

Oluf Gerhard Tychsen

A Dialogue Between A Learned Jew And A Christian : To Which Is Added A Choice Of English Proverbial Sayings And Sentences With Explications

Butzow: [Verlag nicht ermittelbar], MDCCLXIII.

<http://purl.uni-rostock.de/rosdok/ppn1698098626>

Druck Freier  Zugang





Mit handschriftl. Längenmessungen
Regelmaß.

Teil 4 der Längenmessungen Nebenständen
handschriftl. u. verbrüht. 28. 4. 1928.

C I a - 302¹⁻⁵.

3639





See

Ge

geh

ⓔ

Perfium n

Rostock

A
DIALOGUE
BETWEEN A LEARNED
J E W
AND A
C H R I S T I A N

TO WHICH IS ADDED
A CHOICE
OF ENGLISH PROVERBIAL SAYINGS
AND
SENTENCES WITH EXPLICATIONS

PUBLISHED BY
OLUF GERH. TYCHSEN,
DOCTOR OF PHILOSOPHY AND READER
OF THE ORIENTAL TONGUES IN THE
UNIVERSITY OF BUTZOW.



BUTZOW
M D C C L X I I I.

DIALOGUE
BETWEEN A LEARNED
JEW
AND A
CHRISTIAN



TO WHICH IS ADDED
OF ENGLISH SAYINGS
SENTENCES AND APPLICATIONS
BY
OLUF GERN. TYCHSEN
DOCTOR OF PHILOSOPHY AND READER
OF THE ORIENTAL LANGUAGES IN THE
UNIVERSITY OF BUTZOW

BUTZOW
M D C C L I I I

pretende
and treat
and Ab
our Hol
less, if
the Scri
demn th



PREFACE.



Men may not here understand by the following Dialogue that J pretended to have written a learned Tract, and treated of and answered all Objections and Absurdities, the Jews raise up against our Holy Religion. Indeed J must be endless, if J should bring in all the Passages of the Scripture which vindicate us and condemn them; which must be a larger Work

A 2

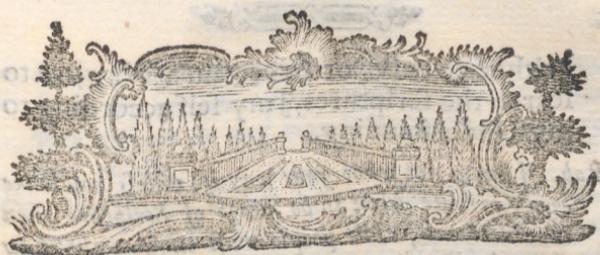
and

and of an abler Hand : but after J had put
to mind to give any Instruction in the En-
glish Tongue J am a great Lover of,
considering that there was not yet here a
sufficient Number of English Books, J re-
solved to compose this small treatise for the
Help and Benefit of my nobles and lear-
ned Auditors and honoured Friends, who
are willing and desirous to learn this use-
ful Language, having elected amongst
others such a Matter, which may be ser-
viceable and useful to every one of Them;
which is the very Design of this Dialogue,
and J hope it will be so interpreted.



Rabbi.

Rabbi. W
Christ. A
to he
and
Rabbi. W
Christ. C
taugh
stant C
Rabbi. H
fes, is
Prophet
Christ. B
and w
Rabbi. J
fes, yo
and th
nagogu
Chr. Not
Assert
the tru



*Rabbi. Wellmet Sir. Where have you been so soon
this Morning?*

*Christ. At the Church, to pay God my Duty,
to hear the true Law of God Almighty,
and to praise Him.*

Rabbi. What Religion are you of?

*Christ. Of the same, that God and his Prophets
taught, which is professed by the Prote-
stant Church, whereof J am a Member.*

*Rabbi. How do you know, that the Religion you pro-
fess, is the same that was taught by God and his
Prophets?*

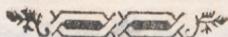
*Christ. By the scripture which God gave us,
and which they left behind them.*

*Rabbi. I don't deny it, only I say, you must con-
fess, you received the Old Testament from the Jews,
and therefore you ought to believe, the Jewish Sy-
nagogue can only give you the true sense of it.*

*Chr. Not so by your Favour. This is a strange
Assertion. I'm as likely to come to know
the true sense of Scripture, as you, for it is*

A 3

neither



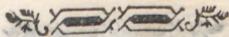
neither so easy, or so certain a Way, as to search the scriptures, J my self according to my Understanding.

Rab. I know not what your way is, unless you make every private Man to be judge of Scripture when that declares, The people must enquire the Law from the Priest's Mouth, that is to be say, from our Doctors.

Chr. Our Way is to read diligently and pray heartily to be directed, like David Ps. 119, 18 says: *Open Thou (O Lord) mine Eyes that I may behold wondrous things of thy Law.* And if we doubt then to go to our Priests or Learned Man, and not to yours and they are as able as willing to give us satisfaction, unless they do not barely tell us, this or that is the sense of Scripture, and then forbid us all further enquiry, like the Jewish Doctors do, but they give us sound and solid Reason for all their Expositions, desiring us no further to believe them than the Clearness of their Evidence deserves, and this allow us the Freedom of rational Being.

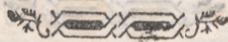
Rab. I value not your idle Comparaisons. Our learned Doctors tell us, they are able more than other learned Men of Christians, to make the best Interpretation of Scriptures, because they rely upon that Oral Tradition, as the best Way to be infallibly assured of the Truth of Scripture, which hath been delivered down from Sinai and kept through all Ages

in che
is not th
very dij
man ple
Chr. No
vation
under
thy Wa
it grove
fore J
gume
becau
of yo
of In
is the
nes an
more
more
it. F
and th
it, wh
etics
great
rent y
the L
Docto
plain
but th
rable.
Book
things



in che Jewish Synagogue, and can never fail, and is not this certainer than a dead written Rule that very difficult is and may be interpreted as every man pleases.

Chr. No sure. In all Things necessary to Salvation, the scripture is so plain, as to give understanding to the simple *The entrances of thy Words says David Ps. 119. 150. giveth Light. it giveth Understanding unto the simple.* Wherefore I rather think you have taken this Argument to keep us from seeing your Errors, because the more I read it, and the Books of your Doctors, the less I like your Way of Interpretation. For the holy Scripture is the best Touchstone to justify our doctrines and discover your Corruptions; and the more your Guilt makes you fly from it, the more our sincerity shall make us cleave to it. For this is in every Christian's Hand, and there are so many and plain Places of it, which condemn the Opinions and Practises of your Doctors, that it requires no great Skill nor Art to discern, how different you are from God's Word; and all the Learning and Artifice to your greatest Doctors will not be able to hide it from a plain and honest Enquirer, that will take but the Pains to read this divine, unalterable, Universally received and infallible Book of God. Add to this, all Men put things of greatest Concern in Writing, and

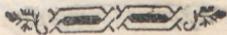


do not trust things for posterity, to be told
by Word of Mouth.

