

it almost incredible that any man could hesitate about diffusing it as widely as possible.—In a religious point of view, to hesitate in this matter was to be guilty of an actual impiety. Ought not all men to be able to read the Word of God; that Word which is necessary to their salvation? No reciting or expounding of others could ever make up for the want of personal ability to search the Scriptures, for, it is by this, saith the Lord, "Ye shall know me." In teaching the young to read their Bible, we were doing what was of indispensable necessity, and all collateral consequences we might safely leave to him in whose hand are the issues of life. Although, however, we might put our trust in God that such knowledge would work to good, it did not follow that our duty stopped here. We were bound to go on actively and perseveringly in doing all we can to promote that good end, by providing wholesome aliment for the now appetite thus created, and by directing the inquiring minds of the young and the ignorant, to knowledge which was useful and proper. The only fault to be found with the zeal which had lately arisen for the education of the poor was, that it did not go far enough. They were instructed in reading, but due care had not yet been taken! They should be afterwards provided with books profitable for them to read; and hence the lamentable success with which their curiosity had been ministered to by the disseminators of infidel and immoral publications. Much good, the Rev. Preacher thought, might be effected by the establishment of Select Village Libraries; and he hoped you to see this brought, generally about. The country had much to expect, even in its sources of wealth, from the education of the lower orders; for it had been by seeds of knowledge incidentally scattered in this walk of society that discoveries had been made in the arts, of greater benefit to this country than mountains either of gold or of gems.

The Preacher concluded with an animated appeal to the liberality of his hearers in behalf of the children whose particular claims he had been deputed to lay before them. The times he knew had been severe, but prosperity was again coming on the land. It was the duty of all to contribute as they could to so good a work; and how far they might do so, he left it to their own consciences to determine.



#### QUESTIONS TO BE MATURELY WEIGHED RESPECTING THE CLERICAL PROFESSION.

*First.*—Is there any office in which we can render more substantial service to our fellow men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's Ambassador?

Is there any office, which affords more and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or a more comfortable prospect of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest earthly enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for these ends, as in the ministry?

*Second.*—Is not every man when he is sent into the world, and endowed with rational and bodily powers of ordinary excellence—is he not called and commanded, not only to work out his own salvation, but to assist others, to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours, to remove the obstacles, and support inconveniences in this cause as well as in any other?

Does not the fact that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this fact constitute a call, and the most powerful call—a call from Jesus Christ, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

*Third.*—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of singular abilities?

Do not the promises of Jesus Christ—"I am with you always, even to the end of the world?"—"My Grace is sufficient for you;"—furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the sufficiency of grace for the work of the ministry, than in the work of individual salvation?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

*Fourth.*—Have you ordinary talents?

Have you pious dispositions?

Do you love Christ?

Do you love the souls of men?

Is not his Almighty grace promised to you?

Is not his Almighty grace sufficient for you?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing this?

Are not souls now perishing, which, by the blessing of God, you could be instrumental in saving?

Will you hear Christ call in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power, of the Holy Spirit.

#### MISCELLANY.

From the London Quarterly Review.

#### THE PRESENT STATE OF THE JEWS.

[CONCLUDED.]

There is much reason to mistrust all that has hitherto been written as to the origin of this remarkable sect. They are in Poland dealers in corn and cattle, carriers, handicraftsmen, and in some cases, agriculturists; and these are also their occupations at Baktiserai, where they are eleven hundred in number. It is generally stated that above six hundred years ago they settled there on a mountain-rock, having migrated to the Crimea under especial privileges granted to them by the then reigning khan, which they still enjoy.—Their picturesque fortress, called Dechenfai Kale, the Jews' Castle, the rocky narrow path by which the ascent winds up to it, and its beautiful detached sepulchral grove have been well described by Clark and other travellers. A tombstone in this cemetery bears a Hebrew inscription dated five hundred and seventy years back. In a petition addressed by them to the Empress Catherine, they represented that their forefathers had no part in the crucifixion of Jesus Christ; and Dr. Clark (who says that their honesty is proverbial, and their word equal to a bond; and tells us to believe nothing stated respecting them by the rabbies,) adds, that they uniformly assert themselves to have separated from the main stem of the Jewish people in the very earliest period of its history, and that their schism is as old as the return from the Babylonish captivity. The Caraites at Troki are but one hundred and sixty in number, and say that, descending from the Crimean Caraites, they have been settled in Lithuania, about four hundred years, and it is remarkable that

