

the daughter of the Queen of England has been grossly insulted in one and the same person. A greater indignity could scarcely be offered in private life than for one person to say to another, "Get out of my house or I'll throw you out." In the case in point the insult offered to Empress Frederick is magnified and intensified a thousand fold. It is treatment of a similar kind on a gigantic scale.

The result is that the Emperor of Germany has begun reprisals by continuing the law making the obtaining of passports in Alsace and Lorraine compulsory, while the Queen of England is exasperated and incensed at the insult to her daughter, the relationship being so close as to amount to an indignity to herself.

The whole affair seems to be involved in diplomacy, as it is difficult to understand why Empress Frederick was sent to Paris on such a mission as that undertaken by her unless it was to test the sentiment of France toward Germany. If that was the object it has been strikingly attained. There is no need to be mistaken in relation to the character and intensity of feeling of the French against the Germans.

In the event of a collision, the diplomacy of the selection of Empress Frederick as the object at which the anti-German sentiment should be directed is apparent, as in that way it places England in such a position that even if she should take no active part in a war between Germany and France, her sympathy would at least be with the former. If the two should unite against France, the latter would go down in double-quick time, unless Russia should come to the rescue. In that event a war of surpassing magnitude would shake Europe from centre to circumference.

War may not be the immediate result of the recent significant incident, but it will contribute to hastening an eventual conflict, as it is highly improbable that Germany and France can long maintain a mutually pacific condition in the face of the warlike spirit entertained toward each other by the peoples of the respective countries.

THE PRIESTS OF THE MOSAIC LAW.

REFERENCE has been made to the sacrifices which constituted the main part of the divine services of the Mosaic economy. The duty of presenting these sacrifices before the Lord, of keeping the fire burning and of administering in the sacred places belonged to the priesthood which had been conferred upon the tribe of Levi.

The presidency of this priesthood

was first conferred upon Aaron, and he was to be assisted by his four sons Nadab, Abihu, Eleazar and Ithamar. (Ex. xxviii: 1.) These were solemnly consecrated for their holy calling by washings and anointing, as described Lev. viii.

According to the law, the presidency was to go from the father to the first born son, but Aaron's first two sons, Nadab and Abihu, transgressed and were burnt to death a short time after they had been set apart, wherefore the presidency went over to Aaron's third son, Eleazar. In his family it remained for about three hundred years, when through the sins of the sons of Eli, it was entrusted to the descendants of Ithamar.

As the Jewish policy declined, the right of succession was altogether disregarded and at the time of our Lord, an infidel, appointed by the Romans, held the sacred office.

The duties of this functionary was to enter, once a year, the holy of holies and present the sacrifice of atonement before the Lord. He was the medium through which God gave revelations to the people, being the mediator.

In his official robes, his position as such was typified. Over his white tunic he wore a woolen robe of blue having on its hem small golden bells (Ex. xxviii. 31-34). Over this was a short garment without sleeves — an "ephod" of fine linen, wrought with gold and purple and having on each shoulder-strap a precious stone, engraved with the names of the twelve tribes, six on each shoulder (Ex. xxviii. 5-12). In front was the breast-plate of judgment, composed of twelve precious stones, on each of which was the name of one of the twelve tribes engraved. His head was adorned with a kind of mitre, at the front of which was a gold plate bearing the inscription "Holiness to the Lord." Connected with the breast-plate was the Urim and Thumim, the sacred instrument by which this ecclesiastical dignitary was enabled to read the mind and will of the Lord.

All the descendants of Levi were priests. Some of them were engaged in slaying the daily sacrifices; they could decide what was clean or unclean, etc. Some were merely assistants to the priests, or, were engaged as singers in the choir, porters, guards, etc. 1 Chron. xiv: 25, 26.

And when not engaged in actual temple service, they would serve as the instructors of the people. They were, in fact, the lawyers, doctors and professors of the people.

The maintenance of these men was amply provided for. As they were the

servants of the people, they were to be supported by the people.

Forty-eight cities were set apart for their exclusive use, each with a tract of land for pasture. Thirteen of these were inhabited by the priests in actual service and thirty-five were for the rest of the tribe of Levi. Numb. xxxv: 1-8. A tenth part of the produce of the land and a tenth part of the cattle were also to be given to the Levites. The priests were entitled to a tenth part of this tithing. Besides, the people were supposed to expend a certain amount each year in feast offerings, and of these the Levites were to have their share. Further, the skins, the breast, the shoulder of trespass-offerings and of sin-offerings, as well as bread and wine and oil of certain offerings belonged to them, and they were to share it with the poor. Deut. xxvi. 12.

It will be seen that the Mosaic law enjoined continual offerings for ecclesiastical purposes.

The first of the fruit of the earth was given as a sign of gratitude for the safe entrance into Canaan. Deut. xxvi. 2.

Everything firstborn both of man and animal was to be consecrated because the first-born was spared at the time of the exodus from Egypt. Ex. xiii. 2.

A tenth part of all produce, whether of the land or of the flocks and herds was the Lord's. The law was:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof." Lev. xxvii. 30, 31.

That is to say, suppose he had grown a hundred bushels of wheat at 50 cents a bushel. He owed then ten bushels, equal to \$5. If he now for some reason or other wished to keep the wheat, he could do so, provided he paid the \$5 and added \$1, a fifth part, to it.

The law concerning the tithing of animals was, that every tenth animal "that passeth under the rod," when counted, was to be turned in as tithing. The owner was not allowed to select the animals, but every tenth, as they chanced to pass out through the door, one by one, was to be given "whether it be good or bad." He could not change it.

"And if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. xxvii. 3, 33, 2.

Besides this tithing, the law provides that another tenth part of the increase of the produce of the land should be spent in feast-offerings. This fact is not commonly known, but the passage relating thereto is plain:

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he