

few ports as possible on the way, and these the most obscure. For some weeks after her embarkation, Cleoné was prostrated by illness—the natural consequence of all that she had endured. She was carefully and tenderly nursed by the captain's wife, for whose companionship the thoughtful care of Pliny had provided. Once or twice during her illness she seemed to herself to catch the tones of familiar voices; and several times, while she was slowly coming back to health, she saw figures which she seemed to know, and which appeared carefully to avoid her. It was not till after she had landed that the secret was revealed. It was her father and mother whom she had seen.

"Forgive him, for my sake," cried the poor woman, falling on her knees before her child; "you are all that he, that we, have left to us."

The old man stood two or three paces behind, his head bowed down with a shame and a remorse that passed all utterance. Cleoné threw her arms round his neck. Her tenderness divined that it was to him who had sinned that her love must first be shown. And the mother, to whom, by all laws of justice, that first embrace was due, was glad to have it so.

Lucilius had lost his son, who died the day after the

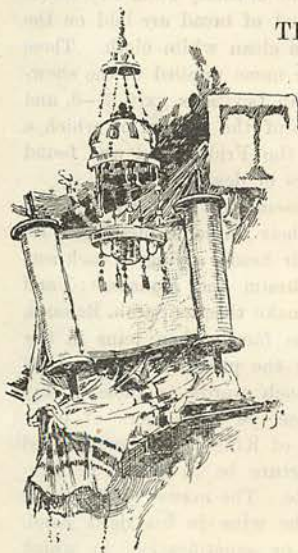
removal of the sisters to Ephesus. Most of his property had been spent in purchasing the Proconsul's favour; with what remained he had determined to commence a new life in the land for which his daughter was bound. Clitus and Cléone were married at the Christmas festival next after their arrival in the island, which, indeed, they did not reach till late in November. The next Easter Lucilius and his wife were baptised. Of the life of the family thus strangely brought together, little need be said, but that it was remarkably happy and prosperous. As the years went on, a little Bion and a little Rhoda recalled the sweet and tender memory of those who were sleeping far away under an Asian sky, far away, but in that "sure and certain hope" which under all skies is still the same. Both were dear to their good neighbour Fabius, one of the senators of their little colony; but it was to Rhoda that the stout soldier-farmer would talk of one who had borne her name in days long past, best and most beautiful of women upon earth, and now bearing the martyr's palm before the Throne in heaven.

THE END.

\*\* A new Serial Story, "DOROTHY'S VOCATION," by Evelyn Everett Green, author of "Oliver Langton's Ward," "Monica," etc., will be commenced in our next number.

## THE JEWISH SABBATH IN ENGLAND.

BY THE REV. WILLIAM BURNET, M.A.



HERE is one argument in favour of Christianity," said Lord Rochester, the noted deist of the seventeenth century, "which I could never get over, and that is the continued existence of the Jew." That evidence has lost none of its force since his days, but has rather grown stronger with the lapse of time. We see that wonderful people still living in

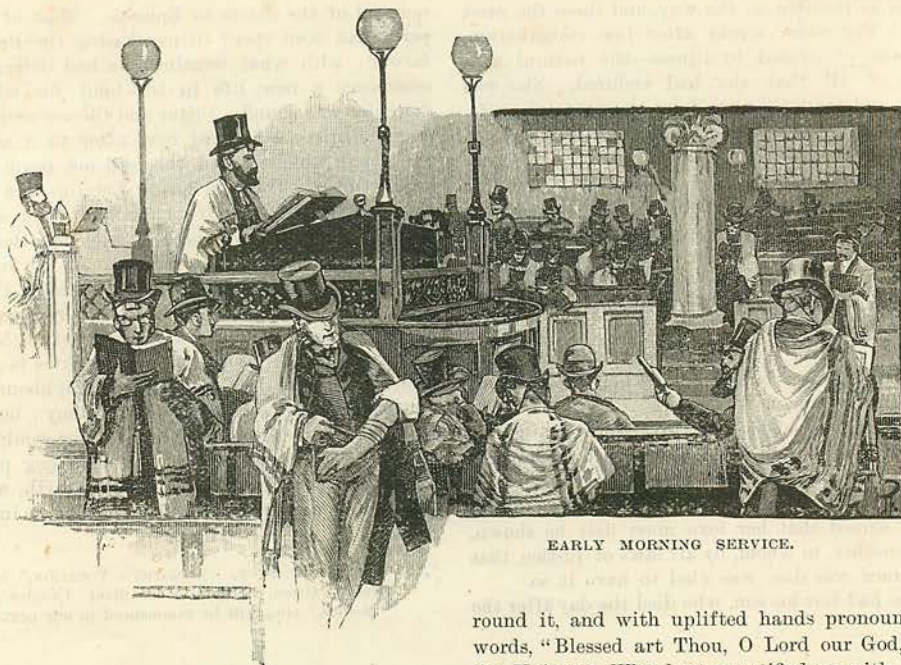
our midst, conforming to our laws and institutions, speaking our language, often occupying high positions in our Legislature, bound to their adopted country by ties of truest patriotism, and yet, besides many physical and mental peculiarities, cherishing social and religious customs which date back to the very origin of their race. The Bible supplies the only key to this phenomenon. Without it, it would be impossible, for instance, to account for their observance in all ages and countries of their weekly Sabbath. Many persons who meet the Jews in every-

