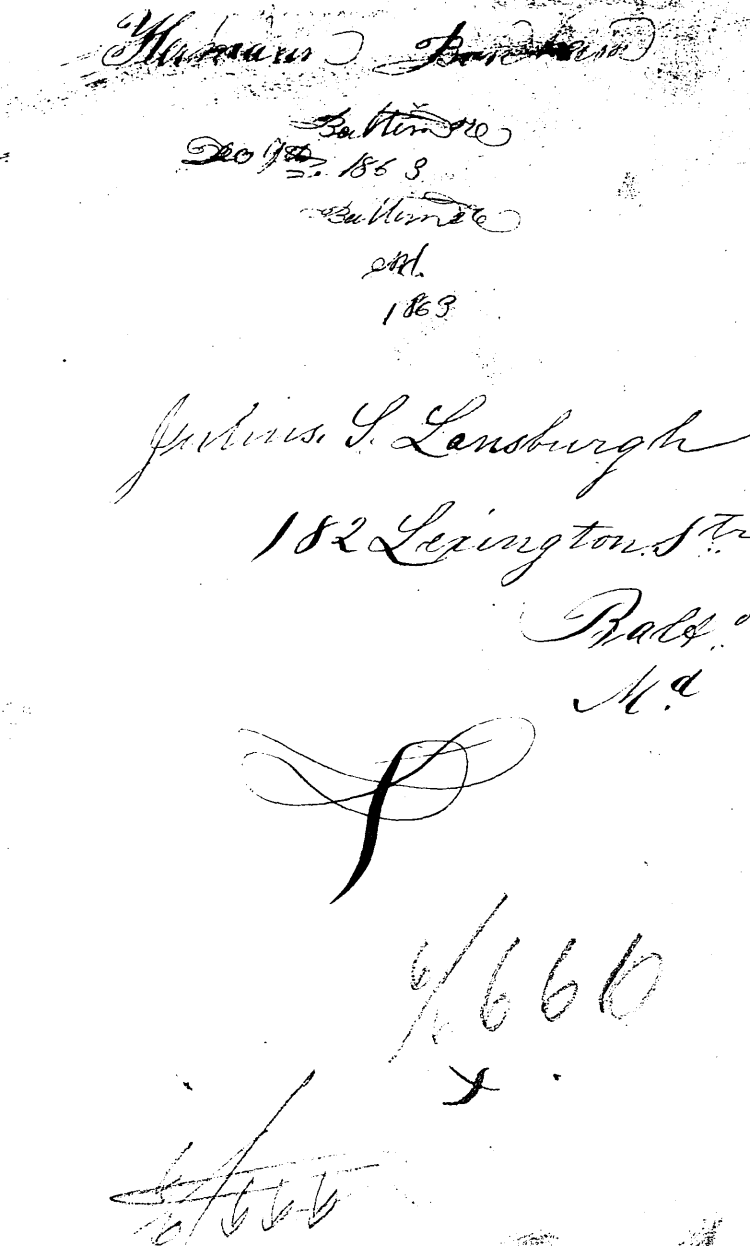
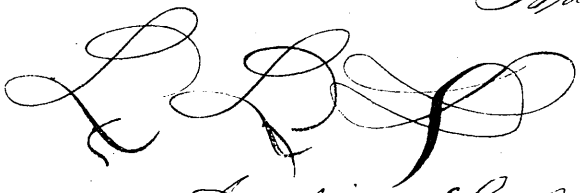


Julius S. Lansburgh

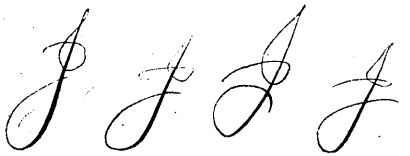
182 Lexington St.

Baltimo

M



Julius S. Lansburg



J. S. Lansburgh

J. S. Lansburgh

J. S. Lansburgh

Baltimor

CATECHISM

FOR

JEWISH CHILDREN,

DESIGNED AS

A Religious Manual

FOR HOUSE AND SCHOOL.

"Which ye shall command your children, to observe to do all the words of this law."
DEUT. xxxii. 46.

BY ISAAC LEESER.

Third Edition.

PHILADELPHIA:
STEREOTYPED FOR THE AUTHOR,
BY L. JOHNSON & CO.
5623.

BM103
.L4
1839
c.1
Rare

Entered according to the Act of Congress, in the year 1839, by
ISAAC LEESER,
in the Clerk's Office of the District Court of the United States for the Eastern District of Pennsylvania.

TO

MISS REBECCA GRATZ,

SUPERINTENDENT OF THE SUNDAY-SCHOOL FOR RELIGIOUS INSTRUCTION OF ISRAELITES IN PHILADELPHIA.

ESTEEMED FRIEND:—I have long wished for an opportunity to acknowledge my indebtedness to you for the approval you kindly bestowed on my youthful labours, and the frequent marks of friendship I received from you since my lot has been cast in this place. As this little book has been undertaken to assist your efforts, which have so far been crowned with signal success, to form an institution whence the waters of life might flow alike to the rich and the poor: permit me to inscribe it to you, that your respected name may contribute to its introduction into the houses and schools of our people who dwell in this land. Let me hope that this institution which you have founded, and all similar ones undertaken among the sons of Israel, may be blessed of the Master of our labour, and that the scholars educated therein may become faithful servants and willing followers of the Holy One of Jacob, our Redeemer. To you, however, and those connected with you in your pious efforts, may that great blessing be granted of "a place and a name in the house and within the walls of our Father, an everlasting name that shall not be cut off."

Wishing you peace and prosperity during your pilgrimage on earth, I subscribe myself, with sincere esteem, your friend and fellow-labourer.

CONTENTS.

PAGE

CHAPTER I.

Religion in general 1

CHAPTER II.

The Mosaic Religion in particular 6

CHAPTER III.

God and his Attributes 17

CHAPTER IV.

The Relation of Man to God 26

CHAPTER V.

The Law Revealed through Moses 43

CHAPTER VI.

The Moral Law 61

CHAPTER VII.

The Ten Commandments 68

CHAPTER VIII.

The Kingdom of the Messiah 96

CHAPTER IX.

The Life after Death 105

CHAPTER X.

Repentance and Atonement 114

APPENDIX I.

The Ceremonial Law 122

APPENDIX II.

The Jewish Creed 132

PREFACE.

THE present is one of the series of books for the promotion of religious knowledge among the Israelites whose vernacular is the English language, which I announced in my first publication about nine years ago. Although as yet the sale of my works has been scarcely adequate to defray the expenses, I have never given up the pleasing idea of supplying at convenient intervals, according to the best of my limited abilities, the lamentable deficiency of devotional works which is on all sides admitted to exist among us. I would, however, do injustice to my feelings were I to let the present opportunity pass without acknowledging the kindness which has been extended to my various efforts, even in distant parts, by persons entirely unknown to me. Such indulgence to the many defects discoverable in my writings, whilst it encourages me to persevere amidst many difficulties which need not be made public, claims my sincere thanks, and demands of me greater care and unremitting labour for the future, to prove that I have not been altogether unworthy of the kindness extended to me. But to Him above, who has not withheld from me his light and his manifold blessings, my heartfelt gratitude is justly due in a high degree, for

having permitted me to accomplish what I have done, without much human assistance.

It is but justice to acknowledge that, although this little book appears as an original, it is, nevertheless, founded upon a German work, by Dr. Eduard Kley, of Hamburg, which appeared at Berlin in 1814, under the title of CATECHISMUS DER MOSAISCHEN RELIGION. For several years past there have appeared in Germany a number of Catechisms, all more or less valuable; and, in thinking over the best plan for the present undertaking, it struck me that Dr. Kley's was the most suitable, even in preference to the one I originally entertained of giving it the form of a conversation on religion, which, however, I have occasionally introduced, as will appear from inspection. I retained the division of subjects, nearly all the questions, and occasionally an answer, of Dr. Kley. Still, this book is no translation; because, in the first place, it contains fully double the quantity of the doctor's book; and, secondly, not to mention that several important points had been omitted or too obscurely given by him, he had imparted a peculiar colouring to his ideas, which unfortunately have become rather too famous, since his connexion with a society of schismatics, to whom he has borne the relation of pastor for many years past. Nevertheless, I would not detract the least from the merits of this learned and eloquent man, despite of his errors; and I gladly admit that my labour was much abridged by having so excellent a guide as he has furnished, which I preferred following, than be too anxious for entire originality, by which this Catechism could have gained nothing in value.

It has been my endeavour to make myself understood by children of from eight to fourteen years old; yet I fear that I may have failed, oftener than I should do, of rendering the subject-matter sufficiently clear. I trust, however, that teachers and parents will not put the book into the hands of their pupils and children, without giving at least a cursory explanation, which, it is confidently hoped, will be enough to assist the learner.

Occasionally a subject has been introduced more than once, which originated in the idea that it is better to have all the points connected together exhibited at one view; for children are but too apt to forget what they have learned some weeks back. So likewise were several Bible-texts quoted more than once, when it was thought that the same text would be the best applicable to explain or elucidate different subjects. This quoting twice may in a few instances have arisen from inadvertence, which is very likely to occur in a work so difficult to compose, on account of the youth of the persons for whose instruction it is intended; but generally it was done designedly, for the reason given. I trust that some allowance will be made, if I have not succeeded in imparting all the interest, variety, and polish such a work might have received by others better acquainted than I can pretend to be with the operations of the youthful mind; but the reader may be assured of one thing, that not a passage or a word even was allowed to pass without much care and anxious reflection: it was my endeavour to teach the truth, and the truth only.

Believing that, as the scholar advances in a work, the

matter may with advantage be a little more elaborately given, in order to require always a sufficient degree of application and study, I have not hesitated to use language a little more complicated and rather longer paragraphs in the latter than in the first chapters. Still, if thought too difficult, the chapters on the Moral Law, the Messiah, and the Life after Death, and other portions, may be advantageously deferred till a second reading, as they are not absolutely necessary to an understanding of the whole subject.

With the confident hope that this unpretending work may have its useful effects, to awaken in the young a spirit of devotion and piety, I commit it to the care of the Great Teacher, who bestowed on us his law as a guide to our souls unto the haven of that happiness which He has destined for those who fear his name and lay hold of his covenant, to obey his will all the days that they live on the earth.

PHILADELPHIA, { Iyar 23d, 5599. / May 7th, 1839.

PREFACE TO THE THIRD EDITION.

THE favourable reception which this manual met with on its first appearance induced me to issue, in 5605, a second edition, differing scarcely from the first; for, though some thought at that time that the subject had been treated in too difficult a manner for young children, wherefore it ought to have been simplified, I declined doing this, after mature reflection, since it was not my design to compose a book for mere beginners, but to furnish a guide for those who had advanced already beyond the first elements. This course was deemed the more proper because there had appeared in the meanwhile several good school-books, calculated to serve as stepping-stones to a treatise which requires some little thought and application on the part of the scholar. Besides this, much depends on the teacher how the subject is presented to the learner; and any one with little experience in training youth will readily be able to explain here and there a few passages which at first sight may appear difficult.

About eleven years have now elapsed since this book was reissued; and, as it has by degrees found its way into many schools, I now present it in a manner more permanent than before,—the title slightly changed, and with such verbal corrections here and there as a careful revision has pointed out to be needed. The second edition had indeed not been exhausted by the public demand; but, a calamitous conflagration

having destroyed the remainder of the same, a new supply had to be provided, to answer any demand which may be made for it; and it is to be hoped that the Catechism in its new form may be the means of an extended usefulness for many years to come. And, in this connection, I cannot avoid stating that it is a gratifying phenomenon that, notwithstanding the indifference which many express towards religion, there is a deep-seated feeling that something ought and must be done to enlighten the youthful mind. Therefore, if any event in my life can afford me some degree of satisfaction, it is the consciousness of having added one contribution, by this unpretending work, to satisfy the demand for information in the ways of the law of God. And it will be to me a far greater gratification than any public applause, could I be convinced that the thoughts offered in this guide to the young Isaelites have led a few as sincere worshippers to the house of our God, and fortified them with those holy feelings of devotion which will induce them to serve their Maker in early youth and in maturer years, so as to be faithful amidst temptations and obedient even in difficulties which try man's constancy.

With these few words the Catechism is again offered to the indulgent kindness of the American and British Israelites, in the full hope that it may be of service to those for whose edification it was composed.

I. L.

Nissan 26th, } 5616.
May 1st, }

CATECHISM

FOR

JEWISH CHILDREN.

CHAPTER I.

RELIGION IN GENERAL.

1. What is religion?

Religion is the knowledge we have of God, and the duties we owe in obedience to his will.

2. What do you mean by saying, "I believe in God?"

I believe, that every thing I see around me, the trees, the flowers, the earth, the water, also the sun and the moon, and the thousands of bright stars that shine so beautifully in the sky, were made by the great Creator, whom we call "The Almighty God."

3. What object do you think God had in creating so many varied living creatures, and especially man?

Their happiness: that is to say, God made them, not for his own sake, since *He* cannot be assisted by them, but in order that *they* might have the means and capacities to rejoice in their existence, and to become better and wiser by education and the knowledge of his will.

4. What should we then do to become happy?

We should endeavour to obtain a correct knowledge of those actions which our Creator bids us do, and to omit no opportunity to do that which we have learned to be the right, and agreeable to his will.

5. What will be the result of this conduct?

That we shall feel an inward joy, or, as it is called, a *consciousness* of having done right, a repose of mind, and a tranquil conscience.

6. What is meant by Conscience?

It is that sensation which tells us (if we have been correctly instructed) whether we have done right or wrong; and if our conduct has been correct, it makes us feel satisfied; but if we have done wrong, it makes us ashamed and dissatisfied with ourselves.

7. How would you term these two different states of feeling?

I would call the first a tranquil conscience, the second a disturbed conscience.

8. What should be your choice, as a reasonable and good child?

I ought to endeavour to have an easy conscience, and to do nothing which can in any way disturb it, or make me ashamed of myself.

9. Can you tell me what you are to do first, in order to obtain this?

I must first of all learn to know what is right, and to distinguish between this and what is wrong.

10. Have you now any idea what is right?

Yes; if I do what God has commanded us to do, I certainly must act correctly; since one so good as He is, could teach nothing which is hurtful.

11. What is wrong?

To do that which God has forbidden us to do.

12. How can you obtain a knowledge of this?

By a careful study of religion; that is, those doctrines and directions which we have received as a declaration of the will of God, which we must learn and obey in order to obtain happiness.

13. What would you call "being religious?"

Not only to know these doctrines and directions, and to believe them, but also to obey them and live accordingly.

14. What is the foundation of religion or knowledge of God? and from what source do we derive the doctrines of which you just now spoke?

The existence and power of God are taught to us by his greatness, which He has manifested in the creation and arrangement of external nature; and the doctrines of religion, which regard our faith and conduct, are derived from the revealed word of God.

15. What do you understand by the term "external nature?"

The visible world, which we perceive by our senses, as also the whole system of creation. The greatness and extreme regularity of all things of which we have knowledge, or of which we hear from others, all unite in teaching us that there must be a God, or Creator supremely great, who has made all, and fixed all as we find it.

16. How may you call this acknowledgment of God?

NATURAL RELIGION, or religious knowledge and faith derived from a study of the Creator's works.

17. What is meant by a belief in Revelation?

That the Lord God made his will known by communicating to us, in a manner perceptible to our senses, those duties which He has thought proper to give us as the direction for our conduct.

18. Where do we find these duties described?

They are contained in HOLY WRIT.

19. What is Holy Writ?

A collection of books written by divine inspiration.

20. What do you call "Inspiration?"

Inspiration is the knowledge of the truth which God imparted to men of great piety, who were particularly sincere in serving Him. He gave them this knowledge in order that they might teach to other men the duties they ought to observe, that they might thereby obtain happiness and felicity.

21. How should we regard this Holy Writ?

As the word of God, kindly sent us from heaven to teach us how to please God by our actions.

22. How do we call the doctrines contained in Holy Writ collectively?

The REVEALED RELIGION.

23. Do Revealed and Natural Religion agree?

Yes; because both are the gift of God: both are addressed to our reason, and can therefore not contradict each other.

24. What would you call those ideas which are not taught either by Revealed or Natural Religion?

Irreligion, superstition, and false belief.

25. Do all men belong to the same religion?

No; there are different species of religion; but they all agree in acknowledging a Supreme Being, to whom mankind are bound to render adoration.

26. In what do men differ?

Men are not of the same opinion concerning the word of God, and serve not the Lord in the same manner.

27. What is the cause of this difference?*

At first all men had the same knowledge of God's will; but by degrees superstition and false belief

* This question might be omitted in the first reading of the book.

were intermixed by wicked men with the pure truth which they had received, and they taught their children not the correct knowledge of the Lord. In this manner different nations by degrees obtained different versions of the Holy Word of God; and these differences are called different religious systems; whereas, in point of fact, there is but one true religion, the one taught in the books of Holy Writ contained in the Bible.

28. What do you understand by "Irreligion?"

Actions contrary to the doctrines contained in Holy Writ, or a denial of the Divine power.

29. What is "Superstition?"

Superstition is when we look upon things not commanded in the Bible as of religious importance, or when we imagine certain unimportant things to have consequences which they naturally do not possess.

30. What is "False Belief?"

False belief is that awful error which men are guilty of when they imagine that any thing can be possessed of Divine power, except the great Creator alone. Likewise, to imagine that the Creator is divided into different persons, or that He is liable to change or death. Such false belief we call IDOLATRY.

31. You have mentioned the word Bible: what is it?

The collection of books of HOLY WRIT.

32. In how many parts do you divide the Bible?

Into three:—The Law, or TORAH, containing the directions and commandments of Religion; the Prophets, or NEBEEIM, containing historical records and foretellings of future events; and the Hagiographa, Holy Writings, or KETOOBIM, containing psalms, moral reflections, and historical records of a later period than the prophets.

33. What do you now understand by speaking of a particular Religion?

The belief which a nation or a people are attached to, the system which they have received, and by the doctrines of which they endeavour to act.

34. Is it right to quarrel about difference in Religion?

No; belief is a matter over which every person must be permitted to decide in his own conscience, according to the knowledge which has been given him; it is wrong to hate or despise any one because he has a different belief from ourselves.

CHAPTER II.

THE MOSAIC RELIGION IN PARTICULAR.

1. What religion do you profess?

I believe in the Mosaic Religion, which was revealed by the Lord; and I esteem the same as the true, pure, and unmixed word of God.

2. Are you firmly convinced of the truth of this belief?

I am firmly and completely convinced of the truth thereof, for the following reason: because the Mosaic Religion is based upon that celebrated revelation which God imparted in the immediate presence of a whole people, amidst extraordinary signs and wonders.

3. What is the peculiar distinguishing feature of the Mosaic Religion?

It teaches that there is but one God, and that He is incorporeal and indivisible; that is to say, that there exists no other being who has power to create any thing, or to destroy the least of those things which God has made. That this God does not

possess a material figure like all those things which we can perceive by our senses, which are called corporeal or bodily substances; and that lastly, He cannot by any means be divided into different parts, being always the same, and not liable to change.

4. Whence is the name "Mosaic Religion" derived?

From MOSES, the son of Amram, of the tribe of Levi, through whom God communicated his law to the people of Israel. So also teaches the Bible:

"Remember ye the law of Moses my servant, to whom I commanded on Horeb statutes and judgments for all Israel." Malachi iii. 22.

5. Was not the Deity known and worshipped already before Moses?

Yes; for the patriarchs, and even before them Enoch and Noah, acknowledged the Lord God, and worshipped Him.

"Enoch walked with God, and was no more here; for God had taken him away." Genesis v. 24.

"Noah was a righteous, upright man in his generation: Noah walked with God." Ibid. vi. 9.

6. Who were the Patriarchs?

The original fathers of the Israelitish people, now called the Jews: these were Abraham, Isaac, and Jacob or Israel.

"And He (God) spoke, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Exodus iii. 6.

7. Why is Abraham called the first Patriarch?

Because he was the first with whom God made a covenant on account of his piety and devotion to the service of the Lord.

"And Abraham fell on his face, and God spoke with him as followeth, As for me, behold! my covenant is with thee, and thou shalt become the father of many nations." Genesis xvii. 3, 4.

8. In what consisted the covenant on the part of Abraham?

In the circumcision of all the males of his family; for this was to be the sign of the consecration to Divine service, which Abraham covenanted, that is, agreed, to perform in himself and his descendants during all succeeding ages.

"And my covenant shall be in your flesh for an everlasting covenant." Genesis xvii. 13.

9. What was the covenant on the part of God?

That He would bestow his peculiar favour on Abraham and his descendants, as a reward of their obedience to his will. As we read:

"And I will establish my covenant between me and between thee, and thy descendants after thee, in all their generations, for an everlasting covenant, to be a God unto thee and to thy descendants after thee." Ibid. 7.

10. To whom was the observance of this covenant commanded?

Only the family of the patriarchs and those belonging to them were bound to its observance; but it was not required of any others.

11. Did God make himself known to the Patriarchs?

Yes; for He appeared to them at times in nightly dreams and indistinct visions, to make known unto them his will.

"After these events came the word of the Lord unto Abram in a vision, saying, Fear not, Abram, I am thy shield, thy reward is very great." Ibid. xv. 1.

"And the Lord spoke to Israel in the dream of the night, and said, Jacob, Jacob! and he said, Here am I." Ibid. xlvi. 2.

12. By what name did God make himself known to Abraham, Isaac, and Jacob?

He appeared to them as EL SHADDAY, the Almighty God, whose power is not limited by that of any existing being, and who is able to execute and do all that He desires.

"And the Lord appeared to Abram, and said to him, I am the God Shadday, walk before me and be perfect." Genesis xvii. 1.

"And God spoke with Moses, and said to him, I am the Everlasting One: I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shadday." Exodus vi. 2, 3.

13. In what manner did the Patriarchs worship the God Shadday?

They feared God, and believed truly in his word and promises; they built altars in honour of Him, and confided in his power.

"And he (Abraham) believed in the Lord, and He accounted to him as righteousness." Genesis xv. 6.

"And Jacob erected a pillar of stone in the place where He had spoken with him; and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the place where God had spoken with him, BETH-EL (the house of God)." Ibid. xxxv. 14, 15.

14. Do you know the name of the country in which the Patriarchs lived?

It was called the country of Canaan, and is situated on the eastern side of the Mediterranean Sea. This country God promised to Abraham as the peculiar property of his children; and it is therefore called the Land of Promise, also Palestine, the Holy Land, or the Land of Israel.

"And I will give unto thee, and to thy descendants after thee, the land wherein thou sojournest, all the land of Canaan, for an everlasting possession; and I will be their God." Ibid. xvii. 8.

15. Can you recite any passages from Scripture wherein is mentioned the peculiar protection which God promised to Abraham, to Isaac, and to Jacob?

To Abraham it was said:

"And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall be blessed all the families of the earth." Ibid. xii. 2, 3.

To Isaac was promised:

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I have sworn unto Abraham thy father; and I will multiply thy seed as the stars of heaven; and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Genesis xxvi. 3, 4.

