vanquish him,' and he gave her permission. Now she was very handsome, and she came to him and exposed her body. R. Akiba glanced at her, and then spat, wept, and laughed. She asked him to explain to her these three things. He said, 'The reason why I spat is, because thou art the issue of depraved humanity, and the reason why I wept is, because I was reminded that thou art mortal, and that thy beauty will fade away in the grave;' and then he made a pause and would not tell her why he laughed. But she persisted in entreating him to tell her, and he said that he laughed because he foresaw that she would embrace Judaism and become his wife. She asked, 'Is there then repentance for me?' He answered, 'Yes.' And it really came to pass. After the death of her husband she embraced Judaism and was married to R. Akiba, whom she enriched with her great fortune."—*Nedarim*, p. 50, col. 2.

"The following are the substance of some of his disputes with Turnus Rufus. T. R. asked R. Akiba, 'If your God loves the poor why does He not maintain them?' R. Akiba answered, 'In order that we might through them, i. e. through supporting them, escape the punishment of Gehennah.' T. rejoined, 'On the contrary this very thing in encouraging pauperism ought to make you obnoxious to Gehennah. I will illustrate this by a parable. It is like to a human king who was angry with his servant, whom he bound in chains and put in a prison, and gave strict orders that nothing to eat or to drink should be given him, but there came a man and gave him both. When the king heard of

⁸ Gitin, p. 90, col. 1.

it, he was angry with his servant who acted against his will. Will not God likewise be angry with you for maintaining the poor? For you are His servants, as it is written, "For unto Me the children of Israel are servants" (Lev. xxv. 55). R. Akiba answered, 'I will also illustrate my opinion by a parable. It is like unto a king who was angry with his son, whom he bound in chains and put in prison, and gave strict orders that no food or drink should be given him, but a man had pity on him and gave him both. When the king heard of it, he sent a present to that man. Now we are God's children. For it is written, "Ye are the children of the Lord your God" (Deut. xiv. 1). T. R. said, 'You are called both children and servants. When you do God's will then are you His children, but when you do not do His will you are His servants, and now since your disobedience to Him it must be as I said.' R. A. finally answered, 'It is written, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" (Isa. lviii. 7.) This has reference to the present time, therefore we are justified in maintaining the poor.'—*Baba Bathra*, p. 10, col. 1.

"On another occasion T. R. asked R. A., 'Why is the Sabbath day held by you in greater honour than any other day?' R. A. retorted, 'Why is a man like you held in greater honour than any other man?' T. R. replied, 'Because it is the will of my master the emperor.' R. A. said, 'So it is also the will of our heavenly Master that the Sabbath day should be held in greater honour than any other day.' 'But who can prove that this is the Sabbath day?' asked again the other. R. A. replied, 'The river Sabatyon proves it,⁹ the Vizard proves it,¹ and the grave of your father proves it, for it does not send forth smoke on the Sabbath.'"²—*Sanhedrin*, p. 65, col. 2.

There can be no doubt that R. Akiba was a wise man, and that some of his sayings are very beautiful. The following anecdotes will give some examples of them:—

"When R. Eliezer was sick, his disciples came to visit him, and he said to them, 'There is a strong sun in the world,' and they

⁹ This is a fabulous river, said to throw stones all the week but resting on the Sabbath. (See Rashi and Jewish Liturgy).

¹ Rashi says, because he does not perform on the Sabbath.

² Rashi says that the father of Turnus Rufus was burned every day in Gehennah except on the Sabbath.

burst into tears, but R. Akiba laughed. They asked him, 'Why dost thou laugh?' He said to them, 'Why do you weep?' They said, 'Is it possible that the law (by which they personified R. E.) should lie in pain and that we should not weep?' He said, 'This is just the reason why I laugh. As long as I saw that the Rabbi's wine was not sour, and that his flax was not beaten, and his oil was not rancid, and his honey was not spoiled, I thought perhaps he received all his reward in this world, but now since I see him in pain I rejoice.' R. Eliezer said to him, 'Akiba! Do not suppose that I have failed in keeping all the commandments of the law, because thou seest me in pain.' He replied, 'Thou thyself hast taught us that,' 'There is not a just man upon earth that doeth good and sinneth not' (Eccles. vii. 20).—*Sanhedrin*, p. 101, col. 1.

A similar story is told in another place: "R. Gamaliel and R. Eliezer, the son of Azaryah, and R. Akiba, were once together on a journey, and they heard the bustle from the city of Babylon, a hundred and twenty miles distance. His companions began to weep, but he laughed. They asked him, 'Why dost thou laugh?' He retorted, 'Why do you weep?' They said, 'These Cushites who bow before and sacrifice to idols, are living in safety and comfort, and we live in misery; the house which was the footstool of our God is burnt, have we not cause to weep?' He said to them, 'This is just the reason why I laugh. If God provides for His disobedient creatures, how much more will He provide for His obedient ones?'"

"Another time they were going to Jerusalem, and when they came to Mount Scopus they rent their clothes, and when they reached Mount Moriah they saw a fox coming out of the Holy of Holies, and the others began to weep, but R. Akiba laughed. They asked him again why he did laugh, and he asked them why they did weep. They said, 'The place concerning which it is written, "The stranger that cometh nigh shall be put to death" (Num. i. 51), and now foxes promenade in it with impunity, should not we weep?' He said to them, 'This is exactly the reason why I laugh. For it is written, "And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah" (Isa. viii. 2). Now what connexion has Uriah with Zechariah? The former lived in

the time of the first temple, and the latter in the time of the second.³ The explanation is, that the Scripture connected the prophecy of Uriah with that of Zechariah. In Uriah it is written, "Therefore shall Zion for your sake be ploughed as a field" (Micah iii. 12); and in Zechariah it is written, "There shall yet old men and old women dwell in the streets of Jerusalem" (Zech. viii. 4). Before the former prophecy was fulfilled I feared that the latter would not be fulfilled, but since we see that the former had taken place it is certain that the latter will take place also.' When hearing this, they exclaimed, 'Akiba, thou hast comforted us! Akiba, thou hast comforted us!'"—*Macoth*, p. 24, col. 2.

R. Akiba seems to have been of a cheerful disposition, and always looked at the bright side of life, so that he was held up as an example of a contented man. R. Huna said,—

"A man should always be in the habit of saying, 'Whatever God does, He does it for the best,' as did R. Akiba. He was once on a journey, and came to a certain place where he sought for a lodging, but no one took him in, so he said, 'Whatever God does is for the best.' Then he went and slept in the field, and he had with him a cock, and an ass, and a candle. After a while a strong wind came and extinguished the candle, and a cat came and devoured the cock, and then a lion who preyed upon the ass. R. Akiba still said, "Whatever God does is for the best."

In that night there came an army into the place where lodging was refused to him, and carried away all the people into captivity. R. A. said to his companion, "Have I not told you that all things are ordered for the best. If the candle had been left burning, or if the ass had been left to bray and the cock to crow, the army would have seen me, or perceived where I was, and I would have been taken captive too, but now, since I was deprived of them, I procured my escape.—*Brachoth*, p. 60, col. 2.

When two sons of R. A. died in one day, all the people of the place came to his house to condole with him. Then he stood up upon a high bench, and said to them, "My brethren of the house of Israel, hearken! Though I have lost two marriageable

³ This is not true. The Zechariah of Isa. viii. is a different person, and he confounded the two on account of similarity in the names of their fathers.

sons, yet I am comforted on account of the honour you have done me. For you have not come for the sake of Akiba, because there are many Akibas in the street to whom you do not go to comfort. But you thought that the law of God is in my heart, and you come to do honour to it, therefore your reward is double. Go home in peace.—*Moed Katan*, p. 21, col. 2.

The loss of his two sons in the prime of life made him to be very sympathetic with young men. It is told that when one of his disciples was ill none of the wise men came to see him, but R. A. went and prostrated himself before him, and showed him kindness and respect. The patient was so struck with this act of honour that he cried out, "Rabbi, thou hast revived me." Thereupon R. A. went and preached, "He that does not visit the sick is like one that does shed human blood.—*Nedarim*, p. 40, col. 1.

He was universally esteemed, even by robbers. There is a story that when his disciples went once to Chezib, robbers met them on the way, and they asked them, "Where do you go?" The robbers said "To Acca." They went together as far as Chezib without being molested. There they separated. The people then asked them, "Whose disciples are you?" They said, "R. Akiba's." They exclaimed, "Blessed is R. Akiba and his disciples, because no bad man does ever mischief to them."—*Avodah Zarah*, 25, 2.

And yet, though he was universally esteemed and feared, so that it became a saying among the rabbis that one of the four wise men is he who sees R. Akiba in a dream, for he will fear for punishment,⁴ he did not succeed in impressing his character upon his disciples in promoting a feeling of respect for each other. We are told that the twelve thousand pair of disciples which R. Akiba had from Gabath to Antipatris died in one period, because they had no reverential feeling for each other, and the world became desolate, until R. A. went south, when he succeeded in reforming the manner of the rabbis.—*Sevemoth*, p. 62, col. 2.

R. A. was also a successful merchant. The Talmud gives a curious but interesting account how R. Akiba got his wealth.

⁴ Avoth. D. Rabbi Nathan, sec. xl.

We have seen before that his first wife, the daughter of Calba Sabua, brought him great riches, and so also his second wife, the widow of Turnus Rufus. Besides this, he was fortunate enough to find two boxes of money which sailors had forgotten on shore, one of which other sailors found and brought to him, which contained a million of denarii, and a certain Ketia bar Shalom left him a rich legacy. Altogether R. A. was richer than his father-in-law with six millions.

It happened once that he and his disciples had need of money to build a college, and he went to a Roman lady to borrow it. She asked him, "Who will be sureties that thou wilt pay me at a certain time?" He answered, "Whom you like." She said, "I will take God and the sea for thy sureties," for her house was near the sea. They agreed. When the day appointed for payment came R. A. was ill, and he could not bring the money. The lady then prayed to God thus: "Lord God of the universe! Thou knowest that I have taken Thee and the sea for sureties, and Akiba is ill and cannot pay his debt." Thereupon the emperor's daughter got insane, and she took a bag of money and threw it into the sea; and the sea washed it ashore before the lady's house. After a while R. A. recovered from his illness, and came to the lady to pay his debt, and she told him what had happened, and she took from the bag what belonged to her, and the rest she gave to him.—*Nedarim*, p. 50, col. 1. See Rashi, &c.

One more anecdote will close this sketch of R. Akiba's life.

It is historically known that R. A. was put to death under the Emperor Hadrian on account of his supporting the false Messiah Barcochba. The Talmud narrates thus of his tragical end:—

"The government issued a decree once that the Jews should not study the Law. Papus the son of Judah found R. A. gathering congregations and teaching them the Law, and he said to him, 'Akiba! art thou not afraid of the government?' He answered, 'I will illustrate my reply by a parable: It is like a fox who was walking near a river, and he saw fishes running from one place and gathering in another. He said to them, "Why did you run away from yonder place?" They said to him, "Because men were laying nets for us." Then the fox said, "Will you come on shore, and we shall live together as both our ancestors used to do in ancient times?" They said to him, "Art thou he whom people call the wisest of the

animals? thou art not wise, but a fool; for if we are afraid in the place where we live and thrive, how much more shall we be afraid in the place where we die?" So also we Jews if we are afraid while we are studying the Law, concerning which it is written, "It is thy life and the length of thy days," how much more shall we be in trouble when we shall neglect its study? Not many days after this R. A. was seized and put into prison, and the said Papus also, and they were in the same room. R. A. said to P., 'What brought you here?' He replied, 'Happy art thou, R. Akiba, that wast seized on account of studying the Law; but woe is me, Papus, that I was seized on account of pursuing vain things!' At the time when R. A. was led to be executed was the appointed hour for saying the prayer called Shema, 'Hear, O Israel!' &c., and he said it. The executioners flayed his body with combs of iron, but he submitted to the yoke of the kingdom of heaven, i. e. he still repeated the Shema (Rashi). His disciples said to him, 'Rabbi, it is enough!' (they thought that if he would give up praying he would be let free). He said to them, 'All my life I have been anxious to keep this verse, "Thou shalt love the Lord thy God with all thy heart." With all thy heart means even if he would take thy soul from thee. Now, since I have an opportunity, shall I not keep it?' And he continued in that prayer, and expired while saying, 'Our God is one.' Then a voice came from heaven and proclaimed, 'Happy art thou, R. Akiba, that thou hast expired in saying one. Thou art an inheritor of the world to come.' (*Brachoth*, p. 61, col 2.)

While R. Akiba was in prison, R. Joshua Hagarsi was permitted to attend on him. He used to bring him daily a certain measure of water. One day the prison guard met him carrying the water, and they said to him, "To-day thou hast too much water, with which thou wantest perhaps to undermine the prison, and thereby procure R. Akiba's escape." And he poured out half of it, and let him take the rest. When R. J. came to R. A. he said to him, "Joshua! thou knowest that I am an old man, and that my life hangs on thy life, i. e. that I depend on thee for provisions, and thou bringest me so little water." Then he told him what had happened. R. A. said, "Give me the water that I may wash my hands." He answered, "It is not enough

for drinking, still less for washing of hands." R. A. said, "What shall I do? the Rabbis have decided that he who fails to wash his hands before eating deserves death. It is better for me that I should die, and not transgress the laws of my colleagues." And so he would not taste anything until R. Joshua brought him water to wash his hands. When the wise men heard of this matter, they said, "As he was pious in his old age, how much more must he have been in his childhood; as he was pious in prison, how much more must he have been when enjoying liberty." (*Erubin*, p. 21, col. 2.)

The following seven precepts he gave to R. Joshua ben Korcha, his son (called so on account of Akiba's baldness):—

"My son, do not sit down in a popular thoroughfare of a town, and get asleep.

"Do not live in a town where leading men are Rabbinical scholars.

"Do not enter abruptly thy own house, still less that of thy neighbour.

"Do not take off thy shoes from thy feet.

"Rise early in the summer on account of the heat, and in the winter on account of the cold.

"Live in simple style.

"Take care that thou shouldst not come to others to assist thee.

"Come to an understanding with a man when there is a favourable opportunity."

While in prison he gave five precepts to R. Shimeon the son of Zachi. The latter said to him, "Rabbi, teach me the Law." Akiba said, "I will not teach thee." "If thou wilt not," said the other, "I will tell Zachi my father, and he will deliver thee to the government." A. said, "My son, the cow wishes to give more milk than the calf wants to suck." S. said, "And who is in danger? Is it not the calf? What is that to thee?" Akiba then said, "I will give thee advice: if thou wantest to suck, climb up a high tree; i. e. if thou desirest to be enlightened on a difficult point, go to a great man. And when thou teachest thy son teach him from a thoughtful book." (*Psachim*, p. 112, col. 1.)

It is said, after the death of R. A. the arms of the Terah lost their strength, and the springs of wisdom were stopped. (*Sota*, p. 49, col. 2.)

THE SYRIAN AND PALESTINE COLONIZATION SOCIETY.

THE first Annual Meeting of this Association—the youngest of those Christian Societies who seek to do good to the Land and People of Israel—was held at Willis's Rooms, on Thursday, the 28th of last June. The Report of the Council then read, and some of the resolutions proposed and certain speeches then made, appeared in several of the *Dailies* and *Weeklies* which were published at the time. Most probably our readers, in common with ourselves, saw those reports and perused them with the same interest as we did ourselves. There were then, however, delivered a couple of speeches—especially the one addressed by the worthy Chairman, Edmond Beales, Esq., M.A.—which were not reported, but which we deem worthy of attention. These we publish in this our issue. The Chairman, having called upon the Rev. Canon Titcomb to invoke a blessing on the meeting, addressed the assembly as follows:—

LADIES AND GENTLEMEN—

The Report which has been placed in your hands will, I trust, be considered satisfactory and encouraging when it is remembered that the Society has not been in existence more than about eighteen months, having been commenced by Colonel Gawler and a few other friends of this colonization scheme in December, 1875, and matters since being of a nature calculated to alarm some minds as to the possibility of guaranteeing the safety of the proposed colonists and securing to them the possession of the land they might occupy.

The Report alludes to the disturbing circumstances and events affecting the Ottoman Empire, both internally and externally, which have occurred since the formation of the Society of a nature to create this alarm, and which would have led the council to hesitate as to entering at once upon any active operations, even if in the short period of the Society's existence larger funds had been placed at its command.

But I would suggest to this Meeting that those very events and disturbances furnish very forcible reasons for inducing all who take an interest in the object of this Society to use their best efforts to enable it to commence active operations as speedily as possible.

The cruelties committed by the Turks in Bulgaria and other Christian provinces subject to their misrule led to the armed interference of Russia. All of us, I apprehend, would have preferred to see the evil remedied, if possible, by peaceful means, rather than by the deadly energy of the bayonet and the cannon.

