

stout and capable of being written on. The text of the MS. is comprised in 5 stout quarto volumes, of which 4 contain the Old Testament, the 5th the New. The Old Testament—the Septuagint translation—is of course valuable, having never before been correctly published, but the New Testament is, beyond all comparison that which renders this work so especially important. On this account it is much to be regretted that the one cannot be separated from the other. The Old and New Testaments must be bought together. As the cost of the work is rather considerable—£9—this is a serious matter to scholars, a race not usually burdened with wealth. It is true, an edition of the New Testament alone, in smaller size, is announced as to follow hereafter, but the editor adds, some considerable time will probably first elapse. The Vatican Codex, thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence.—*British Quarterly Review.*

THE JEWISH SABBATH.

A LECTURE BY REV. E. M. EPSTEIN.

On Thursday evening the 9th Dec. the usual Lecture of the Young Men's Christian Association course was delivered in the City Hall Kingston.

The chair having been taken by the President of the Association, the Rev. R. V. Rogers opened with prayer, special allusion being most appropriately made to that interesting people whose religious observances formed the subject of Lecture. The Rev. Ephraim M. Epstein was then introduced, and announced as his subject the "Jewish Sabbath."

Mr. Epstein belongs to a very influential Jewish family, and was born in Russia near the confines of Poland. Brought up in the strictest manner, he received every advantage which a Jewish education could afford, and at an early age was made to take part in the services of the Synagogue. At this period his mind became tainted with infidelity, and Mr. Epstein was led to embark for America, where he landed about nine years ago. Having in the providence of God been brought under the Christian influence soon after his arrival in New York, he embraced Christianity, and resolved to devote himself to the work of the Ministry, for which purpose he went through the complete course of study at Andover Theological Seminary. After being received as a preacher by the Presbyterian Church of the United States (Old School), Mr. Epstein gave his attention to medicine. He is now completing his medical course at Queen's College in this city, and hopes to proceed next year to the East as a Medical Missionary to his brethren, being sent out for that purpose by the Presbyterian Church of Canada in connection with the Church of Scotland. These few introductory remarks will be interesting to many who had the pleasure of listening to the very interesting lecture delivered on Thursday evening.

Mr. Epstein commenced by dividing his subject into two parts, after having stated that he did not intend to discuss the general question of Sabbath observance.

1. The origin of the Jewish Sabbath was shown by many striking proofs from Scripture to be as old as the creation of the earth. Observed by the Patriarchs from the earliest ages, the command given in the decalogue was to Remember—not to commence keeping but to remember the Day of Rest; to which the Israelites had been long accustomed.

The lecturer then went on to the second part of his subject, viz: the observance of the Sabbath by Jews at the present time. This part of the lecture was exceedingly interesting, being treat-

ed by one to whom the subject was familiar, and much of the information was of a kind which can rarely be obtained, excepting from the lips of a descendant of Abraham. It is impossible in a synopsis to give more than a mere outline of the minute description of ceremonial observances, which followed. On the Friday, early on the day of preparation, every devout Jewish family commences the work of preparation, a work in which each member must take a part. By six in the morning this is concluded, all attired in their best apparel, and each house is set in order. The beautiful service of the synagogue then commences, and with a clear and joyous voice the messenger of the people begins to chant the 95th psalm, "Oh come, let us sing unto the Lord!" The services of the synagogue are conducted in a running musical recitative of great beauty and simplicity, the people joining heartily in responses; and prayers rhetorically pronounced or read, as in Christian churches, are unknown.

But our space obliges us to pass over the minute account of the services in the synagogue, and the translations given of the prayers and praises. Some of them were most striking, as, for instance, one which must be new to most of our readers, written by a Spanish Rabbi and cabalist in the 14th century, beginning:

"Come, my friend, to meet the bride (the Sabbath),
Come to receive the presence of the Sabbath,
For it is a fount of blessings, from the beginning,
from ancient days it was appointed," &c.

In their homes the Jews strictly observe the sacred day; no fire must be lighted or touched, if even a candle should fall, there it must remain, and Gentile hands alone could save the house from burning. Three separate services in the synagogue mark the day; the remainder of it is spent by the elders in the study of the Law, by the children in being examined on their Scriptural knowledge, just as we are accustomed to family teaching and to the Sunday-school. Sleep to a great extent is indulged in, and a literal exact discharge of ceremonial observance marks the cold formal Sabbath of the modern Jew. Many things may certainly be admired in the Jewish Sabbath, but all the good in it is outweighed by the ludicrous observance of innumerable petty prohibitions, which are regarded as peculiarly pleasing to Jehovah.

The lecturer concluded by expressing his earnest hope that his remarks might add to the interest of his audience in the people of Israel, and inspire with a stronger desire to enlighten that darkness which envelops as with a cloud. May the light of the Gospel be shed on Jewish hearts, to the praise of God and the salvation of men.

A vote of thanks, moved by the Rev. T. Henderson, was cordially voted and the benediction was pronounced by the Rev. Mr. Rogers.

POETRY.

DARKNESS IS THINNING.

Darkness is thinning; shadows are retreating;
Morning and light are coming in their beauty;
Suppliant seek we with an earnest outcry
God the Almighty!

So that our Master, having mercy on us,
May repel languor, may bestow salvation,
Granting us, Father, of Thy loving kindness
Glory hereafter!

This of His mercy, ever Blessed Godhead,
Father, and Son, and Holy Spirit, give us—
Whom through the wide world celebrate for-
ever

Blessing and Glory!
ST. GEORGE THE GREAT (Latin).
Translation of John Mason Neale.

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless: none can tell
How vast its power may be,
Nor what results unfolded dwell
Within it silently.

Work and despair not; give thy mite,
Nor care how small it be,
God is with all who serve the right,
The holy, true and free.—

CHILDREN.

BY MARY HOWITT.

Beautiful the children's faces
Spite of all that wars and sears:
To my inmost heart appealing;
Calling forth love's tenderest feeling;
Steeping all my soul with tears.

Eloquent the children's faces:
Poverty's lean look, which saith,
Save us! save us! woe surrounds us;
Little knowledge sore confounds us;
Life is but a lingering death.

Give us light amid our darkness;
Let us know the good from ill;
Hate us not for all our blindness;
Love us, lead us, show us kindness:
You can make us what you will.

We are willing, we are ready;
We would learn if you would teach;
We have hearts that yearn to beauty;
We have minds alive to duty;
Souls that any heights can reach!

Raise us by your Christian Knowledge,
Consecrate to man our powers,
Let us take our proper station,
We the rising generation,
Let us stamp the age as ours!

We shall be what you shall make us;
Make us wise and make us good!
Make us strong in time of trial;
Teach us temperance, self-denial,
Patience, kindness, fortitude.

Look into our childish faces;
See ye not our willing hearts?
Only love us, only lead us;
Only let us know you need us,
And we all will do our parts.

We are thousands—many thousands!
Every day our ranks increase;
Let us march beneath your banner,
We, the legion of true honour,
Combating for love and peace!

Train us! try us! days slide onward,
They can ne'er be ours again!
Save us! save from our undoing!
Save from ignorance and ruin;
Make us worthy to be men!

Send us to our weeping mothers,
Angels stamped in heart and brow!
We may be our fathers' teachers:
We may be the mightiest preachers
In the day that dawneth now!

Such the children's mute appealing:
All my inmost soul was stirred,
And my heart was bowed with sadness,
When a cry, like summer's gladness,
Said, 'The children's prayer is heard.'