Rab. Why do you boast of a better Way to be infal-
libly assured of the Truth, than Jews can ever ha-
ve. I admire how ye can have the Forehead to
boast so openly and constantly that the Holy Scriptu-
re is on your side in every Point disputed between
you and us, when the contrary is so manifested,
that I'm apt to think that you cannot but know
the Evidence against you. Indeed I confess I
cannot expect you should believe the Thalmud, till
I have convinced you of your Error, so that I shall
now go on to prove, that it is lawful, to believe an
unwritten Law. The oral Law hath an equal
Authority with the first written Law, God gave
to Moses our Master on Mount Sinai, at the same
Time he gave him the written Law. To the Un-
derstanding of it he spend the fourthy Days and
Nights on Sinai. This Law was delivered by
Word of Mouth to Joshua, that Joshua taught
it the Elders, they the Prophets, and the Prophets
those of the great Synagoge after the Captivity and
so on - till Jehuda the Holy collected it in a Body
about one hundred year after the Destruction of Je-
rusalem, having gathered all the Traditions he could
ever meet with together, calling it the Mishnah or
second Law. Without it the written Law is very
imperfect and obscure, and must be enlightened by
the Oral Law.

Christ. You speak so confidently in Favour to
your Tradition, as if you have been present
at

at th
se T
maki
huma
Your
and
in y
gent
foun
the
Rul
re v
ow
W
ly o
it,
Law
ty o
holy
Rab. T
Soul
your
Doct
Chap
ze th
Wor
nant
Deut
Tabl
Law,
demen



at this Time, on Mountain Sinai; but those Traditions, which are but of your own making, and in your own keeping, and human invention and which you fly to for Your Evidence, no other do allow them, and we have nothing but your own Word in your own Case, to prove them to be genuine, because they have not the last foundation, that may be produced from the Holy scripture, which only is the sole Rule and Standard of Truth. The scripture was not made by us, but by God and it owned not by you alone but us to be the Word and Will of God, and this is clearly on our Side. But tell me, how comes it, that the Karaite Jews reject the Oral Law, and by what do you prove the Verity of that Unwritten Law founded in the holy Bible?

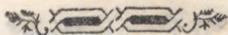
Rab. The Karaite Jews are Minim or Hereticks My Soul come not into their secret! But according to your Question I answer as a true Disciple of my Doctors: Pray Sir read the Place Exod. 34 th Chapt vers. 27. And the Lord said unto Moses, Write thou these Words for after the Mouth of these Words that is the oral Law I have made a covenant with thee and with Israel. Add to this Deut. 7, 9. 10. Ex. 24, 12. and I will give thee Tables, that is, the ten Commandments, and a Law, that is the Books of Moses, and Commandments, that is the Tradition.



Chr. You make a great bustle indeed with vindicating your opinion. But these Passages are so far from establishing the Authority of the oral Law, that saying but a Word or two, they prove the direct contrary; for both the *He* the *Elleb* and *Asher* which restrains the Covenant to the Words *that are written*. Nay the expression *alpe* signifies only *according*, and never *mouth*. To confirm this, consult 2 Reg. 17, 37. where the same expressions is made use of: *And the Statutes, and the Ordinances and the Law and the Commandments, which God wrote for you ye shall observe to do etc.* Whereas no Reasons can be assigned, why Moses was to write them, if he had been to make the Covenant according to the oral Law. Yea, that in the whole Bible there is not the least mention made of any unwritten Law, and that not only the Judges were only obliged to abide by that determination of Judgment, as it was written in the Book of the Law; but the Prophets also when they upbraided the Jews for their Transgressions they never reproches them, for their contempt of the oral Law, only for their Sins against that written Law. Here you see, I've great Reason to consent with the Karaite Jews, which desapproving of, and reject the oral Tradition, as a Book not inspired by God, and a meere Chimera to this very Day.

Rab.

Rab. J c
scut y
scriptur
Chr. The
you, y
the H
me, a
ons ar
ning
J cou
cy to
For
and
ticles
neou
we h
doub
becau
ve ou
ein y
but by
are ex
Word
Rab. You
your oh
who ha
scriptur
ons, wh
se great
and th
the R

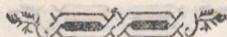


Rab. I can't but pity your *Obstinacy*; who wilfully
shut your Eyes against the plainest Places of
Scriptures.

Chr. There is more Reason for me to pity for
you, who in all these points do contradict
the Holy scripture, which cannot deceive
me, and believe false and feigned Traditions
and Interpretations, invented by designing
Men for evil Ends, and for my Part
I count it a wise Resolution and no *Obstinacy*
to give Credit to God rather than Men.
For since we can prove both by scripture
and Antiquity that all your additional
Articles of your Religion are false and erroneous;
and yet all those Articles of Faith,
we hold as necessary to salvation, are true;
doubtless, our must be the safer Religion,
because the plain Words of scriptures prove
our Religion; but all those Points wherein
you differ from us, cannot be proved,
but by pretended Traditions, some of which
are expressly contrary to God's written
Word.

Rab. You flatter your self with scripture taken in
your own sense, but I assure you, our Forefathers,
who have delivered down to us the sense of the
scripture, agree exactly with us in all these Opinions,
which you reject. And can you think all these
great and divine ancient Doctors were deceived,
and that a few obscure modern Hereticks are in
the Right?

Chr.

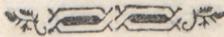


Chr. All your ancient Doctors condemn your present Religion as much as Holy scripture doth. The most Opinions and Practices of your Religion are but late Inventions of your perverted Doctors, and are set up in Times of Ignorance and superstition. The scripture was before your Thalmudists Doctors, and J'm well satisfied, that my Religion is out of the scripture, and consequently, is the oldest and certainest.

Rab. *J know you aim at our Religion, and wonder, how such a Man as you dare charge Our Religion with gross Errors and Mistakes Also you are very free of your Censures, but J despise them, being assured, that our doctrines are the true sense of scripture, as it is interpreted by us by our Forefathers.*

Chr. Because J can make my Charge good. For if the scripture be the Rule of what we ought to believe and practise; than your circumcision, Rejecting the true Messias and his Gospel, doctrine of good Works, with so many Others, which J can name, are gross Errors and corruptions, believed and practised in the jewish present Religion.

Rab. *It is strange, how Prejudice may blind Men, surely you cannot be in Earnest, when you say the Circumcision was a Mistake. This only shews how desperate your cause is, which drives you thro these*
Absur-

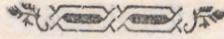


Absurdities. A Law once established by God himself, as the Law of Circumcision is not capable a repeal. And generally the Eternity of the Law of Moses is made by us one of the Fundamental Articles of our Creed.

Chr. I'll prove it no Absurdity to maintain, that the Circumcision and your other Customs and Ceremonies are at this Day absurd, to be observed, and that the Law of Moses is able to be abrogated. For belongs the Precepts of natural or moral Law, or the ten commandments, which are therefore commanded, because they are intrinsically good, I agree; for this I never contend for the abrogation of, but the ritual Law is that I meddle with, Viz Circumcision, distinction of Meats, observation of Festivals, customes of Sacrifices, and such like. All these I say are such as do not carry an immutable obligation along with them, and that on these accounts.