But, admitting the disease to have reached such an inveterate crisis that nothing but the sword of the invader could effect a cure, and supposing the Russians to succeed in occupying Bulgaria, and then, content with their triumph, to recross the Danube, after establishing, either with or without the concurrence of other Powers, free, strong, and constitutional administrations in that and, if necessary, the neighbouring Christian provinces, the result must necessarily be increased security to all Christian settlers in the East against any future aggression on the part of the Mohammedans. Still, the permanence of these free institutions, and their future security against any hostile movements of the Sublime Porte, without necessitating another warlike interference on the part of Russia, should and must be an object of deep solicitude; of deep solicitude, not only to Christians upon all Christian principles,

but to all persons in this country who, whether Turcophils or Russophils, have any real regard for the grand interests of the British Empire, political, commercial, and Indian.

Now, one of the most effectual and righteous means of accomplishing this object, the permanent preservation of these free Christian institutions without another Russian invasion, would be the establishment of other free and sufficiently powerful Christian communities in the East, especially in Syria, where, in the district of the Lebanon, the experience of some quarter of a century has proved how effectual and beneficial has been the substitution, under the guarantee of France and England, of a just administration of affairs in the place of the vile Mohammedan misgovernment that allowed, if it did not instigate, the Maronite massacre.

Since then Germans from Wurtemberg have established several Christian colonies in Syria, all of which are prosperous and flourishing, and have never had to fear Moslem fanatic or Bedouin robber. The more such colonies are established, the more will it be the clear policy of the Turk to be careful of interfering with the freedom and rights of Christian communities, or provoking their hostility.

Before leaving this point I think it may interest you, as well as support the views I have been urging, to read the following extract from a letter received a day or two since by my daughter from Mrs. Watson, whose most useful and munificent labours in Syria in the matter of schools and various other philanthropies have long been well-known. She says,—

“We have reason to be thankful that peace has been maintained hitherto in Syria, and as Lebanon is not *directly* under Moslem rule, having a Christian Governor answerable to Europe for his conduct, and as he and the European Consuls have kept a strict watch and guard over the mountains, we trust that peace will continue unbroken. The Pasha of Lebanon passed through Ainzehatta a week or two ago with a troop of armed and mounted soldiers, having made a tour to visit and warn the heads of the villages, and threaten with punishment any breach of the peace. Knowing that I had felt anxious when war was first spoken of, and had written to him on the subject, he called on me and assured me that the Lebanon was perfectly safe, and that he had placed outposts all round the mountain, to keep away robbers, guarded with soldiers.”

I have adverted to the circumstance of the present peril of the Ottoman Empire being eminently favourable for the carrying into effect the objects of this Society if it had command of sufficient funds.

That peril led the newly-constituted Turkish Chamber of Deputies to decide upon the necessity of raising the sum of 5,000,000*l.* to enable the Porte to carry on the defensive war against Russia. After the treatment experienced by English bondholders, and in the bankrupt state of the Ottoman treasury, it was, of course, hopeless to attempt to procure that sum by any foreign loan. It was, therefore, decided to obtain it by a forced loan from the Sultan's own subjects. Whether this be possible with a population already ruined by the most grinding taxation, and whether the attempt may not lead to serious internal commotion, the future must determine. But the Ottoman Government would, no doubt, be glad enough under the present circumstances to grant land on reasonable terms to this Society for its colonization objects if the purchase-money were forthcoming; and I gather from the *Jewish Chronicle* of last week that this state of things has induced twenty-four of the most prominent men of Jerusalem, in the expectation of getting the land cheap for cash, to entertain the project of buying a farm near Jericho, some eighteen miles from Jerusalem, in order to establish there a Jewish agricultural colony.

This is evidence that residents on the spot have no fear as to encouraging settlers. The very object of our Society is “to encourage and promote the colonization of Syria, Palestine, and the neighbouring countries, by persons of good character, whether Christians or Jews.” We, therefore, rejoice to welcome Jewish brethren as fellow-labourers in this great object, and we cordially sympathize with the national feeling that led the writer in the *Chronicle* to declare, in reference to the project he had mentioned, that “Palestine has a future before it, like America, if it should happen to be in good hands and carefully managed, for Palestine produces all the fruits of the temperate and torrid zones.”

This is true, not of Palestine only, but of Syria generally, whose fertile valleys, in former times and under better systems of government, abundant in grains and fruits of the richest kinds, and blessed with a lovely climate, made it the proud parent of some of

the most famous cities of antiquity : Tyre and Sidon, first and foremost of the world in trade and commerce ; Damascus, regarded by Orientals as a paradise on earth, and long the capital of a powerful kingdom ; Antioch, the royal residence of the Seleucidæ, the descendants of one of the most celebrated generals of Alexander the Great, and accounted the third city of the world, after Rome and Alexandria, for wealth and population ; Balbec and Palmyra, whose splendid ruins still attest their former magnificence.

Surely, the effort to raise and deliver this Syria, once so flourishing and famous, from the degradation and misery to which it has been reduced by Mohammedan fanaticism, ignorance and corruption, is an effort deserving of no common support, especially when we consider the further claims it has upon all Christian sympathies. Within its limits are to be found nine-tenths of the most interesting scenes of sacred history. It has been well said of it that, in almost all parts it has been trodden by the feet of the Son of God, or of His Prophets and Apostles ; that there is scarcely a hill or valley but has resounded with the songs of Moses, of David, of Isaiah ; that the whole country is one vast living commentary on the Word of God.

When we add to all these considerations the not unwarrantable conviction that this colonization may be, and may by Divine Providence be intended to be, one of the preparatory steps for facilitating the promised return of Judah and Israel to their own land, whilst, if carried out by an enlightened and industrious British population, it is calculated to have the most beneficial influence upon the Eastern peoples generally, at the same time be an additional guarantee, as regards the route through the Euphrates valley, and otherwise, for the security of our communications with our Indian possessions, we may well, I think, entertain the belief expressed in the remarks appended to the rules of the Society, that the renovation of Syria and Palestine "is inseparably connected with the welfare—social and religious—of all nations."

For these reasons, Ladies and Gentlemen, I venture to commend, and to commend warmly, this Society to your sympathy and support, leaving to the friends who are about to propose resolutions for your adoption to fill up the imperfect outline I have laid before you of its motives and objects.

The second resolution was couched in the following terms :—

"That it will promote the enlargement of the Protestant Church at Jerusalem, founded by England and Germany jointly, and that it will thus assist, in a large measure, the efforts of all persons and bodies who are labouring for the spread of the Gospel in Syria and Palestine."

It was moved by Dr. Margoliouth, Vicar of Little Linford, Bucks. He spoke to the following effect :—

When the history of the conception, birth, growth, and maturity of this Society shall be written and published - and he hoped that it will be written and published in JERUSALEM itself—this resolution would form an important element in the tracings of certain effects to certain causes. The enlargement of the Protestant Church at Jerusalem ; in other words, the planting of the Reformed Religion, built upon the foundation of the Apostles and Prophets, of which CHRIST is the CHIEF CORNER STONE, will then be considered in its true light, namely, as a means to an end. As an essential preliminary, ere the promised blessings to the Land of Israel can be anticipated to be attained. Such was the beginning and ending of every divine vaticination respecting the future of the LAND AND PEOPLE OF ISRAEL. The speaker referred here to a passage in the prophecies and visions of Ezekiel xxi. 27 according to the English Version, and 32nd verse according to the original Hebrew text. That was a remarkable prediction, especially as it stands connected with the "profane wicked prince of Israel," the Antichrist—when his day shall come, when the "mystery of iniquity" shall have reached its climax (25, Heb. 30). The denunciation respecting the doom of Jerusalem was thus worded, according to the original text :—"A desolation, a desolation, a desolation will I make her : It also shall become [as shall be the case with the "mitre and crown" in the preceding verse] as if it had never been, until the coming of Him to whom THE JUDGMENT belongeth, and I will endow Him with it."

Here we have three distinct great desolations of Jerusalem foretold. The first had taken place by Babylon; the magnificent city had become as if it had never been. It was restored on an extraordinary scale of grandeur under that "profane wicked prince of Israel," Herod the great assassin. That city was also made so complete a desolation, according to the Redeemer's prediction, as if it had never been. It was never, since that dire time restored on such a scale, as to entitle its destruction to be called a desolation. In its present puny state it is a sheer desolation; the Jerusalem of old is still as if she had never been. The sober-minded student of prophecy cannot help apprehending another restoration of Jerusalem, on a prodigious scale, under another "profane wicked prince of Israel"—who may yet out-Herod Herod—who, as Antichrist, will seize the "crown and the mitre;" under whose sway the unbelieving Jews will be greatly patronized and raised to great power in the Holy Land, when they shall cast in their lot with the confederacy of anti-Christian nations to extirpate, if possible, the believers in the Saviour, especially Hebrew Christians. But when the "mystery of the iniquity" shall have reached its culminating point, then shall begin the day of Jacob's unprecedented trouble, or as the Saviour foretold "Then shall be great tribulation such as was not since the beginning of the world." Then shall come to pass the third and last great desolation, the forerunner of the return of the Redeemer, into whose hands all judgment has been committed.⁵ The speaker could not help considering this important Society paving the way, according to the Divine Mind, for that third restoration and desolation of Jerusalem, ere it is made an "eternal excellency, a joy of generation after generation."

It was intensely interesting that now—when another epoch or dispensation was on the wane—the same subject, the enlargement of the true Church of God at Jerusalem—should have come again pre-eminently before the Israel of God. There was something significant in the fact that England and Germany should have been the joint founders of the Protestant Church at Jerusalem. Germany, however, seems destined to take the lead in all such matters. She took the lead in the Reformation; in supplying and sending out the earliest Protestant Missionaries; in founding the Protestant Bishopric in the Holy City; and, in this instance, the German Württemberg Brethren have initiated a system of colonization in Palestine. We were living in extraordinary times. The probable coming events, of which the present dark shadows may be the forecast, forced themselves upon the minds of those who watch "the signs of the times." It may not be improbable that the present vexatious Eastern question, may for a time be solved by Great Britain becoming, by common consent, the Mistress of Egypt, Syria, and Palestine. It may not be improbable that the present deadly war between Russia and Turkey may eventuate in the re-organization of the Byzantine Empire. "Ah!" said a friend to the speaker to whom he propounded his views on the momentous subject, "such an event would bring about the fulfilment of the prediction by Zechariah (ix. 13); 'When I have bent Judah to me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man?'" His reply was, that our object was not to help forward the fulfilment of prophecy, but to affirm our belief that all God's prophecies were "in Him Yea and Amen."

The speaker here read a letter which he received from Jerusalem, and some extracts from the *Jewish Chronicle*, on the feasibility of colonizing Syria and Palestine, after which he made a solemn appeal for co-operation on the part of the public at large. He urged that the promises of God—many of which he quoted—formed the warrant of the SYRIAN AND PALESTINE COLONIZATION SOCIETY. The members of that Society were now a small minority. He did not despair, nor despond. The would-be-wise now may, ere long, have to own that they were not the wisest in their generation when they withheld their co-operation in this most important enterprise.

⁵ The Rev. Herbert Marriott, an esteemed friend of Dr. Margoliouth—who addressed the meeting towards its close—expressed a hope that Dr. Margoliouth would reconsider his explanation of the above prediction. He has reconsidered it, and holds to it more tenaciously than ever.

SACERDOTALISM.

BY THE REV. A. A. ISAACS, M.A.

VICAR OF CHRIST CHURCH, LEICESTER.

THE above THESIS was the subject of a Lecture, delivered by a well-known HEBREW CHRISTIAN, at Oxford, on Monday evening the 11th ult. The Lecture was reported in the *Oxford Times* of the 15th ult. On perusing it we found the Testimony of that HEBREW CHRISTIAN WITNESS too important to the Church, in these days, not to be preserved in a permanent form. We therefore, reproduce it, almost *verbatim*, from the report of it in the *Oxford Times*.

It is always one of the privileges as well as one of the duties of an Englishman, to listen carefully and quietly to whatever may be stated on one side or the other. On my part I can only say this, that I trust throughout my lecture you will not hear me make any observation whatever which is unworthy of a Christian, or of a gentleman. I shall at the same time use all possible forbearance, avoiding all personalities, and not even referring to current events, lest I should wound the susceptibilities of any one who is with us to-night. You must not suppose that I claim any special qualifications for this office. I am the Vicar of a very large parish, beset by many duties. At the same time each one of us ought to be aware that we are living at a period when a very great crisis exists in the history of the Church of England. It is our duty manfully and faithfully to contend for the faith once delivered to the saints, and we as clergymen of the Church of England are never to forget that we declared in the sight of God when we were ordained, our readiness to seek by all means to banish and drive away all false doctrine and everything which is contrary to the teaching of God's Holy Word. It is on that account that I am prepared and willing to-night to come and speak to you on this very important subject.

In the first place let me observe, that it is necessary that we should have a definition of what constitutes Sacerdotalism. In order that I may make this clear to you I must use the old Saxon term of priest-craft. It means identically the same thing. My explanation will be more intelligible if I say something with regard to parallel and like terms. We have the term "king-craft," and we have the term "states-craft." The term king-craft does not refer to the office and privileges of a king, but it refers to what sometimes arises; a king using his authority, and the position which he occupies, in order to exercise a power to which he is not legitimately entitled. In the same way, when we speak of states-craft, we do not refer to statesmanship, but to the statesman, or the person who holds an office or a function in the state, who makes use of that office which he occupies, in order covertly and designedly to accomplish objects, and to attain an end, which is not legitimate, and which is not calculated to promote the public good. In the same way we speak of priest-craft. Here there is no reference to the office of the priest, to the duties of the priest, or to the functions of the priest; but it is to a priest, whether he be a real priest or not, who uses his office, and uses the particular function wherewith he is entrusted, in order to obtain an authority and a power over the consciences and the minds of his fellow-men to which he is not entitled. It is in this aspect that we speak of priest-craft. Let me reiterate what my friend has uttered, that in dwelling upon the subject to-night, I do not for a moment attempt to assail any one whatever. I would fain give credit for sincerity and earnestness of purpose to all who differ from us, but when we have to deal with the subject, we must deal with it plainly and faithfully.

Having thus defined simply in what priest-craft consists, it is for me to endeavour to bring before you the inquiry whether there is anything that justifies it in the Old or New Testament.

The Old Testament was undoubtedly a sacrificial dispensation. God set apart a tribe

from His people Israel, whose duty and office it was wholly and entirely to minister in sacred things. The Book of Leviticus contains a summary of the duties and the functions of the Levitical priesthood. Now I wish to direct your attention to a particular fact, which I find has escaped the attention of the majority, I may say, of the students of God's Holy Word. It was the part of the people to bring their sacrifices into the tabernacle, and present them before the altar of God. How did they do it? How did they present those sin-offerings, and peace-offerings which were all associated with the existence of sin? The offerer put his hand upon the victim, the offerer confessed his sins when he placed his hands on the victim, the offerer slew the victim with his own hands. Now notice that the priest did not slay; it was the offerer who slew the victim. It was the office of the priest to take the offering which had been thus slain by the Jew who came into the sanctuary of God under a deep sense of sin; to present his offering before Jehovah, and in that way acknowledge first of all the performance of a duty on the part of the offerer, and then to declare that God had heard, and that God had answered. You see, therefore, that under the Jewish dispensation, the offerer had direct intercourse and direct contact and direct approach to God, without the intervention of the priest. All that constituted sacrifice, viz., the slaying of the offering, and hence the blood there shed, which indicated a propitiatory work, was all performed by the Jew; and it was the office of the priest simply to take the offering, and subsequently present it before God. There was but one exception to this general rule, and that was on the Day of Atonement; when the High Priest, the type of our gracious Lord and Master Jesus Christ, himself slew the victim, himself took the blood, himself entered into the holiest of all, himself sprinkled that blood before the mercy-seat for the forgiveness and remission of his own sins, and for the forgiveness and remission of the sins of all the people. He who occupied this high, distinguished, and typical office, performed a function and a duty which was not performed by any of the other priests who served in the tabernacle. Now bear this in mind. If we closely examined what was the character of the Old Testament dispensation, we shall find that in the most important of all services, viz. that of sacrifice, the offerer was the Jew himself. Sacrificial as it was, and holding the priestly office as the Levites did, the offerer had direct approach to the very mercy-seat of God, and offered the offering himself, in token, in evidence, and pledge that he might go direct to God without the intervention of man.

We pass on, then, to the New Testament.

Here we are at once confronted by the parting words of our Lord Jesus Christ, to which our chairman has alluded. When He appeared after His Resurrection, He said to His disciples, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." It is upon that declaration that every priestly assumption rests, and every one assuming the office of the priesthood, in its fullest acceptance, declares his power to receive the confession of the penitent, and pronounce absolution for his sin.