And lastly, concerning Jacob we read:

"And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land, whereon thou liest, I will give to thee and thy descendants; and thy descendants shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Ibid. xxviii. 13, 14.

16. Had Abraham and Isaac any children who were not included in the great nation that was to descend from Abraham?

Yes; for Abraham had Ishmael and other sons, and Isaac had Esau, who were not included in the great nation through whom all the world should be blessed; for this promise was given only to the whole family of Jacob.

17. Of how many persons did this family consist?

Of twelve sons, who were the parents of the twelve tribes, or families into which the people of Israel were formerly divided.

18. You just now said that the Patriarchs lived in the land of Canaan: did Jacob and his sons always continue to live there?

No; Joseph, one of these sons, had been sold by his brothers as a slave to some Ishmaelitish merchants who traded to Egypt, a country situated on the northeastern corner of Africa; where, by direction of God, he was at last made the chief officer of the king of Egypt; and when his father heard, after many years, that he was yet alive, he was induced to go there to see his son Joseph before he died.

19. Be good enough to give me some farther account of what took place in consequence?

When Jacob had arrived, the king of Egypt, called Pharaoh, told Joseph to give his father and brothers as much land as they wanted in the country of Goshen, one of the divisions of Egypt; Joseph did so, and the family of Jacob settled there in peace and security. But when Jacob, Joseph, and all the people of that time, had died, and when the Egyptians found that the Israelites grew to be a numerous people, they began to be afraid of them, and resolved to injure them.

20. By what means did they try to do this?

As the Egyptians were the strongest in number, that is to say, that there were more Egyptians than Israelites, they compelled these to work for them as slaves, and they treated them with great cruelty.

"And the Egyptians made the children of Israel labour with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field." Exodus i. 13, 14.

21. Was hard labour the only consequence of the cruelty of the Egyptians?

By no means; the faith which the patriarchs professed was in a great measure forgotten during a slavery which lasted nearly two hundred years, and the Israelites by degrees learned the idolatry and false belief of the Egyptians.

22. By what means was the true faith again restored?

When the sufferings of the Israelites had become very great, God sent his servant, the prophet Moses, to ask of the king of Egypt to let Israel go free; and when this was refused, Moses wrought unheard-of wonders by Divine power, and at length delivered the Israelites, and led them out from the land of Egypt.

"And Israel saw the great work which the Lord had done

upon the Egyptians: and the people feared the Lord, and believed in the Lord, and in Moses his servant." Exodus xiv. 31.

23. Was this all that Moses was the instrument of doing for the people of Israel?

It was but the first act of the mission which God sent him to perform.

24. Can you tell me the other purpose for which God used him?

He was chosen as the means to unite Israel in the second and permanent covenant with God.

"Face to face the Lord spoke with you on the mount, from the midst of the fire; I stood between the Lord and you at that time, to tell unto you the word of the Lord; for ye were afraid of the fire, and ye ascended not the mount." Deuteronomy v. 4, 5.

25. In what consisted the second covenant?

The Israelites accepted for themselves and their latest descendants the laws of God's holy religion.

"The Lord our God made with us a covenant on Horeb. Not with our forefathers made the Lord this covenant, but with ourselves, who are here all alive this day." Ibid. 2, 3.

26. In what manner was this covenant made?

God, the Lord, descended in his glory on Mount Sinai, also called Horeb, and announced to all the people of Israel, who were there assembled, his holy law; and all the people said: "We will do and obey."

"And the Lord descended upon Mount Sinai, on the top of the mount, and the Lord called Moses unto the top of the mount, and Moses went up." Exodus xix. 20.

27. How is this covenant called in Scripture?

The covenant on Horeb, or the revelation and Divine legislation on Sinai. This revelation also we consider as the holiest and greatest of all revelations known to us.

28. Why do you call it the holiest?

First. Because God revealed himself, that is, He made himself known to the whole people, which never took place upon any other occasion; as we read:

"And all the people perceived the thunders and the flames, and the sound of the cornet, and the smoking mount." Genesis xx. 15.

Secondly. The ten commandments made known on that day were afterwards written upon two tables of stone by the finger of God.

"And when He had finished speaking to Moses upon Mount Sinai, He gave him the two tables of the testimony, tables of stone, written with the finger of God." Exod. xxxi. 18.

Thirdly. The tables of the testimony were kept as the most holy thing in the ark of the covenant.

"And he (Moses) took the testimony and placed it in the ark; placed the staves on the ark, and put the mercy-seat on the ark above the same." Ibid. xl. 20.

"There was nothing in the ark but the two tables of stone, which Moses had put there at Horeb, when the Lord made a covenant with the children of Israel, when they went out of the land of Egypt." 1 Kings viii. 9.

29. Where did the revelation of the other commandments take place?

Likewise at Sinai, in the first instance; but no more than the ten commandments were told to the whole people by God; but He told them to Moses, who had to tell them afterwards to the people of Israel.

"And the Lord said to Moses, Ascend unto me upon the mount and remain there, and I will give thee the tables of stone, the law and the commandment which I have written, to teach them.—And Moses went into the cloud and ascended the mount, and Moses stayed upon the mount forty days and forty nights." Exodus xxiv. 12, 18.

30. Can you state to me something of the subsequent history

of the people, after the revelation on Sinai, which is closely connected with the revelation of the law?

After the Israelites had remained for nearly a whole year in the wilderness of Sinai, they travelled farther in the direction of the land of Canaan, in order to take possession of it,—the land which God had (as we said already) promised to Abraham, for an everlasting possession to his descendants. As they were now no longer near Horeb, the few remaining laws, not already made known to them, were told to Moses from the mercy-seat, as the cover of the ark of the testimony was called.

"And when Moses went into the tabernacle of the congregation to speak with Him, he heard the voice speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and thus did He speak with him." Numbers vii. 89.

31. Is there any difference in the holiness of the commandments first given to Abraham, and afterwards to Moses in Egypt, on Horeb, and from the mercy-seat, and the ten commandments, spoken before the whole people?

No; they are all alike the will of God, and therefore we are bound to obey the whole of them as the best source of our happiness.

"All the commandments which I command you this day you must observe to do, in order that you may live, and multiply, and go and possess the land, which the Lord swore unto your fathers." Deut. viii. 1.

32. You said above that God revealed himself to the Patriarchs in nightly dreams and in indistinct visions: did He appear to Moses in a similar manner?

No; God spoke to Moses, as the Bible expresses it, face to face, as one man speaks to another; meaning, that Moses was awake, conscious of what took place, and heard with perfect distinctness the commandments as they were spoken to him.

"And he said, Hear now my words: If there be a prophet like you, I the Lord make myself known to him in a vision, speak with him in a dream; not so is my servant Moses, who

is faithful in all my house. Mouth to mouth I speak with him, even apparently, and not in dark speeches; and he beholdeth the similitude of the Lord." Numbers xii. 6–8.

33. How is Moses, therefore, to be considered?

We must consider him as the greatest of prophets and lawgivers; and as the benefactor of all mankind no less than of our people in particular.

34. Why do you say that Moses was the greatest prophet?

Because the Bible testifies concerning him:

"And there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face." Deut. xxxiv. 10.

35. How is this expression to be understood?

That Moses had more knowledge of the wisdom and goodness of God than any man who lived before him, or any one that will come after him; and that he was more than any other person the means of spreading a knowledge of the true and ever-living God, the sole Creator and incorporeal Ruler, among the people of Israel, from whom it will at last be carried to all the children of man.

36. Under what name did God announce himself to Moses?

He called himself the Everlasting and Unending One, He who was, who is, and who will be.

"And He spoke to Moses, I am He that ever will be: and He said, Thus shalt thou say to the children of Israel, I WILL BE hath sent me to you." Exodus iii. 14.

37. Why do you say that Moses was the greatest legislator?

Because the laws which he taught are founded upon the wisdom of God, and, being given by Him, they will stand for ever.

38. Why is he the benefactor of the whole human family?

Because Moses was the first, and the only one, who received the law of God from heaven, and taught mankind thereby how they can live in a manner pleasing to the Lord. All the later prophets and legislators, as also all teachers of morals

and religion, followed but in the way he pointed out, since no new doctrine or any practicable virtue has been made known to men after the death of Moses.

39. Why is he called the particular benefactor of our people?

Because the law was in the first instance taught to our forefathers, they being the children of the patriarchs, with whom, as we said, the Lord had made a covenant that He would be a God to them, and to their children after them. By its possession, also, we have at all times since the revelation on Sinai been blessed with a knowledge of Divine truths, and of the manner by which we could please our Heavenly King, even whilst all the rest of mankind were believers in false religions, and did those things which are hateful in the sight of God. Thus we also read:

"The law which Moses commanded us is an inheritance of the congregation of Jacob." Deut. xxxiii. 4.

40. Can you tell me the chief articles of belief which the Mosaic Religion demands?

First. The belief in one only God, and in the superintending providence of this God.

Second. The belief in the religion revealed by God through the means of Moses and the other prophets, and in the permanence of this religion.

Third. The belief in a reward of the good and a punishment of the evil we have done after our death, even if in our present life we may escape the punishment or not receive the reward due to our actions.

CHAPTER III.

GOD AND HIS ATTRIBUTES.

1. WHAT is the first article of the Jewish faith?

I believe firmly and truly that there is ONE God, who has created the heavens, the earth, and all creatures which are therein; I farther believe that the Lord God preserves his creatures by his continual watchfulness, and that He governs all by his all-seeing care; and that, lastly, He ordains the fate of all his creatures; that is to say, that nothing ever happens to them which He has not ordained or sent to them.

"Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God." Ezekiel xviii. 30.

"By the word of the Lord were the heavens made, and all their host with the breath of his mouth. He gathereth together as a heap the waters of the sea, He layeth up the depths in storehouses." Psalms xxxiii. 6, 7.

"All these wait upon thee, to give them their food in due season; they gather that which thou providest for them; Thou openest thy hand, and they are filled with good; Thou hidest thy face, they are troubled; Thou takest away their breath, they perish and return to their dust; Thou sendest forth thy spirit, they are created: thus Thou renewest the face of the earth." Psalms civ. 27–30.

"He made heaven and earth, the sea and all that is therein; He keepeth truth for ever; He executeth judgment for the oppressed; He giveth bread to the hungry. The Lord looseneth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth those who are bowed down; the Lord loveth the righteous; the Lord protecteth strangers; He relieveth the fatherless and the widow; but the way of the wicked He overthroweth." Ibid. cxlvi. 6–9.

2. Are you convinced of the existence of God?

Yes; I am firmly convinced that there is a Crea-

tor. For every thing which I find in every direction around me must have been made by some one more powerful than every such thing itself is; and this superior power, as I have said before, I call God the Creator, He who first caused every being to have existence, shape, and form.

"In the beginning God created the heavens and the earth." Genesis i. 1.

"Raise your eyes to heaven, and see who hath created these, that bringeth out their host by number, calleth them all by name." Isaiah xl. 26.

3. Could not Chance have produced the world; that is to say, could the world not have been made as we find it, without design by an intelligent Creator?

No; chance cannot have any order or regularity; but we find in every part of the universe that it is governed by fixed laws, and that the greatest regularity prevails in every thing; and this could only have been made by a wise and intelligent Maker.

'Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who shaketh the sea that its waves roar, the Lord of Hosts is his name." Jeremiah xxxi. 35.

"Praise Him, ye sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens, and ye waters that are above the heavens; let them praise the name of the Lord, for he commanded, and they were created. He also established them for ever and ever: He gave a decree which shall not pass away." Psalms cxlviii. 3–6.

4. Can we see God?

No; God is a spirit and cannot be seen by human eyes.

"And he said to him (Moses), Thou canst not see my face, for no man can see me and live." Exodus xxxiii. 20.

"Take ye, therefore, good heed unto yourselves, for ye saw no manner of figure on the day that the Lord spoke with you on Horeb, out of the midst of the fire." Deut. iv. 15.

5. You said "God is a Spirit;" what do you mean by "Spirit?"

A living, invisible being, which is nevertheless possessed of power, reason, and will.

6. How can such a being be known?

Through the spirit dwelling in man; that is to say, we can recognise or discover a spirit through the working of our soul or mind, which is likewise a spirit.

7. Is man then a Spirit?

Not as far as his body is concerned, which can be seen and felt; but the power through which this body moves, breathes, thinks, and lives, is a spirit, acting without being known, and is not seen by the eyes; or, in other words, we are composed of body and soul, of matter and spirit.

8. How do you now wish to be understood by saying that God is known to us?

We know Him through the knowledge which He has placed within our souls. He has given us intellect and thought more than to any other animated thing with which we are acquainted; and planted in us a spirit which is not like the outward world, in order that we might understand his ways and acknowledge Him as our Creator. I would call this briefly, God has revealed himself to our spirit.

"I thank Thee that I am so fearfully, wonderfully made; incomprehensibly wonderful are thy works, this my soul knoweth right well." Psalms cxxxix. 14.

9. In what manner did God reveal himself to our spirit?

First, Through the CREATION: all nature proves that it had a Creator, that his power is without end or limit; and thus is God visible to our mind through his works.

"The heavens declare the glory of God, and the expanse tells of the work of his hands." Ibid. xix. 2.

Secondly, Through the HOLY SCRIPTURES: God is known to us by his holy word.

"He made known his ways to Moses, his wonderful deeds unto the children of Israel." Psalms ciii. 7.

10. What do we farther learn from the works and the revelation of God?

That God is the most perfect spirit.

11. What do you mean by "the most perfect Spirit?"

That in Him there exist power, wisdom, and will, in the highest degree. God is perfect in all his qualities; there is nothing defective in his power, for He is able to do whatever he desires; He is the Author of all wisdom, and his happiness is without any mixture of sorrow or suffering.

"Who is like unto Thee, O Lord! among the mighty? who is like Thee, glorious in holiness, tremendous in praises, working miracles?" Exodus xv. 11.

"There is none like Thee, O Lord! Thou art great, and great is thy name in might. Who should not fear Thee, O King of the nations? for to Thee it doth appertain; for among the wise men of the nations, and in all their kingdoms, there is none like Thee." Jer. x. 6, 7.

"With Him is wisdom and might; His are counsel and understanding." Job xii. 13.

12. How do we call these perfect qualities?

God's attributes and ways.

"The way of God is perfect; the word of the Lord is tried; He is a buckler to all those who trust in Him." 2 Samuel xxii. 31.

"For my thoughts are not your thoughts, nor are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah lv. 8, 9.

13. What does Holy Writ teach us concerning the nature of God?

First. That the Lord is ONE and the only God; there is no deity beside Him.

"Hear, O Israel, the Lord our God, the Lord is ONE." Deut. vi. 4.

"Know, therefore, this day, and reflect in thy heart, that the Lord is God in heaven above, and on the earth beneath, there is none else." Ibid. iv. 39.

"I am the Lord, and none else, there is no god beside me.—I form the light and create darkness; I make peace and create evil; I the Lord do all these things." Isaiah xlv. 5–7.

Secondly. That God is an everlasting being; He has had no beginning, and cannot have an end; we cannot imagine a time when He was not, nor think of a period when He will be no more; He was, He is, and He ever will be.

"Thus speaketh the Lord, Israel's King and Redeemer, the Lord of the universe (Zebaoth), I am the first and I am the last, and without me there is no god." Ibid. xliv. 6.

"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world; even from everlasting to everlasting, Thou art God." Psalms xc. 2.

Thirdly. God is a self-existent, unchangeable Being. He received not his existence and power from any other being, and He suffers no change with increase of years and change of circumstances. He is and lives through his own power, and is always the same.

"I, the Lord, change not; and you, sons of Jacob, shall not cease to be." Malachi iii. 6.

"Of old hast Thou laid the foundation of the earth, and the heavens are the work of thy hands. They will perish, but Thou wilt subsist; yea, they will wax old as a garment, as a vesture Thou wilt change them, and they will be altered. But Thou art the same, and thy years have no end." Psalms cii. 26–28.

14. What would you derive from the latter doctrine, that God is unchangeable?

That the promises of God are likewise unchangeable, and that He promises nothing which will not

ultimately be strictly fulfilled. For, as He is unchangeable himself, He cannot say any thing which He would afterwards be unwilling or unable to execute, as this would prove an uncertainty of purpose, which is in fact a change, or an inability to do his will, which is a want of power.

"God is not a man that He should lie, nor a son of man that He should repent: hath He said, and shall He not do it? or hath He spoken, and not fulfil it?" Numbers xxiii. 19.

"And also the Strength of Israel will not lie nor repent; for He is not a man that He should repent." 1 Samuel xv. 29.

15. What do the Scriptures teach concerning the attributes of God?

First. God is almighty; He can at all times do whatever He wills.

"Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it was established." Psalms xxxiii. 8, 9.

Secondly. God is the wisest of all beings, or, as it is called, He is all-wise, or the Supreme Wisdom. He, therefore, always uses the best means to attain the best results; that is, the means He employs to do any thing are the best possible for that purpose, and nothing that He attempts is otherwise than wise and beneficial.

"Dost thou not know? or hast thou not heard? the God of everlasting is the Lord, He created the ends of the earth; He is not fatigued, and He is not weary; there is no searching of his understanding." Isaiah xl. 28.

"But wisdom, where is it found; and where is the place of understanding? Man knoweth not its value, it is not found in the land of the living. It is hidden from the eyes of all living, and concealed from the fowl of heaven. God alone understandeth its way, and He knoweth its place." Job xxviii. 12, 13, 21, 24.

16. Where do you find the proofs of this Supreme Wisdom?

The whole mass of created things forms but one

chain of beings; that is to say, as in a chain one link is connected with and supports those next to it, so is one being depending upon and connected with the others, and forms thus one link, as it were, of the great chain of creatures which were produced by the will of the Great Supreme. There is no break anywhere to be found, all is in unison and harmony, and nothing is which has not its use and its object.

"The Lord hath with wisdom founded the earth, ordained the heavens with understanding." Prov. iii. 19.

17. You say, There is nothing which has not its use and object; can we always discover them ourselves?

Not in every case; but of so many things do we readily find out for what they are useful and why they were so made, that we must reasonably conclude that the others, which we do not know so well, are equally useful, and the effects of wisdom and foresight.

18. What else do the Scriptures teach concerning the attributes of God?

Thirdly. God is omnipresent; that is to say, He is present in every place in the whole universe; there is, consequently, no spot in heaven or earth where God is not, and where He does not live and act.

"Am I then but a God at hand, saith the Lord, and not also a God afar off? Could a man so hide himself in a secret place that I could not see him? saith the Lord; do I not fill the heavens to the earth? saith the Lord." Jeremiah xxiii. 23, 24.

"Whither shall I go from thy spirit? and whither shall I flee from thy face? If I ascend to heaven, Thou art there, and if I should lie down in the deep, I should find Thee. Should I fly on the wings of the morning-dawn, to dwell at the farthest end of the sea, even there thy hand would lead me, and thy right hand would seize me." Psalms cxxxix. 7–10.

Fourthly. God is omniscient; that is to say, He

knows every thing which any man does or thinks. Nothing is so secret, concealed, or mysterious, but the Lord knows it, and the cause thereof.

"I, the Lord, search the heart, I try the reins, to give to every man according to his ways, and according to the fruit of his doings." Jer. xvii. 10.

"O Lord, Thou hast searched, and knowest me. Do I sit, do I rise, it is known to Thee: already afar Thou probest my thoughts. My walk and my couch Thou hast measured for me, and prepared all my ways. Before yet a word was upon my tongue, Thou, O Lord! didst know all." Psalms cxxxix. 1–4.

Fifthly. God is all-just; that is to say, that nothing which is unjust is ever done by Him. He pays no attention to the person of any one, He only looks upon the deed; He loves the good and hates the evil. If, therefore, a poor or foolish man does any good action, God will look upon it with equal favour as though a rich and wise man had done the same. If a wrong act is done by the greatest man, even though he be great as Moses and wise as Solomon, God will send the punishment which the sin deserves. And though we may not always be able to understand the reason for God's action upon earth, we must reflect that our wisdom is not equal to his wisdom; and that, therefore, the doings of the Lord are without fault, though our mortal reason is not able to understand his motives and the causes of his actions.

"For the Lord, your God, is the God of gods, and the Lord of lords; the great, mighty, and terrible God, who hath no regard for persons, and receiveth no bribes; who executeth justice for the fatherless and the widow, and loveth the stranger to give him food and raiment." Deut. x. 17, 18.

"He is the Rock, his work is perfect; for all his ways are just: the God of truth, without iniquity; just and upright is He." Ibid. xxxii. 4.

"For Thou art not a God delighting in wickedness; no evil shall dwell with Thee." Psalms v. 4.

Sixthly. God is all-good, gracious and merciful; He loves all his creatures, and provides for all their wants. More than we deserve we obtain from his bounty; and when we even transgress his commandments He readily forgives us, if we only repent of our errors. He repays us not the evil we do, but in his mercy overlooks our thoughtless sins, and visits with mild punishment our wilful transgressions.

"The Lord passed by before him (Moses) and proclaimed, The Lord is the immutable, eternal Being, an omnipotent God, merciful and gracious, long-suffering, and abundant in beneficence and truth; keeping mercy even unto the thousandth generation, forgiving iniquity, transgression, and sin." Exodus xxxiv. 6, 7.

"The Lord is gracious, and full of compassion, long-suffering, and of great mercy. The Lord is good to all, and his mercies are over all his works. The eyes of all wait on Thee, and Thou givest them their food in due season. Thou openest thy hand, and satisfiest all beings with beneficence." Psalms cxlv. 8, 9, 15, 16.

19. Has God any other perfections?

Yes; and no human thought can think them all, no human tongue can repeat them all. God is elevated above all our reflections; we see Him in his works, we recognise him by his goodness; but our understanding cannot reach a knowledge of all his ways, all his power, all his wisdom, all his goodness.

"Who can utter the mighty acts of the Lord, tell all his praise?" Ibid. cvi. 2.

20. What attribute do you call this great perfection?

God's holiness: He is the holiest being; there is nothing imperfect in Him, but all is truth, goodness, greatness.

"Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory." Isaiah vi. 3.

"To whom would ye compare me, that I should be like him? saith the Holy One." Ibid. xl. 25.

CHAPTER IV.

THE RELATION OF MAN TO GOD.

1. In what relation do we stand to God?

God is our Father, and we are his children.

"You are children of the Lord your God." Deut. xiv. 1.

"For Thou art our Father; for Abraham knoweth nothing of us; Israel recogniseth us not; Thou, O Lord! art our Father; our Redeemer is from everlasting thy name." Isaiah lxiii. 16.

"But now, O Lord! Thou art our Father; we are the clay, Thou art our Former, and we all are the work of thy hand." Ibid. lxiv. 8.

2. What is accordingly the conduct of God towards us?

God loves us as a father loves his child, and He desires only our welfare. Every created thing on earth is for our benefit; the ground is for our labour that it may produce bread for our support; the light of the sun is to gladden our eyes, and to bring to ripeness the labour of our hands; so are also the various animals destined to aid man in his work and pursuits, or to benefit him in various other ways, (if even the method is unknown to him,) or they serve him as food: in short, all nature is so organized as to sustain, assist, or gladden the heart of the son of man.