1) Why may not God himself add to his own Laws or alter the Form of them, although we are always bound directly to follow God's declared Will? These Things are not primarily required for themselves, but in order to some further End, there the end and Intention of the Legislator is the measure of their obligation.

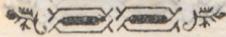
2) God



2) God hath frequently dispensed with the ritual Precepts, when they was in greatest Force, if the End of them could be attained without them. Thus the Precepts of Circumcision slept during the Israelite Travels in the Wilderness. David eat of shewbread, Hezekiah did celebrate that Passover 2 Chron. 29, 17. with the Consent of the Rulers, a whole Month after the fixed Time. And yet it is said upon Hezekiah's Prayer, that the Lord hearkened to him and healed every one 2 Chron. 30, 18.

Maimonides himself consents, when he saith in his Book Moreh Nerochim Part. 3. Chapt, 32. That the particular Manner of Worship among the Jews, as sacrifices and oblations were after Gods secondary intention and design: but prayer, invocation and the like were nearer God, than as all the circumstances of Time, place, and Persons are observed, which are receivable in any person, Time or place. And for this cause, it is that we find in the Prophets often reproving men for their to great sedulity in bringing oblations and inculcating this to them, that God did not intend these as the principal Instances of his Worship, and that God did not need any of these Things. So 1 Sam. 15, 22. behold to obey

is t
the
Pu
un
all
Fat
7
com
ma
be
f
p
in
ro
m
in
Rab. Pro
not ad
29. T
our Ch
17. wh
find, th
of Mol
sistent
Chr. J th
The h
such a
ble Pe
an ab
cordit
Which



is better than sacrifice, and to hearken, than the fat of Rams. *Jef. 1, 11.* To what Purpose is the multitude of your sacrifice unto me? saith the Lord. And especially *Jerem. 7, 22. 23.* *For I spake not to your Fathers, nor commended them in the Day, that I brought them forth one of the Land of Egypt, concerning burnt offerings, but this thing I commended them, saying: Obey my Voice, and I will be your God, and ye shall be my People.* Thus shews the Possibility in General of a Repeal of a divine Law, because it is not inconsistent with the Wisdom of God, to repeal such an established Law, when some other Way of Worship is to be set in stead of it.

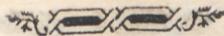
Rab. Pray read the Places *Deut. 12, 32.* *Thou shalt not add thereto, nor diminish from it,* Chapt, 29, 29. *Things which are revealed belong to us and to our Children for ever,* *Leuit. 23, 14.* *Exod. 12, 17.* where the same expression is used, and youll find, that because God hath declared, that the Law of Moses shall continue for ever, it shall not be consistent with divine Wisdom to repeal it.

Chr. I think it is nothing to your Purpose. The hebrew Word *Olam* is often taken for such a Duration, which had some remarkable Period to conclude it, and signifieth not an absolute perpetuity, but it signifies according to the subject, it is joyned with. Which Maimonides himself says I, c. Part. II.



II. c. 28, and also Joseph Albo in his *Jkkarim* (or fundamental Articles) Book III. ch. 14. The scripture only admonishes from Gods Commands according to our own Wills, but what hinders, God himself may according to his own Wisdom add or diminish what he pleases. I would fain know of you, whether your own severe and strict prohibition of things not at all forbidden in the Law of God, and that on an religious account as *Seieg letorah* a boundary to the Law, come not nearet the adding to God's Law, than God's own further Declaration of his Will doth? I came to the second thing, which is, that the Reasons of the Ceremonial Precepts, when they were given Maimonides says l. c. Book III. Ch. 29. 37. had most of them after God's secundary Design a particular Respect to the Idolatrous Customs of the Heathen, Because that God did in general so strictly forbid the Jews to walk after the Customs, of the Nations about them, and therefore their Law and Polity were so different from the Customs of other Nations: the more evident and plain is the thing I intend by it, viz. that the ritual Law is not founded upon an unalterable Reason.

Rab. You are very bold. The Circumcision is commanded by God, which said unto Abraham Gen. 17, 9, etc. thou shalt keep my Covenant therefore, thou



*thou and thy Seed after thee in their generation
 - - - and you shall circumcise the flesh of your
 fore skin.*

Chr. I doubt not to justify my Argument. First
 The Circumcision was but restrained by God
 to your Generations. After the Destru-
 ction of temple the Jews did want their Ge-
 nerations. Secondly The Circumcision, was
 but a Mark to distinguish the Posterity of
 Abraham from the other Part of Mankind,
 that it might be known, that the Messias ac-
 cording to the Flesh arose from this Peo-
 ple. Thirdly. That Circumcision was in-
 sufficient to Salvation, an Ancient Christian
 Doctor, excellently prove in these Words.
 If says he, Circumcision was necessary,
 God would never have formed Adam un-
 circumcised, nor would have respected to
 the sacrifice of uncircumcised Abel. It
 would not have been said of uncircumcised
 Enoch that he pleased God, and was not,
 because God took him. Uncircumcised Lot
 was saved from Sodom by God, and his
 Angels. Noah who was the head of the
 Race, of mankind, went uncircumcised, as
 well as his children into the Ark. Uncir-
 cumcised Melchisedek was priest of the high
 God; to whom Abraham, who first recei-
 ved circumcision paid tythe, and from
 whom he was blessed; and according to

B

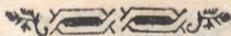
whose



whose order David foretels, God would raise up a Priest for ever.

It is evident by the whole series of the scripture of the Old Testament, God's ultimate Intention was not to confine the saving knowledge of his Will only to the Jews, for the great Promise to Abraham, before ever the Law of Moses came to inclose the people of the Jews as God's peculiar people, was; That in his seed all the Nations of the Earth should be blessed. And to Jacob, that when the Shiloh or the Messias comes, to him should be the gathering of the People, Therefore can we not believe the Mosaical Dispensation was the utmost, of what God did intend, because God had before promised that the blessing of Abraham should come upon us Gentiles also. Whereby it is very observable, that Abraham was justified not in circumcision, but in incircumcision, and that the Ground of his Acceptance with God did not depend on any Ceremonial Rite, such as circumcision was. God imputed his Righteousness before he being circumcised, that he might be a Father of Faithful. And lest all these Things should be apprehended to be only a higher advancing of the Levitical Worship, and the Way of external Ceremonies, God expressly says Jerem. 31, 31. 32. *that he would make a new Covenant with the House of Israel and*

and
the C
the D
out of
brake
the Z
make
says t
Parts
their
Sir,
with
God
one,
nan
now
not
Real
Rab. An
make
your e
Chr. Yes
Auth
Rab. J
mine
whilf
but w
J pr
Chr. W
take



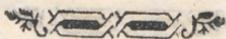
and with the House of Judah, not according to the Covenant, that I made with their Fathers, in the Day I took them by the Hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband to them, saith the Lord. But this shall be the Covenant that I'll make with the house of Israel after those Days, says the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People. Tell, Sir, must now the Covenant, God made with the Israelites continue for ever, when God expressly says, he would make a New one, and that not according to the Covenant, which he made with them then? And now you see, that the Ceremonial Law was not at first established upon an immutable Reason, which was to be proved.

