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ART. I.—REVIEW OF WOODS ON INSPIRATION.

Lectures on the Inspiration of the Scriptures, by Leonard Woods, D.D., Abbot Professor of Christian Theology in the Theological Seminary, Andover. Published and sold by Mark Newman. Flagg & Gould, printers. pp. 152.

THIS little volume, written on a subject of great importance and no small difficulty, deserves the serious attention of theological students, and of all others who are solicitous to understand the true grounds of evidence on which our religion stands. Commonly, no distinction is made between the authenticity and the inspiration of the New Testament; whereas, the proof of the former does not necessarily involve that of the latter, and accordingly, many believe in the authenticity and divine origin of the New Testament, who utterly reject the doctrine of inspiration. They believe that the scriptures contain a true revelation from God, and consequently that somebody must have been commissioned to make known the Divine will; but they deny that the persons who wrote the books of the New Testament were under an infallible guidance in making those compositions; acknowledging that they were men of integrity, who delivered the truth according to the best of their knowledge and ability; yet subject to the usual prejudices and mistakes which are common to men.

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the assertion is not true of any one of them, we verily believe. Before the Reviewer can prove that Calvinists are particularly inclined to tyranny, he must blot out all the record of the past. They have, notoriously, been the staunch advocates and champions of liberty. The Calvinist Hampden was pleading and dying for the liberty of the world, while the infidel Hobbes was writing and raving for passive obedience. The liberty secured by Calvinists has given birth to all the world now enjoys. Calvinists* gave the world the Reformation, and England her constitution. They have ever been in advance of the rest of the world in the principles of toleration. Do Unitarians suffer from Calvinists here, in the nineteenth century, what Calvinists are now suffering from Unitarians in Switzerland? Take them, age for age, with others, and for the solitary victim to their bigotry, you will find hecatombs of martyrs. No man, with the light of history before his eyes, would hesitate to prefer leaving life, honour, or property, in the hands of the strictest Calvinists of the age, rather than in the power of those "less scrupulous" personages, whom the Reviewer has taken under his especial favour.

ART. VII.—MODERN JUDAISM.

REVIEW.—*Instruction in the Mosaic Religion. Translated from the German of J. Johlson, teacher of an Israelitish School at Frankfort on the Maine. By Isaac Leeser, Reader of the Portuguese Jewish Congregation in Philadelphia, A. M. 5590. Philadelphia, A. Waldie, printer. 8vo. pp. 139.*

A JEWISH book, in our own language is indeed a rarity; and we must solicit the indulgence of our readers, while we pause for a short time over its contents. The fortunes of this extraordinary people have been so wonderful, and their relation to Christianity so near and interesting, that we cannot but regard their very errors as instructive. In controversy, therefore, with a child of Abraham, we entertain feelings far remote from those with which we discuss the points of difference between ourselves and an idolater, or an infidel. Our

* In the sense of the Reviewer.

unavoidable associations of thought cast a melancholy interest over all that pertains to Israel, "whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." With such feelings we took up this volume, purporting to be "the attempt of an Israelite to give his brethren a clear knowledge of the religion which they have inherited from their ancestors." We expected to meet with error, bigotry, and perversion of the Scriptures, with much of falsehood, and much of vain tradition; but we likewise looked for subtle vindication of Jewish tenets, and above all, for some clear exposition of the hopes and wishes of that people as to their future exaltation. We have been disappointed; for while every syllabus of Scriptural truth, however partial may be its views, must contain much that is important; and every religious treatise which is opposed to Christianity, must be radically erroneous; the work under consideration is a singular instance of studied abstinence, alike from characteristic doctrine and adventurous error. It is neither a complete outline of acknowledged Judaism, nor an ingenious refinement upon that system, but a specimen of naked, cold, unimpressive Rationalism. We cannot even designate it as the body without the soul, for it is so defective and jejune, that it is scarcely the skeleton of that body.

The work is intended for catechetical instruction, and is accordingly presented in the form of question and answer, under the following general heads: The dignity and destination of man; Religion; God, and his attributes; Immortality; Revelation; the Decalogue; Tradition; Duties towards God, ourselves, our fellow men, and the state; and the means of becoming pious.