day life have never had their attention called to their Sabbatical ceremonies and usages. A brief description of some of these may therefore be found interesting.



"God make thee as Ephraim and Manasseh."—p. 152.





EARLY MORNING SERVICE.

In this country, where the Lord's Day is still generally regarded as a national as well as a religious institution, the observance by the Jews of the Saturday as their Sabbath is more remarkable than elsewhere. Just as of old, they reckon the day from sunset to sunset, beginning it on the Friday evening. According to the Talmud, the time is to be determined by the appearance of the stars. If only one is visible, it is yet day; if two, they may have the benefit of the doubt: as soon, however, as three stars are seen the Sabbath has really commenced, and all work must cease. So the first synagogue service is held on the Friday evening. It opens with an anthem of welcome to the Sabbath, taken in part from Solomon's Song, and consists of the daily evening prayers with special additions.

A very solemn peculiarity of this service is the recital of the Kaddish, a very ancient act of praise, offered by the eldest sons for the repose of the souls of their deceased parents. With their Tallith or prayer-scarf thrown over their shoulders, the mourners hasten at the prescribed moment to take up a position on the right side of the Ark, and repeat together in Chaldee those time-honoured words. The neglect of this custom during eleven months after their father's death would be considered as a grievous offence against both religion and filial duty.

Their public devotions having been duly performed, all return home. There certain interesting domestic rites claim their attention. The house has been previously swept and cleaned for the occasion, the table has been spread for the Sabbath meal, and the Sabbath lamp duly lighted by the mother, who walks thrice

round it, and with uplifted hands pronounces these words, "Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments, and commanded us to light the lamp of the Sabbath." Besides the ordinary food, two loaves or cakes of a special kind of bread are laid on the table and covered with a clean white cloth. These are called "chaloth," the name applied to the shew-bread of the Tabernacle in Leviticus xxiv. 5—9, and are said to be memorials of the manna, of which a double portion fell on the Friday, and was found lying between two layers of dew.

As soon as all are assembled, it is the duty of the children to ask their father's blessing. He lays his hands upon their heads, saying to each son, "God make thee as Ephraim and Manasseh;" and to each daughter, "God make thee as Sarah, Rebecca, Rachel, and Leah." The family then joins in the Sabbath hymn, invoking the presence of the angels at their festivities in such words as these: "May your coming be in peace, ye messengers of peace from the Supreme King of Kings; holy and blessed is He. May your departure be in peace, ye messengers of peace," etc., etc. The master of the house then takes a glass of the wine in his right hand, and says the Kiddush or sanctification, in which he recites Genesis ii. 1—4, with a thanksgiving for the gift of the Sabbath; after which the wine is partaken of by all. One of the two cakes is next broken, a portion being eaten by himself and the remainder distributed to the company, with these words, "Blessed art Thou, O Lord our God, King of the Universe, Who bringest forth bread from the earth." Family religion is thus combined with public worship, and the pious Jew is taught to act very much in the spirit of the Apostle's precept—"Whether ye eat or drink, or whatsoever ye do, do all to the