Rab. And which was that New Covenant, God would make with the House of Israel, perhaps according to your Creed, the Gospel?

Chr. Yes without doubt, For We have good Authority of scripture for this.

Rab. I hope you will give me Leave to bear and examine your Proofs of it, and on that Condition, whilst I find you delight much in Calling your Christ, but would gladly understand, how you dare do so, I pray proceed.

Chr. Well, for your Satisfaction I will undertake to prove, that our blessed Saviour is

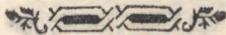


the promised Messiah by Moses and by the Prophets, These grand Prophecy of the Coming of the Messius was long told before the Law of Moses was published. The first downing of this Day being to Adam after his Fall, of what nature he should be born, viz of humane Genes. 3, 15. To Abraham it was further revealed, of what Nation of Mankind, viz from his Posterity. To Jacob, at what Time, when the Scepter should be departed from Judah. And from what Tribe, viz Judah. To David, of what Family in that Tribe, viz his own. To Jesai-ah, of what Person in that Family, a Virgin. To Micah, in what Place, viz Bethlehem, and to Daniel, at what precise Time, toward the expiring of his seventy Weeks, which according to the most probable computation of them commence from seventh Year of Artaxerxes Longimanus, and so the 490 Years expired near upon our Saviour's Pas- sion. Now certainly the particular Enumera- tion of all these Circumstances spoken of so long before, and falling out so exactly could not but give the greatest Conviction and Evidence, that our blessed Saviour was that Person so much spoken of by the Pro- phets, in whom these several Lines did meet as in their Center.

*Rab. I shall yield your Consequences, when you pro-
ve the Antecedent.*

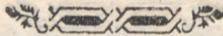
Chr.

*Chr. W
upo
Do
Mar
high
doul
son,
did
cles
Cro
fact
reat
he
and
Mir
ly
mon
who
Prop
cour
cient
tion,
doub
ach
des
wh
of th
mony
Rab. M
not a
says D*



Chr. Where the Truth of a Doctrine depends upon a Matter of Fact, the Truth of the Doctrine is sufficiently manifested, if the Matter of Fact be evidently proved in the highest way it is capable. Now it is undoubtedly true, that there was such a Person, as our Saviour born at Betlehem, who did so many real end Visible divine Miracles, preached that Gospel, died on the Cross at Jerusalem etc. in this matter of facts, the Jews themselves consents, what reason imaginable can Men have to tell, that he was not the very same promised Messiah, and his doctrine not divine. The divine Miracles worked by Jesus are an undoubtedly Proof that the Revocation of the Ceremonial Law was made by the same God, who had given to Moses the same Gift of Prophecy. The substance then of this discourse is, that what ever doctrine is sufficiently manifested, to be a divine revelation, is to be embraced and believed as undoubtedly true, though the Reason cannot reach to the full Apprehension of all the Modes and Circumstances of it; for in matter, whose Truth depends not on the Evidence of the Things themselves, infallibly testimony is the fullest demonstration of them.

Rab. *Maybe, your Christ did Miracles, but that is not a sufficient Sign, he was the true Messias. God says Deut, 13, 1-3. If there arise among you a*
B 3 *Prophet,*

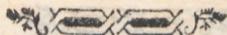


21 Prophet, or a Dreamer of Dreams, an giveth thee
 22 a sign, or a Wonder, and the sign or the Wonder
 23 come to pass, whereof he spake to thee, saying, Let
 24 us go after other Gods, (which thou hast not known)
 25 and let us serve them, thou shalt not hearken unto
 26 the Words of that Prophet, or that Dreamer of
 27 Dreams: for the Lord your God proveth you to
 28 Know, whether you love the Lord your God with
 29 all your heart and with all your Soul. Such a
 30 One was, Our Doctors affirm, your Christ, which
 31 did Wonders and Miracles with the Recital of the
 32 Tetragammaton. I don't think it needs much
 33 Proof, for it is as visible as Moses our Master has
 34 been a Prophet.

Chr. This Place alledged by you prove nothing
 against our Saviour. Neither was he a
 false Prophet or a Dreamer, nor did he
 lead People into Idolatry, or contradict
 that Law of Moses. If you read the Books
 of the New Testament, you'll find an exact
 conformity between the Books of the Old
 Testament, and those of the New. Your
 Doctors may boast never so much of that
 Law of Moses and how much it exceeds the
 degree of revelation in other Prophets, I
 know if his Light be compared with wath
 the Gospel communicates, Moses himself
 saw but as in glass darkly, and not in a clean
 Looking-Glass, as you are wont to speak,
 and the Prophecies of the Old Testament
 should appear with their full accomplish-
 'ment



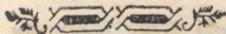
ment in the New, which we have. Certainly the Gospel could not want that commendation among all ingenious Moralists, that it was the most excellent Instrument in the World to reform the Lives of men and to promote real goodness in it. If any Men can produce such a Religion, establish such holy Promises and excellent Threatnings, as this Doctrine of our Saviour contains, I'm ready to be a member of it. Whatsoever your Doctors else objected against the Miracles of Christ and of his Apostles, is frivolous Cavil, and absurd, and may with Ease more probably be turned by an Heathen against Moses. Their Design is only to elevate the Miracles of our blessed Saviour, and because they are so hard set with the Report of them and the confident Attestations concerning them, that though they often intimate, they did not believe them to be true yet knowing, they might be silenced in such an Answer, provide themselves with an absurd and impious Retreat, when beaten out of this, namely, that our Saviour did work only Wonders as a Magician with the Schemhamphorash. Add to this, that the Jews themselves often speak of the great Miracles, the Messiah should do, when he appears; and therefore out of their own Mouths will they be condemned, when the Miracles of Christ make it so evident



dent that he was the true Messias, because they are of their own nature convincing Proofs of divine Testimony to make it appear, that it is from God. It is indeed very unreasonable to believing the evidence of a Thing, [and not the Truth assisted by it, which was his Being the Messias so often spoken of in Old Testament.

Rab. For my Part, I envy not yours Happiness, who have found out a Way, not prescribed by our Forefathers to leave in gross Errors, and to be unanimous in your Mistakes.

