

and learned Jews, his associates: a taste for literature and science was excited amongst their nation. A journal, written originally in Hebrew and afterwards in German— whilst it gave the encouragement to, and the example of, a new Hebrew literature, embracing that of the day, contributed essentially to lower rabbinism in the opinion of the Jews; and to free the rising generation in Germany from its chains. There are, consequently, now, very many of the German Jews so enlightened, as to see, with the most decided repugnance, the brutifying and senseless slavery in which the rabbis retain the great mass of their countrymen. These have broken their yoke: they have established what is called a reformed worship, at which portions of the Old Testament are read, and a sermon on morality is preached; the prayers, too, are in German, instead of being in Hebrew, which but few understand as in the rabbinical synagogues. This worship, however, is not now allowed of in the Prussian States, and, we apprehend, on the ground of its being set up on no recognised basis. It is but too true, that infidelity has made very considerable progress amongst the educated Jews; and there is but too much reason to apprehend, whatever may have been, and is, said, that this worship was mainly set on foot under views inimical to all revelation. We are perfectly aware, that many highly respectable Jews are sincerely and earnestly anxious to restore Judaism to its primitive simplicity, and to remove from features of heavenly beauty a mask exhibiting the mixed contortions of lunacy and imbecility; but these are engaged in an attempt beyond the powers of man; and, at any rate, our present business is with the majority, from whom they dissent.

The prospect before us, of a people of Deists without a revealed God, of moralists without a moral code, sanctioned, or even not sanctioned, is like that of a boundless desert and arid plain, in which neither tree nor herb can grow; and that of Israel, under the rabbis, immersed in the pursuit of petty gains, and wrapt in ignorance, fear and superstition, is as one of black and intormable crags, naked, bleak and desolate. From objects such as these, how gladly does the eye turn to the wood-clad hill, the fertile valley, the winding shores and the glassy surface of the peaceful lake—however small! Such is the moral prospect which is presented to us, in striking and pleasing contrast, by the few and very inconsiderable establishments which exist of the Caraites, a pure remnant of the Hebrews, which appears to have been preserved apart, as if for our instruction, and as a specimen of what the Israelite was, and may be again, when not corrupted and debased by deplorable superstitions. The Caraites are every where well esteemed by their Gentile neighbors, and appear to be an industrious, honest and hospitable race. Their dress is simple, and they are moderate in their food. But their virtues have not saved them from the condemnation of the rabbinical Jews, who impute much heresy to them and to this day hate and calumniate them inveterately. Thus—Rabbi Bozaleh Aschkonasi, of the fourteenth century, declares that no Israelite must help a Caraites out of a pit; while the more acute Rabbi Samson, foreseeing that a ladder might perchance be left in the aforesaid pit enjoin its instant removal. Their great crime appears to be, that they abide scrupulously by the written law rejecting the Talmudical explanations and additions. Rigid moralists, they maintain that the wife can be divorced for adultery alone, whereas the rabbis pronounce that she may be dismissed at the will of the husband, and that either a fairer rival, or an ill dressed dish may give sufficient grounds and authority for divorce. Their teachers preach moral discourses to them on all Sabbath and feast days, a duty which the rabbis usually fulfil but twice in the year, and then very imperfectly.

[TO BE CONTINUED.]

MODESTY AND DOCILITY TO BE JOINED TO PIETY.

To piety join modesty and docility, reverence of your parents, and submission to those who are your superiors in knowledge, in station, and in years.— Dependence and obedience belong to youth. Modesty is one of its chief ornaments; and has ever been esteemed a presage of rising merit. When entering on the career of life, it is your part, not to assume the reins as yet in your hands; but to commit yourself to the guidance of the more experienced, and to be-

come wise by the wisdom of those who have gone before you. Of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospects of its future prosperity, more than self-conceit, presumption and obstinacy. By checking its natural progress in improvement, they fix it in long infirmity; and frequently produce mischiefs which can never be repaired. Yet these are vices so commonly found among the young. Big with enterprise, and elated by hope, they resolve to trust for success to none but themselves. Full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous suggestions of age. Too wise to learn, too impatient to deliberate, too forward to be restrained, they plunge, with precipitant indiscretion, into the midst of all the dangers with which life abounds.—BLAIR.

FILIAL PIETY.—It is the primal bond of Society—It is that instinctive principle, which, panting for its proper good, soothes, unhidden, each sense and sensibility of man!—It now quivers on every lip!—it now beams from every eye!—It is that gratitude, which softening under the sense of recollected good, is eager to own the vast countless debt it never, alas! can pay—for so many long years of unceasing solicitudes, honourable self-denials, life-preserving cares!—It is that part of our practice, where duty drops it awe!—where reverence refines into love!—It asks no aid of memory!—it needs not the deductions of reason!—Pre-existing, paramount over all, whether law or human rule—few arguments can increase and none can diminish it!—It is the sacrament of our nature—not only the duty, but the indulgence of man—It is his first great privilege—It is amongst his last most endearing delights! when the bosom glows with the idea of reverberated love—when to requite on the visitations of nature, and return the blessings that have been received! when—what was emotion fixed into vital principle—what was instinct habituated into a master-passion—always all the sweetest energies of man—hangs over each vicissitude of all that must pass away—aids the melancholy virtues in their last sad tasks of life—to cheer the languors of decrepitude and age—explore the thought—explain the aching eye!”