Now, first of all, I would bring this matter before you in a very simple form. If it be true that it is the duty of every penitent to come to the priest, and after he has confessed to the priest—after the penitent has confessed his sin—the priest may then declare that sin forgiven, and pronounce absolution upon that penitent, what further need is there that that penitent should come to God? The priest has exercised the power which he claims, and through that power he has forgiven and blotted out the sin of the penitent. If, on the other hand, the penitent may approach God Himself—and I should like to ask whether there is any living man who would stand up and declare that the penitent may not go to God, may not directly approach the mercy-seat—if, I say, the penitent may approach God Himself, and hear the Divine voice, as it were, pronouncing on him pardon and forgiveness for his sin, what further need is there of the intervention of the priest? It reduces the question to this, that if God has power to forgive sins, then man does not need to exercise the power—and that, on the other hand, if a man, whoever he may be, has that power to forgive sin, and can arrogate to himself the prerogatives of God, there is no need of the poor penitent approaching God, or seeking His pardon.

But then, let us admit that this is debateable ground; that there is doubt and difficulty as to the meaning of the declaration addressed by the Lord Jesus Christ to His disciples. I observe that Lightfoot—no mean authority in the Church of England—takes this view of the matter, that the apostles were at that time perfectly aware, as you might well believe they were, of the grievous sins which

the Jews had committed against their gracious Lord and Master, in betraying Him and causing Him to be crucified. Was it possible that men who had so grievously sinned against God should be saved, that men who had so grievously sinned against the Holy Ghost should have their iniquity blotted out, their sins forgiven? Our Lord's words were specially addressed to them with a view of encouraging them to proceed in their great and important mission, that mission by which our Lord said that repentance and remission of sin was to be made known in His name, beginning at Jerusalem. However guilty these men were, however grievously these men had sinned against light and knowledge, there might be mercy even for them, and even for them there might be forgiveness. But I would rather myself take the generally-recognized rabbinical view of the question. All rabbinical scholars are aware that at the time of our Lord, and in subsequent periods of Jewish history, the Rabbis professed to have an authority by which they could loose, and by which they could bind. If any of you are acquainted with the old writings of the Rabbis, it would be easy to illustrate and trace this, and you will find the expression continually recurring that such a Rabbi binds, and such a Rabbi looses. Now what did they bind, and from what did they loose? They bound, and they loosed from ecclesiastical censures. There were sins, there were offences against the community, and they were, in a certain sense, sins against God. Our Lord, therefore, then and there recognized the power committed to His apostles to deal with them in ecclesiastical matters, and to bind, or to loose them, as far as those sins were concerned.

I return, however, to the point by which we allow this to be debateable ground. How are we to determine what the apostles understood by the declaration? As our chairman has observed, throughout the whole of the Acts of the Apostles which deals with the life, conduct, character, and ministry of those who were called by God to that high and holy work, we do not find them on any occasion recognizing the duty of the penitent to come to them for the confession of sin, and we do not find them at any time arrogating to themselves the power of absolving from sin, and sending forth that penitent as if that penitent had been released from sin through their instrumentality. Throughout the whole of the Epistles the same doctrine is recognized, and it is very remarkable how very few passages can be tortured into any expression which would seem to indicate—for that is the very outside of any expression—can seem to indicate that any power was vested in these apostles for the forgiveness of sin. The one passage to which our friends to whom we are opposed refer with most point, is that in the second chapter of the Second Epistle to the Corinthians. But if you read it you will find that it simply means this, that there was to be forgiveness by all the members of the Church. The truth was that the apostle was referring there to the fact that the laity, and not the clergy—that the laity were bound to forgive the offence which had been committed one against the other, and then, he says, in the name of Christ, or the person of Christ, "I myself am ready to do what I require you to do, and to forgive others as I desire that you should forgive them." Now I do not hesitate to say that grouping these few expressions—and they are very few—and bringing them before any judicial mind, there is not one person possessing a judicial mind who would for a moment contend or maintain that any one of these expressions is capable of a sacerdotal interpretation. We therefore take this ground, that as far as the Old Testament dispensation was concerned, there was direct approach to God on the part of the offerer without the intervention of the priest. When we come to the New Testament dispensation there are no longer priests but ministers of the everlasting covenant, no longer those who rule, but those who serve; and the priestly office, that office which some of our fellow-men feel themselves called upon to usurp, and thus to exercise an authority and power in all religious matters over the minds and consciences of their fellow men, is all swept away. We are one in Christ, and minister and people stand upon common ground.

It may be expected that I should allude to that which our chairman has already extremely well alluded to, the Services of the Church of England. Does the Church of England teach more than what the Word of God teaches? The Church of England tells us in her Articles that whatsoever is not found in the Word of God, and is not capable of being proved thereby, is not to be received as an article of faith; and therefore, if there is any statement in her Services, or her Formularies, which any one can bring forth, and say that it is antagonistic to the Word of God, then it is not to be received, or accepted, in that sense at least. I need not refer to the Service for the Visitation of the Sick, to which our chairman has already alluded; but there is this

point to which I may allude, that although the old canons have no authority, yet the canon relating to the Service for the Visitation of the Sick states that it was to be used by those who were not preachers, and that those who were preachers were to use such a form as might be suitable to the occasion; that is, they were to use such extempore prayers, in visiting the sick, as would be best adapted to the particular case to which they were called upon to minister. That is the position, therefore, in which we stand. If that canon is to be received, then all of us who are clergymen, and licensed to preach, have no power or right to use that service at all.

When we come to the exhortation of the Communion service, you will see that it deals with only one condition of mind and it is this; should there be any person who is unwilling to approach the Lord's table through scruples, or difficulties; or if anything is upon his conscience, which would prevent that person from coming to the table of the Lord, he is to be invited, not commanded, to go to any faithful minister of the gospel, to unfold to him, not his sins, but his grief, in order by the ministry of the Word, he might receive this absolution. So the promises of God were to be brought home to the hearts and the consciences of any having doubts and scruples, that they might approach with confidence the table of the Lord. This, then, is the position which this great question occupies; and whatever may be the feelings, and whatever may be the devotion, or earnestness of those who differ from us, we contend that taking God's truth as our guide, and the Formularies of our Church for our instruction, it is our solemn duty, as in the sight of God, to tell our people that they are not to come to us with the expectation that we have any power vested in us by which we can forgive their sins, or pronounce upon them a judicial absolution; that it is our duty to encourage them to go direct to the throne of grace, to the mercy-seat of the gracious and Holy Saviour, who has promised to hear their cries, and to pardon them through His precious and atoning blood.

Having made this statement, it is my duty, in harmony with the title of the lecture, to endeavour to bring before you the influence which Sacerdotalism, or Priest-craft, is calculated to exercise upon the Home, upon the Church, and upon the Nation.

The influence of Sacerdotalism upon the Home! How sweet is that word home! It is a word which has always been said to be peculiar to the English language; it has not its counterpart in any language of the world. What a picture does it represent to the mind and feelings of the young as well as the old! How associated it is with everything that is beautiful, everything that is pure, everything that is peaceful! How!—would God it were universal!—but how does the picture of home bring before us the family united together in bonds of holy relationship, walking in the fear of God, enjoying all the blessings which God in His providence and grace bestows upon a Christian household, and living in purity and love! Oh, happy the man, whoever he may be, who is enabled by God to strengthen those bonds of purity and peace. Woe be to the man, whoever he may be, who, in the exercise of any function or any office wherewith he may think he is entrusted by God, defiles and disturbs the peace and the purity of that home by introducing anything there of vice, or discord and strife. The home! Priest-craft! Remember, I am not here dealing with individuals, but with principles. What does Priest-craft introduce into the home? Its object is, first of all, to lay hold of the young, to mould the young mind, to mould the young thoughts and affections, and then it may reasonably be believed that with growth of years there may be a growth, a proportional growth, in the maintenance of all those principles and practices which have been thus inculcated in early years. And oh, if the conscience has been defiled, if those springs of thought and feeling and action, have been touched and thrown into the wrong direction, how fearful and terrible are the results! It may be that through one, or the other, the whole family are brought round to view the subject in the same light, and to pursue those practices. But what discord, what strife, what evils are produced by the introduction of this priestly, this sacerdotal element, into the household and the home! Of course I need hardly say that in dealing with it, one has to deal with the necessity which is presented to the mind of direct intercourse with the one who exercises this priestly authority. But what are the fearful consequences? We are not called upon to speak of things that have not been; we have to speak of things that have been,—things that exist. I am a traveller, I may say, in all the continents of the world—in Europe, in Asia, in Africa, and America. I have had an opportunity again and again of intercourse with persons in every part of the world with regard to the exercise of this priestly domination and authority in households and homes, and I do not hesitate to say that if we would have the purity of our

English homes maintained, if we would have the sanctity of the family life cultivated, if we would strengthen the bond of love uniting the various members of the family one to another, if we would have our sons and daughters growing up as good citizens of our land, growing up in the faith and fear and love of God, let us take heed that Sacerdotalism finds no place there, that it never passes the boundary of those sacred and happy homes.

It is unnecessary for me to go further in dealing with individual action, but I pass on, in the second place, to speak of the influence of Sacerdotalism upon the Church. Now, by the Church I would understand a religious organization. It is in that sense I would wish to speak about it. It may by some persons be said to include all baptized persons; but at least it includes the clergy and laity, and it deals essentially with the relationship which exists between the pastor and the people. The ideal of our Church is a particularly beautiful one, and blessed be God it has not been a mere ideal, but in the past it has been a happy reality—the pastor with his flock, the minister with his congregation, the clergyman in daily intercourse with the people committed to his charge; the unit being a representation of the whole:—the country divided into respective parishes, ministered unto by the faithful dispensers of the Word and the Sacraments. Nothing could represent a picture more beautiful and more hallowed than that. But let Sacerdotalism enter the Church and the whole becomes disturbed. A caste is established, and a gulf, an impassable gulf, is raised between the people and the priest, and so far from it becoming a bond of love, I believe it becomes a bond of fear. There is devotion, but it is devout fear, and not devout love. We have the representation of this in every country of the world. You are all aware that the Roman Catholic system has always been looked upon as the very embodiment of Sacerdotalism. But it exists in every other community, and even in the heathen world; in short, in every country or land, wherever any body of men seek to arrogate to themselves certain principles and powers, and to exercise them over the lives and consciences of their fellow-men. Take for example the Greek Church. While celibacy is practised by the Roman Church, marriage is permitted in the Greek Church. But the Greek priests intermarry one family with another, and so this caste is maintained among the Greek priests. They are Sacerdotal in their character, just as the Roman priests are Sacerdotal in their character. They live a distinct life, wholly separated from the people to whom they minister. Mohammedanism has its Sacerdotalism, heathenism has its Sacerdotalism, and the various heathenism customs which you hear of from missionaries, and of which I have been myself a spectator; in these you trace and see the existence of this Sacerdotal element, which is always dangerous, and always subversive of the interests of our fellow-men. What is the effect which Sacerdotalism produces upon the Church? It raises up a barrier, I contend, between the laity and the clergy; it says to the most gifted intellect, to the most cultivated mind, to men occupying every position and every rank in life, you must bow in submission to the authority and power of the priest. And as soon as this is admitted a separation takes place between the one and the other, and the Church, which ought to be all harmony, and all love; the pastoral office which ought to take a gentle, loving oversight of all committed to the pastor's charge, becomes, as it were, obliterated and changed in its effects and its character, and the very condition of the Church undergoes a perfect transformation. We love our beloved Church, we love it in its history, in its origin, and in its progress; we pray that God may perpetuate it to our land, that God may keep it strong and steadfast in these days of strife and contention. But I am as persuaded as I am of my own existence—I speak not merely of the present, but I would refer you to the history of the past—that if we desire to see our Church uprooted and destroyed, it cannot more effectually be done than by the progress of Sacerdotalism, and the spread of those principles which are embodied in that term.

The influence, therefore, you see of Sacerdotalism upon the Church must be inimical to the Church's interest; it must raise a barrier between the people and the pastor; it must, I reiterate, create a caste, and in creating this caste it must be subversive of the liberties and the interests of those who are most concerned in maintaining the interests of the Church.

Well, now I pass on, in the third place, to speak of the influence which Sacerdotalism must exercise upon the nation. Here I come to a matter of very serious magnitude. We live in days when science and knowledge are very widely diffused and spread in one form or another throughout the length and breadth of our land; we live in days when intelligent men, full of thought and observation, carefully

consider what is the result, as well as the object of the religious principles advocated in our land—when large bodies of men are day after day contending that there is an opposition between Revelation and Science; and however much you and I may differ from that conclusion, yet they do maintain that it is impossible to reconcile the teaching of the Word of God with what we observe in nature, and what we trace in scientific discovery. Surely this is not the day for members of the Church of England, whatever may be their position, or feelings, to attempt to exercise this Sacerdotal influence over the minds and well-being of their fellow-men! The nation that is under this power, and this influence, must deteriorate. It is impossible for men to be, told that their fellow-men have the power of remitting and pardoning their sins—it is impossible for any body of men in a community to be taught and told they may come to any of their fellow-men, and whatever their sins and their guilt may be receive from them absolution for those sins, without having their moral status lowered, and their character deteriorated. This being the case, you will see at once that those who lend a ready ear to these Sacerdotal pretensions must unavoidably bring about deteriorating influences in the very country to which they belong, and among citizens of which they have enrolled themselves as members. This is the case in all Continental countries. Every traveller, every observer, every one who has looked carefully and narrowly into these things, will be prepared to affirm that in all Continental countries where the Sacerdotal element has taken a firm stand, that there the national character has deteriorated, that there the moral condition of the people has been lowered, and that there men and women, the young and the old, have sunk in the scale, and have become socially embarrassed and contaminated.

Besides this, there are other classes of men, men of acknowledged intellect and power, who, in rejecting Revelation, and those priestly pretensions which they always look upon as identified with Revelation, become sunk in infidelity, and into a dislike, and a hatred of religion in every form and shape. They are forming a growing and increasing number in our land, as they will in every land in the world where Sacerdotal principles are allowed to exercise their power. They become the centres of resistance to religion, and everything connected with religious organization. You see, therefore, with what a peril we are threatened. You will see that in proportion as Sacerdotalism gains in influence, in power, in acceptance, in that proportion must we expect infidelity to increase. And scientific infidelity will continue to enlarge and spread out its arms throughout our land, and in proportion as it increases there will be an increased determination to put down and suppress everything connected with the exercise of freedom of thought in religious observances.

What a peril is this! Are our friends aware of this? Do they weigh it carefully and prayerfully? Do they consider what would be the effects and consequences of the growth of these observances against which we protest? Oh, my friends, the home is like as it were the centre of a circle, and those circles enlarge themselves, till they embrace the whole. What are we to do, therefore? Let me say to any who may be here to-night, who may have been drawn into the commission—who have given their adherence to any of those habits and pursuits, let me urge them most earnestly to reconsider the whole question. They will find that it is opposed to their own personal interests, their own spiritual liberty, and their own spiritual well-being. They will find that it is opposed to the best interests of the community in which they live; they will find that it is perilous to the interest and to the well-being of the land of which they are citizens. They will find, therefore, that in proportion as these priestly assumptions are spread and are exercised, in that proportion shall we place fetters upon our hands, and in that proportion must our nation deteriorate, and infidelity, with all its darkness and all its gloom, increase and be perpetuated. And let me, my dear friends, likewise say a few words to those who may be in danger of admitting this sacerdotal element within the precincts of their families and their households. Do guard your dear children from its influence. Bear in mind that the young mind is very impressible. Bear in mind, too, that a man necessarily exercises a marvellous natural power over the woman, and that if that power is in the slightest degree a mischievous and evil power, it must inevitably tend to the deterioration of the character of the one as well as the other. Guard your homes. Seek that by the help of God the threshold may never be crossed by any who may exercise this sacerdotal authority and power, and thus bring sorrow and trouble within the precincts of your own families. I earnestly beseech you to remember that these influences begin oftentimes with little things, and then proceed,

by gradual and oftentimes imperceptible steps, to such a course, and to such an extent as were never at one time anticipated. There is many, I need hardly remind you,—many a Christian family now mourning over the condition of some of its members, because they permitted them to associate with others, who, step by step, led them in a course which has ended in results fearful, terrible, and demoralizing. Pray that God may give you all grace at this time of great danger and difficulty to be not only fore-warned, but to be fore-armed; to take heed to these things, to watch and to pray. Whatever, is said, whatever is stated, or whatever is advanced, go direct to the Word of God. Seek to be able to say to your fellow-men, “I am a Christian, and I am a Churchman. As a Christian I believe my Bible, and all that is contained in that Bible, and whatsoever cannot be proved, and traced in that Bible, cannot be received by me as an article of faith. As a Churchman I accept my Prayer-book, and whatever practice and whatever observance is not clearly inculcated and demanded in my Prayer-book, such a practice, and such an observance, I will not receive, and to that I will not give my adherence.” I am persuaded of this, that if we carefully and determinedly maintain that position as Christians and as Churchmen, we shall be enabled successfully to resist the inroads and progress of Sacerdotalism in this country, and our Church will, by God’s blessing and help, long be preserved to be not merely blessed herself, but to be a channel of blessing, and light, and good to other nations of the world.