*Chr. I doubt not to justify all these Opinions and to convince you so fully of the Truth of them, that I hope you will own your Mistake, and embrace these very Things which you so rashly censure; therefore let us discourse the Particulars. But to clear up this doctrine a little more, I shall undertake to prove, that the Messiah promised to your Nation was to appear at such a certain Time, and that the Time so limited by God for his appearance is actually passed, and by Consequence that he is already come. I shall therefore make choice of that first Prophecy, to prove that the Messias is already come Gen. 49, 8. 9. 10. The Shiloh, that is as you your selves acknowledge upon that Passage, was to come before the Departure of the Scepter. The
Force*



Force of this Argument can't be evaded. Shiloh that is the Messias, was to come before the Destruction of the Jewish state; the Jewish state is destroyed; Thence it follows, either Jacobs Prophecy is false or that the Messias, whoever he was did actually appear before your last Destruction, because the Scepter is already departed from Judah, and the Lawgiver from between his feet, and History and Scripture tell us, that such a Person as the Messias, hath lived at that prefixed Time. Therefore many of the Prophecies concerning the Messias, if they were not fulfilled in our blessed Saviour, in the Conditions the Jews have been in since their Dispersion (which fell out according to the Prediction of Christ) it is Impossible, they should be fulfilled at all. Can any Thing be more plain, than that the Messias was to be born in Betlehem of Judaea? But where is that now, and how long since the Jews enjoyed any civil Polity there? Where is the Tribe of Judah? What is become of the second Temple (Acharon, signifies the second, when the End of a Thing is set in the second Place Exod. 2, 8.) in the Time, of which the Desire of all Nations shall come? Is not Jerusalem already destroyed, and the Oblations since ceased? Here you see, the scripture tells you, the Messias is come, and

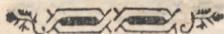


reason tells you the same, and will you believe your Rabbins against both. So I than Conclude, that either those Predictions must lose their divine Authority, or they must be accomplished in our blessed Saviour. If it now be true, that Moses foretold, that the Messias should be a Lawgiver like himself, whom they should be bound to obey under the Penalty of the Curse of God; and if it be also true, that Jesus is the Messias: whose Religion according to the Promise given to Abraham, was to make all Nations blessed, I dare then justly conclude that the Ceremonies, viz Circumcision, the Sacrifices, the Laws of Distinction of Meats and Days, which could concern only the Jewish Nation in their own Country, and which were a Wall of Partition between the Jews and Heathens, after God's secondary Intention, were to be abolished upon the appearance of the Messias, who brought Salvation to all Nations.

Rabbi. We are to embrace nothing for Truth, but what our Reason is able to comprehend, as to the Nature of Thing and the Manner of its Existence. Do you not believe on a Trinity, and account to your Doctrine, that God should be incarnated and such like. Pray then, before we leave this subject, will you tell me, how this doctrine full of contradictions can be a divine Doctrine?

Chr.

Chr.
w
b
m
w
B
c
c
b
i
t
f
a
h
f
c
h
d
i
Rabb
th
re
Chr.
tr
th
ca
re
yo
Rabb
en



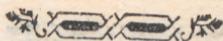
Chr. From your Assertion it follows, that those who will not believe any Thing to be true because it is about their apprehensions, must deny the Foundation of all certainty, which lies in the necessary existence of a Being absolutely perfect and infinite. According to your Principle, what certainty can we have at all of any Thing, we are to believe. If the Understanding of God be infinite, why may not he discover such things to us, which our shallow apprehensions cannot reach unto. What could the Jews and the whole World desire more as an evidence that he came from God, and he were God he himself, than his Doing such things which were certainly above any created power, either humane or schemhamphorash, and therefore must needs be divine.

Rabbi. I can never be persuaded to worship an other than God alone, since after the Passages of Scripture I find Idolatry so grievously condemn'd there.

Chr. I confess the Scripture condemns Idolatry; but sure you cannot be so weak as to think we are Idolaters as Heathen were, because we do worship God almighty and respect his Commandements, more than you do.

Rabb. I cannot see your Thoughts, yet all our ancient Doctors count you and Heathen flat Idolaters.

Chr.



Chr. The Heathen were so, I can't deny it, because they worshipped so many false Gods; but you must not say, we are so too, because we are expressly commended in the scripture to adore God and his Messias, which is the Jehovah our Righteousness. Jerem. 23, 6. And according to your ancient Doctors, you shall know, how they, who had preceded our Saviour, interpreted all these Predictions of the coming Messias and the several Marks by which they acknowledged the Messias would be discovered, and how on the contrary the other Jewish Doctors, who succeeded him, had deviated from the Interpretation and Doctrines of their Forefathers on Purpose to stifle their own Conviction. Do you well remember, what Rasbi upon the 2 Psalm confesseth himself to have done? Our Masters says he, have generally interpreted that Prophecy concerning the Messias and his Affaires, but it is fit according to the literal sense to interpret it by David, that we may have some what to answer against the Hereticks. A very frivolous Interpret indeed!

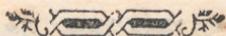
Rab. Our other Jewish Doctors do reject the Interpretations of some ancient Doctors, on this account, lest the Christians should not have them on their Side, and boast of their Victory. For example the Targum Pefikta, Tanchuma and Siphri these ancient

ancient Books apply *Jes. 53.* the the *Messias*; but *Akiba, Raschi, Aben Esra, Kimchi, Abarbanel* and others explain it concerning the People of the Jews, *R. Saadias* apply'd the whole Prophecy of *Jeremiah*; *Abarbanel* affirms, that it may also be understood of *Josiah*, who was slain by *Pharao Necho*. Others suppose the Prophet to speak in general of any Good Men. The Reason, our great Doctors dissent from the ancient and your Interpretation I dare not inquire, but ought to agree in.

Chr. A very noble Purpose indeed! Don't ye perceive, how your Rabbins impose upon you? If that Prophecy speaks of the *Messias*, as your Ancient Learned Fathers agree it does, how can it be apply'd to your whole Nation? Or if it treats of a whole People, how can it be explained of *Josiah*, or *Jeremiah*? But your Rabbins are wont to pervert the sense of a Prophecy concerning the *Messias*, when they find it favours not their Notions.

Rab. Are not our Rabbins Judges of the People, and can it be reasonable then that I should be their Judge. *Deut. 17, 9.* Go unto the Judge that shall be in those Days, and inquire.

Chr. I do not pretend to judge your Rabbins, but only to use your Reason, God gave you not in vain, in judging meerly for your selves. 'Tis no Judgment of Direction for others, but only a Judgment of Discretion, which



which to strip one of, is to degrade him unto the Rank of Brutes. If your Rabbins produce in their doctrines absurdities, Scripture and Reason forbids it to embrace them.

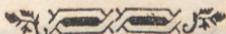
Rab. Sir I shall be a Jew, and you for my Part may be a Christian.

Chr. Religion is Matter of our freest Choice, If the Sights of his Beauties will not charm us, if Mens natural Design of knowledge and Happiness will not persuade them to be a true Disciple of the Saviour, there is no remedy, 'tis in vain to use Arguments. Truly the Wrath of God shall be revealed from Heav'n against the Ungodliness and Unrighteousness of Men, and God and Messias will come in Flaming Fire to take Vengeance on them that will not know God, and that obey not the Gospel of our Saviour.

Rab. A Word, which shall confound you? Tell me, how could my Forefathers esteeme that Man Messias, who pretended to be God himself, which yet the Christians profess as an Article contrary to the Unity of God Deut. 6, 4. Hear Iffrael the Lord our God is one Lord. From this inconceivable Assertion granted, others will follow, and your contradictory Exposition forces you to hold this Opinion, that there are three Gods.