ENCOURAGEMENT TO PREACHERS.

He who is desirous of doing good, and, for that end, preaches, explains, and enforces the truth, will feel no small degree of uneasiness, if he do not find his labours attended with some degree of success. It is not sufficient that he prays, studies, and labours, but his benevolent mind will be anxious to hear of some good effect. Let none, however, engaged in this sacred work despair. Who can tell what the net contains while it is under water? Who can know the extent of his usefulness while in the present state? Let not any suppose he is useless, because he himself has no evidence of it. It is not always proper for ministers to know how far they have been successful.

What God sees necessary for encouragement we may expect; but for more than this we must wait with patience until that day, when the whole will be disclosed. In the mean time, ignorance of the event of our exertions must not produce indifference and laxity in them. The two following anecdotes may afford encouragement to ministers:

A minister of the gospel was, about thirty years ago, called to the important work of preaching to his fellow sinners the unsearchable riches of Christ; but being extremely diffident of his abilities, and having preached for several years seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermon on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared that he could not preach even that same evening. They represented the disappointment it must be to a large congregation, who were assembling together, as no other minister could possibly be procured then to supply his place, and therefore they begged he would try once more. He replied, that it was in vain to argue with him, for he was quite determined not to preach any more. Just at that instant a person knocked at the door, and, being admitted, it proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr. — to preach that evening from a particular passage of scripture: she said she could not account for it, but she could

not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was? she said she could not tell where it was, but the words were these: “Then I said, I will speak no more in his name; but his word was as a fire shut up in my bones, and I was weary with forbearing, and I could not stay.” This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that evening: he experienced much liberty, and has continued ever since with wonderful success and comfort.

N. B. The good woman has often protested since, that she new nothing of the minister's intention, or the debate about his preaching.

The late Rev. Mr. Warrow, of Manchester, a little before his death, was complaining to some of his people that he had not been made the instrument of calling one soul to the knowledge of the truth for the last eight years of his ministry. He preached but two sermons after this, before the Lord called him to himself; and, soon after his death, between twenty and thirty persons proposed themselves as church members, who had been called under Mr. W.'s two last sermons. Let not ministers think their work is done while they can preach another sermon, or speak another word.

SINCERITY AND TRUTH RECOMMENDED.

It is necessary to recommend to you sincerity and truth. This is the basis of every virtue. That darkness of character, where we can see no heart; those foldings of art through which no native affection is allowed to penetrate, present an object, unaimable in every season of life, but particularly odious in youth. If, at an age when the heart is warm, when the emotions are strong, and when nature is expected to show herself free and open, you can already smile and deceive, what are we to look for, when you shall be longer hackneyed in the ways of men; when interest shall have completed the obduration of your heart, and experience shall have improved you in all the arts of guile? Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity and future shame. It degrades parts and learning; obscures the lustre of every accomplishment; and sinks you into contempt with God and man. As you value, therefore, the approbation of heaven, or the esteem of the world, cultivate the love of truth. In all your proceedings, be direct and consistent. Ingenuity and candour possess the most powerful charm; they bespeak universal favour, and carry an apology for almost every failing. The path of truth is a plain and safe path: that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increases, you are left entangled in your own snare. Deceit discovers a little mind, which stops at temporary expedients, without rising to comprehensive views of conduct. It betrays, at the same time, a dastardly spirit. It is the resource of one who wants courage to avow his designs, or to rest upon himself. Whereas, openness of character displays that generous boldness, which ought to distinguish youth. To set out in the world with no other principle than a crafty attention to interest, betokens one who is destined for creeping through the inferior walks of life: but to give an early preference to honour above gain, when they stand in competition; to despise every advantage, which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and distinction in life. At the same time this virtuous sincerity is perfectly consistent with the most prudent vigilance and caution. It is opposed to cunning, not to true wisdom. It is not the simplicity of a weak and improvident, but the candour of an enlarged and noble mind: of one who scorns deceit, because he accounts it both base and unprofitable; and who seeks no disguise, because he needs none to hide him.—Ibid.

It is a common opinion with worldly men, that religion is a gloomy thing, and tends to make men sour and morose. Hume, the infidel, said, all the religious people he had known were disposed to be melancholy. To which Bishop Horne observes, That might be, for in the first place, Hume knew very few devout persons, his acquaintance being generally of a different kind; and in the second place, the very sight of him was enough to make any good man sad.