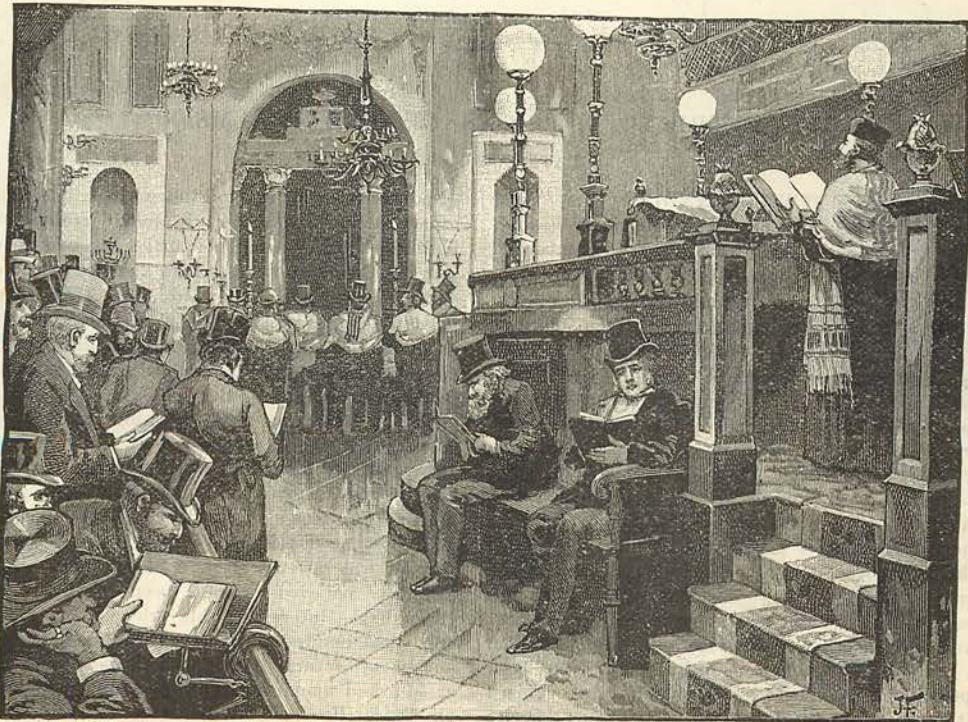
glory of God." There is also something very beautiful and scriptural in the idea that the angels preside over the sacred rejoicings of a devout family, and it is in striking harmony with the truth revealed in the New Testament that they are "ministering spirits sent forth to minister for them who shall be heirs of salvation." Since, too, these Sabbatical rites are very similar to the more solemn ordinance of the Paschal Supper, we may even trace in them a resemblance to the form in which the Sacrament of His Holy Supper was instituted by our Lord on the latter occasion. The partaking of bread and wine by the light of the Sabbath lamp has thus its infinitely higher and spiritual counterpart and fulfilment in the Christian believer's communion with Christ, the true Bread of Life, revealed in his heart by the light of the Holy Spirit.

Early on the Saturday morning takes place the principal service at the synagogue. Those who witness it for the first time cannot fail to be struck with its many peculiarities. The covering of the head by the men—so contrary to our modern notions of showing reverence—generally takes by surprise the stranger, who naturally removes his hat, and is startled by a request to replace it. The separation of the sexes is thoroughly Oriental—the women occupying a latticed gallery, from which they can witness the service without themselves being seen.

The monotonous, yet melodious, chanting of the

Hebrew prayers and psalms somewhat resembles the ancient Latin Gregorians, which are said by some to be derived from these Jewish harmonies. The wearing of the Tallith adorned with fringes at its four corners, and of the phylacteries on the hands and head, reminds one forcibly of the Pharisees as described by our Lord. But the most impressive ceremony is that connected with the reading of the Law and the Prophets. At a certain part of the service the sacred rolls laid up in the Ark are taken out and carried to the reader's desk, amidst a solemn procession of the rabbis and the officials of the synagogue. Seven members of the congregation are called up in turn to hear a portion of the appointed lessons read, very much as was done at Nazareth and Antioch in New Testament times. This is considered a high honour, and is obtained by purchase. As of old, a second lesson follows, taken from the Prophets. After this the roll of the Law is spread out and elevated in the sight of the assembly, whilst all repeat, with evident enthusiasm, the formula of their faith—"Hear, O Israel! the Lord our God is one Lord." Then the procession re-forms, and the scrolls are taken back with joyous singing to the Ark, and as they pass, many press forward to touch them with their fringes, which they then devoutly kiss.