It may be remarked of the work in general, that the most frequent course of discussion is to place every doctrine upon grounds which may be ascertained by the mere light of nature, and to append such passages of Scripture as confirm the position. The dignity of man, which is the first subject, is so far exalted as to represent him (for all that appears) as being quite as glorious a being as Adam before his defection. Indeed, there is not one word which indicates the most remote suspicion of a fall; and the sum of the Mosaic creed as here represented, upon this point, is that "the pre-eminent mental endowments, wherewith man is so peculiarly gifted; as also his reason, freedom of will, conscience, and the ever-active impulse which spurs him on to reach higher perfections and greater

happiness, clearly prove to us, that he is destined to advance continually in perfection, wisdom, and virtue."

The chapter upon *Religion* contains a number of undeniable truths concerning the great objects of man's existence, and the beneficial influence of piety. When, however, the author comes to give us a summary of the "fundamental articles of the *Mosaic religion*," it is surprising and painful to find among them no allusion to some of the most prominent and cardinal truths, for which Jewish writers of every foregoing age have contended. Omitting the doctrines of mere Theism, the three which are stated as fundamentals,—one of them being moreover palpably false—are, that God revealed himself in a supernatural manner to the ancients, and especially to Moses;—that Moses and the prophets were divinely inspired, and that their promises and predictions will be accomplished;—and that "the more particular explanations and definitions of the written precepts, were likewise communicated and orally delivered to Moses by God; so that these traditions (which were afterwards delivered by Moses to the elders and rulers of the people by word of mouth solely, and thus handed down from generation to generation) constitute a prominent and essential part of the law." p. 12. The reader will naturally inquire, at what time did the doctrine of a Messiah, the seed of the woman, the king in whom Israel has always gloried, cease to be a prominent and essential part of the Mosaic system? To this question he will vainly seek for an answer in the volume before us; and no hint is given that any such majestic personage was ever promised.

An apparent liberality of sentiment, with regard to other religions, may be observed in the following paragraph: "Mankind are not of one opinion concerning the mode of worshipping God. There are, accordingly, various religions, but they all, nevertheless, acknowledge a God and Creator, who desires but the welfare of his creatures. Our wise men therefore teach us, 'that the pious of all nations have a share of the world to come,' i. e. may enjoy everlasting beatitude." Yet we are by no means left to conclude from this, that the Jew is free to disregard the creed which he inherits, for it is added, "we can in no manner whatever renounce the religion of our ancestors, without infringing the covenant, and thereby drawing upon ourselves the curses which the whole nation pronounced before the Eternal. We must, therefore, be steadfast in the religion in which we were born." As a further

elucidation of this point, the author cites the words of Solomon, "My son, be attentive to the advice of thy father, and neglect not the instruction of thy mother," which, in a manner truly Rabbinical are thus interpreted; *the advice of thy father*—"in heaven, which he communicated to Moses, both written and orally;" *the instruction of thy mother*—"of the church, namely, those precepts which have been adopted as a safeguard to the law." p. 9.

Upon the Divine nature and attributes, the instructions are sound, and the practical inferences useful. In speaking of the immortality of the soul, the writer proves that he is far from being a Sadducee, and acknowledges the belief of a future state of retribution. It is sufficiently obvious, however, that he is disposed to shrink from the subject of future punishment. Of this he says, "the wicked will be punished, who died in their obduracy, without repentance," but no where intimates that this punishment will be endless. His nearest approach to Scriptural truth respecting the destiny of the impenitent, is in these words: "We believe the punishment to consist in a state full of shame and compunction of the soul, which must be to it the most painful and afflicting state imaginable." p. 29.

The evidences of a divine revelation are treated in the fifth chapter, in a manner somewhat singular and perplexed; so much indeed is this the case, that we cannot mistake the apprehension in the mind of the author, of their being successfully retorted in favour of Christianity. After acknowledging that the ancient prophets demonstrated their divine legation by means of *miracles*, he very carefully guards against any application of this test in after times. This is attempted, by denying that the prophet is under any necessity of performing miracles in attestation of his mission.

"But this the prophet is not obliged to do, except where he is compelled to suspend for a time any one of the Mosaic precepts, since in this case it might happen, that he would receive no credit, without performing a miracle."—"Yet even in this case, it is not always necessary that the prophet should perform miracles; as it appears from Maimonides, and from the Talmud. And say our wise men: If God permits wonders to be performed, we ought to view it with a thankful heart, as a particular and extraordinary favour, of which not every age can be worthy. But we are not permitted to ask for wonders, nor to found our faith upon them, because miracles alone can never be of sufficient value to consti-

tute good grounds for argument, either for or against the truth of any doctrine." p. 31.