"And God blessed them, and God said unto them, Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree on which is the fruit of a tree yielding seed; to you it shall be for food." Genesis i. 28, 29.

3. What is, therefore, required of us?

That we should repay the love of God with sincere love on our part, and return Him our heartfelt thanks for his many benefits. For as the child ought to love the father from whom he receives his daily food, the garments which cover him, and the instruction which teaches him the righteous way: so ought we to love our heavenly Father and Benefactor for his innumerable acts of goodness, and thank Him daily for the bounties which He so graciously bestows on us, although we be unworthy of his favour.

"He giveth food to all flesh; for his mercy endureth for ever. O! give thanks unto the God of heaven; for his mercy endureth for ever." Psalms cxxxvi. 25, 26.

4. In what manner can we display our love to God?

By using the gifts which He has given us for the best purposes. To hold whatever we possess as liable to be at all times taken back, when He in his wisdom may see fit to take it away from us. To devote our possessions to acts of benevolence towards other human beings, who are, like ourselves, children of the same great Father.

"For all things come from Thee, and of thy own have we given Thee." 1 Chronicles xxix. 14.

5. How can we thank God?

By impressing on our mind the great goodness which we receive from the Supreme Being.

"Bless the Lord, O my soul! and all that is within me bless his holy name. Bless the Lord, O my soul! and forget not any of his benefits." Psalms ciii. 1, 2.

6. How should we express by outward conduct this inward gratitude?

By prayer.

"A Psalm of Thanksgiving.—Shout unto the Lord, all inhabitants of the earth. Serve the Lord with gladness, come into his presence with a song. Know ye that the Lord

is God alone; it is He who hath made us, and His we are—I is people and the sheep of his pasture. Enter ye his gates with thanksgiving, and his courts with praise; be thankful unto Him, and bless his name. For good is the Lord; his mercy is everlasting, and his truth endureth to all generations." Ps. c.

7. What is prayer?

The raising of our thoughts to God, and the expressing of the feelings of our hearts in words addressed to our Maker. That is to say, when we see how many benefits we receive from the Lord, and discover how great is his power, we should reflect and think that to Him, therefore, is our gratitude due; and we should say to Him, by words of our mouth, that we sincerely feel that we are so indebted, and that it is not through our own exertions, but through his blessing, that we enjoy the good we have received.

"But thou shalt remember the Lord thy God; for it is He who giveth thee power to get wealth." Deut. viii. 18.

"O Lord! open thou my lips, and my mouth shall declare thy praise." Ps. li. 15.

"Trust in him at all times, O ye people! pour out your heart before Him: God is a refuge for us." Ibid. lxii. 9.

8. But is prayer intended only for the purpose of returning thanks?

No; we should also pray when we are in trouble and danger, in which case we should express before God the things we stand in need of, in the hope that He may grant us what we ask of Him; also, when we have sinned; when, feeling the unworthiness of our conduct, and the ingratitude with which we have offended our great Benefactor, we should express our regret to God, and ask of Him to forgive us, because He is merciful, the sins we have committed.

"But if from there thou wilt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and all thy soul." Deut. iv. 29.

"Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy on him, and to our God, for He will pardon abundantly." Isa. lv. 6, 7.

"But in my distress I called upon the Lord, and cried unto my God, and he heard my voice from his temple, and my cry came before Him, into his ears." Ps. xviii. 6.

"With a loud voice I call unto the Lord, with a loud voice I make supplication unto the Lord. I pour out my complaint before Him, tell my trouble before Him. I cried unto Thee, O Lord! I said, Thou art my refuge, my portion in the land of life." Ibid. cxlii. 2, 3, 6.

9. What effect has prayer upon ourselves?

It teaches us our dependence on God, and impresses on us that we are his servants, with whom He may act at pleasure; and that consequently He may take from us to-day what he bestowed on us yesterday. If we, therefore, pray when we are in joy, we will not be too much carried away by our prosperity, but be humble before our Maker, who is the Author of our happiness. But if we are in affliction, the pouring out of our heart will remove the load of sorrow and distress which otherwise might make our life bitter and unhappy. We say, therefore, that prayer is necessary to the nature of man.

"O give thanks unto the Lord, for He is good; for his mercy endureth forever." Ibid. cvii. 1.

"In distress I called on the Lord, and the Lord answered me with enlargement." Ibid. cxviii. 5.

10. Has prayer any other beneficial effect upon us?

Prayer makes us cheerful, resigned to God, and gives us hope and confidence in his protection and assistance. For if we are in sorrow and express our pain before God, then it is absolutely necessary that we must feel that He has power to assist us; and we must consequently be made more cheerful and re-

signed, knowing that our case is in the hands of the Almighty, who can save us if He deems us worthy.

"And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. So the woman went her way, and did eat, and her countenance was no more sad." 1 Sam. i. 15–18.

"And I have trusted in thy mercy, my heart shall rejoice in thy salvation: I will sing unto the Lord, because He hath dealt bountifully with me." Ps. xiii. 6.

"I know that Thou canst do every thing, and that no thought can be withheld from Thee." Job xlii. 2.

11. Does God grant the prayer of man, or, as it is commonly called, *answer* his prayer?

Yes; when the prayer is offered up in truth and sincerity, and in true confidence upon Divine grace and assistance; of which we have many examples in Scripture. Nevertheless, if our petition be not granted, we should not complain of the want of mercy, but ascribe it to our own unworthiness, or to the probable fact, that what we asked might have been injurious to ourselves or others if it had been granted.

"The Lord is near unto all those who call upon Him, to all who call upon Him in truth. He will fulfil the desire of those who fear Him; He will also hear their cry and save them." Ps. cxlv. 18, 19.

12. What do you mean by saying, "To call upon God in truth?"

It is our duty to be earnest and sincere in our prayers; to feel at heart what we utter with our lips, and to do carefully whatever we promise during the moments of devotion.

"That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. xxiii. 23.

13. Do Scriptures speak against praying without devotion, or without repentance? And what is said of sincerity?

Of deceitful prayer we read:

"And when ye spread forth your hands, I will hide my eyes from you: yea, when ye multiply prayer, I will not hear, your hands are full of blood." Isa. i. 15.

"And they remembered that God was their Rock, and the most high God their Redeemer; nevertheless, they did flatter Him with their mouth, and with their tongue they lied unto Him. When God heard this He was wroth, and greatly abhorred Israel." Ps. lxxviii. 35, 36, 59.

But of a sincere prayer it is said:

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God! Thou wilt not despise." Ibid. li. 19.

14. What is the object of prayer?

It is chiefly intended, since God needs not to be told of our wants, that we may be sanctified by our approaching, as it were, nearer to God when we are praying, than we are at those times when we are engaged in pursuits of pleasure or profit.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel i. 14.

"Therefore, thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel." Amos v. 12.

15. What do you understand by "That we may be sanctified?"

By this I understand that we should endeavour to become like God, who is the most perfect and holiest of beings; that is to say, we ought to be, as near as possible for human nature, like Him in his qualities of mercy and goodness.

"And you shall be unto me a kingdom of priests and a holy nation." Exod. xix. 6.

"And God spoke unto Moses, saying, Speak unto the congregation of the children of Israel and say unto them,

You shall be holy, for I, the Lord your God, am holy." Lev. xix. 1, 2.

16. Is it possible for man to be like God?

Already, from the nature of his soul, man is like his Creator; for, to use the language of Scripture, "God created man after his own image."

"And God created man after his own image; in the image of God created He him, male and female created He them." Gen. i. 27.

17. What do you mean by the "image of God?"

By these words I do not mean to say that the body of man has any similarity to God; for the blessed One has no corporeal figure, no outline of body, to which we could liken any thing; He being a pure spirit, not subject to measure of space and time, like ourselves. But God imparted to the body of man a living principle, a part of his own spirit, which living principle we call *soul*, and this is the image of God.

"And the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became an animated being." Ibid. ii. 7.

18. In what light then is man to be regarded?

By the possession of the soul man is endowed with power, wisdom, and goodness, and these qualities make him the image of his Creator.

"And Thou madest him but little less than angels, and didst crown him with honour and glory; Thou gavest him dominion over the works of thy hands, and didst place all beneath his feet." Ps. viii. 6, 7.

19. In what consists the power of man?

The power of man consists chiefly in his having freedom of will to do good or evil, and next, in doing whatever is agreeable, and to avoid what is disagreeable to his inclinations and feelings.

"Behold, I lay before thee this day life and the good; also, death and the evil." Deut. xxx. 15.

20. In what consists the wisdom of man?

In the possession of reason, by which he is enabled to distinguish the true from the false, and the good from the evil.

"For God knoweth, that on the day ye eat thereof, your eyes will be opened, and you will be as angels, knowing good and evil." Gen. iii. 5.

21. In what consists the goodness of man?

Man has a consciousness to understand and to value, and a will to desire and to exercise the good, and to dislike and avoid the evil.

"I call heaven and earth to witness this day against you: I have set before you life and death, blessing and the curse; but do thou choose life, that both thou and thy seed may live." Deut. xxx. 19.

22. You understand then by the "image of God" a state of goodness and intelligence: what do you call a man who acts in accordance with these qualities?

I call him innocent and perfect. Innocent, because he then must be free from guilt; and perfect, because he is just as his Creator intended he should be.

"And when Abram was ninety-nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me and be perfect." Gen. xvii. 1.

23. Did man always maintain his innocence, or the image of God, as you call it?

No; he lost his state of purity and innocence by voluntary transgression and disobedience.

24. What is the present state of man?

Man is in a state of sin; and we may freely say that we all are sinners before the Lord.

"There is no man so righteous on earth, who would do the good, and never sin." Eccles. vii. 20.

25. How did this state originate, since man was created with the great endowments you have mentioned?

The sinful transgression of the parents of the hu-

man race, or the fall of Adam, as it is called, caused a state of sin to be the portion of all mankind, the descendants of the first parents.

"Thy first father sinned, and they that plead for thee have transgressed against me." Isa. xliii. 27.

"Is one clean among the unclean? not one." Job xiv. 4.

26. What is the present state of man in consequence of the fall of Adam?

He is from his earliest infancy inclined to do the evil, and disinclined to do the good.

"For the desire of the heart of man is evil from his youth." Gen. viii. 21.

"Lo! I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 7.

27. What is sin?

Every action and thought which are against the will of God, and the commandments which He gave us in his law.

"After the doings of the land of Egypt, wherein ye have dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God." Lev. xviii. 3, 4.

"And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Deut. vi. 5.

"Thou shalt not do so unto the Lord thy God; for every abomination of the Lord, which He hateth, have they done unto their gods." Ibid. xii. 31.

28. What causes this inclination to sin?

Man is created of a twofold nature, one intellectual, or the soul; the other sensual, or the body. Now, as far as the soul, the intelligent spirit, is concerned, he feels pleasure and satisfaction in obeying the will of God, which is, in other words, doing good; but as regards the body, which was, like that of other animals, formed out of the dust of the earth, and is liable to decay and death, he is subject

to sensual desires, defects, and weakness; or, what is the same, he is, because of the formation of his body, drawn to sin, in disobedience to the will of God.

"For He knoweth our frame; He remembereth that we are dust." Ps. ciii. 14.

"Remember, I beseech Thee, that Thou hast shaped me like clay, and wilt cause me to return unto dust. Behold, Thou didst pour me out like milk, and curdle me like cheese; clothe me with skin and flesh, and cover me with bones and sinews." Job x. 9–11.

29. Can we escape the power of sin?

We are constantly and at every point incited to sin; but we have the power, and are therefore bound, as intelligent creatures of God, to resist the inclination which would mislead us to forsake the law of God.

"The sin will rest at the door: to thee is its desire, but thou shalt rule over it." Gen. iv. 7.

"For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me; and from his statutes I did not depart. I was also upright before Him, and guarded myself from my iniquity." Ps. xviii. 22–24.

30. But how can we control this inclination to sin?

By the fear of God. We should reflect, as has been said in the verses from the 18th Psalm, just quoted, that we are accountable to God for whatever we do; that He always sees us, and watches our conduct; that we cannot hide our doings from Him, no matter how secretly we commit wickedness; and that, lastly, we cannot escape his punishment, which will surely overtake the sinner, if even it be a long while delayed.

"I have always set the Lord before me, that being at my right hand, I might not be moved." Ps. xvi. 8.

"Be not wise in thy own eyes; fear the Lord and depart from evil." Prov. iii. 7.

31. How do we obtain the fear of God?

When we consider how great our Maker is; when we seriously reflect how little we can accomplish without his assistance, and that we are his creatures, with whom He can act at pleasure: we must be filled with reverence for his goodness, and with fear at the great power He has over us; these feelings will next teach us that it is necessary that we should endeavour to do nothing to displease Him. In this fear there is nothing mean or unworthy of the character of an intelligent creature; for by it we merely acknowledge the supreme power of our Maker, and that his wisdom is the origin of our wisdom; we submit to One greater and wiser than we are, who is only solicitous for our happiness.

"Out of heaven He caused thee to hear his voice, that He might instruct thee; and upon earth He showed thee his great fire, and his words thou didst hear out of the midst of the fire." Deut. iv. 36.

32. What is the fear of God as displayed in our conduct?

We should fear the Lord our God above all; we should regard no danger or worldly inducements, when these would mislead us from the laws of God; but we should strictly obey his will, and adhere unto Him under every difficulty.

"The Lord thy God thou shalt fear, Him thou shalt serve, to Him thou shalt cleave, and by His name thou shalt swear." Ibid. x. 20.

33. What do you call the fear of God when actively displayed in our conduct?

Virtue, pity, or righteousness.

"And it will be righteousness unto us, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Ibid. vi. 25.

34. In what consists this feeling?

By letting our reason have the victory over the passions, the spirit over the flesh, and duty over

inclination; that is to say, we should not be anxious to do what we might resolve on at the impulse of passion and hasty resolution; we should submit the body, even if it causes pain and inconvenience, to our calmer resolution and serious reflection, and to place the will of God above every inducement which interest, or pleasure, or inconvenience, might hold out to us.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. xvi. 32.

35. What is the will of God concerning us?

We should observe the commandments of God, which He gave to us for our own happiness only.

"And now, O Israel, what doth the Lord thy God ask of thee? Only to fear the Lord thy God, to walk in his ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul. To observe the commandments of the Lord thy God, and his statutes which I command thee this day, that it may be well with thee." Deut. x. 12, 13.

36. You said, The law was given for our happiness: how do you understand this?

The fear of God as displayed in obedience to the law is the only thing which enables us to fulfil our destiny, that is to say, to accomplish those duties for which we were created, and it is only by fulfilling these duties that we can be truly happy.

"Fear God, and keep his commandments, for this is the whole duty of man." Eccles. xii. 13.

37. What is this destiny?

Perfection and similarity to God.

"Thou shalt be perfect with the Lord thy God." Deut. xviii. 13.

"When thou observest the commandments of the Lord thy God, and walkest in his ways." Ibid. xxviii. 9

38. How do we obtain similarity to God?

We ought to acknowledge with the utmost sincerity his power and goodness, search into his attributes and ways of mercy, and endeavour to act according to the example which He hath set us.

"For the Lord your God is the God of gods, and the Lord of lords, the great, mighty and terrible God, who hath no regard to persons and receiveth no bribes; who executeth justice for the fatherless and the widow, and loveth the stranger to give him food and raiment. Love ye then the stranger." Deut. x. 17–19.

"In all thy ways acknowledge Him, and He will direct thy paths." Prov. iii. 6.

39. What do we now learn from the almighty power of God, one of his attributes?

That we should not trust in, nor boast of our own strength and power, nor despond when we discover our own means to be insufficient for our intended actions; nor dare we despair when we are beset with difficulties and dangers too great to be overcome by our feeble efforts; it is also sinful to fear or to confide in any other being more than the Almighty our God, or to put any such being upon an equality with Him in our thoughts; for all are like ourselves far beneath Him, and equally dependent on his power and benevolence.

"The Lord is for me, I will not fear; what can man do unto me?" Ps. cxviii. 6.

"Put not your trust in princes, in the son of man in whom there is no salvation. His spirit goeth away, he returneth to his native earth, in that very day all his thoughts perish. But happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God." Ibid. cxlvi. 3–5.

40. What do we learn from the justice of God?

We should endeavour to be like God, just in our dealings and conduct; we should without regard to persons love the good and abhor the evil.

"Thou shalt not pervert judgment; thou shalt not respect

persons, neither take a bribe; for a bribe doth blind the eyes of the wise, and pervert the words of the righteous. The just, the just alone thou shalt pursue, that thou mayest live." Deut. xvi. 19, 20.

"Thou shalt not have in thy bag different weights, a great and a small one. Thou shalt not have in thy house different measures, a great and a small one. But thou shalt have a perfect and just weight, a perfect and just measure thou shalt have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all who do such things are an abomination unto the Lord thy God, all who do unrighteousness." Ibid. xxv. 13–16.

41. What do we learn from the goodness of God?

We shall, like God, act and think with love, affection, and goodness towards all mankind; not hate any one who may even injure us, and not think any man, however mean and unknown, unworthy of our regard and kindness. Does not God let his sun shine to all the world? Are not the great and the small, the good and the bad, alike fed and sustained by his bounty? We ought, therefore, like our great Teacher, to act benevolently towards every one as far as our means go, without regarding whether he be an Israelite or not, whether he be a stranger to us or not; nay, even the wicked should be relieved and instructed by us; perhaps they may repent and be again taught to love God, whom their sins have displeased.

"If a stranger sojourneth with thee, in your land, you shall not oppress him. Like a native born among you shall the stranger who sojourneth with you be unto you, and thou shalt love him like thyself." Lev. xix. 33, 34.

"It has been told thee, O man! what is good, and what the Lord asketh of thee: to exercise justice, to love mercy, and to walk humbly before thy God." Micah vi. 8.

42. What farther do we learn from the goodness of God?

Never to despair of God's mercy, even if we have sinned against his commandments. Let no man

say, that he is cast off because he has transgressed; or that his sins are too great for forgiveness. For to argue in this manner would be to set limits to the mercy of God, and to doubt of his goodness, which is without end. But if we are conscious that we have sinned, we should pray God to forgive us our sins; and we should alter our conduct, and endeavour to merit in future the favour of the Lord by a careful observance of the precepts of the Bible.

"For thus saith the High and Holy One, who inhabiteth eternity, and whose name is Holy, The high and holy place I inhabit, yet also with the contrite and humble of spirit, to revive the spirit of the humble, and to give life to the heart of the contrite. For I will not always contend, neither will I be wroth for ever: when the spirit from before me is overwhelmed, and the souls which I have made." Isaiah lvii. 15, 16.

"Thou turnest men to contrition, and sayest, Return, ye children of man." Ps. xc. 3.

43. What do we learn from the grace and mercy of God?

As God the Lord has compassion over all his works, so shall we exercise mercy and kindness toward all our fellow-creatures.

"He that despiseth his neighbour sinneth; but happy is he that hath mercy on the poor?" Prov. xiv. 21.

"He that hath pity upon the poor lendeth unto the Lord; and He will pay him what he hath given." Ibid. xix. 17.

44. What do we learn from the eternity and immutability of God?

That, as God never changes his love and providence towards us: so should we persevere in obedience and faith towards Him whilst we live.

"God is no man that He should deceive, no son of man that He should repent; should He say and not do it? promise and not fulfil it?" Numb. xxiii. 19.

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that you might do them in the land whither ye go to

possess it: that thou mayest fear the Lord thy God, to keep all his statutes, and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life." Deut. vi. 1, 2.

45. What do we learn from the universal knowledge, or omniscience, as it is called, of God?

We should do the good, and avoid the evil, and abstain from sinning, even if no one be present to see us; for the eye of the Lord sees whatever we do.

"If a man even conceal himself in a secret place, should I not see him? saith the Lord: do I not fill the heaven and the earth?" Jer. xxiii. 24.

"The Lord looketh down from heaven; He beholdeth all the sons of men. From the place of his residence He superintendeth all the inhabitants of the earth. He fashioneth all their hearts, and understandeth all their works." Ps. xxxiii. 13–15.

"For high is the Lord, and regardeth the low, and chastiseth afar the exalted." Ibid. cxxxviii. 6.

46. What do we learn from the omnipresence of God?—that is to say, what effect should the knowledge we have of the Lord's being present everywhere have upon us?

That God is everywhere present and ready to assist us, whenever we call upon Him; but so is the sinner likewise everywhere under the observance and cognizance of God; and, consequently, he can do nothing which can escape the knowledge and the visitation of his Maker.

"In every place where I will permit my name to be mentioned I will come to thee, and I will bless thee." Exod. xx. 21.

"There is no darkness, no shadow of death, where the workers of iniquity can hide themselves." Job xxxiv. 22.

47. What else do we learn from the omnipresence of God?

Not to rely upon any mediator to pray for us, or to make an atonement for our sins before God. But whenever we pray, we should speak directly to

Him, who is always near to hear us, and who exists to all eternity; and if we have sinned there is no being but God alone, who in his mercy can or will remove our transgression, in case we repent and alter our conduct.

"For what nation is there so great, that hath God so nigh unto them, as the Lord our God is, whenever we call on Him?" Deut. iv. 7.

"You are my witnesses, saith the Lord, and my servants whom I have chosen, that ye may know and believe me, and understand that I am He; before me no god was formed, and after me there shall be none. I, I am the everlasting One; and beside me there is no saviour." Isaiah xliii. 10, 11.

48. What do we learn from the supreme wisdom of God?

That we cannot search out nor fully understand the ways of God; we should therefore confide in the Lord, and unhesitatingly place our entire trust in Him, that He will do every thing wisely and for a good end.

"Commit thy way unto the Lord, trust also in Him, and He will bring it to pass." Ps. xxxvii. 5.

"Trust in the Lord with all thy heart, and depend not upon thy own wisdom. Be not wise in thy own eyes: fear the Lord, and depart from evil." Prov. iii. 5–7.

49. What else do we learn from the wisdom of God?

That whatever the Lord has commanded is just and true, even if we cannot discover the reason for its being so ordained; and that the wisdom of man is of no value, if it is not founded upon the fear and love of God.

"The fear of the Lord is the beginning of wisdom; and good success attendeth all who keep his commandments; his praise also endureth for ever." Ps. cxi. 10.

"Open Thou my eyes, that I may behold the wonders of thy law." Ibid. cxix. 18.

"And He said to man, Behold! to fear the Lord is wisdom, and to eschew evil is understanding." Job xxviii. 28.

50. What does Holy Writ teach with regard to the difference between the wisdom of God and that which He has given to man?

That man can only look to the outside of things, but that the Giver of wisdom understands every thing which is said, done, or even thought of.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." Deut. xxix. 28.

"But the Lord said unto Samuel, Look not on his countenance, or the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for the man looketh on the outward appearance, but the Lord looketh at the heart." 1 Sam. xvi. 7.

51. You said "That we may do all the words of this law;" which law is here spoken of?

The law which God made known unto us through Moses and the prophets, whom He selected to make his will known to the children of man.

