ſtitution of the Sabbath, as related by Moſes in thebook of Geneſis. That inſtitution was abſolutely neceſſary to preſerve among men a ſenſe of religion; and it was renewed to the. Jews at the giving of the law, and its obſervance enforced by the ſevereſt penalties. It was accordingly obſerved by them with more or leſs ſtrictneſs in every period of their commonwealth, and there is none of the inſtitutions of their divine lawgiver which, in their preſent ſtate of diſperſion, they more highly honour. They regard it, indeed, with a ſuperſtitious reverence, call it their spous*e,* their *delight,* and ſpeak of it in the moſt magnificent terms. They have often va­ried in their opinions of the manner in which it ought to be kept. In the time of the Maccabees, they car­ried their reſpect for the ſabbath ſo very high, that they would not on that day defend themſelves from the at­tacks of their enemies. But afterwards they did not ſcruple to ſtand upon their neceſſary defence, although they would do nothing to prevent the enemy from car­rying on their operations. When our Saviour was on earth, it was no ſin to looſe a beaſt from the ftall, and lead him to water; and if he had chanced to fall into a ditch, they pulled him out: but now it is abſolutely unlawful to give a creature in that ſituation any other aſſiſtance than that of food; and if they lead an animal to water, they muſt take care not to let the bridle or halter hang looſe, otherwiſe they are tranſgreſſors.

As the law enjoins reſt on that day from all ſervile employments, inorder to comply with the injunction, they undertake no kind of work on Friday but ſuch as can eafily be accompliſhed before evening. In the af­ternoon they put into proper places the meat that they have prepared to eat the day following. They after­wards ſet out a table covered with a clean cloth, and place bread upon it, which they alſo cover with another cloth; and during the ſabbath the table is never moved out of its place. About an hour before ſunſet, the women light the ſabbath lamps, which hang in the places where they eat. They then ſtretch forth their hands to the light, and pronounce the following bene­diction. “Bleſſed be thou, O God, king of the world, who haſt enjoined us, that are ſanctified by thy commandments, to light the ſabbath lamp.” Theſe lamps are two or more in number, according to the ſize of the chamber in which they are ſuſpended, and conti­nue to burn during the greateſt part of the night. In order to begin the ſabbath well, they waſh their hands and faces, trim their hair, and pare their nails, begin­ning at the fourth finger, then going to the second, then the fifth, then the third, and ending with the thumb. If a Jew caſts the parings of his nails to the ground, he is *raſcah,* that is, a *wicked* man; for Satan has great power over thoſe parings of nails; and it ſeems they are of great uſe to the wizzards, who know how to employ them in their enchantments. If he buries them in the earth, he is *tzedic,* that is, a *just* man: if he burns them in the fire, he is *chesιd,* that is, worthy of honour, an holy man. When they have performed theſe preparatory ceremonies, they repair to the ſynagogue, and enter upon their devotions. As ſoon as prayers be­gin, the departed fouls ſpring out of the purgatorial flames, and have liberty to cool themſelves in water while the ſabbath lasts; for which reason the Jews pro­long the continuance of it as much as they can; and the Rabbins have ſtrictly commanded them not to exhauſt all the water ontire ſabbath day, left thoſe miſerable ſouls ſhould by that means be deprived of the refreſhing element. When they have ended their prayers, they re­turn home, and ſalute one another, by wiſhing a good ſabbath. They then sit down to table. The maſter of the family takes a cup full of wine, and lifting up his hand, says, “Bleſſed be thou, O God our Lord, king of the world, who haſt created the fruit of the vine.— Bleſſed be thou, O God our Lord, king of the world, who haſt ſanctified us by thy commandments, and given us thy holy ſabbath; and of thy good will and pleaſure haſt left it to us an inheritance, the memorial of thy works of creation. For it is the beginning of the congregation of faints, and the memorial of the coming out of Egypt. And thou haſt alſo chosen us from all other people, and ſanctified us, and with love and pleaſure haſt left thy holy ſabbath an inheritance. Bleſſed be thou, O God, who ſanctifieſt the ſabbath.” After this benediction is ended, he drinks, and gives the cup to all that are preſent. He then removes the cloth, and ta­king bread, ſays, “Bleſſed be thou, O God our Lord, king of the world, who bringeſt bread out of the earth." Then he breaks off a bit, and eats, and alſo gives a piece of it to every one of the company.

On the morning of the ſabbath, the Jews do not riſe ſo early as they do at other times. Thinking, the greater pleaſure they take on that day, the more de­voutly they keep it. When they come into the ſyna­gogue, they pray as uſual, only the devotions are ſome what longer, being intermingled with pſalmody, in ho­nour of the ſabbath. The Pentateuch is then produced, and ſeven ſections of it are read in order by ſeven perſons choſen for the purpoſe. Several leſſons are likewiſe read out of the prophets, which have ſome relation **to** what was read out of the law. After morning prayers they return to their houſes, and eat the ſecond ſabbath- meal, ſhewing every token of joy, in honour of the feſtival. But if one has ſeen any thing ominous in his ſleep; if he has dreamed that he burnt the book of the law; that a beam has come out of the walls of his houſe; that his teeth have fallen out; then he faſts un­til very late at night, for all ſuch dreams are bad ones. In the afternoon they go again to the ſynagogue, and. perform the evening ſervice, adding to the ordinary prayers ſome leſſons that reſpect the ſabbath. When the devotional duties are ended, they return home, and light a candle reſembling a torch, and again sit down to eat. They remain eating until near six, and then the maſter of the family takes a cup, and pouring wine into it rehearses ſome bcnedictions; after which he pours a little of the wine upon the ground, and ſays, “Bleſſed be thou, O Lord, King of the world, who haſt created the fruit of the vine.” Then holding the cup in his left hand, with the right he takes a box of ſweet ſpices, and ſays, “Bleſſed be thou, O Lord God, who haſt created various kinds of ſweet ſpices.” He ſmells the ſpices, and holds them out to the reit, that they may do the fame. He then takes the cup in his right hand, and going to the candle views the left very narrowly, and pronounces a bleſſing. With the cup in the left hand, he examines the right in the ſame manner. Again, hold­ing the cup in his right hand, he rehearſes another benediction, and at the ſame time pours ſome of the wine on the ground. After this he drinks a little of it, and then hands it about to the reſt of the family, who finiſh