Chr.

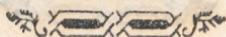
*Chr. E
Th
or
or
ty,
abh
to f
app
seve
Effe
the
be
in
ge
and
ha
his
tra
In
1)
o
th
se
n
b
g
th
G
2) T
fo*



Chr. By no means.

That there is a Plurality, or some Agents or Persons in the only Essence of the Being or in the Godhead, not a divided Plurality, which the Christians as absurd justly abhor as you do, being it contrary both to scripture and right Reason, will easely appear. In the Holy Scripture we find in several Texts: some Persons in the divine Essence, who appear'd and speak, received the Worship and Adoration, which may be pay'd to none but to the true God. As in Exod. 23. 20. 21. Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place, which I have prepared, beware of him and obey his Voice, for he will not pardon your transgressions, for my Name is in him. In this you may shew

- 1) The Angel here spoken of can be no other, than an uncreated Being, because that divine Adoration, which you yourselves, according to the Law, utterly deny, not may be paid to a creature, and because none but God can pardon Transgressions, and because the Name of God, that is, the Attributs or Perfections of God, was in him.
- 2) That Angel spoken of is a different Person from the, he speak. And here you see

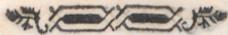


see in these expressions, that there are two distinct Persons spoken of, and that this Angel is the true and eternal God This Place compared with Gen. 19, 14. where is said, that Jehovah rained upon Sodom and Gomorrha brimstone and Fire from the Jehovah out of heav'n, and others Jes. 48, 1-8. 63, 9. 10. Ezech. 11, 5. Jes. 48, 16. etc. proves as evidently as may be, that in the Essence of God there are three Persons different from another, which the Gospel calls God the Father, Son and Holy Ghost, together are by Moses and the Prophets represented as Jehovah. Your ancient Writers viz R. Jochai the Autor of Sohar the Books Siphri etc. proves evidently the same too. Which shews that our Creed is according to God's Will; but you have not one Word to direct you.

Rab. I shall not insist upon this Article more, but ask you how 'tis possible according your Creed for God, who is infinite to take flesh upon him, and dwell here among you for some Time?

Chr. And how, may I question, is it possible that Gen. 32, 24, 29. 30. God wrestled with Jacob; and that God is said to dwell upon or in the Ark and such like? If that is not against the Bible, why can't God be as well allowed to dwell upon the Earth?

Rab.



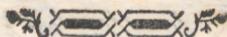
Rab. Notwithstanding all your Assertions, we shall further be the Chosen Nation, the Posterity of Abraham. The eternal God will destroy our Enemies and we shall be saved by the Lord.

Chr. These Things J confess are very much for your honour. But tell me, what think you of the Condition of your Exil, which has lasted ~~1700~~ ⁴⁰⁰ Years destitute of all Marks of divine Protection, and clearly contradict, that you are yet the chosen People by God. Don't you think that so long a Dispersion must have had for its Cause a National and general Crime? For your Idolatrous Fathers were punished by two Captivities into Assyria and Chaldaea. From the first they were brought back at the End of about 180 Years, and from the last after 70 Years under the Conduct of Zerubabel. You were not chargeable with Idolatry when the Romans under Titus destroy'd you, nor have you ever been guilty of that Sin, since that Time, why then does God leave you in your present Dispersion?

Rab. This perpetual Desolation was come upon us because Jesus under the second temple took upon himself the Title of God,

C

Chr.



Chr. If Jesus by pretending and usurping that Title of God might have brought upon you such a severe Punishment as this, might not the cruel Manner, after which your Fathers brought him to the Cross, pass for a most meritorious Act, and the greatest Zeal for the Honour of God, and therefore be more powerful to procure you the Favour of God, than that Sin could be to draw his Judgment upon you?

Rab. And what Reason, think you, is it, that our Exil is not fined yet?

Chr. The true Cause indeed of this Exil is, your Fathers having rejected and crucify'd the Messias, and your persisting in your obstinate rejection of him untill this very Day, since you see no End of your Miseries and of the Wrath of God, which lie heavy upon you.

Rab. In the Time of Messias is so great peace prophes'd *Jes. 2.* that then men should beat their Swords into Plowshares, and spears into pruning-hooks, that *Jes. 11, 6-8.* the Wolf should lie down with the Lamb and Leopard with the Kid, that Nation should not lift up Sword against Nation, nor learn war any more. (Where is that peace? War at all.) The Mountain Sion shall be exalted on the Top of the Mountains. The Messias

Messias hath not brought yet the Jews from Captivity, nor assembled them together in Jerusalem, nor builded the Temple of the Lord. The Jews don't yet live under his Government, rolling away their Days in Mirth, Musick and Entertainment doing, what shall be right in their own Eyes. All Nations do not flow unto him, as Rivers flow unto the Sea. The Light of the Moon not is yet as great as that of the Sun; nor the Light of the Sun equal to that of the seven Days of Creation. All these Passages collected of the Old Testament and Talmud foretell us the most glorious Things of the Days of the Messias. Yet this flourishing and peaceful state is not established in the World, and it follows, that our Messias shall yet appear upon the Earth.

Chr. Either those Prophecies, which are referred unto the Messiah by your Rabbins speak but of Zorobabel and the Time of your Liberty under Cyrus and his Successors, or they do, according an figural Sense, respect that flourishing Time, when the Jews and other People shall embrace the Doctrine and Gospel of the Messias, and count all Things but loss for the knowledge of Jesus the Christ my Lord.

Rab. Here is to be taken the Literal sense, which is both the more common and the easiest sense.

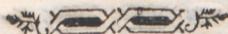


To fly to Tropes and Figures is a sign of stupidity.

Chr. I will prove it no Stupidity to maintain, that in this Case the figurative sense is easier, for that is easiest sense of any Words, which the Mind first apprehends, when we hear them. You must also consider against the most literal Interpretations of your Rabbins, it is more common in scripture to speak figuratively than literally according to the Customs of the Oriental Nations.

Rab. *Well, but the Litteral sense is not to be left, before the Words cannot be understood otherwise than figuratively, which is not the Case here.*

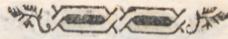
Chr. Yes, that is the very Case here. For in this Passage the Litteral sense is against apprehension and full of Difficulties; because after vers. 9, *the Earth shall be full of the Knowledge of God*; how may the Brutes receive such a Knowledge of God? But the figural is natural, plain and easy, and signifies the spiritual Effects of Christ's Death such as Pardon, Peace, Grace and Hopes of Glory. For Instant, when Judah is told a Lion by Jacob, here the figurative sense must be preferred the litteral. Yea what is more usuall, than to call the Sign by the Name



Name of the Thing signified, and the
Thing signified by the Name of the Sign?
So when God is called a Rock, a Shepherd,
that he hath wet his Sword, and hath bent
his bow, etc. look. Psalm 23. Genes. 49.
Jes. 2. etc. yet none are so absurd to say,
God is a Rock a Shepherd a Souldier and
such like; it is very certain, such Expres-
sions are figurative, and there are a thou-
sand Places in scripture which cannot be
otherwise understood.