CHAPTER V.

THE LAW REVEALED THROUGH MOSES.

1. WHAT is the second article of the Jewish Faith?

I believe firmly and truly that the Lord God did reveal himself to the whole people of Israel on Mount Sinai, and there made known the TEN COMMANDMENTS; I believe also that the Lord God taught his servant Moses the whole law, which was afterwards delivered to us just as he had been taught it; and I farther believe that Moses, and, after him, the other prophets, were true and faithful messengers of

God, and that they spoke the truth as it was announced to them.

"And the Lord commanded me at that time to teach you statutes and judgments, that you might do them." Deut. iv. 14.

"A prophet from the midst of thee, of thy brethren, like unto me, will the Lord thy God raise up unto thee: unto him shall ye hearken." Ibid. xviii. 15.

"Remember ye the law of Moses my servant, to whom I commanded at Horeb statutes and judgments for all Israel." Mal. iii. 22.

2. What do you understand by the words "revealed law?"

All the books of the Scriptures, in number twenty-four, which we call the covenant of the Lord with Israel, through Moses and the prophets. These books are first, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, called the five books of Moses, or the LAW; Joshua, Judges, first book of Samuel, second book of Samuel, first book of Kings, and second book of Kings, in all six, called the OLDER PROPHETS; Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets (namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi), in all four books, called the LATER PROPHETS; and lastly, the books of Psalms, Proverbs, Job, the five Rolls (namely, the Song of Solomon, the books of Ruth, Lamentations, Ecclesiastes, and Esther), Daniel, Ezra, Nehemiah, the first book of Chronicles, and the second book of Chronicles, in all nine, called the HAGIOGRAPHA, or holy writings. We have, therefore, five books of Moses, also called the Pentateuch, six of older prophets, four of later prophets, and nine of the holy writings, in all twenty-four.

"These are the words of the covenant, which the Lord commanded to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb." Deut. xxix. 69.

3. What would you understand by "the whole law of Moses?"

By the law of Moses I would be understood as meaning all the written ordinances and commandments, which were written down by Moses himself, and the oral traditions which he left to the Israelites by word of mouth.

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee the tables of stone, and the law and commandments which I have written to teach unto them." Exod. xxiv. 12.

4. What is the written law?

The five books of Moses, which Moses wrote by the command of God.

"And Moses wrote this law, and delivered it unto the priests, the sons of Levi, who bore the ark of the covenant of the Lord, and unto all the elders of Israel." Deut. xxxi. 9.

5. What is the oral law?

The interpretations of the written laws, which were delivered by Moses, by word of mouth, to the Israelites of his time, and which were so continued from generation to generation, till at length they were written down in the *Mishnah* and *Gemarah*. This oral law consists of the particular explanations of the written law, and contains the directions of the manner in which the ordinances of Scripture are to be observed. It is chiefly by this tradition also that we are acquainted with the doctrines of the Bible, and the extent of the things permitted and prohibited, which are laid down in the Scriptures merely in a general manner.

6. Do the Mishnah and Gemarah contain no other matter beside the traditions?

Yes; they contain the opinions of certain learned men, together with arguments, drawn from the Scriptures for their opinions, on disputed matters which were brought before them for their decision;

and these decisions, so supported by Bible-authority, are binding upon Israelites, since the doubtful matters were left to the decision of the people to whom the law was given. For so we read:

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, between stroke and stroke; being matters of controversy within thy gates: then shalt thou arise, and go up to the place which the Lord thy God will choose; and thou shalt come unto the priests the Levites, and unto the judge who shall be in those days, and inquire, and they shall tell thee the sentence of judgment. According to the sentence of the law which they will teach thee, and according to the judgment which they will say unto thee, shalt thou do; thou shalt not decline from the sentence which they will tell thee to the right or to the left." Deut. xvii. 8–11.

7. What are the contents of the Mosaic law?

First, The MORAL law.
Secondly, The CEREMONIAL law.
Thirdly, The POLITICAL law; and
Fourthly, The CHURCH law.

8. What is the moral law?

Commandments and prohibitions which our religion lays upon us as members of the human family, dependent, as other men are, upon the bounty of God; and the observance of which is founded even upon human reason, and is necessary towards promoting the peace and happiness of mankind at large. They are called in the Bible *Mitzvote* or commandments.

"And ye shall remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember and do all my commandments, and be holy unto your God." Numb. xv. 39, 40.

9. What is the foundation of the moral law?

It is founded upon the fact of its being necessary

to the protection and preservation of the human family; and it is by its exercise chiefly that man appears truly as the creature made in the image of God. We may state, therefore, that the moral precepts contained in the Mosaic Law are based upon the divine nature inherent in the soul of man.

"For this commandment which I command thee this day is not hidden from thee, nor is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it to us, and cause us to hear it, that we may do it? Nor is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, and cause us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." Deut. xxx. 11–14.

"He that keepeth the commandment, guardeth his own soul; but he that despiseth his ways shall die." Prov. xix. 16.

10. What is the ceremonial law?

Such laws and enactments which the Mosaic Religion demands of us Israelites only; we alone of all mankind being those who profess to follow and to be bound by this law. These enactments are called *Chuckim* or statutes.

"Behold I have taught you statutes and judgments, as the Lord my God commanded me, that you should do so in the land, whither ye go to possess it. Keep them and do them; for this is your wisdom and your understanding in the sight of the nations, who shall hear all these statutes, and they will say, Surely this great nation is a wise and intelligent people." Deut. iv. 5, 6.

11. On what is the ceremonial law founded?

It is based upon the peculiar relation of our forefathers and of us, the people of Israel, their descendants, towards God.

"And thou shalt remember that thou hast been a bondman in Egypt: therefore, shalt thou observe and do these statutes" Deut. xvi. 12.

12. Please to explain more fully some of these peculiar relations.

When Abraham in his time acknowledged alone, in the presence of idolaters, the Lord who made heaven and earth, God promised him, as was said above, that He would protect him and his descendants, and be peculiarly their God. And as a sign of the existence of this covenant or promise, the Lord demanded the covenant of circumcision from Abraham and his descendants. As we also read:

"And my covenant shall be in your flesh for an everlasting covenant." Gen. xvii. 13.

13. Correctly stated: so this covenant was to be the sign of the descendants of Abraham being in a peculiar relation to God, to distinguish them, one and all, from the heathen multitude. But as this is not the only enactment, be kind enough to give me a few more, together with such reasons as you may discover.

After the death of Abraham, besides the children of Isaac, other nations also adopted this sign of the covenant, in memory of their descent from or connexion with the great patriarch; thus do the children of Ishmael, even to this day; and, as some aver, the people of ancient Egypt were likewise so distinguished. But it was the will of the Lord to erect those children of Abraham, descended from him by Isaac and Jacob, into a people devoted to his service: He therefore gave them other laws to mark the new relation which this people should maintain before all the world. And so we read:

"But you did the Lord take, and he brought you forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day." Deut. iv. 20.

"For thou art a holy people unto the Lord thy God; of thee the Lord thy God made choice to be to Him a special people, of all the nations that are upon the face of the earth. Not because you were the most in number of all nations did the Lord desire and choose you; for you are the fewest of all nations. But because of the love of the Lord for you, and because He would keep the oath which He swore to your forefathers, hath

the Lord brought you out with a strong hand, and redeemed thee from the house of bondage, from the power of Pharaoh, the king of Egypt." Deut. vii. 6–8.

14. This is the view I would take myself of the subject, and the texts which you have quoted prove the view to be correct: continue now to give me a few more particulars.

In order to effect this separation, or division of one people from the rest of the world, it was necessary to divide them from other men by such laws as would prevent the mixing up of the handful of Israelites with the multitudes of the other nations. God, therefore, instituted the ordinance of forbidden meats and drinks; so that his chosen servants should not, by too close and too intimate an intercourse with the heathens and other non-Israelites, become like those who are strangers to his service, forgetting that they are bound to regard Him as their Deliverer and Saviour.

"For I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; nor shall you defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord your God that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy." Lev. xi. 44, 45.

"They who eat swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isaiah lxvi. 17.

"They joined themselves also unto Baal-Peor, and ate of the sacrifices of the dead." Ps. cvi. 28.

"But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel i. 8.

15. These quotations fully prove that certain meats were not forbidden without a good reason. How is it in regard to the festivals?

When the Israelites dwelt in Egypt, they were compelled by the king and people of that country to do all sorts of hand-labour without receiving any pay for their work; or, as it is called, they were re-

duced to a state of slavery or bondage. Now it happened, that God, mindful of his promise to Abraham, sent Moses to the king of Egypt, called the Pharaoh, to demand of him the freedom of the Israelites, that they might go and worship God the Lord in the wilderness, in the manner He might be pleased to direct.

"And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord the God of the Hebrews hath made himself known to us; and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice unto the Lord our God." Exod. iii. 18.

16. Did Pharaoh obey the will of God?

No; on the contrary, he refused to acknowledge the power of God, and scornfully disobeyed the command conveyed to him by the great prophet. Whereupon, the Almighty caused many wonderful things to happen in Egypt, and sent such severe punishments upon the king and people of Egypt, that they at length gladly consented to send the Israelites away.

"And the Egyptians were urgent upon the people, in order to send them out of the land in haste; for they said, We shall be all dead men." Ibid. xii. 33.

17. But what has this history to do with the festivals?

It is the foundation of all the festivals of the Lord, which He gave unto us. For, that we might remember all the days of our life the wonderful manner in which we were relieved from this Egyptian slavery, He commanded us to celebrate every year the feast of Passover, at the season in which our forefathers went forth from Egypt.

"And this day shall be unto you for a memorial, and you shall keep it as a feast unto the Lord, throughout your generations; as an everlasting statute ye shall keep it." Ib. xii. 14.

"Seven days thou shalt eat unleavened bread, and on the seventh day shall be a feast unto the Lord. Unleavened bread

shall be eaten these seven days, and there shall no leavened bread be seen with thee, neither shall there be any leaven seen with thee in all thy quarters. And thou shalt tell thy son on that day, saying, This is done because of that which the Lord did unto me, when I came forth out of Egypt. And it shall be for a sign unto thee upon thy hand, and for a memorial between thy eyes; that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season, from year to year." Exod. xiii. 6–10.

18. Can you state any thing with reference to the Pentecost?

After the Israelites had been redeemed from Egypt, God resolved that they should be taught to serve Him, whom they had found to be so powerful and good. He therefore brought them to the wilderness of Sinai, and there proclaimed before the whole people the Ten Commandments. This took place on the fiftieth day from their going out of Egypt; and this was therefore fixed as a festival forever.

"And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; ye shall do no servile work thereon; it shall be a statute forever in all your dwellings, throughout your generations." Lev. xxiii. 21.

"Only take heed to thyself and keep thy soul diligently, that thou forget not the things which thy eyes have seen—the day that thou stoodest before the Lord thy God in Horeb." Deut. iv. 9, 10.

19. Give now briefly the reason for the feast of Tabernacles.

When the Israelites had received the law in so wonderful a manner from the mouth of God himself, it would have been reasonable to expect that they should have been sincere worshippers, and fully convinced of the truth of God's ordinances. But it was not so; they sinned often and grievously; till at length it was decreed that all the males over twenty years old, who had left Egypt, should die in the wilderness of Arabia. To effect this, and not to

leave the children unprotected, and the youths without guides, God would not destroy them all in one pestilence; but He caused them to travel about from place to place, for a space of thirty-eight years, till all the persons, doomed to death, had died by degrees.

"And the space in which we came from Kadesh Barnea, until we came over the brook Zared, was thirty-eight years; until all the generation of the men of war were wasted out from the midst of the camp, as the Lord had sworn unto them." Deut. ii. 14.

20. Continue your account, and show its application to the festival.

During all these travels in a land where there is no water even to drink, the people wanted for nothing; bread was given them in the shape of manna, which was found every day round their camp; water flowed unto them out of the hard rock; their garments grew not old, nor did their shoes wear off from their feet; and, more than all, God's pillar of cloud was a shield over them by day, and the pillar of fire lighted their camp and guided their travels by night. Throughout this time the whole people dwelt in tents or booths, and entered not into a city of houses, or in a land where there can be sowing and reaping. In this manner, though the punishment of God lay heavily on them, still his protection and goodness were doubly displayed; and thus were the young men educated under the immediate guidance of God, whilst their parents were left to watch over them, although not permitted to enter themselves into the land of Canaan for their manifold sins.

"Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. That your generations may know, that I caused the Israelites to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." Lev. xxiii. 42, 43.

21. So then, I understand from your account, that the three festivals had all a close reference to the history of the Israelites, and their education as a people devoted to the service of God. Were there any other observances connected with them?

Yes; on the Passover we were commanded to eat a lamb roasted in a particular manner on the first evening of the feast, together with bitter herbs and unleavened bread; at the same time we were bound to speak of, and tell to those younger and not knowing, the wonderful manner in which God delivered us from Egypt. Since at present we have no longer the sacrifice of the paschal lamb, (as sacrifices belong to the temple-service only,) we celebrate this event on the first two evenings of the Passover by eating the unleavened bread and bitter herbs, and drinking the cup of grace amidst psalms, and reading the account of the redemption from Egypt. This we call Reading the Haggadah.

"And it shall be, when thy son asketh thee, in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us forth from Egypt." Exod. xiii. 14.

22. Proceed.

These ordinances, which in themselves may perhaps have no meaning to one not acquainted with our laws and history, are nevertheless full of meaning, and wisely adapted to the object for which they were instituted. They are peculiar ordinances, such as no human wisdom would have invented; they are enactments from God as a special gift to the people whom He had chosen. The other ceremonies relating to the Omer, or a measure of barley to be brought to the temple as the commencement of the harvest, as also the two wheaten loaves to be brought on the Pentecost, cannot now be observed any more; because we have no longer a temple or a priesthood, as was the case formerly, since our dispersion and expulsion from Palestine have deprived

us of the same; nevertheless, when these ceremonies were observed, they were to show that we devoted to God, the Giver of all, the first of all fruits which He was pleased to give to us.

"Speak unto the children of Israel, and say unto them, When ye have come into the land which I give unto you, and shall reap the harvest thereof, ye shall bring an omer-full of the first fruit of your harvest unto the priest." Leviticus xxiii. 10.

"You shall bring from your habitations two wave-loaves, of two tenth parts;* they shall be of fine flour; they shall be baked leaven; they are the first fruits unto the Lord." Ib. 17.

23. Correctly stated.

The feast of Tabernacles was also distinguished by the presentation of the fruits of the earth unto the Lord. As the Passover and Pentecost were the commencement of the barley and wheat-harvest in Palestine, so was the Tabernacles feast the close of all field-labour. Then every thing must be taken home on account of the approach of winter. The fruits of the tree are then ripe; the green leaves must soon turn yellow, and fall off; and plants as well as the soil must rest during the cold, to get new strength for the coming spring. At this period, therefore, the citron, the fairest of fruits, the branch of that blessing of Palestine and Arabia, the palm-tree, the hardy evergreen myrtle, the robust yet easily-withering willow, were all united in one bunch, to be waved in the presence of the Lord, who made every thing so well adapted for the service of man. In this offering are likewise joined the great and lowly, the fragrant and the inodorous, the useful and ornamental, in one bond, consecrated to the service of the Maker of all, He before whom all his creatures are alike.

"And ye shall take unto you, on the first day, the fruit of

* Two omer-fulls.

the tree hadar, branches of palm-trees, and the boughs of the myrtle-tree, and willows of the brook; and ye shall rejoice before the Lord your God seven days." Lev. xxiii. 40.

24. How about the New Year?

The day when the Lord created his world should be made holy to his service; then we should resolve to devote ourselves anew to worship Him in sincerity, and proclaim the Holy One as King of all the earth. We therefore assemble in our places of worship and blow the cornet in memory of God's perpetual and universal kingdom over all that is.

"God ascendeth amidst the shout, the Lord amidst the voice of the cornet. Sing praises to God, sing praises; sing praises to our King, sing praises! For God is King over all the earth; sing the song of instruction. God is King over the heathen; God sitteth on his holy throne." Ps. xlvii. 6–9.

25. There is one more festival, the Day of Atonement; what does this mean?

Led away by the desires of the human heart, we are constantly induced to forget the God who has made us; we sin, as it were, by habit, and one wrong causes another to be done. The Lord therefore ordained, that one day at least in the year should be entirely devoted to reflection and repentance; that each man should then examine his heart, and refrain thereon from all earthly enjoyments. Not that God has need of our fasting, or that our suffering would give Him pleasure; but that we should fast and afflict ourselves, in order that we may be healed of our transgressions, and become worthy to be servants of the Most High, and holy unto our God.

"Also on the tenth day of this seventh month, there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall fast, and offer an offering made by fire unto the Lord. And ye shall do no work on that same day, for it is a day of atonement, to make an atonement for you before the Lord your God.—It shall be a statute for ever

throughout your generations, in all your dwellings." Lev. xxiii. 27, 28–31.

26. We will not trouble you any more at present with giving explanations of the other ceremonies relating to the festivals, as we wish to leave them for a future occasion; but tell me in one word the foundation of all our ceremonies and particular prohibitions.

The whole of our ceremonies were calculated and given for the purpose of separating Israel from all nations and preserving them as a distinct people. It was therefore made unlawful for an Israelite to marry a non-Israelite; as by such connexions we might be induced to forsake the faith of God and join ourselves to the erroneous beliefs of others. So also were we prohibited marking our bodies, or pulling out the hair for the dead, as was the custom of heathens; or, ploughing the field, or working in general with divers sorts of cattle; or sowing different kinds of seed in the same field, which, as some supposed, would increase the products of the earth. So also all systems of fortune-telling, divinations, omens, belief in lucky or unlucky days; in forebodings, watching of clouds, the flight of birds, or similar acts of superstition or false belief, practised by heathens or superstitious persons; as all such acts would withdraw us from God, and induce us to rely upon falsehood and vanity for support. In the same manner the ceremonial commandments for certain acts to be done were given as an exercise of devotion and attachment to God, which Israelites should display, they being the people consecrated to his service.

"Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son." Deut. vii. 3.

"Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto

himself, above all nations that are upon the face of the earth." Deut. xiv. 1, 2.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divinations, or is an observer of times, or an enchanter, or a wizard, or a charmer, or a consulter with a familiar spirit, or a conjurer, or one that asketh of the dead. For all that do these things are an abomination unto the Lord." Ibid. xviii. 10–12.

"Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of the vineyard, be defiled. Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment of divers sorts, of woollen and linen together." Ibid. xxii. 9–11.

27. What would you say with regard to such enactments for which no particular reason can be given, such as the ceremonies belonging to the sacrifices?

That they are ordinances proceeding from the Supreme Wisdom, therefore they must be wise and useful, even if our reason be not able to discover the cause for their being given. They are obligatory on us as followers of the law, and as exercises of a sincere faith towards the Author of our holy religion. The law brings life, and in the faithful performance of its enactments, and in a perfect conviction of their wisdom and usefulness alone, can we be deserving of the favour and mercy of God. Thus we read of the priestly garments, about which so many particular directions are given:

"And they shall be upon Aaron and upon his sons, when they come in unto the tabernacle of the assembly, or when they come near unto the altar to minister in the holy place, that they bear not iniquity, and die. It shall be a statute for ever unto him, and for his seed after him." Exod. xxviii. 43.

So also of the ordinance of forbidden marriages:

"Ye shall therefore keep my statutes and my judgments; which, if a man do, he shall live in them: I am the Lord." Lev. xviii. 5.

28. Your views are quite satisfactory, I should judge; and consequently, seeing how holy the reasons are upon which the ceremonial law is founded, we should be extremely cautious to pay due respect to the commandments, which, if strictly observed, will purify the heart, and cause us to adhere to our God. But it is time that we proceed to other subjects.*

Can you tell me now what is the political law?

Those laws and ordinances which bound our forefathers as citizens and members of the Israelitish state: they are called *Mishpahtim* or judgments.

"These are the statutes and judgments, which ye shall observe to do, in the land which the Lord the God of thy fathers giveth thee to possess, all the days that ye live upon the earth." Deut. xii. 1.

29. Which are some of the political ordinances?

The law of the tax of a half shekel to be given for the temple-service (Exod. xxx. 11–16); the laws relative to domestic servants and slaves (Exod. xxi. 1; Lev. xxv. 10, &c.); the laws of war (Deut. xx.), and many of like character.

30. Upon what principle is the political law of God founded?

All the laws of God in this respect have for their object the maintenance of each person's rights and possessions, and to enforce the great law of

"And thou shalt love thy neighbour like thyself." Lev. xix. 18.

31. What is the church law?

Those enactments which had reference to the public service of the Lord in the tabernacle in the wilderness, in the first instance, and afterwards in the great temple at Jerusalem. They are called *Toroth* or laws.

"And thou shalt say unto them, Whatsoever man of the house of Israel, or any of the strangers who sojourneth among

---

* If thought too difficult, the explanation of the ceremonies (from Par. 10 to 28) might with advantage be left out, till a second reading of this work. It is inserted as a guide, more than a complete exposition.

them, that offereth a burnt-offering or a sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord, that man shall be cut off from among his people." Lev. xvii. 8, 9.

"Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest. But in the place which the Lord will choose in one of thy tribes, there shalt thou bring thy burnt-offerings, and there shalt thou do all that I command thee." Deut. xii. 13, 14.

32. Name some of these church laws.

The laws of sacrifices (Lev. i.–vii.); of priests and Levites and their services at the temple (Lev. xvi.; Num. i. 48–53, &c.); the tithes (Num. xviii. 8–32, &c.); the three annual pilgrimages to Jerusalem (Ex. xxxiv. 23), and many others of the same kind.

33. On what is the church law founded?

On the wisdom of God, who himself chose to ordain the manner in which He delighted to be served. As followers of his law, we are bound to possess a simplicity of faith, and an entire reliance upon his unerring wisdom, if we really desire to devote ourselves to his service; and it is only for such faith and for service of this kind that He promises to bless and protect us. So too we read:

"And they shall put my name upon the children of Israel, and I will bless them." Numb. vi. 27.

34. What is the reason that we observe not now the two kinds of enactments, called judgments and laws?

Because we form no longer an independent state, governed exclusively by the law of God, and on account of the loss of the temple, where all the chief commandments relative to the public divine service were to be executed. But all those not immediately referring to the temple, such as the priestly blessing by the descendants of Aaron, the service of the Levites as attendants on the Cohanim, and a few others, are to be observed even to this day upon all proper occasions.

35. But tell me, are these laws abolished, because they are not now obeyed?

By no means; the law is in every respect unchanged and in full force, and is consequently binding on every Israelite, who should do whatever lies in his power. But the enforcement of the judicial and church laws is suspended, only for want of the means on our part to execute them: still we hope that the time will come, when, by a restoration of the Jewish state, both these institutions will again be made the law of the land, as heretofore in the times of David and Solomon. For so we are taught in Scripture:

"And they shall teach my people to decide between the holy and profane, and inform them to distinguish between the unclean and clean; and in controversy they shall stand to judgment, and they shall decide according to my judgments; and my laws and my statutes for all my festivals they shall keep, and they shall hallow my sabbaths." Ezek. xliv. 23, 24.

"Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. iii. 4.

36. Which parts of the law are now practicable?

The moral and ceremonial parts; and both are equally beneficial in their consequences; for by the first we are taught to do justice and exercise kindness towards men, thus imitating in a feeble manner our heavenly Father; and by the other, we are daily brought nearer to sanctity, and the love of God, and devotion to his will.

37. What are the consequences of obedience? What of disobedience?

Obedience will bring happiness to ourselves, as well as to others; but if we disobey the laws of God, we expose ourselves to his displeasure, and we will surely receive such punishment as our bad conduct deserves. In a word, obedience will make us happy here and render us permanently blessed hereafter;

but disobedience will deprive us of peace here, and of the blessing of God when we are dead.

"Behold! I set before you this day a blessing and a curse. A blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day." Deut. xi. 26–28.

"For the commandment is a lamp, and the law is the light, and the reproofs of instruction are the way of life." Prov vi. 23.

CHAPTER VI.

THE MORAL LAW.

1. WHAT does the moral law teach?

It teaches us our duty.

2. What is this duty?

We must do whatever God demands of us.

3. What obliges us to do this?

By the possession of the life given by God we are from motives of gratitude compelled to obey his wishes; and by the benefits which He daily and hourly bestows on us, we should be induced to show that we are not unworthy of his fatherly care; and lastly, as children of the covenant with the Lord, it is reasonable that we should repay his especial kindness by a more ardent display of activity in the fulfilment of our duties.

4. Towards whom have we duties to perform?

a. Towards God, through whose favour we live.

b. Towards our fellow-men, who, as well as ourselves, have received life and being from God.

c. Towards ourselves, both as regards our body and our soul.

5. Can you as a religious person do one part of these duties whilst you neglect the others?

No; because they are connected one with the other, and are all founded upon the bond which unites us to the Lord our God.

6. What is this bond?

The love to God.

7. How do you explain this?

First. We shall love the Lord God above all, even more than ourselves.

Secondly. We shall love God in his creature, our neighbour.

Thirdly. We shall love God in ourselves, since we also are the work of his hands.

8. What are the words of the principal commandment which enjoins the love to God?

"Hear, O Israel, the Lord our God, the Lord is ONE. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Deut. vi. 4, 5.

9. How are we to love God with all our heart?

We should prize his favour and bounty as our highest good, and direct to Him alone all our wishes; never desire any thing which He has forbidden to us, and lastly, fear Him in sincerity, and devote our life to his service.

"The Lord thy God thou shalt fear, Him thou shalt serve, to Him thou shalt adhere, and by his name thou shalt swear." Ibid. x. 20.

10. How are we to love God with all our soul?

We should direct all our thoughts to the Lord, and place always our God, his holy will, his law, his goodness and his providence before our eyes. Farthermore, we should never transgress his will, if even harm should come to us for obedience; but we should reflect that He is our Creator, and He is therefore justified in demanding of us an implicit

obedience, even if the life which He has given should thereby be taken from us.

"And these words which I command thee this day shall be upon thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them, when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." Deut. vi. 6, 7.

"I have always set the Lord before me, that being at my right hand, I might not be moved." Ps. xvi. 8.

"Yea, though I walk through the valley of the shadow of death, I will not fear evil; for Thou art with me; thy rod and thy staff, they comfort me." Ibid. xxiii. 4.

11. How are we to love God with all our might?

We should direct all our power and energy of mind to honour the Lord God with our conduct throughout life, and to devote every thing which we have to serve Him; since He is the Giver of all the good we enjoy, as well as the Author of our being.

"This day the Lord thy God commandeth thee to do these statutes and judgments; and thou shalt keep and do them with all thy heart and with all thy soul." Deut. xxvi. 16.

"And the people answered and said:—For the Lord our God it is that brought us and our fathers out of the land of Egypt from the house of bondage, and who did these great signs in our sight, and preserved us on all the way whereon we went, and among all the people through whom we passed;—therefore will we also serve the Lord, for He is our God." Josh. xxiv. 16–18.

12. Be kind enough to tell me in a few words what you understand by the words "serving the Lord?"

We serve the Lord when we stand in fear of offending Him, and are engaged in pious works whenever we have an opportunty of doing them.

13. What is the chief commandment of those relating to our conduct towards our fellow-men?

"Thou shalt love thy neighbour as thyself" (Lev. xix. 18); what you do not wish that others should do to you, do not unto others. If you, before acting,

reflect that your conduct might give pain or offence to another, you should on no account do as you intended; for you would feel grieved if others were to treat you in a similar way.

14. Is this all?

No; we should not alone abstain from injuring others, but we ought also to endeavour to serve them. For instance, if I see a poor man asking for bread, or a garment to put on, and I have the power to grant what he asks, it is my duty to assist him; for I should reflect that I may at one time stand also in need of the assistance of others; and surely I would be sorely grieved were I then to be refused the favour which my distress might compel me to ask of others.

15. Are there any more particulars in these duties?

Yes; we should never show pride towards those who are not so rich as we are; for we ourselves would not like to be treated with contempt by those richer than ourselves. It is sinful to be overbearing to our fellow-men because of our greater power and wisdom; for we would ourselves be very unwilling to receive such treatment from others. Likewise, it is ridiculous to look upon beauty of the body as a particular claim to distinction; but most sinful it is to mock others for personal defects, such as blindness, lameness, deafness, stammering, or similar misfortunes; for we should consider that all the advantages we have are gifts of God, and the disadvantages of others afflictions sent by Him.

16. What is the duty therefore of superiors towards those less than themselves?

Those entrusted with power over their fellow-beings, such as rulers of states, judges, magistrates, military commanders, superintendents and teachers, ought, as servants of God, to use their power with mildness; nor should they ever dare to make those

under their control feel the weight of the mastery which they have over them: so that the governed may obey their superiors from duty and affection more than from interest and fear.

17. What should be our conduct towards persons in our domestic employ, and servants in general?

It is our duty to behave mildly and affectionately to those who are engaged to work for us; never to make their task heavier than occasion and absolute necessity require; to speak to them in a polite and conciliatory manner, but never in the insolent tone which the proud and presumptuous make use of. We should reflect, that though they are subject to our control, from the force of circumstances, such as slaves, or from their own free choice, such as domestics who work for hire, or because we can make better use of their labour than they themselves could do, such as apprentices and journeymen mechanics and labourers: still they, as well as ourselves, are creatures of the same God, and, as such, objects of his care and bounty no less than ourselves.

18. How should we act towards the poor?

When we see a poor person, or are notified that a fellow-being is suffering for want of the necessaries and comforts of life, and we have the means to help him: we should not feel an indifference towards his sufferings, but it is our duty to give freely according to the blessing of the Lord which He has given us to our brother in distress. We should consider, that we only then deserve the blessing of God, when we are willing to bless others.

19. Is it enough merely to give?

No; when we give, we should give cheerfully, but not do it as though we were parting with something great and of importance to us. We should not make the poor feel his poverty, nor humble him, because he is compelled to ask us for assistance. We should

consider, that God's bounty to us is freely given; He gives us food before we want it; and He grants us his favour, though our conduct does never deserve his mercy.

20. What should be the conduct of inferiors to their superiors?

Those who from their station in life are under the power of others, should endeavour by all proper means to gain their favour; they ought to be respectful, obedient, and ready to do at all times the reasonable duties which are demanded of them; not to give sharp answers, even when harshly spoken to; so that they may overcome the anger of their superiors more by humility and becoming submission, than by insisting upon their supposed rights, and not irritate them more by hasty and impertinent replies, and useless bandying of words; and lastly, to execute the trusts reposed in them with fidelity and strict honour, as though the work and the advantage thereof, were entirely their own.

21. How should scholars behave to their teachers?

Scholars, such as those who have the fear of God in their hearts, ought to treat their teachers with the utmost possible respect; they ought to get well the lessons that are given them to study; they ought to be early at school, and have their clothes always clean and tidy; they ought to sit quietly and still during school hours, and listen with the strictest attention to whatever is taught them; if the teachers reprove them, they should not look sullen or angry, much less give an impertinent answer; when the teachers have to use punishment, they should submit with becoming patience; when the teachers inquire about any transaction, they should answer according to the strictest truth, and never excuse themselves by falsehood or prevarication, which is a concealment of the truth; and lastly, no scholar

should ever get angry or displeased, if the teachers reward a deserving fellow-scholar; for such reward should stimulate the others to excel likewise, but should be no cause for envy and bitter feeling.

22. What should our conduct be to equals?

We are bound to meet all persons with becoming politeness; to greet them upon meeting, and to return their salutation; to be decorous in our deportment when in society, and to do nothing there which could offend any one present, either by boisterous mirth, or by unpleasant allusions to the faults of our companions or their friends. Neither are we permitted to make ourselves ridiculous by boasting of our own merits, or to give offence by a behaviour which would seem to indicate that we thought ourselves better than our neighbours. Thus also teach our wise men:

"Whosoever has the good will of men, has the good will of his Maker; but whosoever fails to please his fellow-creatures, cannot be pleasing to God." Abothe iii.

23. Now tell me, in a few words, how we are to act towards others?

We should be kind and considerate towards inferiors; obedient and respectful to superiors, parents, and teachers, and polite and decorous to our equals in society: in short, humility is the virtue which we ought to display in our intercourse with others.

24. How are we then to love God in our neighbour?

We should honour in our neighbour the image of God, and look upon him as our equal and brother, though he may be subject to our control for the present; for the time will come, when death will render us all equal again, and when we all must appear in judgment before the Lord our God. It is therefore that we ought to practise brotherly love and kindness towards all the children of the Lord's creation.

"Have we not all one Father? Hath not one God created

us? Why do we deal treacherously every man against his brother, to profane the covenant of our fathers?" Mal. ii. 10.

25. What are our duties towards ourselves?

We are bound to value highly the life which God has given us; we are not at liberty to expose our health or life uselessly, so as to show a disregard of God's favour, displayed in giving us existence; and if we wish to be obedient to the will of the law, we must make the best use of our time and the intellect we have received, and endeavour to acquire all the knowledge which is accessible to us; so that we may become intelligent and religious, and better calculated to promote the general interest of all mankind, and to glorify God in our persons.

26. How then can we love God in ourselves?

We should endeavour to honour the image and likeness of God in ourselves, and to preserve it pure and unstained; that is to say; we should always try to keep our soul, the true image of God, unstained and free from the effects of sin, and preserve it holy and worthy to enter again the presence of the Lord when our life on earth is ended.

"And you shall sanctify yourselves and be holy; for I am the Lord your God." Lev. xx. 7.

CHAPTER VII.

THE TEN COMMANDMENTS.

1. What are the Ten Commandments?

Those celebrated commandments which God the Lord communicated himself to the people of Israel on Mount Sinai, without the intervention of a prophet; which means that the people heard them from

God himself, and not from Moses, who received the other laws first from the Lord, and afterwards told them to the people.

"And the Lord spoke with you out of the midst of the fire; you heard the voice of words, but ye saw no similitude, only ye heard a voice. And He declared unto you his covenant, which He commanded you to perform, the Ten Commandments, and He wrote them upon two tables of stone." Deut. iv. 12, 13.

2. In what light would you regard these Ten Commandments?

The Ten Commandments are the everlasting fundamental principles of the divine law, and are to be observed during all times, and throughout every generation. We may call them the Divine Constitution, according to which the other statutes have been enacted; and every other commandment has reference to one or the other of them, whether it regards the worship of the Lord, or our intercourse with other men.

"The Lord our God made with us a covenant on Horeb. Not with our forefathers made the Lord this covenant, but with ourselves, who are here all alive this day. Face to face the Lord spoke with you on the mount, from the midst of the fire. I stood between the Lord and you at that time, to tell unto you the word of the Lord, for ye were afraid of the fire, and ye ascended not the mount." Ibid. v. 2–5.

3. Why do you believe this?

Because the Ten Commandments are the testimony of the Lord, always true, and just throughout all times.

"The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes. The fear of the Lord is pure, enduring for ever; the judgments of the Lord are true, and uniformly just." Ps. xix. 8–10.

4. What are therefore the characteristics of true religion?

Religion, to be true, must be in accordance with

the precepts of the Decalogue, as the Ten Commandments are usually called, (from two Greek words signifying *ten* and *precepts;*) and we may therefore maintain, that any system of belief and action, commonly termed *religion*, which contradicts these precepts, cannot be from God.

5. Why?

Because, inasmuch as God is ever the same, and his word being unchangeable, it cannot be supposed that He would give at one time a religion which He would destroy or repeal at a future period. It is therefore impossible that such a religion, which contradicts the Decalogue in its doctrines, can be from God; and as no system of religion can be true, unless it be from the Supreme Source, it follows farther, that whatever contradicts the Decalogue is false or erroneous belief, and consequently we are forbidden to act in accordance with such a system.

"Ye shall observe to do therefore as the Lord your God hath commanded you: you shall not turn aside to the right or to the left. You shall walk entirely in the way, which the Lord your God hath commanded you, that ye may live." Deut. v. 29, 30.

"Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul. After the Lord your God you shall walk, and Him ye shall fear, and his commandments ye shall observe, and his voice ye shall obey, and unto Him ye shall cleave." Ibid. xiii. 4, 5.

"But the prophet who shall presume to speak a word in my name which I have not commanded him to speak, or who shall speak in the name of foreign gods—even that prophet shall die." Ibid. xviii. 20.

6. What religion does answer to these requisites?

The Mosaic Religion, as we ourselves profess it. It is therefore that system which we should obey, if we wish to prove our love and adherence to God.

7. Please to recite the FIRST commandment.

"I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of slavery."

8. What are we commanded in this precept?

We are commanded to believe in the existence of God, the only Creator and the Lord of all; and in consequence to love, fear, and honour Him as the mightiest and holiest Being, and as our greatest Benefactor.

"Unto thee it was shown, that thou mightest know that the Lord He is God, there is none else beside Him. Out of heaven He caused thee to hear his voice, that He might instruct thee; and upon earth He showed thee his great fire, and his words thou didst hear from the midst of the fire. And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in his presence with his mighty power out of Egypt.—Know therefore this day, and reflect in thy heart, that the Lord He is God, in heaven above and on the earth beneath: there is none else." Deut iv. 35–39.

9. Why does the Bible mention the redemption from Egypt as the reason for our faith in God?

Because the Lord wanted to prove to the Israelites, that, since they had seen his power displayed in the punishments sent upon the Egyptians, it was evident that He was in truth the Creator and Supreme Ruler, capable of doing whatever He wishes to do; since He compelled the king of Egypt to let the Israelites go free by the performance of wonders and miracles, such as are beyond the power of man to accomplish. So also is it said in Exodus:

"Therefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will save you from their bondage, and I will redeem you with an outstretched arm, and with great judgments. And I will take you to me for a people, and I will be to you a God; and you shall know that I am the Lord your God, who bringeth you out from under the burdens of the Egyptians." Exod. vi. 6, 7.

10. What duty did God likewise wish to enforce?

By reminding the people of the benefits they had received, He wanted to teach them gratitude, and to impress on their minds, that the only thing which they could do to repay all this kindness would be to be faithful and obedient to his voice in doing whatever He might demand of them.

"And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." Exod. xii. 26, 27.

11. What is the SECOND commandment?

"Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them."

12. What are we commanded in this precept?

That, since God alone is supreme above all, we should honour and worship Him alone; for, though He cannot be seen by our eyes nor perceived by our other senses, He is still the only one God, who watches over us, and directs all our ways.

"Take ye therefore good heed unto yourselves, (for ye saw no manner of figure on the day when the Lord spoke unto you in Horeb out of the midst of the fire,) that you do not corrupt yourselves and make yourselves a graven image, the similitude of any figure, the likeness of a male or female." Deut. iv. 15, 16.

"For Thou art great and performest wonders: Thou art God alone. Teach me, O Lord! thy ways, let me walk in thy truth; cause my heart to devote itself solely to fear thy name; that I may thank Thee, O Lord, my God! with all my heart, and honour thy name for evermore." Ps. lxxxvi. 10–12.

13. What is forbidden by this precept?

We are prohibited to practise all manner of idolatry.

14. What is idolatry?

Idolatry is when a man believes in the existence of any other god besides the Creator, or pays religious adoration to any other being, be this great or small, save the Lord our God alone.

"You shall make yourselves no idols, nor rear yourselves up a graven or standing image, neither shall ye set up a carved stone in your land to bow down upon it; for I am the Lord your God." Lev. xxvi. 1.

"And that thou lift not up thy eyes unto heaven, and see the sun, and the moon, and the stars—all the host of heaven—and be misled, and bow down to them, and worship them." Deut. iv. 19.

15. What do you understand by "believing" in idols?

By this I mean to entertain a belief that any being whatever has any power independently of God; or that such a being could exist without Him, or do any thing by which He could be injured, or which He should not have the power to prevent, if He wished to do so. For there is nothing, of which we can form any idea, which has not its existence given, and its power for good or evil limited, by the great Creator our God.

"I am the Lord, and there is none else; there is no God beside me; that they may know from the rising of the sun and from the west that there is none without me; I am the Lord and there is none else; I form the light and create darkness; I make peace and create evil; I the Lord do all these things." Isaiah xlv. 5–7.

And again it is said:

"I have made the earth, and created man upon it; I—my hands have stretched out the heavens, and all their host I have commanded" (to exist). Ibid. xlv. 12.

16. What is meant by "worshipping" idols?

To pray to any being save God alone, to ask it for assistance in our need, or to offer it presents or sacrifices, as though we could by this means obtain any assistance from such a being, whether this be

actually existing, such as the sun or moon, or be only a creature of our imagination. It is likewise wrong and idolatrous to worship the Lord even in the manner the heathens serve their idols, or to introduce into the holy religion which we have received, customs not consistent with its letter and spirit.

"And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the name of them out of that place. Ye shall not do so unto the Lord your God." Deut. xii. 3, 4.

"Take heed to thyself, that thou be not ensnared to follow them after they have been destroyed from before thee, and that thou inquire not after their gods, saying, How did these nations use to serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord which He hateth have they done unto their gods." Ibid. 30, 31.

"Because they have forsaken me,—and have built the high-places of Baal, to burn their sons in fire as burnt-offerings to Baal, which I did not command, nor spoke, and which came not in my mind: behold, therefore, days are coming, that—I will make void the counsel of Judah and Jerusalem in this place—and I will make this city desolate and a hissing: every one that passeth thereby shall be astonished and hiss, because of all its plagues." Jer. xix. 4–8.

17. What else is prohibited under this precept?

It is sinful, and showing a want of faith in God, to place confidence in things which have no influence upon our fortunes. By this I mean that we ought to regard signs, omens, fortune-telling, or similar superstitious notions, as withdrawing us from our God, who alone is the Ruler of our life and fortune; and if we are convinced that our intentions are lawful and honourable, we should fearlessly fulfil to do what we intended, and not be frightened by what superstitious fears or foolish signs might threaten, according to the opinion of the ignorant and those weak of faith.

"Surely there is no enchantment against Jacob, nor divina-

tion against Israel; at this time it shall be said to Jacob and to Israel, what God hath wrought." Numb. xxiii. 23.

18. Does this commandment prohibit nothing else?

It likewise is sinful to imagine God as possessed of a material form, or as having the faults of a mortal being. It is sinning against the dignity of the Supreme, to teach or to believe that He ever divided himself into parts, or that any change was made in the being of the Deity; farther, that the Lord is incapable of doing whatever is pleasing to Him, or that He requires any mediator or assistant to grant salvation to the creatures which He alone has created. In short, we are forbidden to ascribe to God any other qualities than those which He has taught us himself.

"To whom then will ye liken God, and what likeness will ye compare to Him?" Isa. xl. 18.

"Fear not, thou worm of Jacob, men of Israel! I help thee, saith the Lord, and I, the holy One of Israel, am thy Redeemer." Ibid. xli. 14.

"I, I am the everlasting One, and beside me there is no saviour. I have told, and I have saved, and I have proclaimed, and no strange god was among you, and you are my witnesses, saith the Lord, and I am God.—I, the Lord, am your holy One, the Creator of Israel your King." Ibid. xliii. 11–15.

19. When are we guilty of a refined species of idolatry?

When we fear any existing thing more than God, or when we place greater confidence in any earthly thing than in our heavenly Father. It is therefore rebellion against the Lord, if we omit doing his will, in order to gain money, or to please another man, or from fear of offending those who like ourselves are creatures, bound to obey the Creator. And we are not acting as honest servants of God, if we value ourselves on account of our riches, political power, or great wisdom, thereby forgetting to serve Him; or if we ascribe such possessions to our own skill and power, and not to the goodness of God, from whom all our happiness comes.

"Beware, that thou forget not the Lord thy God, so as not to observe his commandments, and judgments, and statutes, which I command thee this day. That, when thou hast eaten and art satisfied, and hast built good houses and dwe't therein; and when thy herds and flocks multiply, and thy silver and thy gold are multiplied, and all that thou hast is multiplied, thy heart be not lifted up, and thou forget the Lord thy God, who brought thee forth out of the land of Egypt, from the house of slavery:—and thou say in thy heart, My power and the might of my hand have obtained me all this wealth; but thou shalt remember the Lord thy God, for it is He who giveth thee power to get wealth; that He may fulfil his covenant, which He swore unto thy fathers, as it is this day." Deut. viii. 11–18.

20. How does the second commandment read in continuation?

"For I the Lord thy God am a watchful God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing kindness unto the thousandth generation of them that love me, and keep my commandments."

21. What are we to learn from this?

That God is just when He punishes, and merciful in forgiving our sins.

"For his anger is momentary, but his favour is everlasting." Ps. xxx. 6.

22. Please to explain yourself a litttle more at length: did you not say "Visiting the iniquities of the fathers upon the children, unto the third and fourth generation?"

Yes, so says the Scripture; but it adds also "of them that hate me;" when the children persevere in their fathers' sinning, then will they be punished for their own wrongs and bear the iniquity of their fathers, since the consequences of the preceding punishment will and must be continued, whilst there is no merit in us to deserve the return of God's favour. As we read:

"And they that are left of you shall pine away for their iniquity in the lands of your enemies, and also for the

iniquity of their fathers with them, shall they pine away." Lev. xxvi. 39.

Which is explained "for the iniquity of their fathers with them," when they persevere in the wrong done by their fathers, and are not warned by the punishment sent upon these.

23. I understand you therefore to mean that, only when the misconduct of the children deserves punishment, will they receive the consequences of their fathers' sin; how is it when a wicked father has a virtuous child?

When the child is virtuous and obedient to God's will, when, seeing how his father merited the visitation of the Lord, he himself returns and seeks to serve his Maker in faith and truth: then will most assuredly no evil come to him for the sin of his parent; on the contrary, he will be blessed, because, seeing the evil done, he preferred the service of Heaven to the vain doings of the world.

"But if from there thou wilt seek the Lord thy God, thou shalt find Him: if thou seek Him with all thy heart and with all thy soul." Deut. iv. 29.