HORÆ SEMITICÆ,⁶

COMPRISING HISTORICAL AND BIBLIOGRAPHICAL NOTES OF
THE SEMITIC LANGUAGES.

BY THE REV. DR. B. PICK, ROCHESTER, NEW YORK, U.S.

(Continued from page 327.)

NEXT in order is—

JONAH IBN GANĀCH.

6. *Jonah Ibn Ganāch* (יֹנָה בֶן גַּנְאָח), in Arabic *Abulwalid Merwan*, was born about 995 A.D., at Cordova, but was in consequence of the military occupation of that town by the Moors in

⁶ We feel bound to append here a note which we have received, on the former part of this paper, from one of our most valued, venerable and learned contributors. We trust that our dear brother, Dr. Bernhard Pick, will take the strictures in good part. They come from the pen of an aged clergyman who well deserves, for many reasons, to be styled a Father in Israel. He thus wrote to us on the 14th of last July:—

“The fore part of Mr. Pick’s *Horæ Semiticæ* is not at all satisfactory to my mind. With all his references to a host of authors, he seems to me in ‘endless mazes lost.’ He seems to me to have been biassed by the ebullitions of the prejudice or of the unbelief of the two leading authors he cites. It has been pertinently remarked in reference to a different subject, ‘that, if a theory be propounded with all the prestige belonging to one whose talents and acquirements entitle him to especial regard, it is at once seized upon and adopted by many who, unable themselves to lead, are vain of being led by so distinguished a general.’ My view of the antiquity of the Hebrew language is identical with that maintained by my late friend, and correspondent, the Rev. C. Forster, that it was the oldest branch of the ONE PRIMEVAL LANGUAGE, nay, I believe the stock whence all the languages proceeded down to the time of the confusion.”

We frankly own that our own studies and researches into the history and science of Language compel us to endorse our learned friend’s opinions on this subject.

1024 compelled to flee to Saragossa. Here he practised medicine for his maintenance, but devoted all his time to the prosecution of philology, in which department he became one of the most scientific and independent. He died about 1050.

Ibn Ganâch wrote in elegant Arabic a number of works, seven of which are known to us, composed in the following order :—

1. The Supplementer, *Kitâb-el-Mustalchik*, called in Hebrew ספר ההשגה, in the form of additions and corrections to Ibn Chajjug. Against this *Samuel-ha-Nagid*, a pupil of Chajjug issued a rejoinder, to which Ibn Ganâch replied in a treatise.
2. *Kitâb-el-Tashvir*, Hebrew ספר הכלמה, "The Book of Reproach," which contains very valuable exegetical and grammatical remarks.
3. A polemical work, called *Risalet-el-Tanbih*, Hebrew, ספר הער, "The Book of Recollection," in which learning, judgment, and withering sarcasm are combined to ridicule, and in most cases successfully to refute, his opponents.
4. *Kitâb-el-Takrib*, Hebrew ספר הקירוב, "The Book of Approach;"
- and 5. *Risalet-el-Tassiah*, Hebrew ספר ההשוואה, "The Book of Reconciliation."

But his principal work is that which he composed last, after he had silenced his opponents, and gained their reluctant respect; it bears the title, "Book of Research or Inquiry," ספר הדקדוק. It is divided into two distinct parts, one grammatical, the other lexicographical; the former is inscribed, 6. *Book of Variegated Fields*, ספר הרקמה, on account of its multifarious contents; the latter, 7. *Book of Roots*, "Kitâb-el-Azul," Hebr. עקרי המלות. In the former, he recommends in a long introduction, published in Arabic, with a French translation by Munck in his "Notice sur Aboulwalid," Paris, 1851, the careful study of Hebrew after the praiseworthy example of the indefatigable Masorites; he then explains his method of ascertaining the sense of Biblical words, first by comparison of parallel passages from the Old Testament, the Mishnah or the Talmud, then by analogies with the kindred dialects, the Chaldee, Syriac, and especially the Arabic, and lastly by strictly adhering to the literal, with the utter exclusion of the allegorical interpretation.

This grammatical work, formerly known by extracts only (cp. R. Simon, *Hist. Critique*, i. ch. 31; Morini, *Exercitt. Bibl.* p. 527) has lately been edited in the Hebrew translation of Judah Ibn

Tibbon, from two MSS. preserved at Paris by B. Goldberg, with notes of Baer, Kirchheim, and Luzzatto, under the title, *Sefer Harikma, Grammatica Hebraica a Ibn Ganâch conscripta et e Kirchheimo correct. atque indice vocabulorum aucta*, Frankfort-on-the-Maine, 1856. Ganâch's dictionary or "Book of Roots," of which the Arabic MS. is in Oxford (Cat. Uri. No. 457), was several times translated into Hebrew, but portions only of one of these versions have hitherto been made known by Luzzatto in *Kerem Chemed*, v. p. 34 (1841). The original has lately been published by A. Neubauer, under the title, *The Book of Hebrew Roots, by Abulwalid Marwan ibn Fânah, otherwise called Rabbi Yonâh*. Now first edited with an appendix containing extracts from other Hebrew-Arabic dictionaries, Oxford, 1873, seq.

ABRAHAM BEN MEÏR ABEN EZRA.

6. *Abraham ben Meïr Aben Ezra*, also called by the Jews *Rabe* (ר"א ב"ע), from the initials of Rabbi *Abraham ben Ezra*, and by the scholastics *Ebenare* or *Evenare*, and in Arabic *Abul Megid*, or *Mugid*, was born at Toledo in 1088-9. He settled at Cordova, but incited by an unconquerable spirit of restlessness, he wandered through almost every country of Europe. Endowed with a mind wonderfully rich and versatile, brilliant and original, he soon distinguished himself in almost every field of literature. He wrote, in Hebrew, Biblical commentaries, philosophical and astronomical treatises, religious and secular poems, and various grammatical treatises. Of the latter the following are known to us:—1. *Moznaim*, ספר מאזנים or שון הקודש, "*The Balance of the Hebrew Language*," which was written at Rome, and contains in the introduction a most valuable list of the earlier Hebrew grammarians, in many respects the only reliable source we possess on the subject. The best edition is that of Heidenheim, Offenbach, 1794. 2. *Yesod*, ספר היסוד, "*The Book of Foundation*," composed at Lucca, as yet not printed. 3. *Sephath Yether*, שפת יתר, "*The Distinguished Tongue*," also written at Lucca, is a rejoinder to Ibn Labrat's attack on Saadia. It contains the explanation of 163 Biblical passages, and has therefore both an exegetical and grammatical value. It was edited from a MS. by M. Letteris in 1838, and then published with a critical commentary by G. H. Lippmann, Fürth, 1843. 4. *Tsachoth*, ספר צחות, "*On*

the Purity of the Hebrew Style," written at Mantua, in 1145, published by G. H. Lippmann, Fürth, 1827. 5. *Saphah Berurah*, שפה ברורה, "*The pure Tongue*," composed at Rome, and treats of diverse points of Hebrew Grammar, also edited by G. H. Lippmann, Fürth, 1839. Besides, he wrote several smaller works on grammatical subjects; as 6. "*The Mystery of the Form of the Letters*," סוד תמונת האותיות; 7. "*On Ascertaining the true Sense of the Scriptures*;" 8. "*A Riddle on the weak Letters*," אָדוּי חידה על אותיות, given at the beginning of his commentary on the Pentateuch; 9. "*A Riddle on the Letters מ and ן*," חידה ן' ן' given in Lippmann's edition of the *Saphah Berurah*. Moreover, many grammatical remarks and discussions are scattered throughout his commentaries. Aben Ezra died at Rome, January 23, 1167.

SOLOMON BEN ABRAHAM PARCHON.

8. *Solomon ben Abraham Parchon* flourished about 1130 at Calatajud in Aragon. He afterwards emigrated to the Peninsula of Salerno, where he most probably died about 1180. In the year 1160 he compiled a grammatical and lexicographical work, entitled *מחברת העריך*. Though it is substantially a translation of Ibn Ganach's celebrated "*Book of Roots*," yet Parchon also introduces in it the labours of Chajjug, Ibn Ezra, &c., and explains many words by the aid of passages from the Targumim, the Mishna and the Talmud. The work itself contains a grammatical and lexicographical part. Parchon's lexicon, formerly only known from fragmentary extracts, published by J. B. De Rossi, in a work entitled, "*Lexicon Hebraicum selectum*," &c., Parma, 1805, has now been published complete by S. G. Stern, Pressburg, 1844, with a valuable introduction by Rappaport, in which a succinct history is given of the study of the Hebrew language, and of the different periods in which the great grammarians lived.

JOSEPH BEN ISAAK KIMCHI

9. *Joseph ben Iszaak Kimchi*, the father, was compelled by Mohammedan persecutions to leave Spain, and settled in Narbonne, where he died about 1180. He devoted his whole life to the science of the Hebrew language and Biblical exegesis, and

succeeded, by his clear and independent judgment, in creating a new epoch in the study of the Hebrew Scriptures among his brethren in Southern France, by introducing there the learning of Spain, and continuing the labours of Aben Ezra. He wrote a Hebrew Grammar, called *ספר זכרון*, "*The Book of Remembrance*," which is the first written by a Jew in a Christian country, and is quoted in his son's *Michlol קנא*^b. Another grammatical work of his is the *ספר חבור הלקט*, also quoted in *Michlol קלו*. His elder son,

MOSES BEN JOSEPH KIMCHI.

10. *Moses ben Joseph Kimchi*, also called *Remak* רמ"ק, who flourished about 1160—1170, is chiefly known as the author of a little grammatical work, entitled *מהלך שבילי הדעת*, "*Journey on the Paths of Knowledge*," which became a manual for both Jews and Christians who were anxious to acquire the rudiments of Hebrew grammar, through the recommendation of Elias Levita, with whose notes it was edited in 1508, and who published it again, in a revised form, in 1546. It was also translated into Latin by Seb. Münster in 1531, and later issued in various other forms, for which see Steinschneider, *Bibliogr. Handbuch*, p. 74. The chief merit of this little volume is that M. Kimchi employed as a paradigm of the regular verbs the word *פקד*, instead of the less appropriate verb, *mediæ gutturalis*, *פעל*, which had been used by his predecessors, in imitation of Arabic grammarians. He wrote, besides, another grammatical treatise on the anomalous expressions, entitled *ספר תחבולות*, quoted by D. Kimchi in the *Michlol*. More distinguished, however, was his younger brother,

DAVID BEN JOSEPH KIMCHI.

11. *David ben Joseph Kimchi*, commonly called *Redak*, born in Narbonne in 1160, and died about 1235. He is justly regarded as the greatest of Jewish grammarians, since he combined and enriched the labours of his predecessors, which he eagerly studied. For centuries he remained a never-neglected mine of exact and minute observations, and the first Hebrew lexicons or glossaries compiled by Christians, as well as the grammars and the notes accompanying the Latin Bibles of Münster and Stephen are derived from Kimchi. The work which immortalized his name

was his *Michlol* (מכלול) or *perfection*, which consists of two parts: (a) a Hebrew Grammar (חלק הדקדוק), usually bearing the name *Michlol*, edited with notes by E. Levita, Venice, 1545, and by M. Hechim, Fürth, 1793, and (b) a Hebrew Lexicon (חלק הענין), commonly called the *Book of Roots* (ספר השרשים,) the best editions of which are by Elias Levita, Venice 1546, and Biesenthal and Liebrecht, Berlin, 1847.

Kimchi does not pretend to originality; he frankly says in his introduction to the *Michlol*, that his aim is to exhibit the results of the manifold and extensive labours of his numerous predecessors. Hence his lexicon is to a great extent a translation of Ibn Ganach's *Book of Roots*, and hence his repeated quotations from Ibn Koreish, Saadia, Amram, Sherirah, Menachem ben Saruk, Chajjug, Ibn Ganâch, Dunash ben Labrah, Ibn Ezra, and others. But though he exhibits a singular want of order and system, so that the rules on the letters, the inflexion, and the Syntax, are most strangely mixed together, yet his merits are great. He was the first who discovered the distinction between the long and short vowels, whereby the understanding of the changing of vowels has been greatly facilitated. He moreover defended a simple, natural, and grammatical exegesis, free from all artificial views or forced speculations, as have been customary with most of the Jewish writers at that time, who were enamoured of Hagadic, Kabbalistical, and astrological interpretations. The grammatical part of his work called the *Michlol* was translated into Latin by Guidacier, Paris, 1540; and a Latin version of the roots was published in 1535. Besides these authors, many other grammarians wrote between the tenth and thirteenth century, but their works, scarcely known beyond the titles, have either perished or lie unpublished in private or public libraries.

§ 2.—*Decay of Grammatical Research among the Jews,*

A.D. 1250—1500.

Not long after Kimchi, the philological studies of the Jewish scholars rather fell off than increased. Talmudical researches absorbed the attention almost entirely, because they had an immediate and practical bearing on the duties of life. The knowledge of the cognate idioms, especially Arabic and Syriac,

was lost, and by adhering to the authority of the older grammarians the independent grammatical inquiry was paralyzed and checked. The few grammarians known to us from this period of transition are:—

1. *Isaac ben Moses*, or *Prophiat Duran*, of Aragon, who flourished between 1360—1412, and was also surnamed *Ephodæus*, from his principal work, *מעשה אפור*, a Hebrew grammar, divided into thirty-two chapters, with an interesting and elaborate introduction. He was the first who demonstrated that the *Niphal* has a reflexive or reciprocal instead of the passive meaning. He greatly praised Abulwalid, and held him the best grammarian, and often criticized and censured David Kimchi, and seems to have duly appreciated these decreases of scientific investigation. This important grammar, which Duran finished in 1403, has lately been published from different MSS. by Dr. I. Friedländer and Iak. Kohn, Wien, 1868. For an analysis of it comp. S. Grone-mann, *de Profiatii Durani (Ephodæi) vita ac studiis, cum in alias literas tum in grammaticam collatis*, Vratislaviæ, 1869, p. 31, seq.

2. *Moses ben Shemtob*, called *Ibn Chabib*, wrote a grammar, *לשון מרפא*, and a valuable treatise on poetical forms, *דרפני נועם*, printed first at Constantinople about 1500, and edited with editions of W. Heidenheim, Rödelheim, 1806.

3. The author of *דקדוקי רש"י*, who gives an explanation of the grammatical parts of Rashi's commentary on the Pentateuch, availed himself chiefly of the preceding grammarians.

4. *Samuel Farchi*, of Lunel, is the author of a small work, *לשון למודים*, wherein he states the seven conjugations of verbs now generally given in grammars.

Besides those already mentioned, some others belong to this period, as: *Joseph ben Judah Sarck*, or *Sarko*, of Italy, the author of *רב פעלים*, Paris, 1520; *Isaak Nathan*, the author of the Hebrew Concordance, *מאיר נתיב*, composed after the example of Father Arlot (1290); *Menachem ben Moses Tamar*, about 1450, author of *ראשי בשמים*; *Solomon Urbino* of Italy (about 1480), the author of *אהל מועד* on synonyms; *Elijah del Medigo*, of Padua (died 1493), also called *Elias Cretensis*, the teacher of Pico di Mirandola; *Judah*, called *Messer Leon Hebreo*, of Mantua, author of a learned work, *לבנת הספיר*.

OUR READINGS IN THE HEBREW SCRIPTURES.

THE MINOR PROPHETS.—HOSEA.

(Continued from page 388.)

