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experience," it was with peculiar delight that I read these three stanzas—

"Whoso hath felt the Spirit of the Highest
 Cannot confound nor doubt Him nor deny:
 Yea, with one voice, O world, tho' thou deniest,
 Stand thou on that side, for on this am I.
 Rather the earth shall doubt when her retrieving
 Pours in the rain and rushes from the sod,
 Rather than he for whom the great conceiving
 Stirs in his soul to quicken into God.
 Ay, tho' then thou shouldst strike him from his glory
 Blind and tormented, maddened and alone;
 Even on the Cross would he maintain his story,
 Yes, and in hell would whisper, I have known."

Dr. Dale has written a book to answer the question, why it is that those who believe in Christ continue to believe in Him, despite all the attacks upon their faith. What nobler answer could be given than this which Mr. Myers has put into the lips of St. Paul?

* * * The article by Mr. George Meredith, to which I have several times referred, is to be found in the *Fortnightly Review*, vol. iii. New Series. I am indebted to a writer in the *British Weekly* for calling my attention to it, as also for one or two facts which are mentioned in the above paper.

Expressions employed concerning Israel as a Chosen Nation.

BY AD. NEUBAUER, M.A., READER IN RABBINICAL LITERATURE, OXFORD.

I DO NOT pretend to exhaust the subject, or to draw definite conclusions relating to the time when the texts which I shall adduce for my purpose were composed. I shall only put together what I have observed in the Bible from time to time concerning the matter.

The rarer expressions are:—1. יָדָע, *Yada*, "to know," to be found in Amos iii. 2, "You only have I known of all the families of the earth;" and Hos. xiii. 5, "I did know thee in the wilderness;" compare also Gen. xviii. 19, "For I know him." 2. סְגֻלָּה, *Sgullah*, "a particular object" (the root is not employed in the Bible in any other form), to be found in Exod. xix. 5, "Then you shall be a peculiar treasure unto me above all people;" and in Deut. vii. 6, xiv. 2, and xxvi. 18, where it is connected with עַם, *Am*, "a peculiar people." 3. חֵלֶק, *Helek*, "portion," to be found in Deut. xxxii. 9, "For the Lord's portion is His people," and Zech. ii. 16 (12), "And the Lord shall inherit Judah his portion." 4. עֶבֶד, *Ebed*, "servant," in Lev. xxv. 42, 55; Jer. xxx. 10, and sometimes in the later part of Isaiah. 5. "The branch of my planting, the work of my hands," Isa. lx. 21. 6. "A kingdom of priests," only in Exod. xix. 6. 7. קָדוֹשׁ, *Kadosh*, "holy," in Exod. xix. 6 and Deut. vii. 6, and elsewhere, "a holy nation." Compare also Isa. iv. 3, applied to those who remain in the holy city.

More frequent are the following expressions:—בֵּן, *Ben*, "son," in Deut. xiv. 1, "Ye are

children of the Lord your God;" Isa. i. 2, "I have nourished and brought up children;" Hos. ii. 1 (A.V. i. 10), "Ye are the sons of the living God;" Isa. xlvi. 3, and Ps. ii. 7, "Thou art my son."

Most frequent are the following expressions:—1. נַחְלָה, *Nahlah*, "inheritance," to be found in Deuteronomy, Isa. xix. 25, Micah, Joel, and the Psalms. 2. "People of the Lord," abounding in the Song of Deborah (Judges v. 11), in Amos vii. 15, and Isaiah. 3. With verbs: *a*, בָּרַךְ, *Barakh*, "to be blessed," in the Pentateuch, except Exodus and Leviticus, in Jer. iv. 2, "And the nations shall bless themselves in Him;" and in the latter part of Isaiah: *b*. אָהַב, *Ahab*, "to love," in Deuteronomy, Hos. iii. 1, "According to the love of the Lord toward the children of Israel," xi. 1, xiv. 5, in Jeremiah and the Book of Kings. The love of God is compared to that of a woman and a bride. Jer. ii. 2, "The love of thine espousals," Isa. liv. 5 and lxii. 4, 5; Hos. ii. "And give her a bill of divorce": *c*. בָּחַר, *Bahar*, "to choose," which seems to be the latest of all the expressions we find, introduced most likely after the disappearance of the kingdom of Israel. It is to be found in Deuteronomy, the Books of Kings, the latter part of Isaiah, the Psalms, and Nehemiah. The expressions of love and choice mostly occur in post-Exilic writings, if we may judge from the ancient liturgical compositions.