"The word of the Lord came again unto me saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have any more to use this proverb in Israel. Behold, all the souls are mine; no less the soul of the father, than the soul of the son, is mine; the soul that sinneth alone shall die." Ezek. xviii. 1–4.

And in continuation we read:

"As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, surely he shall die for his iniquity. Yet say ye, Why doth not the son bear the iniquity of the father?—when the son hath done that which is lawful and right, all my statutes he hath kept, and hath done them: he shall surely live. The soul that sinneth shall die. The son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son; the righteousness of the righteous shall

be upon him, and the wickedness of the wicked shall be upon him." Ezek. xviii. 18–20.

24. How is it with the piety of the parents?

The piety of the parents will stand good to their children; and we are promised in many parts of the Bible that God will remember the virtue of the good even to their undeserving children.

"And the Lord appeared to him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraham my servant." Gen. xxvi. 24.

"Notwithstanding in thy days I will not do it, for David thy father's sake." 1 Kings xi. 12.

"Nevertheless I will not take the whole kingdom out of his hand,—for the sake of David my servant, whom I chose, because he kept my commandments and my statutes." Ibid. 34.

25. What are the words of the THIRD commandment?

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."

26. What does this precept command?

That we should love and fear the Lord our God to such an extent, and regard Him holy to such a degree, that we should never make use of his name except it be to promote sanctity in ourselves.

"And they shall lay my name upon the children of Israel, and I will bless them." Numb. vi. 27.

27. What is prohibited by this precept?

To swear uselessly by the name of God, or to utter any curses; but above all to swear falsely whilst invoking the holy name; or to lie or practise deceit under colour of religion; lastly, to pretend to the power of sorcery, witchcraft or conjuration, all which tend to dishonour the name of the Lord.

"You shall not swear by my name falsely, and thereby profane the name of thy God: I am the Lord." Lev. xix. 12.

"Regard not those who have a familiar spirit, nor the wizards, seek not to be defiled by them: I am the Lord." Ib. 31.

28. How and when are we permitted to use the name of the Lord?

In prayer and in studying or teaching the law.

"O give thanks unto the Lord; call on his holy name, make known his deeds among the people. Sing, and chaunt hymns unto Him; proclaim ye all his wondrous works. Glory in his holy name; let the heart of them rejoice who seek the Lord." Ps. cv. 1–3.

29. Upon what other occasion can the holy Name be used?

When we are called upon in a court of justice to take an oath as a confirmation of what we say.

30. What is an oath?

It is an assertion of a fact, or an assumption of a duty, at which we call God to witness that we say the exact truth as far as we know it, or obligate ourselves to do as we speak, and call upon Him to avenge the sin if there be falsehood, untruth, or deceit, in what we declare to be true, or intend doing.

"If any man trespass against his neighbour, and an oath be laid upon him to swear, and the oath come before thy altar in this house: then hear Thou in heaven, and do, and judge thy servants, to condemn the wicked, in order to bring his way upon his head; and to justify the righteous, in order to give to him according to his righteousness." 1 Kings viii. 31, 32.

31. How does a man transgress this precept?

When he takes an oath, that is, swears, against the truth, and against his own inward conviction, or conceals the whole or any part of the truth, which is requisite to set any matter of controversy in its true light.

"If a person sin, and hear the voice of swearing, (that is, if he be called upon to testify,) and is a witness, whether he hath seen or known any thing: if he do not tell, he shall bear his iniquity." Lev. v. 1.

"Who shall ascend the mountain of the Lord? and who shall stand in his holy place? He who is clean of hands, and pure of heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the

Lord, and righteousness from the God of his salvation." Ps. xxiv. 3–5.

32. What is called "swearing deceitfully?"

If we affirm with an oath to do any thing which we afterwards omit doing, we are guilty of rebellion against God; because we have called upon Him to be witness to the honesty and truth of our intention, and we now dare to show that we only meant to deceive Him who cannot be deceived, and who knows all our thoughts: it is therefore also that He will punish such rebellion with proper visitation.

"When thou shalt make a vow unto the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee." Deut. xxiii. 21.

"Lest there be among you one—who when he heareth the words of this curse would bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: him the Lord will not forgive, but then the anger of the Lord and his indignation will smoke against that man, and every curse written in this book will rest upon him, and the Lord will blot out his name from under the heaven. And the Lord will single him out unto evil out of all the tribes of Israel, according to all the curses of the covenant, which are written in this book of the law." Ibid. xxix. 17–20.

"Who sweareth to his own hurt and changeth not—he that doth these things shall not be moved for ever." Ps. xv. 4, 5.

33. What are the words of the FOURTH commandment?

"Remember the Sabbath-day to keep it holy; six days thou shalt labour, and do all thy work; but the seventh day is the Sabbath in honour of the Lord thy God: on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore, the Lord blessed the Sabbath-day and hallowed it."

34. What are we taught by this precept?

We should out of love and reverence to the Lord regard as holy that day which He has set apart as devoted to his service, and do nothing to profane it. God is the Master of our labour, the Possessor of our bodies, and, as such, He demands of us that we, his servants, should cease from labour one day in seven, and this on the last day of that period which He instituted as the week from the first creation of man upon the earth.

"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. xxvi. 2.

"And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord, Take heed to yourselves and carry no burden on the Sabbath-day; nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers." Jer. xvii. 20–22.

35. What is the meaning and object of the Sabbath?

The Sabbath is a sign of the covenant between us and our Creator, by which we are to be sanctified, and acknowledge that we are sincerely convinced of our subjection to his will.

"And the Lord spoke unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord who sanctify you.—And the children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested." Exod. xxxi. 12–17.

36. How shall we sanctify the Sabbath?

We shall sanctify the Sabbath by abstaining from labour and business, and spend it in devotional

exercises and contemplating the word and works of God.

"Ye shall keep the Sabbath, for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doth any work thereon, that soul shall be cut off from among his people." Exod. xxxi. 14.

37. What sort of labour is prohibited?

Every sort of labour, even the slightest, were it even but for amusement. The Sabbath is intended as a day of perfect rest, and we cannot therefore do any work, for instance, writing, playing on instruments, travelling, superintending the work of others, or similar things, without infringing the commandment, though we ourselves might not call such things labour.

"If thou restrain thy foot on the Sabbath-day, not doing thy pleasure on my holy day, and call the Sabbath a delight, and the holy feast of the Lord honourable; and honour it by refraining from thy usual ways, from pursuing thy pleasure, and speaking vain words: then shalt thou find delight in the Lord, and I will cause thee to tread upon the high places of the earth, and I will cause thee to enjoy the inheritance of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah lviii. 13, 14.

38. Is it permitted for us to work on the Sabbath from fear of losing money, or of not gaining as much as otherwise we might do?

By no means; all our work must stop before the Sabbath begins; on Friday, or sixth day afternoon, before the sun goes down, every true Israelite should be prepared to do honour to the Lord's day; he should be clad in clean and decent clothes, and go to the house of God to offer up his prayers in thankfulness and freedom from care; nor suffer the fear of loss, or of not gaining enough, to induce him to pursue his usual labours on the day of rest.

39. Do I understand you to say that we are to rest on the Sabbath, even if we lose money by so doing?

This is the law; and no one who professes to have

faith in the Lord his Maker can transgress it without confessing that he is not sincere in his religious professions. For we read:

"Six days thou shalt do work; but on the seventh day thou shalt rest: even in ploughing and in harvest thou shalt rest." Exod. xxxiv. 21.

This text teaches us that even the farmer, who can only work in such weather as is suitable to his labours, must leave his field-work undone, whenever the Sabbath commences; and from this we may draw a comparison to every other employment in which we may be engaged.

40. You said "That no one who professes to have faith in the Lord can transgress this precept, without confessing that he is not sincere:" why not?

Because God promises us his blessing if we rest; and the violator of the Sabbath proves by his acts that he does not have confidence or faith in the promises of the unchanging One; and surely there can be no greater act of rebellion, than a disbelief of the truth of the Lord.

41. Do you know of an instance in the Bible-history of a special manifestation of the holiness of the Sabbath?

When God had redeemed our forefathers from Egypt, He led them into the land of Arabia, in order to teach them more effectually how He wished them to serve Him. But the country, in which it was his pleasure to cause them to sojourn for a period of forty years, is one in which there is scarcely a single spot where any thing can grow,—it is what we call a desert, and is known by the name of the Arabian desert, or at times Stony Arabia. When they now became dissatisfied because they had no bread to eat, the Lord sent them every day a new species of food, especially created for the people consisting of at least two millions of persons. This was called Manna. Now they obtained every day for each person one omer-full; but on the sixth day

there were two for each, because on the seventh day no manna fell: thus proving, that it was a day holy to the Lord, and no one should even go out and gather up what was on other days provided without human labour.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one; and all the chiefs of the congregation came and told Moses. And he said unto them, This is what the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; what ye wish to bake, bake now, and what you wish to boil, boil now; and all the remainder lay up for you to be kept until the morning. And they laid it up until the morning as Moses had bidden; and it did not stink, nor was there any worm therein. And Moses said, Eat it to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day is the Sabbath, on it there shall be none." Exod. xvi. 22–26.

42. But is it not matter of indifference which day of the seven is kept holy? And is there any evidence that the seventh day was always looked upon as the Sabbath?

In reply to your first question I would say that, as the Lord ordained the seventh day, it must be requisite that this and no other day should be kept holy; He sanctified the seventh and no other day; we have therefore no right to choose any other as a day of rest and sanctification. To your second question I have to answer, that there is positive proof, that at the time of Nehemiah, which is at the close of the books of the Bible, the Sabbath was again confirmed, and declared to be holy. Now if it even were possible to suppose that God could change, which we do not believe, there is no evidence in Scripture that He *has* done so; for after Nehemiah to this day, there has arisen no prophet by whom the Lord has been pleased to make his will known; and surely mere men have no right to alter what God has established.

"And it came to pass, that when the gates of Jerusalem

were closed before the Sabbath, I commanded that the doors should be locked, and I charged that none should open them till after the Sabbath; and some of my servants I placed by the gates, that no burden should be brought in on the Sabbath-day." Neh. xiii. 19.

43. Is there any occasion when work may be done?

Only in case of actual necessity to preserve the life, or to prevent danger to the life of one or more of our fellow-men; because the preservation of human life is the first duty which is commanded to us.

44. What are the words of the FIFTH commandment?

"Honour thy father and thy mother; that thy days may be prolonged in the land which the Lord thy God giveth thee."

45. What are we commanded by this precept?

We should honour and fear God in the respect and honour we pay to our parents, and to obey their commands equally as the word of God, whenever the will of our parents does not demand a disregard of the divine law; and to do nothing which could vex them or make them angry.

"He that smiteth his father or his mother shall surely be put to death.—And he that curseth his father or his mother shall surely be put to death." Exod. xxi. 15–17.

"Ye shall fear every man his mother and his father, and keep my Sabbaths: I am the Lord your God." Lev. xix. 3.

"My son, keep the commandment of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall guard thee; and when thou awakest, it shall talk with thee." Prov. vi. 20–22.

46. In what light do you look upon this commandment?

As the noblest duty of man. We are to love our parents who watch over us in our helpless infancy; who provide with anxious care, under God, for all our wants; who attend us during the hours of sickness and affliction; who labour for us that we may have ease and plenty. We are to esteem them, be-

cause they point out to us the way of life, in teaching us the law of God, and directing us to observe the duties which, if observed, will render us happy and cheerful. How wicked, therefore, is the child that disregards the words of father or mother! such a one cannot love his God; one who loves not God cannot love his fellow-men; and one who has no love for others is a useless member of society, and is an evil, a disgrace, and not deserving of the life that has been given him, nor of the favours he daily receives from his Maker.

"Cursed be he who lightly esteemeth his father or his mother." Deut. xxvii. 16.

"The eye that mocketh at his father, and despiseth to obey his mother—the ravens of the valley shall pluck it out, and the young eagles shall eat it." Prov. xxx. 17.

47. In what manner should we honour our parents?

By love, obedience, and gratitude. Love, because they are our best friends and kindest benefactors; obedience, because they are to us on earth what God is to us in heaven, the authors of our being; and gratitude, as a slight return for their care and kindness.

"A wise son maketh the father glad; but a foolish son is the grief of his mother." Prov. x. 1.

48. What else is commanded by this precept?

We shall out of reverence to the Lord honour and love our teachers and instructors; pay deference to our superiors and masters; and honour and respect aged people, and endeavour to be at all times obedient, in all lawful things, to the will of all these persons.

"Before a hoary head thou shalt rise up, and honour the face of an old man, and fear thy God: I am the Lord." Lev. xix. 32.

"Hear me now, therefore, O ye children, and depart not from the words of my mouth.—That thou mourn not at last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart hath despised reproof;

and I have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!" Prov. v. 7–13.

49. What duty is derived likewise from the fifth commandment?

The love for our country.

50. What do you understand by "our country?"

Not only that country in which we were born, but also, and chiefly, that in which we enjoy liberty of person, security of property, and the protection and benefit of the laws enacted for the common welfare.

51. How is this love to be shown?

We ought to love our country to such an extent, that we should do whatever might benefit it; we should likewise pay due deference to the laws, provided always they do not contradict the law of God; pay the taxes and dues without any evasion or fraud, and be obedient to the authorities, without regard whether they be monarchical or republican; and whenever our country should be in danger from foreign enemies or domestic commotions, we, as Israelites, are bound to hurry to its defence, and share the dangers and toil of our other fellow-citizens.

"Thus saith the Lord of hosts, the God of Israel, unto all that are captives, whom I have caused to be carried away from Jerusalem unto Babylon, Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.—And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Jer. xxix. 4–7.

52. What is the SIXTH commandment?

"Thou shalt not kill."

53. How do you understand this?

We should love and reverence God in his image; that is to say, we should regard the life of our fellow-men as sacred, and of equal value with our own; and reflect, that the Almighty, who has given us being, has created also all other human beings in his image, and has given them life and being.

"Whoso sheddeth man's blood, by man shall his blood be shed; for in his image hath God made man." Gen. ix. 6.

54. What is forbidden by this precept?

First. Self-murder, commonly called suicide.

Secondly. Murder of another person.

55. What does the Bible call "murder?"

First. An actual slaying or taking away of life; God has given us life, and we are not permitted to take away either our own or that of another. Because, since we have been sent on earth for a wise purpose, we are not authorized to throw away our own life without being summoned by the actual agency of the Lord; or to deprive another of his earthly being, except by a judicial decision, by which evil-doers can be punished with death according to the expressed will of the divine law:

"He that smiteth a man that he die, shall surely be put to death." Exod. xxi. 12.

Secondly. The injuring of our neighbour even in a remote degree, either in body or in soul.

56. How in "body?"

We are forbidden to strike, wound, maim, or cause bodily pain to any one, or to let him suffer from cold, hunger, or thirst, if we can by a possibility relieve him.

"And if a man cause a blemish on his neighbour: as he hath done, so shall it be done to him." Lev. xxiv. 19.

"Is it not, to distribute thy bread to the hungry? and to bring the miserably afflicted poor into thy house? when thou seest the naked, that thou clothe him, and that thou hide not thyself from thy own flesh?" Isa. lviii. 7.

57. How in "soul?"

We are forbidden to persecute or injure any one through quarrelling, disputing, or maliciously contradicting him; through anger, hatred, derision, or game-making; farther, through ingratitude, faithlessness, tale-bearing, revenge, or unmerciful behaviour; in short, in any manner which could

mortify him, or tend to shorten his life. All men are equal before the Lord, though one may be richer, more powerful, or wiser than the other; and therefore no one has a right, and it is for this reason sinful, to do any act to another which he would look upon as an injury if done to himself.

"Thou shalt not hate thy brother in thy heart; thou mayest in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour like thyself: I am the Lord." Lev. xix. 17, 18.

"Thou shalt not deliver up to his master the servant who hath escaped unto thee from his master." Deut. xxiii. 16.

"Say not unto thy neighbour, Go and come again, and to-morrow I will give, when thou hast it by thee. Devise not evil against thy neighbour, who dwelleth securely by thee Strive not with a man without cause, if he have done thee no harm." Prov. iii. 28–30.

58. What is the SEVENTH commandment?

"Thou shalt not commit adultery."

59. What is meant by this?

We should reverence the covenant, entered into by man and wife in the presence of the Lord, and hold it so sacred as to do nothing to violate it.

"And the man that committeth adultery with another man's wife—the adulterer and adulteress shall surely be put to death." Lev. xx. 10.

60. What are we commanded by this precept?

Man and wife whom the Lord has joined in the holy bonds of wedlock should love each other, and live in faith, union and harmony, and not violate the covenant which they have entered into. God was witness to their vow, and He will surely avenge the wrong, if even human beings should not be able to discover the sin which has been committed secretly.

"Therefore doth a man leave his father and his mother,

and cleave unto his wife; and they become one flesh." Gen. ii. 24.

61. What else are we taught in this precept?

We should be particular in our conduct; not to speak, nor even think, indecent things; to be chaste and modest in our behaviour, and not to acquire habits which might be indecorous, or offensive to others; and lastly, not to dress so as to expose the body more than strict modesty will allow, nor should men and women put on any other clothes than the customs of the country permit each sex to wear. Our body is the work of God, and we should not defile it, which immodest conduct would do; we are to be holy, because He is holy, and this holiness consists in due propriety, and decorum in our behaviour, and in obedience to the precepts of the law.

"A woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment; for every one that doth so is an abomination unto the Lord thy God." Deut. xxii. 5.

62. What is the EIGHTH commandment?

"Thou shalt not steal."

63. What is meant by this precept?

We shall, loving and fearing the Lord our God, regard as sacred the property which He has given to our neighbour, and do nothing to deprive him of the same, either through our own agency or that of others.

64. What do the Scriptures call "stealing?"

First. We shall not commit actual theft or robbery; we shall not have false weights and measures; not sell fraudulent wares or merchandise; not cheat any one in any manner whatever, nor withhold from him the wages he has earned, or any part of his property which may be in our hands, either accidentally or by having been entrusted to us.

"Ye shall not steal, neither deal falsely, nor lie one to another. And ye shall not swear by my name falsely, and

not profane the name of thy God: I am the Lord. Thou shalt not defraud thy neighbour, nor rob him; the wages of him that is hired shall not abide with thee until the morning." Lev. xix. 11–13.

"Ye shall do no unrighteousness in judgment, in meteyard (cloth measure), in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, who have brought you out of the land of Egypt." Ibid. 35, 36.

65. What else is prohibited under this commandment?

Secondly. We shall not commit secret theft; we shall never try to obtain any thing through artfulness, lying, or fraud, nor through concealment of the quality of merchandise, usury, or selfish seeking of our own interest, thereby disregarding the rights or property of others; farther, we are prohibited to receive or conceal stolen property, or to retain any thing which has been lost, and has come in our possession, by our finding it, or receiving it from others, even though the loser be our enemy.

"If a person sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath defrauded his neighbour; or hath found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein:—then shall he bring his trespass-offering unto the Lord." Lev. v. 21–25.

"Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, and if thou know him not, then shalt thou bring it unto thy own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and so shalt thou do with every thing lost by thy brother, which he hath lost, and thou hast found: thou mayest not hide thyself." Deut. xxii. 1–3.

"When thou dost lend unto thy neighbour any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall

bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge; in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee; and it shall be righteousness unto thee before the Lord thy God." Deut. xxiv. 10–13.

66. Is possession only confined to property? by which I mean, has a man nothing besides goods and actual visible possessions in which he can be injured?

Yes; such as his honour, his good name, his peace of mind, his words and his thoughts made known in his writings; all these and similar things are likewise possessions, and are to be sacred as much as goods and property which our neighbour has acquired.

67. What is therefore prohibited with regard to them?

It is sinful to slander, abuse or vilify any one, by which means his honour or fair name might be injured in the least; likewise to report the words he has spoken to another, or to carry to him what others have said to his disadvantage, by which his peace of mind might be disturbed, unless the cause of truth or justice should absolutely demand it. We are also forbidden to divulge any secret entrusted to us; to persuade another to do any thing which he ought not to do, or to flatter him so as to gain his favour, by saying that to him which we know he does not merit; and, lastly, to appropriate designedly to ourselves the words and thoughts of others as our own, for by this means we deprive them of their just and due praise, or cause them actual injury.

"Thou shalt not go up and down as a tale-bearer among thy people." Lev. xix. 16.

"He that goeth about as a tale-bearer revealeth secrets; and meddle not with him that flattereth with his lips." Prov. xx. 19.

"Debate thy cause with thy neighbour himself; and discover not the secret of another." Ibid. xxv. 9.

68. What is the NINTH commandment?

"Thou shalt not bear false witness against thy neighbour."

69. What is meant by this?

We should always have the love and fear of God in our hearts, so that we should never be induced to say any falsehood, or give any untrue testimony against our neighbour; but we should always say the truth, and give publicity only to what is correct.

"If a false witness rise up against any man, to testify against him that which is wrong: then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges who shall be in those days. And the judges shall make diligent inquiry; and, behold! if the witness be a false witness, and has testified falsely against his brother: then shall ye do unto him as he had thought to do unto his brother; so shalt thou put the evil away from the midst of thee." Deut. xix. 16–19.

70. What is forbidden by this precept?

It is forbidden to give a false or unjust decision in judgment, to calumniate any one, to spread false reports, or to give false evidence, or to testify to any thing as absolutely true of which we have no direct and positive knowledge; it is likewise sinful to be deceitful or double-dealing toward our neighbour, or to be so anxious for reputation or overbearing as to induce us to act towards others in a proud and presumptuous manner, as though we were better than they. In short, we should not do any thing or say any thing without having the strict truth on our side; and whoever does otherwise, either directly through injustice, or indirectly through deceit, falsehood, or pride, offends against the will of God.

"Thou shalt not raise a false report; put not thy hand with the wicked to be an unrighteous witness." Exod. xxiii. 1.

"Thou shalt not wrest the judgment of thy poor in his cause." Ibid. 6.

"An ungodly person, a wicked person, walketh with a froward mouth. He winketh with his eye, pusheth with his feet, pointeth with his fingers. Frowardness in his heart, he

deviseth mischief continually; he soweth discord." Prov. vi. 12–14.

"Every one that is proud in heart is an abomination to the Lord." Ibid. xvi. 5.

71. What is the TENTH commandment?

"Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

72. What is meant by this precept?

The love and fear of the Lord should be deeply rooted in our heart; we shall therefore purify our inclinations and feelings, suppress all evil desires, and remove every thought which could tend to induce us to injure our neighbour in any of his possessions which are lawfully his, and which the Giver of all has assigned to him as his portion on earth. Such purity of thought will teach us benevolence for our fellow-men, inasmuch as it must produce content with our own lot, and render us thereby cheerful in the observance of the duties to others which the other precepts of the Decalogue demand of us.

"Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every one to his brother; and oppress not the widow and the fatherless, the stranger and the poor; and let none of you imagine evil against his brother in his heart." Zech. vii. 9, 10.

"Stand in awe and sin not; commune with your heart upon your bed, and cease from murmuring." Ps. iv. 5.

