

live and think are involved in the portentous issue.

I will only notice one of these numerous predictions, which every one, by a little reading, may verify for himself. It is that of Amos.

"Behold the eyes of the Lord
Are upon the sinful kingdom;
And I will destroy it from off the face of the earth;
Saying that I will not utterly destroy
The house of Jacob; saith the Lord.

For lo! I will command.

And I will sift the house of Israel,

Among all nations;

Like as corn is sifted in a sieve;

Yet shall not the least grain

Fall upon the earth."

The peculiarities of this prophecy are, not the destruction and the exception of a part from that destruction, because other prophets express those incidents. But the events here specially noticed are, that they should be so dispersed as to be everywhere on the earth; but to be there in scattered bodies in every nation, often in small parcels, just as corn sifted in various places drops various heaps in each, some large and some small; and yet though thus divided and preserved, that they should not take root where they existed.

Now this wonder, which applies to no people else whom the world has known, is exactly the state of the present Jewish nation. I have, during my life, made many notes of these localizations, and I find little knots of Jews in all regions of the earth; yet nowhere legalized and rooted."

After giving a Table of Jews in different places, he adds: "So there are some in England, some in America, some in China and central Africa, some in the West Indies—some every where... In the above countries, where their numbers appear large, they are existing in small and scattered portions in different towns, &c.; yet every where they are in a depreciated and suffering state—mostly persecuted, barely tolerated, and only well treated in the most civilized kingdoms

of Europe; until lately, naturalized nowhere—not yet so in England."

The work from which these extracts are taken is of no ordinary character: it requires more than a cursory perusal, and is worthy of it.

CRITICISM ON PSALM 24, v. 7.

To the Editor.

SIR,—Happening to read this morning the 24th Psalm in the Septuagint, I was very much pleased with a shade of beauty which that version presented, and which is lost, I am afraid, in our's. This induced a comparison with the Hebrew, and it does appear to me that the Greek version is the most true to the text. The passage occurs in the 7th verse—"Lift up your heads, O ye gates." Greek version—"Lift up your gates, O ye chiefs—captains, or commanders."—This, I conceive, is the literal translation of *Arate, pulas oi, arkontes umone*.

Pulas, gates, is unquestionably in the accusative case governed by *Arate*. *Arkontes* is either in the nominative or vocative plural (they being always the same in the plural), and therefore cannot agree with *Pulas* in the accusative; consequently it is the chiefs, &c., who are addressed, and not the gates. The two Hebrew words are, *Showreem* and *Rasheekem*: the former has a plural affix only, the latter a pronominal as well as plural affix; and therefore should be rendered, "ye heads, chiefs, &c." The Septuagint has carefully preserved the grammatical construction.

Thus translated, the idea which it conveys to me is somewhat as follows:—A Royal conqueror advances towards a besieged city, for whose inhabitants he feels genuine affection; and, though guilty of a foul revolt from him, he desires to show them