*Rab. I am content with your Answer. After our
discours It seems me very strange, that both the
Jews and the Christians should found their No-
tions of the Messiah tho' so mightily different upon
the Holy writing of Moses and the Propbets which
are in their Hands. One Part must undoubtly be
in Mistake, which I shall earnestly inquire.*

*Chr. Your Purpose is very noble and happy.
For, suppose, Our Messias was but the hig-
hest created Being, amongst all Creatures,
God would not reckon it for a Sin, if con-
vinced both by scripture and Reason, I take
him for God himself, because he says, that
neither is there Salvation in any other than
in Jesus our Lord. But if he, as it is pro-
ved by Scripture, was God himself, and
you continue obstinately to reject him, tru-
ly*



ly you are in the greatest Danger of an eternal Damnation, because God is a righteous Judge. If you therefore love your own Soul above your worldly Interest, you would embrace the Gospel, which advance the Nature of Mankind to its highest Perfection and make you again to God's chosen People, which I you heartily pray and so bid you Farewell.



A CHOICE

A
CHOICE
OF SOME
ENGLISH PROVERBS
AND
SENTENCES.

I.

Working in our Calling, is half Praying.

That is, Diligence in whatever State it has pleas'd the Divine Goodness to place us, is as necessary to our Happiness, as Praying. And as he cannot obtain the Divine Blessing, who neglects the Duty of Prayer: So, neither can he prosper, or succeed in his worldly Affairs, who by Sloth and Idleness neglects the Duty of his Calling. We have an infinitely wise and good God to deal with, who exacts no more of his Creatures, than what they are able to perform; and if we do our utmost, it is all that he requires: for he knoweth, whereof we are made; he remembereth, that we are but Dust; God is no Respector of Person. Whosoever doth Righteousness, is accepted to him.

2.

It is the wisest Thing in the World to be good.

That is, Because Goodness is the greatest Advantage, the highest Pleasure and Satisfaction

C 4

tion in the World, as it brings along with it the Love of God; and the Favour of Men; and not only entails upon us the Blessings of this Life, but the Happiness of the next.

3.

Let nothing affright you but Sin.

That is, Let Sin be the constant Object of our Fear, because it will otherwise be the sure and certain Forerunner of our sufferings, as well in this World, as in that which is to come. All worldly Pains will cease and have an End, but the Pains of unrepented Sins will never end, therefore are most to be shunn'd and dreaded, the Consequences thereof being so heavy and frightful.

4.

It is horribly dangerous to sleep near the Gates of Hell.

That is, To dwell in Sin, to delight in it, and to be so far captivated by it, as to be quite unaffected with, or insensible of, the Misery and Danger of it.

5.

Do what you ought, and let what will come on't.

That is, at all Events, serve God. Let him be the Object of your Fear, your Love, your Praise, and Admiration only. Make him present in all your Actions, and do nothing to forfeit his Favour. Without him we are miserable; and from him alone comes every good

good and perfect Gift. If it is Affliction, he will sanctify it; if it is Prosperity, he will bless it. From his Blessings alone our Happiness, both here and hereafter, depends.

6.

Forgive other Faults, but not your own.

That is, Allow for the Infirmities of others, but give no Quarter to your own; because you cannot know the Faults of others, or the secret springs from whence they derive. But your own you may know; and by a little Enquiry into yourself, Soon discover what to restrain, what to correct, and what to rout out and subdue. The great Error of human Life is, That we know so little of ourselves. Men study more the Faults of others, than how to correct their own.

7.

To forget a Wrong, is the best Revange.

That is, To pass by, and disregard it: yet not so, as to put us off our Guard, but to make us more watchful and circumspect. To take Notice of every little Affront, is an Argument of a low Mind, and favours more of Pride and Ignorance, than Reason and good Sense. The Christian Religion bids us forgive; but christian Prudence bids us have a Care, too, whom we truste and confide in. For tho' we may know our own Hearts, and the Sincerity of our own Reconciliation, yet we cannot know that of another; and, therefore, it is christian Prudence, to be upon our Guard.

C 5

8.

*He is the wisest Man, that does not
think himself so.*

That is, that does not value himself upon his Wisdom, and knows his own Ignorance. For there are a thousand things that a Wise Man Knows, he is ignorant of. But a Fool, that is, in the Language of Scripture, a wicked Man. Thinks he knows every Things, and Men of this Cast are always stubborn and inflexible, and the Aethiopian can as soon change his Skin, or the Leopard his spots as a Man that is wise in his own Conceit. Humility is the most certain character of a true Christian, because no Man can be a Christian without it. Our blessed Saviour propos'd two Things to our Imitation, and one of them was Humility. Learn of me says he, etc. It is a Duty so essential to a Christian, that all other Virtues are but as a sounding brass, or a tinkling Cymbal, good for nothing without it.

Speak Truth, and shame the Devil.

That is, Let the Consequence be, what it will, speak nothing but what is true. Not that the Truth is always to be spoke, but an Untruth never. For a Fool utters all his Mind, but a wise Man keeps it in 'till afterwards that is, digests and pauses upon what he speaks and speaks nothing but what is rational, proper to be spoke and agreeable to Truth.

*From short pleasures comes a long Repen-
tance, or Every Sin brings its Pu-
nishment along with it. or, Fly the
pleasure, that bite to morrow.*

That is, All unlawful Pleasures are but for a Moment, compar'd with the Miseries that attend them. And by indulging our sinful Passions, we may do that in a Moment, which may lay the Foundation of a long Repentance, and cost us the Peace, Happiness and Comfort of our Life.

*Tell me, how you live, and I will tell you
how you shall die, or, tell me what
company you Keep, and I'll tell you,
what sort of Man you are, or, as a
Tree is known by its Fruits, so Men
are known by their Actions.*

That is in plain Terms, if you live wickedly, you shall die wickedly that is miserably. Because when we see Men live in opposition to the Laws of Reason and religion, it wou'd be no uncharitableness or Want of Benevolence, to say, how wickedly that is miserably they will die; not absolutely but probably: because the greatest Sinner that is, by the extraordinary Power and Grace of God, may be pardon'd in a Moment, if, before he dies, he repents of his Sins; but tho' a Death-bed Repentance is not impossible, yet it

is

is often uncertain, and such People can't always have the comfortable Assurance of their Pardon, and a well grounded Hope and Assurance of a blessed and glorious Immortality as those who have liv'd well, and have made the Laws of God the habitual Rules of their Practice.

12.