73. Can the mere thought be injurious?

Certainly; inclination, if not checked, will become desire, and unchecked desire will soon induce us to act; and thus what was first but idle thought has become by gradual steps transgression and actual sin.

"Wo to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; and

they oppress a man and his house, and the master and his heritage." Micah ii. 1, 2.

74. What does the Bible call "coveting?"

We should never yield ourselves to any sensual desires, that is to say, we should never suffer our thoughts to desire those things which we cannot lawfully obtain; nor are we justified to indulge in idle wishes; but we should labour cheerfully, relying upon God's blessing, in order that we may avoid idleness and consequently escape sinning, which is the usual consequence of a state of inactivity.

"And that ye seek not after the inclination of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God." Numb. xv. 39, 40.

"I have treasured up thy words in my heart, that I might not sin against Thee." Ps. cxix. 11.

"Blessed is every one who feareth the Lord, who walketh in his ways. When thou eatest the labour of thy hands, then shalt thou be happy, and it shall be well with thee." Ibid. cxxviii. 1, 2.

75. What else is prohibited by this precept?

It is forbidden to us to be envious of the wealth of others, or to be jealous of their success. It should be enough for us to know that our neighbour's wealth and success proceed from the Lord; and that, therefore, we would be in fact accusing Him, who never wrongs, of injustice, were we to feel dissatisfaction, because others are happy, or more wealthy than we.

"Fret not thyself because of evil-doers, nor be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good, so shalt thou dwell in the land, and be fed in faith. And thou shalt find delight in the Lord, and He will give thee the desires of thy heart. Commit thy way unto the Lord; trust also in Him, and He will bring it to pass. And He will bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and

hope patiently in Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Ps. xxxvii. 1–7.

CHAPTER VIII.

THE KINGDOM OF THE MESSIAH.

1. WHAT do you call the Divine Kingdom on earth?

A time will come when all the people of the earth will be united under one paternal government, and when all mankind will acknowledge the ONE and ONLY TRUE God, and serve Him alone in truth and sincerity.

"And deliverers shall go up to Mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's." Obad. i. 21.

"And the Lord shall be King over all the earth: on that day the Lord alone shall be acknowledged, and his name shall also be ONE." Zech. xiv. 9.

2. In what is this description different from the present state of the world?

In this: that at present parts of mankind are governed by unjust and tyrannical laws, not founded upon the law of God, but contradicting it in every respect; and that the knowledge of true religion is confined to a very limited number of human beings; whereas the greater part acknowledge not the ONE Supreme, but invest Him with qualities foreign to his being, or worship images and idols of their own invention.

3. Do you think that this state will be altered? and in what light do you look upon the Revelation at Sinai?

As I said, I believe that nothing but the precepts of the Lord will be the rule of conduct for all men, and that they will live under a government acknowledged to proceed from Him; and I believe likewise,

that the revelation of the law on Sinai, though at the time of its promulgation it was only given to the Israelites, will at that period be the only law by the regulations of which all men will be governed.

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring unto my holy mountain, and I will make them rejoice in my house of prayer; their burnt-offerings and their sacrifices shall be accepted on my altar; for my house shall be called a house of prayer for all nations." Isaiah lvi. 6, 7.

4. Upon what reasons do you ground this hope?

Upon the promises of the Lord made through the mouth of his servants the prophets. The other promises of the Lord have always seen their fulfilment, and consequently no one who has faith in his Maker can doubt the fulfilment of this glorious hope for all mankind.

5. Through whose agency will the Divine reign on earth be established?

Through the Messiah, or the anointed of God, who is to descend from the family of David; it is therefore also called the reign or kingdom of the Messiah.

"And there shall come forth a rod out of the stem of Jessé, and a scion from his roots shall sprout forth. And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord: and it shall make him quick of understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, nor decide according to the hearing of his ears. But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his hips.—And on that day it shall be the root out of Jessé, who shall stand for an ensign to the nations;

after him shall the gentiles inquire, and his rest shall be glorious." Isaiah xi. 1–10.

"Thus speaketh the Lord of hosts, saying, Behold the man, BRANCH shall be his name, even from his descendants shall he grow up, and he shall build the temple of the Lord: yes, he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and the priest also shall be upon *his* throne, and the counsel of peace shall be between them both." Zech. vi. 12, 13.

6. What do you understand now by "the king Messiah?"

The Messiah is to be a person, a human being, sent by God to do those acts which He purposes should be done on earth at the time of the redemption. He is to be endowed with wisdom more than any other man; with superior intelligence, and knowledge more penetrating than were ever given before; and his government is to be terrible only to the wicked, but peaceful and benevolent to the just, no matter how poor or humble they may be.

7. Is he to be independent of God's law? or is he to do, like other messengers of the Lord, just what he is sent to do under the limitation and rule of the law?

The Messiah is to be entirely the servant of the Lord, under the law, just as every other Israelite; he is to do nothing which the others are not permitted to do; and his duties will be pointed out and strictly defined. As such therefore he is himself accountable, and can accordingly have no power to be a mediator between God and man, farther than Moses and the other prophets and pious men of our people were. In accordance with this view the prophet says:

"And David my servant shall be king over them; and they shall have all one shepherd: they shall also walk in my judgments, and observe my statutes and do them." Ezek. xxxvii. 24.

"And the prince shall enter by the way of the porch of that gate without, and shall stand by the door-post of the gate, and the priests shall prepare his burnt-offering and peace-offerings, and he shall worship at the threshold of the gate, and then go

forth; but the gate shall not be shut till the evening. Likewise the people of the land shall worship at the door of this gate before the Lord on the Sabbaths and on the new moons." Ezek. xlvi. 2, 3.

8. What will take place when the reign of the Messiah is established?

The only pure faith, the law promulgated by God, will spread itself in its utmost purity, free from all admixture which, in process of time, may have been mixed up with its precepts, over all the earth, and be the only governing principle of all hearts: all men will then acknowledge the Only One, the everlasting God, as the sole object of their worship, and love each other as friends and brothers.

"And it shall come to pass afterwards, that I will pour out my spirit over all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; also upon the servants and upon the maid-servants even, in those days, will I pour out my spirit." Joel iii. 1, 2.

"Then will I change unto the nations a pure language, that they may all call on the name of the Lord, and serve Him with one consent." Zeph. iii. 10.

9. What will the Messiah especially effect for Israel?

He will be the means of the making of a new covenant between the Lord and Israel, and through his agency the conversion of the whole people to righteousness will be effected, in consequence of which change the Lord will forgive their sins, and be no more angry with them for their former misconduct.

"For a short moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith thy Redeemer the Lord." Isaiah liv. 7, 8.

"And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit

that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy children, nor out of the mouth of thy children's children, saith the Lord, from henceforth and for ever." Isa. lix. 20, 21.

"Behold! days are coming, saith the Lord, when I will make with the house of Israel, and with the house of Judah, a new covenant. Not like the covenant which I made with their fathers, on the day when I took hold of their hand to bring them out of the land of Egypt, which my covenant they violated, and I felt disgust for them, saith the Lord; for this is the covenant which I will make with the house of Israel after those days, saith the Lord: I have placed my law in their inmost part, and upon their heart I will write it, and I will be their God, and they shall be my people. And they shall not teach any more one his neighbour and one his brother, saying, 'Know ye the Lord;' for they all shall know me, from their small to their great ones, saith the Lord, for I will pardon their iniquity, and their sin I will no more remember." Jer. xxxi. 31–34.

10. Is there any other consequence to arise to Israel?

We are also promised that the people of Israel, now scattered over all the earth, are to be assembled again into one state in the land of Palestine, where they are to be governed by the king Messiah, under the rule of the divine law, as were their forefathers in the time of the prophet Moses and at subsequent periods. The divisions and quarrels of the different sections of the country are to cease forever; and the outcasts even of the nation, they who have lost the name of Israel, no matter where scattered, shall be brought back from the most distant countries to the land of Canaan, which shall then be free from the plague of ferocious beasts and noxious reptiles, and be blessed with fruitfulness and plenty, and no one shall make afraid or disturb the people, who have so often before been the object of scorn and contempt to their enemies; for these too will then acknowledge that the children of Israel are indeed the beloved of the Lord.

"And it shall come to pass, when all these things have come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God shall have driven thee, and thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul: that then the Lord thy God will restore thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God shall have scattered thee. If thy outcasts be at the utmost parts of heaven, from there will the Lord thy God gather thee, and from there will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." Deut. xxx. 1–5.

"And it shall come to pass on that day, the Lord will put forth his hand again, the second time, to recover the remnant of his people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He will set up an ensign for the nations, and will gather the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isaiah xi. 11–13.

"And speak to them, Thus saith the Lord God, Behold, I take the children of Israel from between the nations whither they have wandered, and I will gather them from around, and bring them unto their own land. And I will make them into *one* nation in the land, on the mountains of Israel; and one king shall be to them all as king, and they shall be no more *two* nations, nor be any more divided into two kingdoms. And they shall not defile themselves any more with their idols, and with their abominations, and with all their transgressions; and I will save them from all their places, where they have sinned, and I will purify them, and they shall be my people, and I will be their God. And my servant David shall be king over them, and one shepherd shall be to them all, and in my judgments they shall walk, and my statutes they shall observe and do

them. And they shall dwell upon the land which I gave to my servant Jacob, in which your fathers have dwelt, they and their children and their children's children for ever, and my servant David shall be prince to them for ever. And I will make with them a covenant of peace, an everlasting covenant it shall be with them; and I will place them, and multiply them, and fix my sanctuary among them for ever. And the nations shall know, that I am the Lord who sanctify Israel."* Ezek. xxxvii. 21–28.

11. What will be the external situation of this kingdom?

Peace and good-will shall prevail over all the earth; because the blessing of God and the knowledge of his law shall be the universal portion of all mankind.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 9.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Ibid. lxv. 24, 25.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up the sword against nation, nor shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Micah iv. 3, 4.

12. Give me some reasons and extracts from Scripture to prove that the religion of the Bible shall be the universal religion.

To judge from probability alone, we should say that the law made known at Sinai would be *the* law of all the world at the time of the Divine rule on earth. For in the Lord there is no change of purpose, no want of firmness; and what He therefore

* This paragraph has been given at unusual length, in order to give the whole doctrine at one view. If considered best it might be merely read to the class without getting it by heart.

declares to be right at one time must be so always. But Scripture actually declares that our religion, at least a part thereof, shall be the sole law and religion of all men; and it is this chiefly which will make the time of the Messiah the period of universal blessing and peace.

"And it shall come to pass in the last days, that the mountain of the house of the Lord shall be established at the top of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 3, 4.

"And the Lord alone shall be exalted on that day. And the idols He shall utterly abolish." Ibid. 17, 18.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. xiv. 16.

13. When is the time of the Messiah?

The prophets speak of the time as surely coming, but have not given us sufficient means to fix the precise period; the day is known to the Lord alone; but it is in our power to hasten its coming, through virtue and the fear of the Lord. But if even we should persevere in our wickedness and be undeserving: still God will bring about the fulfilment of his word at the time beyond which the redemption of the world is not to be delayed.

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah lvi. 1, 2.

"I the Lord will hasten it in its time." Ibid. lx. 22.

"Therefore say unto the house of Israel, Thus saith the Lord God, Not for your sake do I this, O house of Israel, but

for the sake of my holy name which ye have profaned among the nations whither ye went." Ezek. xxxvi. 22.

"But it shall be one day, which is known only to the Lord, not day nor night; but it shall come to pass, that at evening-time it shall be light." Zech. xiv. 7.

14. But tell me, how are we to recognise the time when it does arrive? how are we to guard against imposition by designing men, who may assume falsely the dignity of Messiah?

Whenever all the signs given by the prophets take place, and all the predictions are accomplished, then, and only then, has the Messiah actually come; and the person who is gifted with the spirit of God as laid down by Isaiah will be known as the true anointed; for so it was with Moses, whom all the people believed to be the prophet of the Lord, because he fulfilled the message with which he was sent. But the time of the Messiah will also be farther distinguished by the previous coming of Elijah the prophet, who will prepare the way for the renovation of mankind.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant whom ye delight in, behold, he cometh, saith the Lord of hosts." Malachi iii. 1.

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Ibid. 23, 24.*

* As the doctrine of the Messiah has been but briefly given in the text, the teacher would do well to read at least some of the Bible-passages quoted more at length from the Bible, in order to give the scholar a more complete idea than the limits of a work like this permit.

CHAPTER IX.

THE LIFE AFTER DEATH.

1. WHAT is the third article of the Jewish Faith?

I believe firmly and truly, that the Lord God has made the soul which He has placed within me a spirit like himself, and it is therefore not mortal; but that He will call me anew into life after the dissolution of the body, and restore me again, after death shall have severed the connexion between the flesh and the spirit, and the grave shall have received the part of me which is of the earth; farther, that He will judge me after my departure out of this life, according to the good or evil which I may have done on earth; reward me with inexpressible happiness and grant me everlasting life, free from pain and sorrow, if I have merited his favour; but punish me according to his wisdom and justice, if I have been forgetful of his law and followed the evil inclination of my heart.

2. How do you classify what you have been saying?

Into the RESURRECTION of the dead, and REWARD and PUNISHMENT after death.

3. Why do you think that there does exist a reward and punishment after death?

Because, in viewing with attention the present state of the world, we often see that the virtuous are poor, oppressed, and suffering, whilst the wicked are wealthy, prosperous, and powerful. Could therefore the good have no farther hope than here on earth, there would evidently be injustice in the holy One above, in whom there is no evil or perversion of justice, but all whose ways are just and true. I therefore must believe that there will be a state after this,

where the just will meet their reward, and where the wicked will receive their deserved punishment.

"There is a just man that perisheth in his righteousness, and there is a wicked man that liveth long in his wickedness." Eccles. vii. 15.

"Because sentence is not executed speedily against deeds of evil, therefore the heart of the sons of man becometh careless in them to do evil. But let the sinner do evil a hundredfold, and God withhold long his anger from him: yet am I convinced that it will be well with them that fear God, whilst they fear Him. But it shall not be well with the wicked; and like the shadow he shall not prolong his days, because he feareth not before God." Ibid. viii. 11–13.

4. What do we derive from this article of our Faith?

We should persevere in doing good, and be zealous in the discharge of the duties which our Maker demands of us, and endeavour to practise virtue, even if no man will approve of our conduct. It should be satisfaction enough for us to know that God watches all our actions, and that He will carefully weigh them and give to us all the reward which we deserve, and always show us mercy far above what our little merit can with justice lay claim to.

"And unto Thee, O Lord! belongeth mercy; for Thou wilt render unto every man according to his deeds." Ps. lxii. 13.

"For every deed will God bring into judgment, with every secret thing, whether it be good or evil." Eccles. xii. 14.

5. But suppose, as you said just now, that virtue be not rewarded at once: where is then the foundation of your hope of ultimate justice?

If the life of the soul were limited to its existence on earth, then indeed would we have cause to despair of happiness, if we take riches, honour and power as the chief objects of our being here. But there are joys, even on earth, beyond the things which men so much desire to possess; and a man poor, unhonoured, and subject to the will of others, can be happier than those who rule over him, pro-

vided he be content with his lot, and obedient to the will of God.

"Better is a little with righteousness, than great revenues without right." Prov. xvi. 8.

6. This idea is correctly expressed: please to continue.

It is thus that we can learn to be content with whatever we receive, if we but consider that it is the will of God which gives us our portion on earth; and He therefore must think that we are better as we actually are, than we could be under different circumstances. But if we look farther into ourselves, and reflect that our soul is immortal, that it is the undying image of the holy One within ourselves: then indeed have we cause for joyful hope; because in the life after this the pleasures imparted by divine grace far outweigh all the joys which can be sent us here; for they are like our future existence, undying, unchanging, coming directly from God, and all depending on his favour; and the righteous will enjoy them without fear, without being disturbed by the wicked, who then cease from troubling, whilst the weary pious ones are at rest.

"My heart therefore is glad, and my glory rejoiceth; my flesh also shall rest in safety. For Thou wilt not abandon my soul to hell, neither wilt Thou suffer thy pious servant to see corruption." Ps. xvi. 9, 10.

"There the wicked cease from troubling, and there the weary are at rest. Together repose in peace chained prisoners, they hear not the task-master's voice. The small and the great are there; the servant too, now free from his master." Job iii. 17–19.

7. Are you convinced of the truth of this belief?

Yes; for both reason and religion unite to demonstrate the immortality of the soul.

8. How does Reason alone prove it?

God is the most beneficent of beings; all his intentions are pure and never fail to effect a good end. We see, however, that this life is short, and is con-

stantly exposed to be ended by death arising from accidents, sickness, or the violence of wicked men; besides this, whilst we live, we have to submit to sorrow and suffering of every kind; and no man, if ever so great, can escape these sorrows, nor the death which awaits all. We therefore must judge that we were not created for this state of being alone; but that another, and a better, and a happier, and a more durable life awaits us, when our present state of existence has passed away, and our body has been laid to rest in the grave.

"The days of the years of our life therein are seventy years; and if by extraordinary vigour we see eighty years: yet is their essence labour and sorrow; for our life is soon cut off, and we flee away.—O satisfy us early with thy mercy, that we may rejoice and be glad all our days." Ps. xc. 10–14.

9. How does Religion teach the same?

The holy Scriptures teach us that God has created man in his image; the body of man we know to be mortal, and, unlike the being of God, it is subject to decay, sorrow, and death; but the true divine image is the soul, which has reason, and is spiritual, and enables us like Him to judge between right and wrong, though at an immeasurable distance and with the greatest difference between the creatures and the Creator; and this spirit therefore must be like the great Spirit, undying and incorruptible.

"For this God is our God for ever and ever. He will guide us even beyond death." Ps. xlviii. 15.

10. What is death?

Death is the separation of the soul from the body, of the spirit from matter; by it the body is rendered no longer fit for service, but is made immovable and corrupt; and the spirit is set free to return to the presence of the Creator.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 19.

"Then shall the dust return to the earth, as it was; and the spirit shall return unto God who gave it." Eccles. xii. 7

11. How should we therefore look upon this state of being?

This life is but a preparation for the life everlasting; this is the time for action and labour, that, the period of enjoyment and repose. Thus also teach our wise men in their Proverbs of the Fathers: "Prepare thyself in the outer hall, that thou mayest be worthy to enter the palace."

12. What actions and labours are they which will fit us to enter the palace of God?

Not the pursuit of wealth, and fame, and power, for they, like our life, must soon pass away; but the riches of the soul are the knowledge and the fear of God, the sincere and humble pursuit of his law of truth; for such conduct will always give peace to the mind, and will leave fruits which will, like the everlasting life of the righteous, be always undying, never ending.

"Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, who exercise loving-kindness, judgment, and righteousness on the earth; for in these things I delight, saith the Lord." Jer. ix. 22, 23.

13. Is the other world preferable to this?

Yes; because there are the everlasting life in God, and the permanent happiness. For the righteous, when their labour on earth is done, return to the Lord where their souls are to dwell for ever, enjoying the delights and blessing which their obedience has obtained for them from their Maker.

"Thou wilt show me the path of life; in thy presence is the fulness of joy; at thy right hand are everlasting pleasures." Ps. xvi. 11.

14. Is it therefore right to grieve unbecomingly long for the death of a friend?

No; whenever any of our friends are taken from us by death, we should reflect that it is the Lord who thought proper to afflict us in this manner, and that to his decree it is our duty to submit with fortitude and resignation. Farther, that sooner or later we ourselves must follow them, and that the grave will receive our bodies likewise: the same lot awaits all men. Whilst, therefore, it is but proper to feel deeply our loss, we should bear it as becomes the servants of the Most High, who know that they are always in his power and care, whether in life or in death. But rather than grieve inordinately it should be the means of making us reflect upon our conduct, and of inducing us to look upon it as a warning sent from God, that we may return to Him with sincere repentance, and thus stay the anger which might be poured over us if we continue obstinate and sinning.

"What man is he that liveth, and shall not see death? shall deliver his soul from the power of the grave?" Ps. lxxxix. 49.

15. What else do we learn from the nature of life and death?

Every thing earthly is vain and perishable; riches will not assist us on the day of wrath, but virtue alone will save us from condemnation.

"When thou goest, it shall lead thee, when thou sleepest, it shall keep thee, and when thou awakest, it shall talk with thee." Prov. vi. 22.

"Vanity of vanities, saith the preacher, vanity of vanities, all is vanity." Eccles. i. 2.

16. What do you understand by "the day of wrath?"

The great day of the Lord, or the day of the universal resurrection of the dead.

17. What is the Resurrection?

The reunion of the souls of the departed with their bodies.

"Thy dead men shall live, together with my dead body shall they arise Awake, and sing, ye that dwell in the dust;

for thy dew is as the dew of herbs; and the earth shall cast forth the dead." Isa. xxvi. 19.

"Then he said unto me, Son of man, these bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost, we are entirely cut off. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And I will put my spirit in you, and ye shall live, and I will place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. xxxvii. 11–14.

18. Why do you call this great period the "day of wrath?"

Because at the time of the resurrection the Lord God will hold judgment over all the children of man, and award to each eternal reward or punishment according to his good or evil deeds.

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.—And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted on that day." Isa. ii. 12, 17.

"Therefore wait ye for me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, all my fierce anger; for with the fire of my jealousy all the earth shall be devoured." Zeph. iii. 8.

"For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall not leave them root or branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings." Mal. iii. 19, 20.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the expanse; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 2, 3.

19. Do you mean to say that any person will be punished everlastingly?

There are some who deserve everlasting condemnation; and they are those who, knowing the law of God, reject it scornfully, and, so to say, rebel against the Lord, and die without repentance. Such persons cannot hope to receive that pardon which we are taught will be extended to those who have sinned by being misled by worldly desires and enticements, and who in this life return with sincere repentance to the Most High. For these last the prayers of the living, we trust, will be of avail; but for the first there is no hope save the undeserved mercy of God.

"The Lord killeth and maketh alive, He bringeth down to the grave, and bringeth up." 1 Sam. ii. 6.

"And they shall go forth and look upon the carcasses of the men that have transgressed (wilfully) against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." Isaiah lxvi. 24.

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine, the soul that sinneth, that alone shall die." Ezek. xviii. 4.

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. Ibid. 27.

20. When is the time of the Resurrection?

This has not been made known to us; but we are given to understand that the resurrection of the dead is connected with the kingdom of the Messiah, and will not take place till this has first been established.

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked will do wickedly; and none of the wicked shall understand; but the wise shall understand.—Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. xii. 9–13.

21. What changes will take place in those days?

Scripture teaches us that the present form of the earth and of the universe will pass away, and that a better form, and one better suited to the altered state of man, will take its place.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isaiah lxvi. 22.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; bitterly shall cry there the mighty man. That day is a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloom, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. Neither their silver nor their gold shall be able to deliver them on the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for He will make even a speedy riddance of all them that dwell on the earth." Zeph. i. 14–18.