We shall leave it to our readers to determine how far Mr. Johlson has conformed to the Old Testament Scriptures in framing this distinction, and whether in the last sentence he has not conceded the vantage ground of the Jewish religion to the heathen and the Deist. If the evidence of revelation, both Jewish and Christian, may not be rested on the basis of uncontrolled miracles, we look in vain for any historical ground upon which to meet the infidel. It is true he appeals to the immediate revelation of the Eternal, and "the public legislation, of which more than six hundred thousand persons were witnesses," as establishing "such doctrines and precepts, as should last permanently for all *coming generations*." To this, the obvious reply is, that the scriptures contain a multitude of doctrines and precepts, acknowledged on all hands to be permanently binding, which, nevertheless, were never sanctioned by any immediate manifestation of Jehovah. The position, that miracles demonstrate a divine commission to legislate "for that period of time" only, is untenable upon any principles of reason or legislation.

The exposition of the Decalogue is judicious, and consistent with truth, so far as it extends. There is no Christian who might not meditate with profit upon what we are here taught from the third commandment: "Not to make a bad use of the divine name; never to use it unnecessarily, and never to utter it, but with a feeling of the deepest veneration. Therefore, even a prayer is a sin, if unaccompanied with real devotion; how much more sinful must an unnecessary oath be, not to mention a false one, which is an unpardonable profanation and disregard of the holy name of God."

The Christian reader will need no laboured argument to convince him that the Jewish, like the Popish doctrine of *traditions*, is an excrescence upon the body of revealed truth, an after thought of such as desired to find authority for their cunningly devised fables. The Judaic belief upon this point may be thus summed up:

"We believe, that God communicated some laws orally to Moses, which he in his turn was only permitted to communicate orally to others; and we explain in this manner the verse in Exodus, (chap. xxxiv. 27.) 'Write down these words alone, for, according to the meaning and intent of these words, I have made a covenant with thee and with Israel.'"—"The Scriptures and tradition constitute

together but one whole, they being the component parts of the Mosaic law." "The chief Rabbi, Mr. Hurwitz," (it is added in the margin) "drew here my attention to the numerical value of the words **בכתב** and **בעל-פה**. The numerical value of the first is 434, and of the second 187, which added produce the sum of 611, which is precisely the value of the word **תורה** (Law)!" "When the learned men of those days (A. M. 3890) saw, that the teachers of the law continually decreased in numbers, occasioned through the intolerable oppressions they had to encounter, and that the law was daily more and more neglected and forgotten, they determined, under the presidency of this pious chief (Rabbi Judah Stanassy) to commit the tradition, which had hitherto been preserved orally, to writing, in short sentences; the book thus composed, they called the *Mishna*; that is, repetition of the law."—"It was afterwards found to be too short and unintelligible without further elucidation: it came therefore to pass, that, two hundred and eighty years after the afore-mentioned period, this *Mishna*, and in fact the whole law, were more clearly and amply explained and illustrated, under the presidency of the pious and learned chiefs *Rabina* and *Rab Ashy*. The work, which was produced under this revision, is called the *Gemara* or *Talmud*, and is divided into 36 books."

The chapters upon Morals contain a variety of just and useful precepts, but nothing which is peculiar to Judaism as a system. It strikes us, however, as a singular feature in the moral code of a *modern Jew*, that it is forbidden (as it is in these expositions of the law) to take any interest for money. After citing the passage in Deut. xxiii. 19. "Thou shalt not lend upon usury to thy brother," &c. it is asked "But suppose the verse had another meaning, and should not refer to the *borrower* but to the *lender*; and that its import be: 'From a stranger thou mayest *take* interest, but not from thy brother;' will this permit us to loan to those on *usury* who are not of our faith?" The answer is, "We can by no means give such a turn to this precept, for, in the first instance, this passage can not allude to *usury*, since we do not find a word of this import in the Holy Scriptures. Secondly, all our fellow citizens, no matter of what faith they may be, are our brothers, and we are accordingly obliged to assist them in their need without compensation." "All kinds of interest, without reference to the amount are strictly prohibited. And as no kind of interest is allowed by law, it is evident that there can be no word, which signifies *usury*," p. 88.

It is due to the author of this book to say that here and in all its pages there is manifested a spirit of kindness and benevolence.

violence, which prejudiced persons are too apt to consider as altogether foreign from the character of the Israelite.