THE first series of Prophecies with which HOSHEA was inspired, concluded with a summons to Israel to own Judah, from whom the Ten Tribes shall have been long estranged, as BRETHERN and SISTERS. During that estrangement, it would appear from the commencement of the second series of Hoshea's Prophecies, an apostate idolatrous Church, under the image of an abandoned profligate woman, would claim to be Israel's spiritual mother. Hence the Prophet was inspired to begin his next series of Prophecies in the following strain :—

STRIVE WITH YOUR MOTHER, STRIVE: FOR SHE IS NOT MY WIFE, AND I AM NOT HER HUSBAND, AND LET HER REMOVE HER ALLURING HARLOTRY FROM HER FACE, AND HER INCITING ADULTERY FROM BETWEEN HER BREASTS. LEST I STRIP HER TO NUDITY, AND EXHIBIT HER AS ON THE DAY OF HER BIRTH; AND MAKE HER LIKE A WILDERNESS, AND RENDER HER AS A STERILE LAND, AND SLAY HER WITH THIRST. AND I WILL NOT HAVE MERCY UPON HER CHILDREN, FOR THEY ARE THE CHILDREN OF HARLOTRY.⁷

In this brief paragraph we have a true sketch of the origin of the Church of God; whether under the Jewish, or under the Gentile dispensations, her apostasy from her Divine LORD and HUSBAND; and her eventual rejection by her once loving REDEEMER. Jeremiah and Ezekiel, to whose denunciations we shall presently refer, are explicit on this subject. The Church of God under the former dispensation had the lowest possible origin. She was chosen whilst in a wilderness, starved and naked. In process of time, however, when every favour was lavished upon her, she forgot the GUIDE of her youth. She sought other lovers, and that brow which should have reflected the affectionate solicitude and fidelity of her HUSBAND-SAVIOUR became marred by the bold effrontery of an abandoned profligate. That heart which should have been covered with, and guarded by

⁷ This series of prophecies commences in the modern Hebrew Bibles with chap. ii. 4, and in the English Version with chap. ii. 2.

the breastplate of righteousness, as holy unto God, became defiled by all sorts of meretricious adornings, in order to attract reciprocity of love with her SAVIOUR-GOD'S great enemy, the *god* of all idolatries and idolatrous nations. So was it with the early Church, under this dispensation, the Gentile-Christian dispensation. It was poor, very poor in its origin ; as the traces in the catacombs of Rome, and in other churches of primeval Christendom testify ; but it began soon to be aggrandized. She left her first love, as the Church of Ephesus has done. She began to teach "the doctrine of Balaam," "to eat things sacrificed unto idols, and to commit fornication," as the Church of Pergamos has done. She began to patronize a Jezebel, to suffer her to teach, and to seduce the servants of Christ to commit fornication, and to eat things sacrificed unto idols, as the Church of Thyatira has done. She began to make her boast that she had a name that she lived, whilst she was dead, as the Church of Sardis has done. She became lukewarm and sickening ; she began to boast that she was rich "and increased with goods, and to have need of nothing ;" she knew not that she was wretched, and miserable and poor and blind and naked, as was the case with the Church of Laodicea. The early Gentile Christian Church became dominant, the Church of Rome began to arrogate to herself the cognomen "Mother Church." It is possible that such a Church was foreseen to have obtained for a time the allegiance of a great portion of the house of Israel. To that portion of the family of Jacob may the opening words of this series of prophecies be addressed in reference to that apostate idolatrous Church, the pretender Mother Church ; as well as the LORD'S determination to discard her for ever. Hence the behest, "Strive with your mother, strive : for she is not my wife, and I am not her husband." If we were permitted to borrow an illustration from modern history, we should choose for that purpose the period of the Reformation. When the professing children of papal Christianity in Germany and England felt called upon to contend with the Romish Church against her usurped motherhood, and disavow any spiritual family connexion ; inasmuch as the LORD would not have her as His BRIDE, nor was He her BRIDE-GROOM. Such was not to be the case with the real, though faithless and profligate wife ; the latter would experience

terrible periods of disgrace and punishments, but should eventually be received into favour, into everlasting favour. Hence the sorrowful soliloquy which follows :—

VERILY THEIR OWN MOTHER HAS COMMITTED WHOREDOM ; SHE THAT CONCEIVED THEM HAS CAUSED SHAME ; WHEN SHE SAID I WILL GO AFTER MY LOVERS, THE GIVERS OF MY BREAD AND WATER, MY WOOL AND MY FLAX, MY OIL AND MY DRINK.

There is a change here from אִמָּם, "your mother," in the preceding paragraph, to אִמָּם, "their own mother." It is noteworthy that in the latter case the genuine mother is signified by the word הוֹרְתָם, "she that conceived them." Whilst in the former case, where the pretender-mother is a usurper, and an impostor, there is not the significant word הוֹרְתָנִים, "she that conceived you."

The Divine Soliloquist proceeds :—

THEREFORE, BEHOLD I AM ENTANGLING HER WAY⁸ AMONGST THORNS ; I WILL FENCE ABOUT HER OWN ENCLOSURE, AND HER PATHS SHE SHALL NOT FIND. And she SHALL PURSUE HER LOVERS, BUT SHE SHALL NOT OVERTAKE THEM ; AND SHE SHALL SEEK THEM, BUT SHALL NOT FIND. THEN SHE SAID, I WILL GO AND RETURN TO MY FIRST (ISH) HUSBAND ; FOR IT WAS BETTER WITH ME THEN THAN IT IS NOW. BUT SHE KNEW NOT as yet THAT it was I WHO GAVE UNTO HER THE CORN, AND THE WINE, AND THE OIL, AND SILVER HAVE I INCREASED UNTO HER, AND GOLD also, which SHE MADE INTO A BAAL.

We would remark that we have in the paragraph which we have just read, a subtle allusion to the supposed synonym of אִישׁ, ISH, and בַּעַל, BAAL, both of which came to signify HUSBAND. It was erroneously introduced into the Sacred Tongue at a later date of its development. The primeval Hebrew word for husband was unquestionably אִישׁ, ISH, as may be seen in the sacred narrative relative to the creation of אִשָּׁה, ISHAH, woman, where we learn that husband and wife was one flesh. The later word for husband, בַּעַל, BAAL, signifies *domineering lord or master*. The illegitimacy of the synonym will appear most palpable at a subsequent part of this soliloquy. It is moreover to be noticed that the אִישׁ, ISH, to which the profligate wife said she would

⁸ Early Versions, as well as the analogy of the whole of the soliloquy, justify the reading of דרכה, *her way*, in lieu of דרךך, *thy way*.

return was not her legitimate husband, but to one who usurped that honoured name. Hence the sorrowful saying, "But she knew not as yet that it was I," &c., &c., and hence the continuance of the threatened punishment :—

THEREFORE WILL I RETURN, AND WILL TAKE AWAY MY CORN IN ITS TIME, AND MY WINE IN ITS APPOINTED SEASON ; AND I HAVE RESCUED MY WOOL AND MY FLAX THAT IT SHOULD NOT COVER HER NAKEDNESS.⁹ AND NOW WILL I EXPOSE HER VILENESS BEFORE THE EYES OF HER LOVERS ; AND ISH¹ SHALL NOT DELIVER HER OUT OF MY HAND. AND I WILL SUSPEND ALL HER JOY, HER FESTIVAL, HER NEW MOON, AND HER SABBATH, AND ALL HER APPOINTED FEAST. AND I WILL MAKE DESOLATE HER VINERY, AND HER FIG-TREE—WHICH SHE SAID, 'THEY ARE A REWARD UNTO ME, WHICH MY LOVERS HAVE GIVEN TO ME'—AND I WILL MAKE THEM A FOREST, AND THE BEAST OF THE FIELD SHALL EAT THEM. AND I WILL VISIT UPON HER THE DAYS OF THE BAALIM TO WHOM SHE BURNT INCENSE, AND WHEN SHE ADORNED HERSELF WITH HER NOSE-RING AND HER JEWELLERY, AND SHE WENT AFTER HER LOVERS, AND ME SHE FORGOT, IT IS THE ORACLE OF THE LORD.

By the expressions "all her joy, her festival, her new moon, and her Sabbath," all her appointed feast, we understand the ordinances which idolatrous Israel instituted in honour of *Baalim*, or false lords, or gods, or husbands, instead of God's ordinances, and sacred institutions. By the expression, "And I will visit upon her the days of the Baalim," &c., we understand that the Lord intimated that He would recall to the mind, or bring to the remembrance of the punished and afflicted profligate her past delinquencies which proved the occasion of the long series of troubles which came upon her. We consider that the word *וּפְקַדְתִּי*, "And I will visit," must be taken in the same sense as the expression *אֱלֹהִים פִּקְדוֹתֶיךָ יַפְקֹד אֶתְּכֶם*, "God will assuredly visit you" (Gen. 1. 25). That is, God will certainly remember Joseph's brethren. When the chastisements shall have produced the recollection of past misdeeds—something like that

⁹ MS. authority, as well as the general sense, sanctions the reading *מִסְכּוֹם*, *not to cover*, rather than *לִכְסוֹם*, *to cover*.

¹ The *first husband* of whom she spoke previously.

in the mind of the prodigal son—then the DIVINE HUSBAND'S treatment will change towards the conscience-stricken, wayward and faithless one; notwithstanding that the latter shall not yet see the whole extent of her delinquencies. Hence the Divine announcement which immediately follows. The Prophet's annotation, "It is the oracle of the Lord," intimates that the utterance which is to follow was to be of a different character.

THEREFORE, BEHOLD I WILL PERSUADE HER, AND I WILL LEAD HER INTO THE WILDERNESS, AND I WILL SPEAK TO HER HEART. AND I WILL GRANT UNTO HER VINEYARDS even FROM THENCE; AND THE VALLEY OF TROUBLE shall be turned INTO A DOOR OF HOPE. AND SHE SHALL BE AFFLICTED THERE IN ACCORDANCE WITH THE DAYS OF HER YOUTH, AND ACCORDING TO THE DAYS OF HER COMING UP OUT OF THE LAND OF EGYPT.

This passage should be read in connexion with the twentieth chapter—according to modern divisions of Holy Writ—of the prophecies by Ezekiel; especially with the thirty-third and five following verses;—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the Land of Israel: and ye shall know that I am the Lord." Also in connexion with the eighth chapter of the Book of Deuteronomy; especially with the second and third verses:—"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed

thee with manna, which thou knewest not, neither did thy fathers know ; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." We take the root and import of the word וַעֲנֶנּוּ—which we render advisedly, "And she shall be afflicted"—to be the same as that of וַעֲנֶנּוּ, in our last quotation, which we render, "and He afflicted thee." When all the chastisements should have produced the intended results, then shall follow "the restitution of all things," a description of which is given in the following Divine, terse utterances ; first addressed to backsliding Israel, and then addressed to the world in general, in the following terms :—

AND IT SHALL BE IN THAT DAY THOU SHALT CALL ME ISHI, AND THOU SHALT NO MORE CALL ME BAALI.

That is, thou shalt call ME "my ISH;" the appellation of the primeval husband, the first Adam. "In that day," I shall cleanse you from all your pollutions and defilements of former years, that you may become like "a chaste Virgin" to be received by ME, "THE SECOND ADAM, THE LORD FROM HEAVEN," once more, and for ever and ever, as My BRIDE ; and I shall be thy eternal BRIDEGROOM. "Thou shalt no more call Me my Baal;" the name by which thou didst indiscriminately call ME and thy false gods.

AND I WILL REMOVE THE NAMES OF THE BAALIM FROM HER MOUTH, AND THEY SHALL NOT BE REMEMBERED ANY MORE BY THEIR NAME. AND I WILL DECREE A COVENANT FOR THEM, IN THAT DAY, WITH THE BEAST OF THE FIELD, AND WITH THE FOWL OF HEAVEN, AND WITH THE CREEPING THINGS OF THE EARTH. AND BOW AND SWORD AND BATTLE I WILL BREAK OUT OF THE EARTH ; AND I WILL MAKE THEM TO LIE DOWN SECURELY.

The last two Divine sentences should be studied in connexion with the thirty-sixth and thirty-seventh chapters—acçording to modern arrangement—of the prophecies of Ezekiel ; especially with the following declarations :—"And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the

heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be My people, and I will be your God. I will also save you from all your uncleannesses : and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen."

To HOSHEA alone was vouchsafed, by the Spirit of God, the details of the triple betrothal of Israel as the BRIDE of "the second Adam, the Lord from Heaven," as the following Divine apostrophe evidently intimates :—

"AND I HAVE BETROTHED THEE UNTO ME FOR EVER : AND I HAVE BETROTHED THEE UNTO ME BY RIGHTEOUSNESS, AND BY JUDGMENT, AND BY LOVING-KINDNESS, AND BY MERCIES. I HAVE BETROTHED THEE UNTO ME BY FAITH ; AND THOU HAST KNOWN THE LORD."

Let us, in the first instance, proceed to analyze the times and terms of the betrothal of the Daughter of Zion. The Prophet, in the name of the Lord, having described Israel's redemption, regeneration, and restoration, expatiates upon His different betrothals to the Daughter of Zion, and the dates of the same :— "And I have betrothed thee unto Me for ever." The first betrothal of the nation, yet unborn, took place in the eternal purpose of God, by electing grace, from all eternity. But the election of the Bride was a mystery till the call of Abraham. It was a mystery to Abraham's seed till their exodus from Egypt. It was almost ignored by them till the days of their Psalmist-King. David made that betrothal the theme of one of the sublimest odes for the service of God in the days of yore. We mean the FORTY-FIFTH PSALM. Let us just quote a few verses from it. "Thy throne, O God, is for ever and ever : the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness,

and hatest wickedness : therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made Thee glad. Kings' daughters were among thy honourable women : upon Thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy father's house ; so shall the King greatly desire thy beauty : for He is thy Lord ; and worship thou Him. And the daughter of Tyre shall be there with a gift ; even the rich among the people shall intreat thy favour. The King's daughter is all glorious within ; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework : the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought ; they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations : therefore shall the people praise thee for ever and ever." ²

We are very desirous that you should bear in mind the structure of the few verses which we have just read to you, and observe how the BRIDEGROOM, the BRIDE, and the GUESTS are respectively apostrophized.

The Prophets dwell upon that betrothal with all the wonderful variety and fascinating charms of that exquisite language, the SACRED TONGUE. We shall presently have occasion to refer to a few of those passages. You know the grand description which Moses gives of Israel's election. Let us, however, read it to you :—"When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is His people ; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness ; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the LORD alone did lead him, and there was no strange god with Him." ³

² Ps. xlv. 6—17.

³ Deut. xxxii. 8—12.

The first of these verses which we have just read to you, namely the eighth, is the text of the glorious HAIDAD,⁴ the hundred and thirty-sixth Psalm, evidently the composition of Moses himself. You will recollect that the first three verses of that majestic hymn of praise consist of an appeal to the worshippers to give thanks to the God of gods and Lord of lords. The fourth and five following verses consist of an attempt to describe Him by His wonderful work, the creation of the Universe. From the tenth verse to the end of the Psalm, we have a concise but precise epitome of the history of the Jewish people. Each verse ends with the refrain sung in grand chorus:—"For His mercy endureth for ever." Read the words of Moses' song in Deuteronomy which we have just quoted—especially the eighth verse, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel"—side by side with the Psalm to which we have just alluded, and you will not only have the best possible exposition of the former, but you will obtain the clearest possible view of God's eternal and electing grace respecting Israel. Do we require any other proof of Israel's first betrothal to the Lord God; then we have it in the interpretation which the Prophet Jeremiah was inspired to give of the passage which we have quoted from the fifth book of Moses. "Go and cry in the ears of Jerusalem, saying, Thus saith the LORD: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in the land that was not sown. Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD."⁵

How fearfully unfaithful has the chosen Bride proved! The prophecies of Hoshea prove this most clearly. Equally so the withering and scathing sixteenth chapter of the Prophet Ezekiel. We dare only quote a few verses from that vehement denunciation: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered

⁴ See Margoliouth's *Harvest Thanksgiving Sermon*, entitled the HAIDAD.

⁵ Jer. ii. 2, 3.

into a covenant with thee, saith the Lord GOD, and thou becamest mine I clothed thee also with broidered work, and shod thee with badgers' skins, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver ; and thy raiment was of fine linen, and silk, and broidered work ; thou didst eat fine flour, and honey, and oil : and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty : for it was perfect through My comeliness, which I had put upon thee, saith the Lord GOD."⁶ How very like the description of the BRIDE and her ornaments in the forty-fifth Psalm! Then follows an account of Israel's apostasy, in language which makes one shrink from repeating. Hence comes the second betrothal.

"I have betrothed thee unto Me by righteousness and by judgment." How Hoshea's contemporary, Isaiah, dilated and expatiated upon that betrothal! Hear him: "How is the faithful city become an harlot ! it was full of judgment ; righteousness lodged in it ; but now murderers. . . . And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin : and I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed by judgment, and her converts by righteousness."⁷ Yes, "by righteousness and by judgment ;" the very words which the Holy Spirit employed by Hoshea when describing the terms of the second betrothal. How clearly is Israel's great tribulation, spoken of by our Saviour, hinted at here ! "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened."⁸

But as the first betrothal was by electing grace, so will the second be. Hence the supplemental terms of that betrothal :— "And by loving-kindness and by mercies." This betrothal will

⁶ Ezek. xvi. 8, 13, 14.