The service often concludes with a sermon from a rabbi, although preaching does not occupy so prominent a place in Jewish as in Protestant Christian



RECITAL OF THE KADDISH.



worship. Such are the principal rites enacted in the synagogue on the Sabbath. Perhaps their most noteworthy characteristic is the central position assigned to the Old Testament Scriptures, and the outward reverence shown to them; although, alas! as in St. Paul's days, while Moses is read, the veil is upon their hearts, and they fail to discern the Messiah, of Whom Moses in the Law and the Prophets did write. Nevertheless, we are assured that the day is at hand when their hearts shall turn to the Lord, and the veil shall be taken away.

It may now be well to add a concluding word about the strictness of Sabbath observance, as held at least in theory by orthodox Jews. They seem to attach much more importance to the part of the Commandments which enjoins repose than to the injunction to keep holy the Sabbath day. After duly attending the synagogue in the morning, they consider themselves at liberty to spend the rest of the day in visiting and amusements. On the other hand, the Oral Law is most stringent respecting work. No less than thirty-nine Aboth, or kinds of occupation, are forbidden. These include walking more than a mile, riding on horseback or in a carriage, lighting or extinguishing a fire, writing, playing on an instrument of music, even combing the hair or shaving. These are some of the burdensome rules handed down by tradition, and against which our Lord protested as opposed to the Divine principle that "the Sabbath was made for man, and not man for the Sabbath." Many of them are found impracticable, and ingenious methods have

been devised for evading them. Thus, whilst it is unlawful to carry a handkerchief loose in the pocket, it may be pinned to the pocket or tied round the waist! As in our climate it would be impossible to spend the Sabbath without fire or light, Gentiles are employed to attend to these things for them. At the same time we cannot too highly commend the conscientious fidelity to their religion which induces many English Jews to incur considerable loss by closing their houses of business and abstaining from work on their own Sabbaths, although compelled by the law of the land and the customs of their Christian neighbours to rest also on Sundays.

In the present day, when there is a growing disposition amongst ourselves to relax the obligations of the Lord's Day, and for the sake of their own pleasure some would rob others of its much-needed repose, the example of the pious Jew may well put such careless professors to shame. We are indeed entitled to liberty in this matter, but we may not abuse our liberty for an occasion to the flesh. Our light is clearer, our privileges much higher, and therefore our responsibility is proportionately heavier. Our Christian Sabbath commemorates our deliverance from a much worse than Egyptian bondage through the accepted sacrifice of our risen Saviour, and is "an Easter Day in every week." If, then, we are risen with Christ, we shall burst the trammels of unnecessary toil and of worldly amusements, in order to enjoy the blessings of closer communion with God.

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## METRICAL VERSIONS OF THE PSALMS.

TATE AND BRADY.



**N**OTWITHSTANDING the great success of the Sternhold Psalter, the extraordinary number of editions of it which were published, and its well-nigh universal use everywhere out of Scotland, there sprang up towards the close of the seventeenth century a desire for an improved version that might on its merits fairly be entitled to supersede the version then in use. In one or two quarters it would seem that objections were being made against the "singing psalms," and an amended version would no doubt be looked upon by those in authority as the chief means whereby such objections might be removed. Since the first publication of the Sternhold Psalter, several metrical versions had appeared, some of which were superior, both in poetical feeling and smoothness of rhyme, to the early version. The Psalter of Francis Rous had already (1650) been adopted by the Scottish Church, which had recognised in it an immense improvement over its predecessor; and although the English authorities were at first

disposed to favour it—and indeed had it, along with other versions, under protracted consideration—nothing definite was done until 1696, when the version popularly known as "Tate and Brady" appeared, and was authorised for public use. It is of this version that we now purpose giving an account; and, as in the case of the Sternhold Psalter, it will be convenient to speak first of the authors by whose names it is familiarly designated.

Nahum Tate was born in Dublin in 1652, and received his education in the college of his native city. He appears to have adopted literature from the first, and having removed to London, he was made poet-laureate, in succession to Shadwell, who died in 1692. This post he could hardly have secured by merit—for he was at the best a feeble poet—and it is generally believed to have been procured for him through the interest of his friends. Tate wrote a good deal besides his Metrical Psalms. He was the author of several plays, which were occasionally acted; and among other things, "Panacea, a Poem on Tea." He had the temerity to attempt a continuation of Dryden's great satire, "Absalom and