

book of Kozri, composed by rabbi Isaac Sengri, and Jehuda Levi. The Caraites protest against it, and consider themselves as disciples of Anan. Rabbi Mendel mentioned to me the history of the conversion of a Polish Count, Podozky by name: he turned Jew, and was committed to the flames by the inquisition in Wilna.

Josephus the Jewish historian, does not stand in credit with the Jews at Jerusalem; they consider him a man of the world, who held with all parties and sects. But rabbi Mendel observed, that his brother Boni Ben Gorioni (for so they call Josephus the son of Gorion) was so great a saint, that they called him *Nakdimin*, for the sun stood still one day at his prayer.

*April 15.*—I laid before rabbi Mendel Exod. xiv. 21—31, and 1 Kings xviii. 39, to convince him that miracles have been wrought by God to persuade the people of God that it was the Lord's work; farther, Isaiah xxxv. 5, 6, to prove to him that the Messiah was to work miracles. And to prove to him that the Messiah was predicted to be a person *equal* with God, I shewed to him Zech. xiii. 7; and that he was to be born at Bethlehem, laid before him Micah v. 1.

*Rabbi Mendel.* Four things are to be observed in expounding the Scripture.

1. The plain meaning of every verse.
2. Upon every letter, the Torah must be preached.
3. By one word many things are hinted at.
4. The Cabbala.

Rabbi Mendel replied to Exod. xiv. 21—31. The Jews did only believe for that moment; but they said afterwards, Moses may perhaps have bewitched us; for they said, Exodus xviii. 7, "Is the Lord among us or not?" And the Lord himself descended from heaven, in order that they might be convinced that Moses did not do that miracle by witchcraft; and that they may believe for ever.

Rabbi Mendel went on, 1 Kings xviii. 39. Elijah said twice, "Hear me, O Lord, hear me." The first "*hear*