*To do good make no Delay
For Life and Time fly fast away.
Or These Things pass for ever, vain
World, away;
But Love to God, this, this endures for ay.*

That is, Our Time with a View to Eternity, being very short in this World, we should embrace all opportunities of employing those to God's Glory, or the Good of our Fellow Creatures. The Consideration of which made Hugo Grotius a great and learned Man, when he came to die, notwithstanding his Reputation for Learning, he counted it all Dross, a learned Nothing, so far as it did not draw him to the great Object of all religious Worship, the great, omnipotent and eternal God. It is said of Titus, Son of Vespasian, that after a Scrutiny into his own Actions, if he found any Day pass'd, in which he had done no Good, he would insert in his Diary this Memorial: J have lost a Day.



Appen-

Appendix

or a short

Account of the University of Oxford.

Oxford is seated at the meeting of two clear Filly Rivers in a healthy Air, and pleasant rich Soil. It was a Place of publick Studies above 900 years ago, and hath been reckoned the second University among the four principal of Europe, whereof the others are Paris in France, Bologna in Italy and Salamanca in Spain. Over the University is placed the Chancellor of Oxford to continue during his Life, Vice-Chancellor, who is yearly nominated by the Chancellor, the High-Steward during his Life; two Proctors, chosen every year out of the severall Colledges by turns, Whose duty is to take care of the Government of the whole University, to maintain the Liberties and Priviledges thereof, to search after and punish all Violaters of Statutes; in a Word, that whatever is for the Honour or Profit of the University, or may conduce to the Advancement of good Literature, may be carefully obtained. Besides the fore mentioned officers there are, a Publick Orator, a Keeper of the Records,

can't al-
of their
and Af-
mortality
ve made
of their

vain

for ay.

Eterni-

ve cho-

loying

of our

which

Man,

his Re-

drofs,

or draw

s Worl-

al God.

at after

e found

hope no

this Me-

Appendix

Records, The Register, Six publick Servants, called Beadles, and other publick Servants of less Note, which shall be passed by.

This Univerſity hath divers great Priviledges, granted by ſeveral Kings of England. The Mayor with the chief Burghesses in Oxfordſhire, every year in a ſolemn Manner take an Oath, given by the Vice-Chancellor, to obſerve and conſerve the Rights of the Univerſity, and the Tenth of Februar, a certain Number of the principal Citizens publickly to pay each one a Penny, in Token of ſubmiſſion to the Orders and Rights of the Univerſity. It ſend two Burghesses to Parliament, and is ſubject to the Viſitation or Correction of none but the King, or whom he ſhall pleaſe to commiſſionate. No Viſtuals to be taken by the King's Surveyers within five Miles of Oxford. unleſs the King himſelf comes thither etc. There are eighteen Colledges and ſeven Halls, which have in their own Walls Lectures, Diſputations, all Profeſſions, and Liberal Sciences, read and taught, and in ſome of them publick Lectures for all Comers, and large Salaries for the Readers. The Names of them are Chriſt-Church Colledge, Magdalen-Coll. New-Coll. All-Souls Coll. Merton Coll. Corpus Chriſti Coll. Queens Coll. St. Johns Coll. Trinity Coll. Brazen Noſe Coll. Oriell Coll. Wadhams Coll. Lincoln Coll. Univerſity Coll. Exeter Coll. Baliol Coll. Jeſus Coll. Pembroke Coll. The Names of the Halls, Magdalen, Edmond, Alban, Hart, St. Mary, New-inn Hall, Glouceſter Hall. The whole Number of Profeſſors and Readers in Oxford are about
twenty

twen
upon
thou
man
Cool
ne o
act,
that
Dier
in fo
form
to th
them
ral E
our
Coll
are a
Nob
indu
Look
ſtate

twenty, and the Number of Students, that live upon the Revenues of the Colledges are about one thousand, and of other Students about twice as many, besides Stewards, Manciples, Butlers, Cooks, Porters, Gardiners etc. The Discipline of these Colledges and Halls, is far more exact, than in any foreign Univerfity. First, all that intend to take any Degree, are to take their Diet and Lodging, and have a Tutor constantly in some Colledge and Hall: then they are to perform all Exercises to be subject to all statutes, and to the Head of the House. They are to suffer themselves to be shut up by Night in their several Houses. They are never to be seen abroad out of their Chambers, much less out of their Colledges, without their Caps and Gowns, which are all to be black, only the Sons of the higher Nobility are herein indulged, and all Doctors are indulged with Purple, or rather Scarlat-Robes, Look moore in Edw. Chamberlayne's Present state of England.



The

The Doxology.

Great Ruler of the World, to Thee

Let me who am but Dust give Praise;

Not my Demerits weigh;

That Service and those Sufferings see,

Of Him to whom my Trust I raise

On whom for Grace I stay.

All that I have, or am is Thine;

By Thy Protecting Pow'r upheld

I to this Day remain:

If Thou on their Endeavours shine;

Of Those by whom they are excell'd

The Weak the Start may gain.

O hold Thou up my Going in Thy Ways,

That my Feet slip not; Life best speaks thy Praise.



A
CA

ARVM

EBRAICAE

YCHSEN
PROFESSOR



134

11, 12, 13, 14,

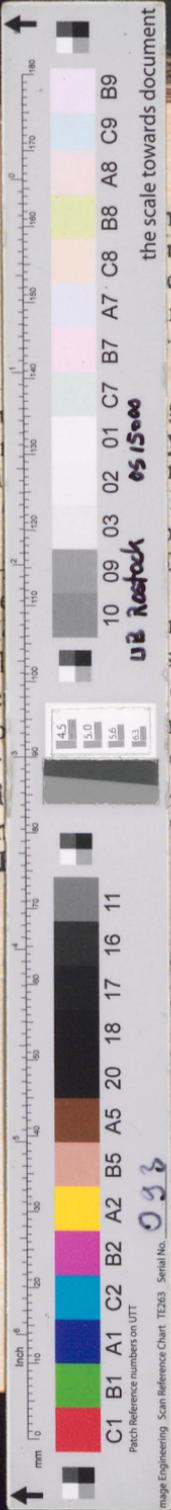
15, 16,

17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60



ants, cal-
f l'els No-
ivilgeden
The Mir
hire, eve-
given by
erve the
Februar,
bly
omission
ity. It
bject to
e King,
No
ers wi-
himself
lleges
Walls
Libe-
of them
Salaries
e Christi-
oll. All
oll. Que-
zen No-
oll. Uni-
as Coll.
s, Mag-
New-
Number
e about
twenty

twenty,
upon the
thousand
many,
Cooks,
ne of th
act, that
that inter
Dier and
in some
form all
to the H
themselv
ral Hou
out of t
Colledge
are all to
Nobility
indulged
Look m
state of I



number of Students, that live
the Colledges are about one
er Students about twice as
rds, Manciples, Butlers,
diners etc. The Discipli-
and Halls, is far more ex-
gn Univerfity. First, all
y Degree, are to take their
nd have a Tutor constantly
Hall: then they are to per-
be fubject to all ftatutes, and
oufe. They are to fuffer
up by Night in their feve-
re never to be feen abroad
s, much lefs out of their
eir Caps and Gowns, which
ly the Sons of the higher
duged, and all Doctors are
or rather Scarlat-Robes,
Chamberlayne's Present



The