The concluding chapter of the volume bears the title *Of Means to become pious*, and might readily be expected to contain some intimation of the Jewish tenets upon the momentous question, how sinful men may be just with God. Instead of this, there is a careful avoidance of any acknowledgment that mankind are under condemnation, or in need of any divine influence; and what we are permitted to gather concerning justification, leads to the inference that our righteousness is a meritorious observance of the moral and ceremonial precepts. In order "to become daily more virtuous," we are instructed to appreciate the excellence of virtue; to commune with the pious; to read the Scriptures, and to pray; and the chapter is taken up with certain defective, but judicious remarks upon the duty of prayer.

If we had been asked what might be mentioned as the two great, distinctive doctrines of the Jewish faith, as opposed to Gentile or Deistical systems, we should have answered without hesitation, the doctrine of sacrifice as connected with an atonement for sin, and that of a Messiah, promised to redeem Israel. Yet in a work professing to communicate the fundamental points of the Mosaic religion, there is not one syllable enjoining sacrifice, nor a single allusion to the Messiah. The evasion of these subjects, which are so prominent in the Old Testament, is manifestly the result of a deliberate purpose. Various occasions offer, where one would suppose some notice of these great truths could not have been avoided. In speaking of the worship of God, the author divides it into "the inward and the outward service of God," and describes the outward worship as "those acts of piety, through which we prove our love to God, by words and deeds. This worship, however, does not merely consist in the exercise of acts of benevolence and charity, but also in private and public prayers, and the observance of the ceremonial laws." (p. 68.) Here the reader must observe that the fairest opportunity of introducing the doctrine of sacrifices is passed over in studied silence. A manual which takes its name from *Moses* contains no allusion to that which fills so very large a space in the writings of that holy man. How manifest is the implied concession, that the law had but a "shadow of good things to come," when even the shadow is abandoned by this misguided people.

As far as we are permitted to learn any thing from this

epitome, with regard to the method of obtaining pardon and justification, the ancient ground upon which Israel rested is altogether vacated. An Infidel, a Mussulman, or a Christian, with the Bible in his hands, would unquestionably conclude, that these favours were to be obtained, if the Scriptures are any rule of faith, through the medium of sacrifice; and all history evinces that such was the uniform belief of the ancient Jews. But we here find that sacrifices are declared to be no essential part of worship.

“Sacrifices are not a necessary requisite to our worship. Only when the temple yet stood, and the Israelites lived together in their own land, sacrifices were ordered to be brought at the place which God had chosen, “to let his name dwell there” (Deut. 12 ch. 11v.); but on no account, was it permitted to bring them beyond the precincts of the temple. But since our temple is now destroyed, and the Israelites are dispersed in every land, the sacrifices have ceased of necessity; for, to offer them now, would be in direct contradiction to the will of God. And then, even when we were yet in Palestine, *private* sacrifices were not necessary, and a man was not considered as sinning, if he never brought a single voluntary offering in all his life; as a virtuous and religious life is more agreeable to the Deity than any presents we can bring.” p. 70.

The last sentence of the paragraph just quoted is as remarkable an instance of blindness, prejudice, or wilful sophistry, as we have ever detected in the writings of a learned man. In order to prove that sacrifices are not “indispensably necessary at *public* worship,” it is urged that “*private* sacrifices were not necessary.” If this were literally true, it is altogether irrelevant to the argument: for the *public worship* of Israel mainly consisted in offerings which had reference to the whole body of the people. We may instance the solemnities on the great day of atonement, concerning which it is enjoined; “And this shall be an *everlasting* statute unto you, to make an atonement for the children of Israel, for all their sins once a year.” (Lev. xvi. 34.) And further than this, no man could with impunity pass his whole life without making sacrifice, unless he could so live as never to feel conscious of guilt, to be expiated by a burnt offering; or so as never to sin in a single instance through ignorance, when a sin-offering was demanded; or so as to contract no ceremonial uncleanness, which made a trespass-offering necessary; or unless he should never so feel his obligation as to render solemn thanks by a peace-offering. (Lev. i. 2. iv. 27. v. 3. vii. 12.) The expostulation of Jeho-

vah, in the forty-third of Isaiah, plainly shows that even the oblations which might be called voluntary, were no less moral duties than the others, being precisely on the same footing with thanksgiving in general.

It is undoubtedly true, that acceptable sacrifices can no longer be offered; but instead of giving the destruction of the temple as a reason for this, we are to regard both these events, the cessation of ceremonies and the ruin of the visible sanctuary, as effects of the same new dispensation. The modern Jewish doctrine is evidently fabricated to suit the melancholy necessity of their present condition. Their notion at the present day is this: that as there is no longer any temple, their repentance and their death will be sufficient to secure forgiveness, yet at the same time, that this blessing would be much more easily obtained by means of sacrificial rites. "*Hodie victimas offere non possumus, destituti mediis ad hoc necessariis, quæ quando obtinemus, tum remissio illa tanto facilius reddetur.*" (Respon. ad quæst. sept. Brenii.) Here it is assumed, in contradiction to the whole tenour of the Mosaic law, that sacrifices, instead of expiating sin, were merely given to enable them by the use of other means to obtain remission. Our author represents repentance and reformation as in themselves an atonement.