⁷ Isa. i. 21, 25—27.

⁸ Matt. xxiv. 21, 22.

be ratified in nuptials of eternal fidelity and felicity;—for unfeigned faith shall then be the characteristic of the daughter of Zion. The terms of the third betrothal will thus be rehearsed:—“And I have betrothed thee unto Me by FAITH; and thou hast known the Lord.” Yes, “by Faith!” This is the proper translation of the Hebrew word BĔ-EMOONAH; just as it was rightly rendered in Habakkuk, the second chapter, in the last clause of the fourth verse:—“But the just shall live by his FAITH.”

We said that Hoshea's contemporary, Isaiah, dilated and expatiated upon the betrothals which consummated the everlasting union between the thrice Holy One and the Daughter of Zion. So he did. Listen to some of the glowing descriptions of that union by the Evangelical Prophet: “And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a BRIDE doeth.”⁹ Here the whole creation, which seems from the hundred and thirty-sixth Psalm to have sprung into existence for redeemed Israel's behoof, is summoned to join in sacred song at the glorious nuptials.

In the fifty-fourth chapter, beginning at the fourth verse, we read the following: “Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not

⁹ Isa. xlix. 11—18.

remember the reproach of thy widowhood any more. For thy Maker is thine Husband ; the Lord of hosts is His name ; and thy Redeemer the Holy One of Israel ; The God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee ; but with great mercies will I gather thee. In a little wrath, I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”¹ What a palpable reference have we not here to the former betrothals, and the effects of the Bride’s unfaithfulness ! But now hear the Bride’s exultation in the effects of the last betrothal :—“I will greatly rejoice in the LORD, my soul shall be joyful in my God : for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness. As a Bridegroom He ministered the diadem, and she as a Bride adorns herself with her bridal jewels.”² One passage more from the great Prophet-Bard :—“Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate : but thou shalt be called Hephzi-bah, and thy land Beulah : for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy BUILDER marry thee : and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.”³ It is interesting to notice, in connexion with this description of God the Bridegroom, that when He formed the rib, which He had taken from man into a wife for man, it is recorded, according to the original :—“And the Lord God BUILDED the rib which He had taken from Adam into a woman.”⁴ Hence Isaiah’s descriptions, “Thy MAKER is thine husband ;” “Thy BUILDER shall marry thee.”

So much for Isaiah at present. One other passage from Jeremiah on the same subject : “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which My covenant they brake, although I was an HUSBAND unto them, saith the Lord. But this shall be the covenant that I will make

¹ Isa. liv. 4—8.² Ibid. lxi. 10.³ Ibid. lxii. 4. 5.⁴ Gen. ii. 22.

with the house of Israel : After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts ; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know Me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night ; which divideth the sea when the waves thereof roar ; the Lord of hosts is His name.”^b This agrees exactly with the terms in which the God-Bridegroom will then apostrophize the Bride, the Daughter of Zion, the house of Israel and the house of Judah :—“And I have betrothed thee unto Me by FAITH, and thou hast known the Lord,” as our Prophet was moved by the Spirit of God to write. “They all shall know Me from the least even to the greatest of them, saith the Lord,” by the mouth of the Prophet Jeremiah.

The final betrothal is followed by a grand universal anthem—a triumph song—in which the Creator and creation take part antiphonally, echoing, or responding to YIZREÆL, the last gladsome echo being that of the LORD HIMSELF, as the following Divine apostrophe intimates :—

AND IT SHALL BE IN THAT DAY I WILL Myself RESPOND, IS THE ORACLE OF THE LORD, I WILL even RESPOND TO THE HEAVENS ; AND THEY SHALL RESPOND TO THE EARTH ; AND THE EARTH SHALL RESPOND TO THE CORN, AND THE WINE, AND THE OIL ; AND THEY SHALL RESPOND TO YIZREÆL.

We understand the word אָעַנָה, “I will respond,” in the same sense as וַתַּעַן לָהֶם מִרְיָם (Exodus xv. 20), “And Miriam answered them,” that is, antiphonally ; and in that of עָנָה לָהּ (Numbers xxi. 17), “respond ye to it,” to the song there given, antiphonally. The description given of the harmonious concord between the Creator and His creation is only paralleled by the summonses in the prophecies of Isaiah :—

“Remember these, O Jacob and Israel ; for thou art My servant : I have formed thee ; thou art My servant : O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick

^b Jer. xxxi. 31—35.

cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified Himself in Israel. . . .

“Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted His people, and will have mercy upon His afflicted.”

The heavens and the earth who were heretofore summoned to listen to Israel's apostasy and infidelity are now called upon to rejoice in the regeneration and redemption of the house of Jacob; and especially over the reunion of the BRIDE to her BRIDEGROOM. We cannot disconnect this from the Apocalyptic pictures anent the same event:—

“And a voice came out of the throne, saying, Praise our God, all ye servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. . . .

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the BRIDE, the LAMB'S wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the HOLY JERUSALEM descending out of heaven from God. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal.”

This series of prophecies, like the preceding one, closes with a revocation of the names so significant of the Almighty's displeasure. The compassionate LORD-GOD winds up:—

AND I WILL SOW HER FOR MYSELF IN THE EARTH; AND

I WILL HAVE MERCY UPON LO RUHAMAH [THE UNPITIED ONE], AND I WILL SAY TO LO AMMI [NOT MY PEOPLE] AMMI [MY PEOPLE] THOU ART, AND HE WILL SAY, MY GOD.

How very much like the exclamation of Thomas, the type of Israel convinced and converted! when the unbelieving Apostle looked upon Him who was pierced * and exclaimed—MY LORD AND MY GOD!

A long time had now elapsed since that prophet was so mysteriously enjoined to go and take unto himself a woman who had forsaken the guide of her youth, even such "a strange woman" as Solomon described in his fifth, sixth, and seventh chapters of the Book of Proverbs. A most unlikely person to respect the conjugal covenant. However, the prophet obeyed; he went and wedded Gomer, the daughter of Diblaim. The prophet had learnt to love ardently and tenderly the once wayward Gomer. She bare him three children. The besetting sin, however, of the wife, so ardently and so undeservedly beloved by the husband, asserted itself again, and she relapsed to the vicious mode of the life of her younger days. She forsook her husband, and for some time led a profligate life, apart from him by whom she was, nevertheless, all the time greatly beloved, notwithstanding that his love was mortified and poisoned by the wickedness of the abandoned mother of his children, whom he never thought to take back and love as a wife. Hence the following behest:—

AND THE LORD SAID UNTO ME, GO LOVE THE WIFE CHERISHED WITH DEVOURING LOVE, WHO IS YET FAITHLESS. IT IS LIKE THE LORD'S LOVE FOR THE CHILDREN OF ISRAEL, AND THEY YET TURN TOWARDS OTHER GODS, AND LOVE THE INFLAMMATION OF GRAPES.

Not only the context, but the intrinsic value of the Hebrew words require that the phrase *אהבת רע* be rendered "cherished with devouring love;" that is, love that feeds upon its subject—a sort of consuming love. (Canticles viii. 6.) A love which the Shepherd *רעה*, who feeds his own sheep, feels for every one of his flock. "Like the Lord's love for the children of Israel," must mean, in the mouth of the Prophet Hoshea, the ten tribes "back-

* Zechariah xii. 10.

sliding Israel," exclusively, and not indiscriminately the house of Jacob in all its integrity. We consider the expression עֲנָבִים אֲשֵׁי עֲנָבִים to convey the idea of *to be set on fire* by raisins. We take אֲשֵׁי to be the root of אֲשֵׁי. We have an illustration of the expression in Isa. v. 11.

AND I IMMURED HER UNTO ME WITH FIFTEEN PIECES OF SILVER, AND FIFTEEN EPHAHS OF BARLEY.

We construe the verb כָּרַד, according to the usual and ordinary sense, *to dig in*—in this case *immure*, dig into a wall. We venture to think that the next sentence attests the soundness of our rendering of the first word in this verse. We can offer no satisfactory interpretation of the "fifteen pieces of silver," and the "fifteen epha's of barley." Both, however, were evidently intended to supply the poor incarcerated wayward one with the bare necessities of life during the appointed days of her imprisonment.

AND I SAID UNTO HER, MANY DAYS SHALT THOU THUS REMAIN FOR ME. THOU SHALT NEITHER PLAY THE PROFLIGATE, NOR SHALT THOU BE A HUSBAND'S. AND YET I AM FOR THEE.

It is hardly probable that the prophet expected that his simple injunction to Gomer—considering her antecedents—would have the desired effect if he had not immured her.

FOR MANY DAYS SHALL THE CHILDREN OF ISRAEL SIT WITHOUT A KING, AND WITHOUT A PRINCE, AND WITHOUT A SACRIFICE, AND WITHOUT A MONUMENT, AND WITHOUT AN EPHOD-TERAPHIM. LATTERLY SHALL THE CHILDREN OF ISRAEL RETURN, AND EARNESTLY SEEK THE LORD THEIR GOD, AND DAVID THEIR KING. THEY SHALL HASTEN WITH ANXIOUS EMOTION TOWARDS THE LORD AND HIS GOODNESS, IN THE LAST DAYS.

Here we have three distinct epochs in the history of Israel, which begin with the date of their having been carried away by the Assyrians, and shut up, for many days, in Halah and Habor, and other provinces of the Assyrian empire. During that period, the first period, Israel's condition—political and religious—is minutely described. Politically, without a king and without a prince. Religiously, without a sacrifice, and without a monument, and without an ephod *cum* teraphim. By the last-named thing is evidently meant that species of concatenation of the

oracles of God and the heathen oracles, which Jeroboam introduced into the kingdom of Israel. That such is the import of the expression is proved by the word אֵין being omitted before תּרפּים, the simple copulative ו being the prefix to the latter word. How long that period lasted, and what vicissitudes befell Israel during that period, are problems to be solved by the settlement of another question. The second period begins with Israel's return and earnestly seeking the Lord their God, and David their king. This period is one of earnest, anxious reformation. We say again, if the Protestant nations might be adduced as an illustration, we should say that Israel is here represented as enacting what the reformed Churches of England and the Continent began to enact in the fifteenth century, when the latter adopted the language dictated for Israel, and contended with the impostor Romish "mother Church," and told her that she was not the chosen spouse of the Lord, nor was He her husband as enjoined in the first series of Hoshea's prophecies. The third period will be one of extraordinary activity, solicitude, and anxiety in making known the Lord and His goodness, which will usher in the אחרית הימים "the last days" (Isa. ii. 2 ; Micah iv. 1).

NOTE.

THE FIRST NAPOLEON'S OPINION OF JESUS CHRIST.

A VALUED correspondent sends us the following extract from "Cooke's Lectures" at Boston:—

"Napoleon, at St. Helena, said that something mysterious exists in universal history in its relation to Christianity. 'Can you tell me who Jesus Christ was?' said this Italian greater than Cæsar, and as free from partisan religious prejudices. The question was declined by Bertrand, and Napoleon proceeded, 'Well, then, I will tell you' (I am reading now from a passage authorized by three of Napoleon's biographers, and freely accepted by European scholars as an authoritative statement of his conversation in exile), 'Alexander, Cæsar, Charlemagne, and I myself have founded great Empires; but upon what did these creations depend? Upon force. Jesus alone founded His Empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you all these were men, and I am a man. No other is like Him. Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be *visibly* present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke with them I lighted up the flame of self-devotion in their heart. . . . Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of 1800 years Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride

of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the Empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; Time can neither exhaust its strength nor put a limit to its range. This is that which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

LITERARY NOTICES.

THE LIFE AND WORDS OF CHRIST. By Cunningham Geikie, D.D. 2 Vols. London: Henry S. King and Co.

THIS is the most learned work that has yet appeared on the all-absorbing **THEME** of which it treats. On reading it, chapter after chapter seemed to testify that the Author has left no book that was ever written, bearing ever so remotely on "The Life and Words of Christ," unread. The attentive study of the volumes before us will furnish the student with materials for displaying much learning in every branch and department of theology and jurisprudence, ancient as well as modern, Jewish, Roman, Mohammedan, and Christian. The volumes are undoubtedly entitled to an honoured place on the shelves of every theological student's book-room, on account of the many works to which they refer. The theological scholar, however, cannot but feel disappointed; he must wish that the learned Author had not overlaid his work with such an overwhelming amount of learning. The frequent appeals to Rabbinical and Germanic lore reduce "The Life and Words of Christ" to a few gems buried in heaps of sand, using a Rabbinical simile, which makes success in the search for the former more than doubtful.

Then, again, we cannot help thinking that Dr. Geikie, like the brilliant Dr. Farrar, missed the all-important points of many of the incidents in the Redeemer's **LIFE**, and the drift of many of His **WORDS**. Nor do the artistic dilutions of many of the **INCIDENTS** and **WORDS** improve the intrinsic style and character of the very handsome volumes. We shall just open one of them at random. We have taken up the second, and have alighted on page 337, at the bottom of which begins a paraphrastic account of the incidents and words recorded in Luke xiii. 10-21; xiv. 1-6. We reproduce the paraphrase here of the incident recorded in the former chapter:—

"As He was teaching on a Sabbath in the synagogue of one of the outlying towns of Perea—half Jewish, half heathen—He noticed in the audience, behind the lattice which separated the women from the men, a poor creature drawn together by a rheumatic affection, which had bowed her frame so terribly that she could not raise herself erect. As she painfully struggled into her place, Jesus saw her, and doubtless read, in her supplicating looks, and in the very fact that she had come to the House of God in spite of such physical infirmity, an evidence that she was a fit subject for His pitying help. Rising, and calling across the Congregation to her" [the Author overlooked the very important fact in the **SACRED** narrative, that "He laid hands on her," so that she must have been close to Him, and needed not to be called to "across the Congregation"] "the welcome words fell on her ears—'Woman, thou art loosed from thine infirmity.' The cure was instantaneous. In a moment she was once more straight and whole, after eighteen years of deformity, and her irrepressible thanks to God for the mercy vouchsafed her rang through the synagogue, and made a great commotion.

"The head of the congregation, however, was a cold Rabbinical pedant. Intensely professional, he could see nothing but an irregularity. It was the Sabbath day, and the Rabbis had decided that no cure was lawful on the Sabbath except where death was imminent. 'Silence!' cried he indignantly, 'there are six days in which men ought to work; it would be much more becoming if this person were to remember

that: and if you, for your part, want to be healed by Him, see that you come on a week day, so that He have no excuse for breaking the holy Sabbath, by doing the work of curing you on it.'

"Indignation flashed from the eyes of Jesus, and, turning to the speaker, He denounced his heartless formalism, so utterly opposed to the true religion of which He was the official representative. 'You, and the whole class who think with you, are hypocritical actors,' said He; 'your words prove it, for they are contradicted by your daily conduct. Do you not loose your asses, or your oxen, from the manger, where they are tied, on the Sabbath, and lead them away to water them? And if so, ought not this woman, a daughter of Abraham, and, as such, one of God's own people—who is of unspeakably greater worth than any ox or ass, to be loosed to-day, though it be the Sabbath, from this bond, with which Satan has chained her, for now eighteen years?'"

The incident recorded in Luke xiv. 1-6 is far more diluted. Scarcely a grain of "The Life and Words of Christ" to a gallon of the learning and words of Rabbinites, Talmudists, &c., &c., can be discerned in the analysis of the erudite two ponderous volumes. Upon the whole, we are obliged to own that in our humble opinion THE LIFE AND WORDS OF CHRIST have not as yet received the consideration to which the manifold theme is entitled. We state this advisedly, after having carefully read all that has been written on the subject, and after having spent years of diligent thought and study on the same.

ספרי הברית החדשה נעתקים מלשון יון ללשון עברית בהשתדלות
ובהשגחת החכם פראפעסאר פראנץ דעליטש.

THE BOOKS OF THE NEW TESTAMENT TRANSLATED FROM THE GREEK LANGUAGE INTO THE HEBREW LANGUAGE. By the diligence and the care of the Sage Professor Franz Delitzsch. Printed for the British and Foreign Bible Society by Ackermann and Glaser, Leipzig.

We have now had an opportunity of examining attentively and carefully the whole of the last "translation" of the New Testament from Greek into Hebrew. We are now more than ever confirmed in our conviction that a new translation of such a work should not be left to one, or two, or even five individuals.⁷ We sincerely trust, for more reasons than one, that the estimable and learned Professor Delitzsch—for whom we cherish unfeigned admiration and Christian love—is not the author of the above title-page. The eminent scholar could never have used the word תרגום, "they are translated," instead of הורו, "they were revised." All that this work can lay claim to is to be a revised edition of former translations. Nor can we think that the truly modest and truly pious Christian would write, respecting his work and himself, בהשגלות ובהשגחת החכם יכו, "by the diligence and the care of the Sage," &c.

