

"If I forget thee, O Jerusalem,
Let my right hand forget her cunning."

On rising in the morning, all, in whatever weather, and before taking any food, resorted to the Synagogue for prayer. This led to a description of the construction and services of the Synagogue, one of the points of which was a practical illustration of the account of the Lord's reading in the Synagogue the passage of Isaiah lxi, prophetic of himself. Each Jew, on entering the Synagogue, enveloped himself in a fringed and bordered woollen scarf covering the whole body. The ideal of this was, that there might not be any distinction of persons (as rich or poor) from dress, all being outwardly the same. But the heart of man perverted this; so that by varying the fineness of the scarf, the length of the tassels, the decorated bordering, &c., the difference of rank became manifest. So also in regard to the phylacteries—leathern caskets larger or smaller, containing scrolls of the law, bound on the wrist and forehead. Hence the point of the description of the Pharisees, "They make broad their phylacteries, and enlarge the borders of their garments." Among the prayers which the men offered in the Synagogue was one offering thanks to God for not being made a "heathen," "a slave," or "a woman." On one occasion the wife of a Rabbi, hearing a poor man uttering this last clause, complainingly told her husband, who replied, "Never mind, my dear, just be quiet, every man only means his own wife." Some of the prayers were, however, very beautiful. It was the Jewish custom to fast every Monday and Thursday; and the Jewish fast was a rigid abstinence from food or even water. But in any time of festivity, as, for instance, on the occasion of a wedding, the customary fasting was intermitted; in fact, the Jew thought, at such times, he served God better by not fasting than by fasting. Hence the bearing of the question, "Can the children of the bride-chamber fast while the bridegroom is with them?" On the subject of the preaching of the Synagogue, the lecturer gave some interesting examples of the parabolic style customary among the Jews. Passing next to the collegiate phase of Jewish life, he explained how much the aptitude of this people for studentship was founded on home teaching from infantile years, learning never being made a task, but always, in some way, associated with pleasure. In more advanced life the Rabbis pursued the catechetical method; imparting knowledge by answering questions, and otherwise so exercising and drawing out the minds of the scholars, that they seemed to discover the truths of themselves. He showed how remarkably this system of teaching, in the Rabbinical schools, threw light on the argumentative method of the Pauline Epistles, especially that to the Romans. After dwelling, in the same interesting manner, on some other points, he cited two or three curious anecdotes from the Talmudic teachings; and then drew to a close with some very impressive reflections, showing the wretched uncertainty at the last connected with any system of "going about to establish their own righteousness" compared with the joyous confidence of faith in a crucified Saviour expressed by St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing."