

the author of the *באר הטב* says, we are always to consider the night to consist of twelve hours whether in summer or in winter.* It has been asserted, however, that prior to the destruction of the second Temple, these watches, whether for convenience, or whether from adoption of Roman custom, were increased into four, which, according to the English mode of reckoning, were these: 1st, *The Evening watch*, from twilight till nine o'clock. 2nd, *The Midnight*, from nine till twelve. 3rd, *The Cock-crowing*, divided into 1st, 2nd and 3rd, from two till three. 4th, *Morning*, from three till break of day. But we do not think the evidence in maintainance of this and other divisions so satisfactory as in the former. From Lam. ii 19. and Ps. cxix, 148, we learn that the Israelites had means to determine the period of these watches, but what they were, is not stated. And from Ps. cxxviii, 1; Cant. iii, 3, 7, we find that there were watchmen whose duty it was to perambulate the city by night, and doubtless to proclaim the hour. We find another distinction of time made in Scripture, which is the interval *בין הערבים* "between the Evenings" Ex. xii, 6; xvi, 12, &c. The first of these is explained to have commenced at noon,† the latter at sunset, including thus the interval between midday and sunset. A religious act required to be performed *בין הערבים* "between the Evenings" must therefore be carefully performed before sunset, or it would be accounted as done the following day. This period and that expressed by the phrase *בערב כבא השמש* "in the evening when the sun goeth down," i. e. is declining westwardly, appear from comparison of Ex. xii, 6, Numb ix, 35. with Deut. xvi, 6, to be identical. The *ב* in *בערב* may therefore be properly rendered, *towards*. The first Evening, according to some, should be properly considered as commencing at the 9th hour of the day, (3 in the afternoon,) and the latter at the 11th hour, (5 o'clock). — But see the remarks on *Minchah* above.

With respect to *DAYS* we have already seen that these were divided into 12 hours; that the civil day commenced at 6 A. M. and lasted till 6 P. M., and that the ecclesiastical day lasted from morning dawn until the appearance of the stars. In addition to this division into 12 hours, we find them to have been divided into three, according to some, according to others, four portions or greater hours. We have now to observe that like the Roman, the Hebrew days have been distinguished by Biblical Archaeologists into 1st, The natural day consisting of day and night, and including 24 hours; and 2nd, the civil or artificial day, which was the vulgar computation, beginning with sunrising, and terminating with sunset. The natural day was either secular, lasting from sunrise till sunrise; or sacred, lasting from sunset to sunset. That the sacred or ecclesiastical day commenced

* Ancient profane authors of the greatest celebrity, also refer to the division of the night into three watches. See Homer *Iliad*, lib. x. 252, 253. Livy, lib. viii, c. xxxiv, and Xenophon, *Anab.* lib. iv.

† It is also stated to have commenced at the 9th hour of the natural day, i. e., at 3 P. M., and the latter at the 11th, i. e. 5 P. M. Josephus informs us that between these (9th and 11th hours) the Paschal sacrifice was offered in his time. De Bell. Jud. lib. vi, c. 1, p. 3.

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