As regards the intrinsic merits of the revision, they may be thus classified:—Some are alterations, but certainly no improvements; others again, improved renderings, and called for emendations; and a third class consists of substitutions of one set of synonyms for another. The most important part of the revised translation before us are the improved renderings. But then they are comparatively few in number. They might all have been printed—as *varie interpretationes*—on four small pages, to be bound up with the existing translation published by the "London Society for Promoting Christianity amongst the Jews." It is much to be regretted that the British and Foreign Bible Society have not on their Committee scholarly philologists capable of forming an adequately correct opinion on works of the kind. They might often avoid unnecessary waste of public money.

THE HISTORY, ART, AND PALÆOGRAPHY OF THE MANUSCRIPT STYLED THE UTRECHT PSALTER. By Walter De Gray Birch, F.R.S.L., &c., &c. London: Samuel Bagster and Sons.

This is a work by an author who has ample opportunities to treat such subjects as are discussed in this volume exhaustively. The author, we are told on the title-page of this his book, is "Senior Assistant of the department of Manuscripts in the British Museum, Honorary Librarian of the Royal Society of Literature, Honorary Secretary

⁷ See our July No., p. 375.

of the British Archæological Association," &c. An author with such advantages and such materials within his reach must inspire his readers with confidence that he has done his work well. We have read the work carefully and attentively, and we can assure its intelligent readers that upon the whole their confidence will not have been misplaced. Mr. Walter De Gray Birch has contrived to place before the student of Palæography in general, and of the Utrecht Psalter controversy in particular, a mass of information which may prove useful to one who is disposed to follow up his studies in that department of learning. We frankly own that we cannot endorse every conclusion at which our author has arrived. But our inability to subscribe to the results which he formed do not militate against the opinion which we have formed of the useful character of his book. We therefore feel that we can unhesitatingly recommend the work to intelligent students. Such students will make good use of the diversified opinions and materials placed at their service. We cannot afford space for specimens of the work. The style and character in which it was produced does not admit of brief extracts. We can assure such of our readers as are interested in the question of the comparative merits, from an archæological point of view, between the Utrecht and Harley Psalters, that they will find the work under notice deserving a place in their libraries. It should have a prominent place in the study of the learner to decipher the Western MSS. of olden times.

Amongst the various subjects which we thought required critical observations, if we had space for strictures of the kind, we marked a foot-note on p. 247. As it is not very long—it consists only of two sentences, rather brief compared with the author's usual sentences—we reproduce it here:—"The confusion between the snail, שְׂבִיל, *Shabul*, of the Hebrew version, and the κηρός, *caera* (wax) of the Septuagint and Vulgate Versions respectively, does not appear to arise in this case from a misreading of the Hebrew points, a fertile source of so many variations in the translations of Holy Writ. We should, therefore, here perhaps conceive the difference to arise from an intention of the translator of the Hebrew into the Septuagint, not without parallel examples in other passages, to substitute the more natural and obvious metaphor of the melting of wax for the melting of a snail, supposed, but erroneously, 'to consume away and die by reason of its constantly emitting slime as it crawls along.'—*Chaldee Paraphrase.*"

Fortunately for the Science of Language in general, and for that of the Sacred Tongue in particular, we are not left to doubtful conceptions. Such conceptions, as well as "misreading of the Hebrew points," or rather the mispointing, proved "a fertile source of so many variations in the translations of Holy Writ." The word under criticism is a solecism in the fragment of the Hebrew language preserved to us in the original of the Old Testament. It proved as perplexing to ancient paraphrasts—whether Jewish, Greek, or Roman—as it does now to commentators and annotators. The word signifies neither "snail" nor "wax," notwithstanding the Septuagint and some Rabbis to the contrary. Its cognate is to be found in the Arabic, which means a shower. It harmonizes with the figure of speech in the preceding verse, "Let them melt away as waters." That which Rosenmüller and Delitzsch think argues against such a meaning argues, we are convinced, in its favour.

Should a second edition of "*The History, Art, and Palæography of the Manuscript styled the Utrecht Psalter*" be called for, which is not improbable, we should venture to suggest to the author the recasting of its sentences. Some of them are ominously too long. Let us take for instance the very second sentence in the "Introduction:"—"The fact of there being an excessively limited number of specimens of man's handiwork upon vellum, that are to be shown as examples of the graphic art, deriving their origin during the interval between the fifth and tenth centuries of the Christian era, easily accounts for that transcendent interest springing up around, and as rapidly as it is permanently fostered by any new acquisition to swell the narrow ranks of those few surviving marvels of an archaic art, which we are now permitted to rejoice over, in that they have escaped the ruthlessness of iconoclasts; the voracious scalpel of palimpsest makers; the greed of monastic mercenaries, who so persistently derived a savage pleasure in mutilating priceless manuscripts for a small gain by the sale of parchment wretchedly renovated, or cut up into pieces; the riotous and wanton destruction of mediæval reformers." Surely such a sentence should be "cut up into pieces." We have marked a good many sentences of similar extent to the one which we have just quoted. We feel certain that the author will pardon our suggestion; especially when we assure him that those spots do not interfere, in our mind, with the intrinsic brightness of his interesting work.

RECORDS OF THE PAST: BEING ENGLISH TRANSLATIONS OF THE ASSYRIAN AND EGYPTIAN MONUMENTS. Published under the sanction of the Society of Biblical Archæology. London: Samuel Bagster and Sons.

This valuable series has now reached the ninth volume. The publications increase in interest as they go on accumulating. We ourselves feel, after the perusal of each volume, an impatient craving for the next volume. We have just finished the perusal of the ninth, and now long for the appearance of the tenth volume. No intelligent student—whether he be interested in art, science, or literature; in theology, archæology, philology or history—can rise from the perusal of any one of the nine volumes without feeling his mind enriched by new ideas and fresh suggestions. The translations of the *Records of the Past* have been produced by the most eminent Assyriologists and Egyptologists in Great Britain and on the Continent. So that the English reader—though he may be unable to construe a single sentence of the original records—may rely on having the full value of those chronicles in his “mother-tongue.”

Our readers will be interested in the “Chaldean Account of the Creation,” translated by H. Fox Talbot, F.R.S. It is published in vol. ix. pp. 115, 116. We reproduce the same here:—

“THE FIRST TABLET.

1. When the upper region was not yet called heaven,
2. and the lower region was not yet called earth,
3. and the abyss of Hades had not yet opened its arms,
4. then the chaos of waters gave birth to all of them,
5. and the waters were gathered into one place.
6. No men yet dwelt together: no animals yet wandered about:
7. none of the gods had yet been born.
8. Their names were not spoken: their attributes were not known.
9. Then the eldest of the gods
10. LAKHMU and LAKHAMU were born
11. and grew up⁸
12. ASSUR and KISSUR were born next,
13. and lived through long periods.
14. ANU

[The rest of this tablet is lost.]

THE FIFTH TABLET.

[This fifth tablet is very important, because it affirms clearly in my opinion that the origin of the Sabbath was co-eval with Creation.]

1. He constructed dwellings for the great gods.
2. He fixed up constellations, whose figures were like animals.
3. He made the year. Into four quarters he divided it.
4. Twelve months he established, with their constellations, three by three.
5. And for the days of the year he appointed festivals.
6. He made dwellings for the planets: for their rising and setting.
7. And that nothing should go amiss, and that the course of none should be retarded,
8. he placed with them the dwellings of BEL and HEA.
9. He opened great gates, on every side:
10. he made strong portals, on the left hand and on the right.
11. In the centre he placed luminaries.
12. The moon he appointed to rule the night
13. and to wander through the night, until the dawn of day.
14. Every month without fail he made holy assembly-days.
15. In the beginning of the month, at the rising of the night,
16. it shot forth its horns to illuminate the heavens.
17. On the seventh day he appointed a holy day,
18. and to cease from all business he commanded.
19. Then arose the sun in the horizon of heaven in (glory).”

Mr. Fox Talbot annotates, *inter alia*, “[The last word is broken off, and though

⁸ Lacunæ.

there are seven more lines, they are so broken that I cannot give a translation of them with any confidence.

“This account falls short of the majesty of the Hebrew Genesis, especially where the writer implies that the heavenly movements might possibly go wrong, and it was therefore necessary that the gods Bel and Hea should watch over them and guard against such a misfortune.”

Ament this, we reproduce here, at present, part of Mr. W. St. C. Boscawen's translation and annotation of the same, which appeared in *The Academy* of the 6th inst. We shall have something to say, at some future occasion, on both version and annotation.

“The tablet which forms the subject of my present communication is the fifth in order in the cosmogonic series, and relates to the creation of the sun, moon, and stars, and to the chronometric purposes for which they were ordained. I now give my reading of the document, and then proceed to explain the nature of its contents.

1. He made pleasant the positions of the great gods.
2. The constellations their figures as the period stars he fixed.
3. He placed also the year by the observations to be regulated.
4. Twelve months of stars by threes he caused to be fixed
5. From the day when the year is fixed until its end
6. He regulated the positions of the crossing stars for their rising and setting
7. Not to make any error or to be hindered in any way whatsoever.
8. The positions of Bel and Hea he placed along with his own.
9. He opened also the great gates in the sides of the world.
10. The bolts they were made strong on the right hand and the left.
11. In the hollow which is there he produced an uprising.
12. The moon he caused to shoot forth ; it circled through the night.
13. He sent it forth also the inspector of all by night, until the dawn of day
14. Every month not failing by its revolutions he fixed.
15. At the commencement of the month at the rising of the night
16. Horns grow out to illuminate the heavens.
17. By the seventh day to a circle *it begins to increase*
18. ceasing towards the mornings its light
19. At that time on the horizon of heaven the Sun
20. he took and its form he made
21. to the path the Sun was perfected
22. the morning the Sun then proclaims
23. Not varying from the course of his path
24. . . . *light* he increases and judgment he judges.

“Such is the reading of one of the most important cuneiform inscriptions yet deciphered, and one which may be well considered the most carefully drawn-up and worded of all the dogmatic class. In these twenty-four lines we have the condensation of the whole of the great astronomical library of the Babylonian empire, a work which had grown with the empire and which had reached a very great many editions.

“This tablet corresponds, in the nature of its contents, though not in their order, with the work of the Creator in the Hebrew account, in the Book of Genesis, on the fourth day of the creative week (Gen ii. 14—19). The reason of the difference in the order is at once apparent when we consider the nature of the two systems. The Babylonian had in his first tablet to develop the Creator from the various forces of nature. The Hebrew simply states the existence of the Creator—the “High One,” the Almighty. This evolution of the Creator I partly traced in my former letter, but since then I have discovered a curious list of the chief stages of the development from the first work of creation to the final conception of ‘the god.’ This list—part of which is published in the *Cuneiform Inscriptions*, vol. iii. 63, and part of which or of a duplicate is unpublished—furnishes some most interesting matter.”

The volumes are produced in Messrs. Bagster's best style, and would look very well on any drawing-room table.

ORIENTAL RECORDS. HISTORICAL CONFIRMATORY OF THE OLD AND NEW TESTAMENT SCRIPTURES. By William Harris Rule, D.D. London: Samuel Bagster and Sons.

Here we have another useful book from the prolific pen of the indefatigable Dr. Rule. In his last volume—noticed in our July issue—the author adduced *monumental Oriental Records* in confirmation of the Old Testament Scriptures. In the volume now under notice, Dr. Rule adduces *historical Oriental Records*, in confirmation not only of the Old Testament, but also of the New Testament Scriptures. To give our readers an idea of the range of subjects which comes under the treatment of our Author, we reproduce here his table of contents:—

The Institution of the Sabbath; Site of the Cave of Machpelah; Burial, not Burning; Witchcraft a Capital Crime; Spirit-worship; Divination; Death for Heresy; the Fallen Angels; Demoniaes; Human Sacrifices; the Sin of asking for a King; Assyria—the Occupation of Samaria; the Samaritan Pentateuch; Naaman in the House of Kimmon; Merodach-Baladan and Hezekiah; Pharaoh-Necho and Josiah; Babylon—the Fall of Babylon; Cyrus—the Name of Cyrus; the Religion of Cyrus and the Persians; Zerubbabel; Kings of the North and South—Canopus; Inscription and Rossetta Stone; Destruction of the Temple and City of Jerusalem; Tombs of the Kings; the “House of Prayer for all People;” the Magi who came to Worship Jesus; the Fame of Jesus in Syria; Polyglot Inscriptions—Pilate’s Writing on the Cross; Carmen Christo quasi Deo; Primeval Faith—Revelation; Supremacy and Unity of God; the Future State of Egypt; Assyria; Sacrifice.

Every subject is treated with the author’s usual veneration and vigour, and therefore commendable. The cover of the volume is ornamented with the first lines, in gold letters, of the first creation tablet, adduced in our preceding notice, found amongst the ruins of Assyria. This gives an additional attraction to the interesting work.

CORRESPONDENCE.

HOW AND WHAT DID THE ANCIENT HEBREWS KNOW OF TIN?

TO THE EDITOR OF THE “HEBREW CHRISTIAN WITNESS,” &c., &c.

“I will turn My hand upon thee, and will purge away, as (with) alkaline salt, thy dross, and take away all thy tin.”—Isa. i. 25.

DEAR SIR,—Whether from a kind of instinctive affection for the Hebrew race, or from the consideration of their having been the chosen people of God, we always feel indignant when we meet with any statement depreciating their scientific knowledge and artistic skill; for we cannot blind our eyes to the fact that, for skill in political administration, for commercial talent and success, and for their knowledge of the arts, they yield to none.⁹

The work of a Gallic paleologist having lately fallen into our hands, which contains an article on tin, in which, having yielded to a depreciating bias, he tells us that the means employed to extract tin were (sûrement inconnus aux Hébreux, qui ne recevaient ce métal que par le commerce): “Surely unknown to the Hebrews, who received that metal only through commerce.” In his researches among the débris of a primitive world, by the aid of comparative philology, the author professes to entertain great liberality of sentiment towards other explorers in the same field of inquiry, who have arrived at opposite conclusions, and, with few exceptions, has abstained from controversy with their dissident views. Dr. Gesenius, that Neptune in philology, is especially selected from the few exceptions, because his views stand opposed to the conclusions arrived at by this learned antiquarian respecting the etymology of the Hebrew word קַיִן, stannum, tin, mentioned in the portion of Scripture placed at the head of this article. Dr. Gesenius, he proceeds to say, deduces the word *bedil*, tin, from the root *badal*, in Arabic *batala*, to separate: “quod in fodinis invenitur argento mixtum et vi ignis ab eo separatur,” which is found in mines mixed with silver,

⁹ Adolphe Pictet, *Essai de Paleontologie Linguistique*.

and is *separated* from it by the force of fire. This interpretation the objector asserts to have been the result of the natural tendency of the great lexicographer to give to the word in question an indigenous etymology. In reply to this groundless imputation we venture to assert that the etymology given by Gesenius is the true one; and so far as we have examined his works we do not hesitate to affirm that his great mind was not influenced by any such tendency. Had he found a cognate in Sanscrit, or in any other oriental language, we feel assured he would not have failed to produce it.

Waiving all the Sanscrit etymologies produced by our author, we shall proceed to prove that the ancient Hebrew people knew something about the process of separating the precious from the baser metals. To trace out every country and locality where silver mines have been worked is not necessarily essential to establish the truth of our proposition, nor is it necessary to ascertain whether the Hebrews received the raw material "only through commerce" or otherwise. It is sufficient for us to prove that they knew how to separate the tin from the silver.

The origin of the art of purifying silver ore from tin and lead seems to be of very ancient date, and as to the exact period of its discovery, there is no reliable record handed down to our times. Upon the ancient monuments of Egypt there are representations to be seen of smelting furnaces for gold and silver, and slaves applying the blowpipe to try the metal, and some weighing the gold and silver, &c. The first notice we have of *tin*, in connexion with gold, silver, brass, and iron, is found in Numbers xxxi. 22, in the year of the world 2552. It was part of the spoil taken by the Israelites when they conquered the Midianites in battle, who were mixed Abrahamic tribes, and who were very numerous, and whose settlements extended from the borders of Moab to the gulf of Akaba, now termed the Elanitic gulf.

Though we have no account of silver being found in the Land of Promise, yet we have ample evidence of the fact of gold and silver mines being worked by their neighbours, the Arabians. That Arabia abounded with gold and silver is obvious from various passages recorded in the Book of Job. At the 15th verse of the 3rd chapter we read of princes who had gold, and who filled their houses with silver. In chapter xxvii., 16th verse, the author speaks of silver being heaped up as dust. And, again, Surely there is a vein or אֵינָה , a mine, for silver, and a place for gold where they refine it; chapter xxviii. 1. *Where* is added to the text, and R. Levi supplies the defect by *Asher Mishsham*, from whence they, i. e. men, fine, or rather, the silver and gold are fined. Comp. chap. vi. 2 where the construction is similar.