"A man does penance or becomes converted, when he confesses his sins before God, with a sorrowful and humble heart, and prays to him sincerely for forgiveness on account of the fault he has committed; but the chief requisite is, that he make a positive resolution, to become better, to endeavour earnestly to obtain the mastery over his evil inclinations, to be very watchful over his conduct, and to *compensate*, as much as possible, for errors committed, with deeds of virtue and piety." p. 65.

In this there is a total relinquishment of the doctrine of sacrificial expiation, as held by the ancient Rabbins, from whom we quote two passages, as given by Outram. *Abarbenel*, one of their most judicious writers, in the preface to his commentary upon Leviticus, thus states his views on this subject: "Adam and his sons offered sacrifices, supposing that by them they rendered worship to God. For they burned the fat and reins, instead of their own reins and vitals; and made libation of the blood of sacrifices instead of their own blood and life: thinking before God that the blood of themselves who sacrificed deserved to be shed, and their body offered for their sins, but that through Divine benignity, the animal substituted be-

came an expiation; whose blood and life might redeem the blood and life of the sacrificer, and occupy his room." To the same effect R. *Bechai*, upon the first of Leviticus, remarks: "When the guilty himself deserved that his blood should be shed, as sacrificial blood, and his body burned, as the sacrificial body; and when God, (to whom be praise) accepted this victim, *ut rem vicariam*, and his redemption price, behold, how great is the benevolence of God towards him! For, out of the fulness of his mercy and goodness, he has accepted the life of an animal, in the place of his life, that expiation might be made for him." Thus, we observe that these fathers of the Jewish theology, who had not yet a special purpose to answer, read in the unequivocal terms of the ancient ritual, that plain doctrine of *substitution*, which was deeply engraven upon every column and every altar of the Levitical system. It becomes every son of Abraham, therefore, to inquire whether, in abandoning the shadowy rites of the ceremonial law, without embracing the body which is Christ, he does not, in effect, abandon his only hope of expiation.

If, however, we have been surprised at these singular defects, our astonishment has been still greater on observing the total absence of any remark concerning the Messiah, the hope of Israel. It is well known that the Jewish nation, throughout all ages, have anxiously looked for this deliverer. In the time of the prophet Malachi, they were seeking and desiring this "Angel of the Covenant." Towards the time of his actual advent they were strangely agitated with expectation, (so that it became notorious throughout the empire,) and were ready to be led away after every impostor. After their fatal rejection of the Lord Jesus, they were deluded by the pretender Barchocheba into a sedition, which resulted in the destruction of a great part of their nation. Still, however, they clung, as a body, to the hope of such a deliverer, although their ideas with regard to his character and work were discordant and highly absurd. Plainly seeing that their prophecies attribute to the Messiah peculiarities which could not concur in any one mere man; that they foretold at once his reign and his debasement, his triumph and his suffering, his everlasting exaltation and ignominious death; they alighted upon the expedient of imagining two personages in whom these predictions should be accomplished. One of these was to be the sufferer, the other the everlasting king. Still these very fables of Messiah Ben Joseph, and Messiah Ben David, betokened their solici-

tous expectation of the promised blessing. Since they have abandoned the only chronological data which are afforded by revelation, they have been perplexed and disheartened as to the time of Christ's advent, and there have not been wanting some, bold enough to deny that he will ever appear. This opinion is noticed in the Talmud, as having originated with Rabbi Hillel.*

Does the author of these Instructions embrace the doctrine of Hillel, that it is vain to look for the Messiah? From all that appears in his work, we might conclude that he does; or, at least, that he considers the whole subject as unimportant or inexplicable: for this great, characteristic and boasted tenet of his fathers, is absolutely stricken out from the confession of his faith. Whatever the reason for this silence may be, it leads us to a melancholy conclusion with respect to the judicial blindness of this devoted people. It is impossible even to touch on this subject without emotion. There is something hallowed in the name of Israel, from its association with past events and promises of the future, and we lament with peculiar sorrow over the error and misfortune of the Jewish nation. Their mistakes are fatal, "according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." "Until this day remaineth the same vail untaken away in the reading of the Old Testament;" a vail which seems to be more opaque than in former years. Then, they excluded the light respecting Jesus as the true Messiah: now, every ray from the promises of Scripture on this subject seems to be shut out.

