

among the Rechabites, but among all the children of Nehaioth, Neder and Midian. And it is but reasonable to believe that, though the distinction may have been lost by the feature becoming general, and though the ancient name of the tribe and the memory of their descent may, perhaps have perished amid the lapse of years and the political revolutions of Asia, yet the word thus spoken by God has not been suffered to fall to the ground, and that the wanderers of the house of Rechab, may still continue to prosper under the blessing of the Most High, and to cherish amid their wilderness, the institution of their ancestor Jonadab.

Appended to the above, in the edition of the Bishop's sermons preached in England and published by his widow, is the following interesting note, which not only confirms the Bishop's opinion, but serves to strengthen the integrity of the ancient prophecies.

At the distance of 2500 years from the date of the prediction, a tribe bearing the name, and answering the description of the Rechabites, has been discovered in Arabia. Several notices of them occur in the missionary journals of the Rev. Joseph Wolff, published some years after Mr. Heber made the following remarks: Writing at Mousoul, he thus speaks of them:—"March 10, 1824; All the Jews in this country believe that the Beni Khaibr, near Mecca and Medina, are the descendants of the ancient Rechabites. The mufti from Merdeen gave me a long description of the Beni Khaibr; but as I have not yet seen them, I will not at present give you his description of them. They are, however, worthy of notice. Those Jews of Khaibr gave infinite trouble to Mahomed; and he never was able to compel them to embrace his religion. See Sale's note to chapter xlviii. in the Koran, and Herbelot Bibliothèque Orientale." Journal [London 1828.] vol. ii. p. 276. In another passage of the same work, (p. 331.) he says, "The Jews of Sanaa are firmly convinced that the Beni Khaibr are the descendants of the ancient Rechabites." Again at the latter date, and in a different place he says: "November 27, 1824. Abraham ben Yahya confirmed the account I had before received of the Rechabites. When I asked him, do you know the Jews Khaibr? he replied, you mean the children of Rechab. These are mighty men, and have not felt the yoke of captivity. And then Abraham ben Yahya joyfully lifted up his fingers and moved them about, and said, "They are the descendants Jonadab the son of Rechab who said, Ye shall drink no wine, neither ye nor your sons for ever: neither shall ye build houses, nor sow seed, &c.; and thus they do. The children of Ishmael curse them, and we bless them. The sword of Mahomed has not brought them under his yoke, &c." (Journal of the Rev. Joseph Wolff, in Jewish Expos. 1826, p. 315.)—The fullest and most striking passage is the following: "All the Jews not only of Jerusalem, but likewise those of Yemen, told me, that the Rechabites mentioned in Jeremiah xxv. were still existing around Mecca; the Mussulmans who performed their pilgrimages to Mecca confirmed that account; the latter knew them by the name of Khaibaree. On my arrival at Jalooka in Mesopotamia, I saw Jews wandering about the Yezidi. I asked them, Has never any one of you turned Yezidi or Mussulman? They replied 'oppression cannot bow us, and tyranny cannot shake. Hear, Israel, the Lord our God is one Lord.' I added, 'And Jesus of Nazareth is the Son of God?' And believing them to be Rechabites, on account of their wandering about the desert, I asked them the question; they replied, 'No, but here is one who came from Hajaz, i. e. the desert of Mecca!' I saw one before me standing, dressed, and wild like an Arab, the bridle of his horse holding in his hand; I showed to him the Bible in Hebrew and Arabic, he read both languages, and was rejoiced to see the Bible. He was not acquainted with the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, Whose descendant are you? Mousa, (this was his name,—with a loud voice,) come, I show to you, and then he began to read Jeremiah xxv. from verse 5 to 11. Wolff. Where do you reside? Mousa, (recurring to Gen. x. 27.) at Badoram, now called Semar by the Arabs, at Usal, now called Senan by the Arabs, and (Gen. x. 30.) at Meshah, now called Mecca, in the deserts around those places. We drink no wine and plant no vineyard, and sow no seed, and live in tents, as Jonadab our father commanded us. Hobab was

our father too; come to us, you will still find 60,000 in number, and you see thus the prophecy has been fulfilled. 'Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.' And saying this, Mousa the Rechabite, mounted his horse and fled away, and left behind a host of evidence of sacred writ."—From the London Christian Guardian.

ARCHBISHOP LEIGHTON'S TOMB.

SIR,—As the name and writings of Archbishop Leighton have long been, and are still, held in the highest estimation among all the friends of evangelical truth, it may be gratifying to some of your readers to learn a few particulars respecting the sequestered spot where that good man passed the last ten years of his life, and where his sacred remains are deposited "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

It would be difficult, if not impossible, to select a spot more rural and picturesque in scenery, or more retired from noise and bustle, and consequently more in accordance with the pacific temper of the Archbishop.

I lately visited the place on purpose to enjoy for a day or two the pleasure of contemplating a scene which was so long favoured by the presence of this eminent servant of Christ; and, if practicable, to gain admission to preach from his pulpit, an honor I very readily obtained from the worthy incumbent; and I hesitate not in saying that I never experienced more gratification on any former occasion. The great Creator and Lord of all, seems to have been peculiarly lavish in the produce of his infinitely powerful hand in the whole of this neighbourhood. The eye meets with beauty in every movement. Hill and valley spread successively over an extent of many miles, and while the background is invariably studded with trees and woods, the intervening landscape is pleasingly relieved by patches occupying plantations of hops or fields of corn.

Of the ancient mansion in which Leighton dwelt, only a small section, consisting of barns and servants' offices, now remains; but judging from the walls and ruins close by, I conclude it must have been originally a large structure. The terraces belonging to the pleasure ground still continue undisturbed, and part of the steps of ascent to them, as do also the three alcoves of fir at each angle, nearly a quarter of a mile apart, where, without doubt, Leighton often retired for study, contemplation and prayer. These alcoves consist each of about twelve or fifteen noble firs, which by their height and size afford a most agreeable cool retreat. The entrance into the mansion is now much dilapidated, but the beautiful rows of lime trees still continue to flourish.

The road leading from Broadhurst to the village of Horstead, a mile distant, is so completely lined with trees and brushwood that the eye finds no opening except one solitary sheet of water, till it recognizes the lofty spire of the Parish Church.

The Church remains unaltered since the time of Leighton; the bells, the font, the desk and pulpit are all of a date anterior to him. It is a Gothic structure, built about the time of John, and was originally in the form of a cross. The south transept is now used as a vestry room.

Mr. Murray, in his Memoirs of Archbishop Leighton, merely states that he was interred in the burial ground of Horsted Keynes; but the fact is, the Bishop was interred in the family vault of his sister, in the ancient chancel, which when the family became extinct fell down, and the new occupier of the estate refusing to rebuild it, it was suffered to remain a ruin till about twenty years ago, when a school room was built on the spot immediately over the vault which contains the dust of our venerable Archbishop. The beautiful black marble slabs which covered his remains, and those of his brother, Sir Elisha, were torn away from their places, and fixed erect in a most awkward manner against the side wall of the school room. This building which is of brick disfigures the Church, and is a disgrace to the numerous admirers of Leighton, who ought to restore the chancel to its original use, and might effect this at a moderate expense. The tombstone bears only the following inscription—"Depositum Roberti Leightonii