

work, and is not at all necessary for the dressing of food. And as fire is not to be extinguished, so neither is a candle to be extinguished, and whosoever extinguishes is to be flogged, just as he who weaves or builds. Fire is not to be extinguished in order to save property on a holy day, no more than on the Sabbath. On the contrary, one lets it burn and goes away." Hilchoth, Jon. Tov, C. iv. 2, 4.

"It is unlawful to extinguish fire on a holy day, even though a man should see his house burning. It is unlawful to extinguish split wood, either for the sake of saving it from being burned or to keep a pot from being smoked, that is to say, if he can keep it from being smoked without extinguishing the fire, as by removing it from one fire to another. But if he have not another fire, and if the pot must be smoked unless he extinguish it, then the extinguishing is lawful, that the pot may not be smoked." Arbah Turim, Orach Chajim, 514.

"When one makes a fire and puts on a pot, it is necessary to be very careful in the arranging of the wood, and the mode of setting the pot upon it, so that there should be no resemblance to building; for Rav-Judah has said, every pile of wood begun from the top to the bottom is lawful, from the bottom to the top (on a holy day) is unlawful." Baal Turim (Orach Chajim, 502.)

Pliny (A. D. 107) informed the Emperor Trajan, that "the whole of the fault, or error" of the Christians "lay in this, that they were wont to meet together, on a stated day, before it was light, and sing, among themselves alternately, a hymn to Christ, as God." Pliny was governor of Pontus and Bithynia, and was specially commissioned by the Roman Emperor to inquire into the tenets of those who were undergoing a cruel persecution on account of their religious belief. Paganism regarded Christ as an usurper of Divine honours. It hated Christianity because it proclaimed Him as Jehovah,

to the entire exclusion of its multitudinous divinities.

Tacitus and Suetonius, each refer to the expectation which prevailed in their day, that a conqueror should rise in Judea to govern the world. Suetonius writes—"there had prevailed all over the east, an ancient and constant notion that the fates had decreed, that about that time, there should come out of Judea those who should obtain the empire of the world."

Suetonius also quotes a prediction cited by Julius Mirathus,— "Nature should bring forth a son who would be king of the Roman people." Prideaux.

NUMBERS.

144,000. Rev. vii. 4, and xiv. 1. "I regard this as a number indicative of completeness; twelve is the number of instrumental agency. The mind is directed, not as by seven, to the finished completeness of the object presented, but rather to the results that are to be produced by or through it. Agency towards others in blessing, is specially the character of the heavenly city, and consequently the number twelve is repeatedly connected with it. Its provisions of blessedness are not intended to end within itself. The patriarchs— are twelve; the Apostles, are twelve; the tribes, through whom will be brought to bear upon mankind the earthly agency, whereby the nations will be blessed, are twelve. Such agency, if prospered, necessarily acts in the way of accumulation, and is capable of producing another agency similar to itself. Hence, I think, the number 144,000—twelve multiplied into itself, would be applied where the persons spoken of are at once the result of instrumental agency, and are suited for similar agency themselves. Combination and multiplication of blessing is a happy principle in the hand of God." From B. W. Newton's Thoughts on the Apocalypse.