Upon this omission of so important a doctrine, we take occasion to observe, what has frequently occurred to our minds in surveying the theological opinions of Germany, that what is called *Rationalism*, has not only pervaded all the various bodies of Christians, but has even extended its influence beyond the pale of the Church. It is no longer permitted to Papists to boast of the security afforded by the infallibility of Holy Church. The most careless reader must observe in the words of the Catholic Professors Jahn and Hug, that in every case of perplexity, they plough with the heifer of neology. And in the work now under review, we observe the operation of the same false principles upon Judaism. The author is avowedly an admirer and follower of Mendelssohn, whom Mr. Leeser digni-

* Owen's Exercises prefatory to the Hebrews, vol. i. p. 233.

fies with the title of "the great Rabbi Moses Mendelssohn." This learned philosopher has done for the Old Testament, what Schleiermacher has done for the New. He has distilled Platonism out of the sacred Scriptures, and reduced the theology of the Bible to the form of a mystical philosophy. In both cases it has been found necessary to remove the great corner stone of our faith out of the way. The *new exegesis*, of which we hear so much, has been used as a universal solvent, under the cogency of which, all that is supernatural, mysterious, or miraculous, is made to disappear.

While, however, it is deemed unnecessary or hurtful to maintain any thing concerning the Messiah, no disposition is shown to relinquish any of those weighty matters which regard the ceremonial usages. Such are "the wearing of the fringes and the phylacteries," "the ordinance of the washing of hands," "the lighting of the lamps at the commencement of the Sabbath and holy days," "and the reading of the *Shemang*."

The Appendix to this work relates to the ceremonial laws and customs, and affords much that is interesting and instructive, not only to such as are desirous of learning more fully the Jewish character, but to every student of the Scriptures. It is remarkable that out of the six hundred and thirteen precepts enumerated by the principal doctors, no less than two hundred and forty-four are rendered impracticable by the destruction of the temple: a serious consideration for one who, like the Israelite, contends for the permanency of his ritual. The curiosity of many readers may be gratified by the following statement respecting the articles of dress which the Jews are observed to wear in their Synagogues:

"When we put on that garment on which the fringes ordained by the law are fixed, (Num. 15ch. 37v. and Deut. 22ch. 12v.) we pronounce likewise the following prayer of thanks: 'Praised (be thou, &c.) who hast sanctified us through thy commandments, and commanded us the precept of the fringes.' But when we cover ourselves with the *prayer cloak*, we say in place of the concluding words of the foregoing: 'sanctified and commanded us to *envelope ourselves with the garment of fringes*.' These fringes are to be considered as marks of remembrance and tokens, by which we are always reminded of the commandments of God; as it is written, (Numb. 15ch. 39v.):" p. 115.

The description of *phylacteries*, as coming from a Jew himself, is adapted to throw much light upon our Saviour's words:

“As soon as a boy has reached his thirteenth year, and he has reason enough to keep his thoughts free from evil ideas, as well as his body and dress cleanly; it is his duty to lay every day, with the exception of Sabbath and festivals, the phylacteries. These are two cubic-formed parchment cases, in which the four chapters (adduced below) from the Pentateuch, written on parchment, are inclosed.* Leather thongs are fixed on these two cases; of which one is laid on the left arm, just above the elbow, the other on the forehead. The last is closely fitted round the head, and hangs down on both sides round the neck; the former is wound seven times round the left arm, and three times round the middle finger.” p. 115.

We learn from this summary, that on Monday, Thursday, and the Sabbath of each week, the law is read from the manuscript rolls of the Synagogues. For this purpose, the Pentateuch is divided into fifty-four weekly *Sedroth* or lessons, each of these containing seven smaller sections. An entire *Sedrah* is read upon the morning of the Sabbath; but in the afternoon and the two mornings above mentioned, only the first section or *Parshah* of the *Sedrah* for the next Sabbath. The principal peculiarities of the Jewish calendar are minutely detailed.

After observing this scrupulous adherence to the ritual observances, this zeal for trifles and vain traditions, connected with the rejection of all that gave vitality to their religion, we lay down this volume with a deeper feeling than ever of the Apostle's word: “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved: for I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God.”

* Exodus, chap. xiii. 2—10. x. 16. Deut. vi. 4—9. xi. 13—21.