they still retain the Tartar tongue; of the Jewish German they are wholly ignorant. They also speak Russian and Polish, and, like the Crimean Caraites, wear the dress of the country they inhabit. Their manners are simple and obliging; they are accessible, and, above all they have the inestimable advantage of holding to the faith of their ancestors, as resting exclusively on the Old Testament. A Christian writer says, that during those four hundred years no one of this colony has had a criminal judgment passed on him. A missionary, who in travelling through Troki pressed upon their minds the truth of the Gospel, in the only short conversation he had an opportunity of holding with them, found them candid and well-disposed to listen; they were surprised at his arguments, and little able to reply to them, as they know nothing of the quibbles and subtleties which the rabbinical Jews have long resorted to, when engaged in controversy with Christians. Who, reflecting on the pure faith of the Caraites, and that integrity, industry and virtue, by which they have every where impressed sentiments of respect and esteem for them upon the people with whom they dwell, would not vainly believe that, though exiles from Palestine, they are exempt from the worst and final curses inflicted by the Almighty upon Israel for the worst and blackest of his crimes? And who will not be delighted to hear that, whilst the rabbinical Jews can give no clue to the history of this remarkable portion of the race, modern discovery appears strongly to confirm the views cherished among the Caraites themselves? Mr. Wolff, the missionary, having learnt that a body of Caraites was established in the desert of Hit, at three days' journey from Bagdad, visited them. The account which they gave him was that their fathers, during the Chaldean captivity, perceiving that their brethren were corrupting the pure faith by amalgamating with it the philosophical doctrines of the country "sat down by the waters of Babylon, and wept when they remembered Sion;" that in order to imprint the Scriptures unimixed on their hearts, they read them incessantly, and were thence called Caraites, or readers; and that, when the others returned from the captivity, they separated themselves, to escape their offences and punishments, and retired to the very spot where the missionary found them. He there saw these "children of the Bible," as they call themselves, living an Arab life in cottages; they are a very fine people, and the women singularly handsome. He was struck with their unvarying truth, of which their neighbors saw the merits, and practise it not; and they are remarkable for their honesty and cleanliness. They said that they had sent colonies to Cairo and to Ispahan, where a synagogue still bears an inscription, which shows that it belonged to them. Benjamin de Tudela, it is said, found the same people living in the same manner at Hit, six hundred years ago. They speak pure Arabic, but all know and read Hebrew; they state the whole number of their sect to be five thousand, and that they are the original of it. They call their ministers "wisemen," and know not the name of rabbis.

Mr. Wolff's travels in the East made him acquainted with various detachments of the Israelitish nation, living in great diversities of circumstances. Many of the Georgian Jews are ascript gileæ. In Yemen, they all lead an Arab life. In Kurdistan, they speak the old Chaldean language, but are occupied in petty traffic, and do not till the ground. In Persia, they are so miserably oppressed, that they fly frequently to the despotism of Turkey, as more endurable. At Shiraz, they are acquainted with the Old Testament; they have no copies of the Talmud, but still pin their faith to it. In Caucasus, those living amongst the Ossitians are wild and ignorant horsemen; they have neither the Bible nor the Talmud.

The Zoharites are a sect stated to believe in the Trinity; they date from the seventeenth century; their doctrines are mysteriously concealed; and losing ground as this sect does rapidly, it is not worth our while to endeavor to unfold them. The Chaddim, on the other hand, who, like the Zoharites, regard the Zohar, (a rabbinical work dating from the first century of Christianity) as their chief religious book, are a numerous sect which increases rapidly, especially in the Russian Polish provinces. It arose about seventy years ago. There is much fanaticism amongst them, and consequently they have many impostors, and many more dupes. They ascribe to their rabbis still greater powers than the faithful assign to the head of the Romish church—