These passages of Holy Scripture just cited are illustrated and confirmed by the aid of philology. It has been said that "The language of a people adds a physical certainty to historic evidence, and that no authority can so indubitably determine their peculiar habits and pursuits as this source of information, in which their thoughts, arts, and sciences are expressed." Now, if we turn our attention to the Arabic vocabulary, we find a class of words expressing silver in its various conditions, tending to confirm the truthfulness of those passages of Scripture already quoted. One term describes the vein lying in the rock, and running from east to west, does not fail in its promise to yield silver. Other terms express the extracted ore of silver; particles of silver; silver in a state of fusion; a silver bar; purified silver; the dross of silver, viz. tin, &c.; hammered silver; unrefined silver, and *mâdim sîm*, a silver mine. The abundance of silver found in Arabia accounts for the abundance of *tin* with which they line their walls. This evidence is further strengthened by the late discoveries made by a gentleman who has explored a part of the region which was inhabited by the Midianites, and who, we are informed, found the remains of terraces, fortresses, aqueducts five miles long, and *smelting works*, which show their knowledge of the process of smelting and refining the precious and other metals found in the district.

Now we are informed by Scripture history that Moses spent the first forty years of his life in Egypt, where he learned all the wisdom of the Egyptians, and was mighty in words and in deeds. The second forty years of his life he spent among the Midianites (Acts vii.). With a well-trained active mind, and mighty in deeds, we cannot reasonably conclude that Moses would reside forty years among the people of Egypt, and the same period among the mixed tribes of Midian, and be unacquainted with the process of purifying silver from its tin or dross.

We shall now proceed to cite those passages of the Holy Scriptures to prove that the ancient Hebrews must have been acquainted with the process of separating the tin from the silver, which they may have learnt from the Egyptians during their sojourn

in Egypt for the space of four hundred and thirty years. From the terms of the passage under review it seems clear enough that the Hebrew people were acquainted with the process of refining their silver, for the (ר) *salt of lye* or *kali*, as a medium of smelting and fining the silver, is mentioned. But Dr. Lee does not admit the figure to apply to the art of purifying metals, and, consequently, renders the words, "I will purify, as with soap, thy dross," i. e. "I will purge away thy dross as soap cleanses the hands!" But he leaves without remark the last clause, "*And take away all thy tin*," because no doubt this member of the passage would have proved fatal to his interpretation. This exegesis, we feel assured, will not bear the test of sound criticism, and is therefore inadmissible. In the first place, the word רס, *dross*, is never used to signify any impurity washed from the hands with soap, but to the scorie purged from metals. 2. The verb, טרף, *tsaraph*, to *purge, purify*, is never applied to the cleansing of the hands or any other thing by washing, but to the melting and purifying of the precious metals from dross and tin.

We shall now proceed to cite other passages from the sacred Scriptures, which prove that the process of the refinement of silver from the tin, &c., must have been well known to the Hebrew people from the earliest period of their national existence, down to the time of the closing of the canonical books of the Old Testament. The term *tsaraph* was first used in a figurative sense, in the command which the Lord gave to Gideon to *prove* who were fit among the host to go against the Midianites who had invaded the land (Judg. vii. 4). The process of purifying silver was evidently known to the Hebrews in the time of King David, as appears from the following citations from the Book of Psalms. In Ps. xii. 6 the Word of God is compared to solid silver; and, indeed, the likeness of it for purity is so strong, that the usual נ *caph*, of likeness or similitude, is omitted. The words of the Lord are pure words, (as) silver tried in a furnace of earth, purified seven times, i. e. perfectly. Olshausen observes on the place, "Silver that is purified in a furnace and flows down טרף to the ground can be seen in every smelting hut; the pure liquid silver flows down out of the smelting furnace in which the ore is piled up." Like silver seven times passed through the refining furnace, perfectly purified, the Word of God is perfectly pure, without myth or falsehood. The same process is also applied figuratively in Ps. lxxvi. 10, to the trial of God's people by suffering, in order to purify them, and to prove them. "For Thou, O God, hast proved us, Thou hast tried us as silver is tried." Vid. Ps. xxvi. 2; cv. 19.

The process of refining silver was well known to King Solomon, as is obvious from the following passages cited from the Book of Proverbs: "The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts," chap. xvii. 3. "Take away the dross from the silver, and there shall come forth a vessel for the finer," i. e. prepared to be made into vessels and ornaments. Then follows the figurative application of the process of refinement, ver. 5. "Take away the wicked before the king," viz. his wicked counsellors and courtiers, "as dross is purged from silver, and His throne shall be established in righteousness," by righteous government (ch. xxv. 4, 5). Again, in chap. xxvii. 21, we have the same process applied figuratively to a man being tested by praise, whether he can bear it with humility and wisdom like David (1 Sam. xviii. 7, 8—15, 16—30), or show the dross of pride and ambition and vanity, like Herod, who accepted the flattery of the multitude and perished (Acts xii. 21—3).

The process of refining silver from tin and dross was a favourite figure with the prophets. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction," Isa. xlvi. 10. "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain, for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them," Jer. vi. 29, 30. Vid. chap. ix. 7. In these words the people of Israel are compared to ore, which the refiner supposed contained some of the precious metal; and which he placed in his refining furnace. To this he applied a very powerful heat which burnt his bellows, and the lead טרף was consumed by the fire; and the trial proved it to be refuse silver. Such was the result of the judgments inflicted upon rebellious Israel in the time of the prophet, that the Great Refiner melted in vain, and the wicked were neither purified nor plucked away.

In the prophecies of Zechariah, chap. xiii. 9, we read of the sufferings of the Messiah, the Shepherd of Israel, and the consequent destruction of many of the unbelieving Jews, and the fiery trials the primitive Christians were to pass through to try them and refine them as silver is refined. "Awake, O sword, against My shepherd, and against the

man that is My fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn Mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them: I will say, It is My people, and they shall say, The Lord is my God."

The same expressive figure is used by the prophet Malachi, chap. iii. 2, 3, which portion contains a prophetic utterance in reply to the scoffing interrogation of the unbeliever that closes the preceding chapter: "Where is the God of Judgment?" The prophet commences with a note of attention, Behold, calling the mind to consider a subject, or to attend to an object of great importance, viz., the advent of the Lord's messenger (John the Baptist), to prepare His way before Him. Then follows the promise of the sudden advent of the Lord, the messenger of the covenant, to His temple. "But who may abide the day of His coming? (who shall abide the trial?) and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's sope. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and קָדְשִׁי purify them as gold and silver, that they may offer unto the Lord an offering in righteousness."

From the proofs we have accumulated to establish our proposition, that the ancient Hebrews were fully acquainted with the process of separating the tin and dross from silver, we presume it will be admitted by every lover of truth, that the fact is now placed beyond the pale of controversy. An adverse conclusion would be derogatory to the wisdom of God in adopting a process, of which His people were ignorant, as the basis of a figure, to illustrate that refinement of the hearts of His people designed by afflictions, or such trials of virtue, as God saw were most proper to improve it, or to separate the wicked as dross from His people by judgment; that figure, we most positively affirm, would lose its point, and the force of its application.

Collierley.

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"ANTIQUITY OF THE HEBREW LANGUAGE."

TO THE EDITOR OF THE "HEBREW CHRISTIAN WITNESS," &c.

REVEREND AND DEAR SIR,—The excellent article "Horæ Semitice" in your Magazine for July, which I have read with pleasure and benefit, induces me to send you an extract from the Preface of my "Progressive Hebrew Course," which treats briefly on the origin of the Hebrew Tongue. This I submit with a view of having, with your permission, the very interesting subject further treated in your valued quarterly:—

The origin of the Hebrew tongue has ever been a subject of deep interest to the student of the Bible, and not less a subject of controversy between the erudite of scientific and philological research. For, while some have maintained that Hebrew was the first medium for conveying thought and communicating sound,¹ as well as for transmitting tradition from father to son, from the earliest age—that Eden was its birthplace, and Adam and Eve its foster parents; others contend that Hebrew is not the primeval language, but the offspring of Sanskrit. According to the views of the former, then, the antediluvians were the custodians of that sacred heirloom, which, naturally, they must have handed down through their generations to the time when the schemers at Babel were yet found to be of *one lip and one speech*. This event, we read, gave rise to a variety of dialects—the Chaldee² perhaps among the rest. To

¹ "It was by communicative sounds, expressed in words, as the signs of ideas, that Adam gave names to the various animals which God presented to him. Nor was it merely a calling or naming them, but a calling to them, as the original expresses it. For, 'the Lord God brought them to Adam to see what he would call them; and whatsoever Adam called to every living creature, that was the name thereof.' As, therefore, this presentation of animals to Adam was prior to the formation of Eve, the articulate sounds given as the names of the animals were the signs of Adam's ideas, and were communicated by him to the brute creation."—Sam. Barnard's *Polyg. Gram.*

² נֹחַר, the son of Nahor, and progenitor of the כְּשִׁיטִים, Chaldeans, we find for the first time mentioned in Gen. xxii. 22, long after the flood.

this latter another set of thinkers again are disposed to ascribe the birthright, though with as little reason to substantiate their argument as we get from the Sanskrit theorists.

We know that when Copernicus advanced his new theory before the world, he did unequivocally evince, to the overthrowing of the Ptolemaic system of astronomy long fostered by the old philosophers, that the sun is the *centrum mundi*, around which the earth and other planets revolve; which theory is now well established. Now, unless it can equally be demonstrated, from Scripture, ancient tradition, or from some other reliable source, that Hebrew is not the primeval tongue, all hypotheses to the contrary must needs fall to the ground.

It is indeed not unreasonable to believe that through Shem, "the progenitor of the holy line," and his descendants, "in whom the religious sentiments were the strongest," (Gen. ix. 26)—and who, as may fairly be advanced, could have taken no active part in the haughty enterprise at the tower—the primitive "speech" in its purity, i.e. as it was before the sentence of *confusion* was pronounced upon it, would be kept alive, fostered, and transmitted to the time of "Abram the Hebrew," ten generations³ later. It would appear that the sacred writer regarded this appellation of the patriarch as a patronymic, from עֶבֶר, which name was already known in the time of Shem, who is styled "the father of all the children of Eber."⁴

It would, therefore, by no means seem unnatural that the Shemites should have held in veneration their own language above the *confounded* dialects of the tribes around them, with which they would of necessity also have been acquainted, in order to be able to hold intercourse with their neighbours. The ancient language, having thus been preserved by the people of God, would also, under their cultivation, have in some degree become matured, and so handed down through the patriarchs to the time of Moses.

No wonder, then, if we see the old mother-tongue invested with honour at a subsequent period, when Jehovah Himself vouchsafed on the crest of Sinai to announce to His redeemed people the sublime and everliving words as contained in the Hebrew decalogue. No wonder, that in the Hebrew language God should have deigned at sundry times and in divers manners to speak unto the fathers in all subsequent ages, down to the very last prophet with whom the Canon of the Old Testament Scriptures closes.

And may it not rightly be asked here, Why the decalogue should not have been given in the supposed vernacular—be it Sanskrit, Chaldee, or any other tongue,—rather than in a new-born dialect, into the mysteries of which the masses would, as a matter of course, first have to be initiated before they could be expected to pledge their implicit obedience to its behest? For we read that they all unanimously exclaimed, "We will do, and we will hear."

The learned Samuel Barnard, to whose erudite work reference has already been made, in tracing the various dialects to their primeval source, takes the Hebrew as the "grand prototype"—as the lip and speech whence all others are derived. "The confusion of tongues," he continues, "relates to the articulation of those words which had been adopted as signs of ideas: the speech, the words, the signs of ideas remained radically the same. And *one speech* yet comprehends within itself the *stamina*, the root of all languages."

PAUL WARSCHAWSKI.

ISAIAH lxiv. 6 ILLUSTRATED.

In this age ripe with innovation there are many attempts made to disturb, by a false criticism, settled truths, and the well-established meaning of many terms contained in God's Word. It has been wisely remarked, that "the usual sense of a word is not to be receded from without weighty reasons," and any attempt of this nature requires a wider field of research than many have the means or the leisure to explore. Though,

³ עֶבֶר הָיְתָה מִנְחָה וְעַד אֲבָרָם.—Pirke Abboth.

⁴ "Not of Eber, his great-grandson—for how was he more the father of them than of his other descendants?—but of *passage* or *pilgrimage*, as the name indicates. The father of all those who were passengers, pilgrims, itinerants, passing from one place to another, as the holy line were, till their settlement in Canaan."—Parkhurst.

by adopting such a course, without substantive proof to warrant it, there may be no intention to disturb the doctrine implied, yet, in many cases, the force and natural beauty of figurative terms may be weakened or destroyed. From a want of critical acumen to distinguish the difference of meaning between one Hebrew word and another, containing the same radical letters, and which stand related to different cognates having widely different senses in the Semitic family of languages, the true and commonly received sense of Isaiah lxiv. 6 has been departed from by certain critics and commentators. A writer in the "Christian Observer" (vol. ii. p. 715) states:—"It is evident (?) on examination, that the words we render "*filthy rags*" bear a very different signification wherever else they occur in the Scriptures. The restoring of them in this place to their proper import (?) will be far from lessening the humiliating truth contained in the passage, and may reach some minds, which have found means to elude their force when urged under their present form. צר (Plur. צרים.) is rendered *ornament*, Exod. xxxiii. 5, Isa. xlix. 18, Jer. xxxi. 4, Ezek. xvi. 11. In the text under consideration the words may be translated, "All our righteousnesses are as a *garment of ornament*, or *gaudy robe*, thrown over an unclean person; or, to avoid altering the present structure of the verse, "But we are all as an unclean thing, and all our righteousnesses are a *gaudy robe* or *cloak of covering*." The same writer observes, "Mr. Bate, in his *Critica Hebræa*, has an observation on this text worth considering. He says,—' *Filthy rags*' is after the Seventy, without any authority from the words, which he renders a *garment bedecked with ornaments* (?) worn for pomp and ostentation."

The view entertained by these writers that a wicked heart may be concealed under a specious exterior, we attempt not to deny; but we express it, as being our deliberate conviction, that weighty objections lie against the assumption that such a view can be deduced from the word under review. First, the word, צר, is always applied to ornaments—such as those of gold and silver, &c.—but never to garments; as may be seen in the various passages of Scripture where it is used. Secondly, the word is used only once in the plural, צרים, *ornaments* (Ezek. xvi. 11), which shows, that the word צר, the plural of צר, belongs to a different root, and, of course, has a meaning different from that of *ornament*. Thirdly, the Arabic cognate عدا means to convey a contagious disease from one to another. The noun عدي means the *itch*, and *mange* (Vide Lane's Arab. and Eng. Lex.), contagio morbilli (Freitag's Lex. Arab.), contagion (Catafago's Arab. Lex.). The same word in the Chaldaic form עדי, has the same meaning, *papula*, as in the words cited by Buxtorf in his Hebrew Lexicon: או עדי או בדרם, either an abscess, or *papula*, that is, a kind of pimple, or swelling, with reddish spots, which eat and spread (Lev. xiii. 2). Now it is pretty clear that in the above sentence the word עדי is synonymous with the Hebrew שחור, a *dry scab*, or *leprous scurf*, whose root meaning is to *spread out*, as in the Æthiopic cognate ሰፍሐ, *safyh*, to *expand*. It is evident from the forty-seventh verse to the end of the chapter cited above, that garments were infected with leprosy, and were therefore pronounced *unclean*. The righteousness confessed by the penitent captive Jews was, therefore, not like an "ornamented robe," but like a filthy, infected garment, detestable in their own eyes, and an abomination to God.

Another version is given of these words by Dr. Delitzsch, as follows:—"And all our virtues are like a garment *soiled with blood!*" In a note he says, "Doing right in all its manifold forms, which once made Israel well pleasing to God, has disappeared, and become like a garment stained with menstuous discharge. *Iddim* (used thus in the plural in the Talmud also) signifies the monthly period (*menstrua*)." In reply to this note we beg to say, that we strongly suspect, if the plural *iddim* be found in the Talmud, it is formed with a Hebrew termination by the Talmudists, and formed from a different root from that in the text. We have not found the word so applied in Buxtorf, but the cognate is found in the Arabic عدة *idat*, which is a collective noun of number expressing the number of days in the monthly period, *Iddato al-maruti*, but the word does not mean the thing itself. In conclusion, we feel assured from the evidence adduced, that our authorized version of "*filthy rags*," though it falls short of conveying the full import of the original word, cannot be superseded by that of an "*ornamental robe*," nor by that of a "*garment soiled with blood*."

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