22. What will then be the condition of the good?

The pious ones, they who feared God, will receive an everlasting happy life in the Lord; and they will enjoy heavenly delight and unceasing pleasures, and dwell with Him in the utmost purity of the spirit, and in entire love and faith.

"Yet in righteousness shall I behold thy face, and be satisfied at awakening from contemplating thy countenance." Ps. xvii. 15.

23. What will be the state of the ungodly?

Those who have forsaken their Maker will be condemned to utter darkness, and will be excluded from the communion of the righteous, who, as said, will be united to the Lord.

"Therefore the ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." Ps. i. 5.

"As wax melteth before the fire, so may the wicked perish at the presence of God. But the righteous shall exult, they shall rejoice before God; yea, they shall be exceedingly joyful." Ibid. lxviii. 3, 4.

24. Have we any distinct idea of the nature of the reward and punishment after death and at the resurrection?

No; we can form no clear idea of the state of the spirit unconnected with the body; but we have every reason to suppose that the reward as well as the punishment will be essentially spiritual, unlike any bodily joy or sorrow: still, the extent and nature of both are known to God alone, for no human eye has ever seen the reward which "He treasures up for those who wait upon Him" with hope and devoted faith.

CHAPTER X.

REPENTANCE AND ATONEMENT.

1. By what means can the sinner escape the punishment due to his sins?

By conversion, a change of conduct, and repentance.

"Gather yourselves together, and search your ways, O unwilling nation! before the decree go forth, before your day pass away as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, who have wrought his judgment; seek righteousness, seek meekness; that ye may perhaps be hidden on the day of the Lord's anger." Zeph. ii. 1–3.

2. What do you call "Conversion?"

If the sinner separates himself from his sin and returns to the service of the Lord; this he does when he heartily abhors his previous bad conduct, and accuses himself sincerely of the wrong he has done, and resolves to be pious and good for the future. If he does this, he has well-founded hopes

that the Lord will let him experience grace, mercy and forgiveness.

"Go, and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thy iniquity, that thou hast transgressed against the Lord thy God." Jer. iii. 12, 13.

"Have I any pleasure at all that the wicked should die? saith the Lord God; but truly, that he should return from his ways and live." Ezek. xviii. 23.

3. How can we repent?

First. By sincere regret for past misconduct; that is, awakening the soul to the effects of sin.

"Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah lv. 6, 7.

Secondly. By prayer; that is, humbling the heart to our Maker.

"If they sin against Thee (for there is no man that sinneth not), and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto Thee in the land of them that carried them captive, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto Thee with all their heart, and with all their soul, in the land of their enemies that led them away captive, and pray unto Thee towards their land which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built for thy name: then hear Thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion before them that carried them captive, that they may have compassion on them." 1 Kings viii. 46–50.

Thirdly. Through pious deeds; that is, obedience to the will of God.

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed shall not be remembered unto him: in his righteousness that he hath done shall he live." Ezek. xviii. 21, 22.

4. In what way is regret a part of penitence?

Because regret for misconduct is the sorrow and affliction of the soul which recognises and acknowledges her past sins, and feels anxious to enter again into the peace of God, which her former wrongs have deprived her of. Besides this, without penitential regret for the wrong, and detestation of our sins, no amendment of the heart can take place, and this it is which is demanded of us if we wish to be forgiven.

"Be gracious unto me, O God! according to thy loving-kindness; according to the abundance of thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I am sensible of my transgressions, and my sin is ever before me. Against Thee, who art God alone! have I sinned, and done the evil in thy sight." Ps. li. 3–6.

5. How is such regret to be shown?

Not so much by outward tokens of sorrow, as by a contrition of the soul that feels her errors and humbles herself sincerely before the Lord. Nevertheless, external humbling, such as leaving off ornaments and outward exhibitions of wealth, fasting and acts of charity, are also very useful; as by this means we tear ourselves away from the allurements and pleasures of a perishable life, and seek protection from Him who is alone able to forgive, and whose kingdom is an everlasting kingdom.

"Therefore also now, saith the Lord, return ye to me with all your heart, and with fasting, and with weeping, and with

mourning; and rend your heart and not your garments, and return unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth of the evil." Joel ii. 12, 13.

"The sacrifices of the Lord are a broken spirit: a broken and contrite heart, O God! Thou wilt not despise." Ps. li. 19.

6. How does prayer form a part of repentance?

Because by prayer we are to make with our own lips an acknowledgment of the wrong we have done, and to promise a better course of life for the future. It is therefore the expression of what the heart feels, when we sincerely repent. It brings accordingly the evil of our conduct nearer to our soul; and by speaking as it were in the presence of the Lord of our wrong, and asking his forgiveness, relying at the same time upon his mercy to atone for our sins, we must become more impressed, and feel more strongly, that it is necessary for us to be more obedient for the future, if we would in the least degree deserve the favour of God.

"When I was silent concerning my sins, my bones wasted away, from my cries all the day.—Therefore did I confess my sin to Thee, and would not hide my iniquity; I said, I will confess my transgression to the Lord, and Thou didst forgive the iniquity of my sins." Ps. xxxii. 3–5.

"I beseech Thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him, and observe his commandments: let thy ear be now attentive, and thy eyes open, that Thou mayest hear the prayer of thy servant, which I pray before Thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against Thee; for both I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.—O Lord, I beseech Thee, let now thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man." Neh. i. 5–11.

7. Which is the last means of repentance?

Pious and godly acts are the last means of perfecting the reformation and repentance commenced by sincere regret, assisted by prayer and penance. For prayer and fasting, although otherwise essential, avail nothing, if they do not induce us to lead a better and truly reformed life.

"Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide my eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood. Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil." Isaiah i. 14–16.

8. What is to be the effect of repentance upon man?

First. Repentance shall effect a reformation and amendment of our course of life.

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Ibid. 17, 18.

Secondly. Repentance shall purify our heart from sin, and restore our soul to the purity she possessed before transgression, in order to make us fit again for the kingdom of the Lord, who is pure and holy.

"Cast away from you all your transgressions, whereby ye have transgressed, and make yourselves a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that deserveth to die, saith the Lord God: therefore return and live." Ezek. xviii. 31, 32.

Thirdly. Repentance shall gain for us anew the grace and mercy of our heavenly Father, which we have lost by our sins.

"Hide thy face from my sins, and blot out all my iniquities. Create me a pure heart, O God, and renew the spirit of rectitude within me. Cast me not out from thy presence; nor take from me thy holy spirit. Restore me the joy of thy salvation; and support me with thy liberal spirit." Ps. li. 11–14

9. Is there not one day in the year devoted to universal repentance in Israel?

Yes; the tenth day of the seventh month, Tishry, has been appointed by the Lord as the day of general atonement for our sins. Therefore it is called *Yome Kippurim*, Day of Atonement.

"And the Lord spoke unto Moses, saying, Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be a holy convocation unto you, and ye shall fast.—And ye shall do no work on that same day; for it is a day of atonement, to make an atonement for you before the Lord your God." Lev. xxiii. 26–28.

10. What is the object of this day?

We shall abstain on this day from all carnal enjoyments, to live in spiritual communion with the Lord; that is to say, we are not to eat, drink, or do any thing by which the body can be pleased; it is to be a day of entire abstinence devoted alone to the service of the Lord; and we shall sanctify ourselves then by a sincere repentance, and resolve to sin no more as we have sinned.

"Ye shall do no manner of work; it shall be a statute for ever, throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall fast; on the ninth day of the month at even shall ye begin; from even unto even shall you celebrate your Sabbath." Ibid. 31, 32.

11. Are all sins pardoned on that day?

No; those sins alone which we have committed against God will be forgiven on that day, if we sincerely repent.

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Ibid. xvi. 30.

12. Which are the sins for which this day is no atonement?

Those sins which have been committed against our fellow-men; as these cannot be forgiven unless we have satisfied those whom we have offended or injured.

"For sins between man and God only will the Day of Atonement avail; but for sins between a man and his neighbour the Day of Atonement will not atone, unless he have satisfied his neighbour." Yoma viii. § 9.

13. But suppose that the person we have injured be dead, or beyond our reach, or unforgiving, and too much addicted to revengeful feelings to forgive us: how shall we then do in order to obtain forgiveness for our trespasses?

In all such cases we should be doubly diligent to do acts of mercy to those who suffer, and be very careful to do nothing against the law of God. If we do so, we have well-founded hopes that the Lord, seeing the sincerity of our repentance, will in his mercy forgive us, although our injured fellow-man is either unable or unwilling to grant us his pardon for the wrong we have done him.

"Is such then the fast which I choose, a day that a man should afflict his soul? when he should bow down his head like a bulrush, and spread sackcloth and ashes for his couch? shall this be called a fast, and a day acceptable to the Lord? Is not this rather the fast which I choose? to dissolve the bands of wickedness; to loosen the oppressive burdens; and to let the oppressed go free; and that ye should break asunder every yoke? Is it not to distribute thy bread to the hungry? and to bring the miserably afflicted poor into thy house? when thou seest the naked, that thou clothe him, and that thou hide not thyself from thy own flesh? Then shall thy light break forth like the morning-dawn; and thy health shall spring forth speedily; and thy righteousness shall go before thee, and the glory of the Lord shall receive thee. Then shalt thou call, and the Lord will answer; thou shalt cry, and He will say, Lo, I am here." Isaiah lviii. 5–9.

14. What doctrines can you derive from all we have endeavoured to lay before you?

First. God has connected the welfare of man with virtue, and there can be no real or lasting happiness unless our conduct be based upon the knowledge of God's law, and we always act as beings accountable to Him and subject to his rule.

"Who is the man that desireth life, and loveth many days,

that he may see happiness? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good: seek peace and pursue it." Ps. xxxiv. 13–15.

Secondly. It depends upon ourselves whether we obtain happiness in this life and in the future state. God has given us the choice, and the power of choosing likewise; and we are therefore enabled to become happy, and consequently justly deserving sorrow, if we neglect wilfully the good which has been placed within our reach.

"I call heaven and earth to witness this day against you: I have set before you life and death, blessing and the curse; but do thou choose life, that both thou and thy seed may live." Deut. xxx. 19.

Thirdly. True fear of God and religious feelings are not to be shown through words and professions only, but should be displayed by our actions also,—God demands devotion of heart, but likewise deeds and active exertions in his service.

"And I gave them my statutes and made known to them my judgments, which if a man *do*, he shall live in them." Ezek. xx. 11.

15. How does David speak concerning this doctrine?

"Lord! who shall abide in thy tabernacle? who shall dwell in thy holy mountain? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, doth no evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes the vile is contemned, and who honoureth them that fear the Lord; who sweareth to his own hurt and changeth not; who putteth not out his money to usury, and protecteth the innocent without bribe: he that doth these things shall not be moved for ever." AMEN.

APPENDIX I.

THE CEREMONIAL LAW.

1. WHAT is the Ceremonial Law?

The duties which the law of God as revealed through Moses demands of us, the Israelites, in particular, as the professors of its religion.

2. Upon what is this Law founded?

Upon the history of the Mosaic Religion, and of the people of Israel before and since the promulgation of the Ten Commandments from Sinai.

3. What is the object of the ceremonies?

The constant observance of the ceremonies is intended to remind us perpetually of the events upon which they are founded, and to cause their being handed over to our children after us, to the latest generations.

"Remember his miracles that He hath done, his wonders and the judgments of his mouth. O ye seed of Israel, his servants; the children of Jacob, his chosen people. He is the Lord our God; his judgments are in all the earth. Remember ye his covenant for ever; the word which He commanded to a thousand generations. Which He covenanted with Abraham, and likewise his oath unto Isaac. And he confirmed the same to Jacob for a statute, to Israel for an everlasting covenant." Ps. cv. 5–10.

4. Which are the principal events of which the Ceremonial Law is to remind us?

The following three:

First. The Exodus, or removal, of our forefathers from Egypt.

Second. The Divine Revelation, and the promulgation of the Law on Sinai.

Third. The destruction of the temple at Jerusalem, and of the kingdom of Israel.

5. What observances are to remind us of the Exodus?

First. The Sabbath day, regarded as the sign of the covenant of the manifestation of God's power in Egypt.

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by an outstretched arm: therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v. 15.

Second. Several others of the festivals.

6. Which are these festivals?

First. The Passover, or the Feast of Unleavened Bread.

Secondly. The Feast of Tabernacles.

7. What is the Passover?

Seven days every year we are commanded to eat unleavened bread, to the exclusion of all ordinary bread, or things made of or mixed with corn, in memory of the mighty wonders wrought in our favour, when we were redeemed from Egypt.

"Seven days shall ye eat unleavened bread; even before the first day ye shall put away leaven out of your houses.—And ye shall observe the feast of unleavened bread; for on this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day, throughout your generations, as an ordinance for ever." Exod. xii. 15, 17.

8. Which of the seven days are, properly speaking, strict festivals, when no work can be done?

The first and the seventh; but also the second is kept as a day of abstinence from labour, likewise an additional, or eighth day; the same is the case with other festivals, at which the Israelites out of Palestine have, for many hundred years, kept an additional day, beyond the period absolutely commanded in the law.

"And on the first day there shall be a holy convocation,

and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save that which every man must eat, that only may be done by you." Exod. xii. 16.

9. At what time is the Passover to be kept?

In the first month, or Nissan,* from the fourteenth to the twenty-first day of the month.

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Ibid. 18.

10. What is the Feast of Tabernacles?

We shall dwell seven days every year in booths, tents, or tabernacles, in memory of the going out of our forefathers from Egypt, when they sojourned for forty years in the wilderness of Arabia, and lived in temporary dwellings, and not in cities or regularly-built houses.

"Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. In order that your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." Lev. xxiii. 42, 43.

11. At what time is this Feast kept?

From the fourteenth day of the seventh month, Tishry, until the twenty-second day. The fifteenth of the month is the commencement, and the twenty-second the conclusion, of the feast, and both are to be devoted to abstinence from labour, and dedicated to divine worship and rejoicing at the holy season of the Lord.

"And the Lord spoke unto Moses, as follows, Speak unto the children of Israel, saying, The fifteenth day of this seventh

* The names of the Hebrew months, as now in use, are, the 1st, Nissan; 2d, Iyar; 3d, Sivan; 4th, Tamuz; 5th, Ab; 6th, Elul; 7th, (the first of the usual or civil year) Tishry; 8th, Marheshvan, or Heshvan; 9th, Kislev; 10th, Tebeth; 11th, Shebat; 12th, Adar; in the leap year, the last-named is called Adar Reeshon, first Adar, and the 13th month Veadar, Adar Sheny, or Second Adar. [See, for farther particulars, Appendix to Instruction in the Mosaic Religion.]

month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be a holy convocation: ye shall do no servile work thereon. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be a holy convocation unto you, and ye shall make an offering made by fire unto the Lord; it is a solemn assembly, and ye shall do no servile work thereon." Lev. xxiii. 33–36.

12. What other laws are founded upon the going out of Egypt?

The prohibitions concerning the use of many animals used as food by other men. For by the redemption from Egypt God intended to raise up our nation as a people holy to his service, and that we should receive the laws which He wished to declare as his will; and the prohibitions of certain meats should prevent the Israelites from mixing too intimately with other nations, and becoming gradually like them, forgetful of the law of Heaven.

"For I am the Lord your God: ye shall therefore sanctify yourselves, and be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy." Lev. xi. 44, 45.

"Ye shall therefore put difference between clean beasts and unclean;—and ye shall be holy unto me; for I the Lord am holy, and have separated you from other nations, that you should be mine." Ibid. xx. 25, 26.

13. What ordinances are founded upon the Revelation and Announcement of the Law on Sinai?

a. The Pentecost, or Feast of Weeks.
b. The blowing of the Shophar, and the New Year Festival.
c. The Day of Atonement.
d. The reading of the Shemang.
e. The Tephillin.
f. The Mezoozah; and
g. The Tzitzith.

14. What is the Pentecost?

Seven weeks after the first day of Passover we

shall celebrate a feast in memory of the descent of the divine glory, and the public announcement of the Ten Commandments on Mount Sinai.

"Seven weeks shalt thou number unto thee; from the time thou beginnest to put the sickle to the corn, begin to number the seven weeks. Then shalt thou keep the feast of weeks unto the Lord thy God." Deut. xvi. 9, 10.

15. When should we celebrate this Feast of Weeks?

On the sixth day of the third month, or Sivan, which day is to be kept holy unto the Lord, by abstinence from labour, and consecration to divine worship.

"In the third month after the children of Israel had gone forth out of the land of Egypt, the same day they came unto the wilderness of Sinai." Exod. xix. 1.

16. What is the blowing of the Shophar?

On the first day of the seventh month, which is the first day of the common or civil year, we shall assemble in the houses sacred to the service of the Lord, and blow the Shophar (which is a sounding instrument made of a ram's horn), to commemorate the intended sacrifice of Isaac on Mount Moriah, by his father Abraham, and resolve on this first day of the year to offer up every earthly possession in the service of the Lord, if it be required of us, as Abraham was willing to sacrifice his only son, because he thought it would be pleasing to God.

"And Abraham lifted up his eyes, and looked, and, behold, there was a ram afterward caught in a thicket by his horns; and Abraham went, and took the ram, and offered him up for a burnt-offering, in the stead of his son." Gen. xxii. 13.

"And in the seventh month, on the first day of the month, ye shall have a holy convocation, ye shall do no servile work: it is a day of sounding of the cornet unto you." Numb. xxix. 1.

17. What other reasons are given for blowing the Shophar, on the day you mentioned?

This day being the first of the year, we are to acknowledge anew the Lord our Creator as our King

and God. We therefore blow the cornet at the appointed time, as a testimony of our renewed allegiance; for thus in the land whence our forefathers came was it customary to do, when appointing a chief,—they blew the cornet, and shouted "Long live the King." (1 Kings i. 39.)

"Blow the cornet on the day of the new-moon, at the appointed time, on the day of our solemn feast. For this is a statute for Israel, and a law of the God of Jacob." Ps. lxxxi. 4, 5.

Besides all this, it is the season of atonement. On the tenth of this month, as was said already, is the great fast, when we are to appear before the Lord to be forgiven if we repent. It was customary among the ancient Israelites to station men upon high places and towers to watch the approach of an enemy. If these guards saw any danger, they blew the cornet to give warning to the townsmen to arm themselves and to be ready for defence. In the same manner are we called on to prepare for the day of trial of iniquity, to purify our hearts by repentance and a solemn resolution to sin no more, in order that we may be forgiven.

"Shall the cornet be blown in a city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Amos iii. 6.

18. How is the Day of Atonement to be observed?

On the tenth day of the seventh month is the great day of humiliation and prayer before the Lord. During the whole of its continuance, from sunset of the ninth till after the stars have appeared on the tenth, we shall abstain from food and drink, and all earthly enjoyments; and perform no manner of labour, just as on the weekly Sabbath. We shall seriously think over our past conduct, and offer up to God a contrite spirit for our manifold transgressions; if we have offended our neighbour we should satisfy him, before we ask forgiveness of the Lord;

and it is for such repentance that we are promised a remission of sin, and an atonement for our iniquities.

"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall fast, and do no work at all.—And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." Lev. xvi. 29–34.

19. What is the reading of the Shemang?

We are commanded to read daily in our morning and evening prayers the chief commandment of the Mosaic religion, which commences with the words *Shemang Yisrahel* (Hear, O Israel); in order that we may be reminded of our duty to God, and of the religion which He revealed to us.

"Hear, O Israel! the Lord our God, the Lord is ONE. And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart. And thou shalt teach diligently unto thy children, and shalt speak of them, when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up." Deut. vi. 4–7.

20. What are the Tephillin?

We are commanded to bind the chief commandment of the Mosaic religion as a testimonial of the covenant at Horeb on our arm and forehead; in order that bearing on our bodies the words of the Lord we may remember and do them.*

"And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes." Deut. vi. 8.

21. What is the Mezoozah?

We shall write down this same chief commandment of our religion, and fix it on the door-posts of our houses and gates; in order that we may be reminded upon our going out and our coming in of the

* For farther particulars see "Instruction in the Mosaic Religion," pp. 115–118.

presence of the Almighty and of his universal protection.

"And thou shalt write them upon the door-posts of thy house, and upon thy gates." Deut. vi. 9.

22. What is meant by Tzitzith?

We shall affix fringes on the borders of one of our garments; in order that we may be always reminded, by looking at the same, of the holy faith which has been revealed to us, and be prevented from falling into the power of sin.—In short, this and the other ceremonial observances were given that being always surrounded by evidences of God's law, and our subjection thereto, we should daily, hourly, and even every moment, be reminded of our duties, and of the Holy One who demands them of us.

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. In order that ye may remember, and do all my commandments, and be holy unto your God." Numb. xv. 39, 40.

23. What ceremonies are founded upon the destruction of the temple?

The fast days, or days of penance.

24. What constitutes the observance of fast days?

We shall, on certain days every year, remind ourselves by abstinence from food and other enjoyments of the evils which came over us because of the sins of our ancestors; and endeavour to reflect upon our own conduct, and consecrate our lives to the service of God.

"And even now, also, saith the Lord, return unto me with all your heart, with fasting, weeping, and mourning; and rend your heart and not your garments, and return unto the Lord your God; for He is gracious and merciful, withholding long his anger, of great kindness, and repenteth of the evil." Joel ii. 12, 13.

25. What is the object of fasting?

It shall be the outward mark of repentance, but it can avail nothing without true inward regret, and sincere amendment of our course of life.

26. Which are the fast days?

a. The seventeenth of the fourth month, Tamuz,
b. The ninth of the fifth month, Ab,
c. The third of the seventh month, Tishry, and,
d. The tenth of the tenth month, Tebeth.

"Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy, and gladness, and happy seasons; therefore love ye truth and peace." Zech. viii. 19.

27. What is the meaning of these fasts?

They are days of mourning, which our forefathers, with consent of the prophets, set apart in memory of the loss of their temple and the independence of their state.

28. Are there any other ceremonies which are to remind us of important events in our national history?

Yes; the following two:

a. The lighting of the lamps on the festival of Hanuckah; and,

b. The reading of the book of Esther on Purim.

29. What is the lighting of the Hanuckah-lamps?

In the time of the second temple there was a period, when a heathen king, by the name of Antiochus of Syria, had nearly abolished the observance of our religion, by the great cruelties he committed in Palestine, over which he had dominion. At length the Jews, led on by the valiant Judas Maccabæus, drove the Syrian army out of the land; and when the people again consecrated the temple they instituted a festival, called Hanuckah, or the Consecration, and ordered that for all future periods lamps should be lighted in our Synagogues and dwellings, commenc-

ing from the evening of the twenty-fourth day of the ninth month, or Kislev, as an everlasting memorial of the mercy of the Lord, displayed in delivering his people and his religion from the power of the oppressor.

30. What is the festival of Purim?

We shall celebrate a festival on the fourteenth and fifteenth of the twelfth month, Adar, in memory of the great deliverance which God gave us from the evil designs of Haman, who, with concurrence of the king of Persia, had resolved to destroy all the Jews residing in that kingdom, which in fact included nearly, if not all, the descendants of Israel. We therefore keep a fast on the thirteenth, and a festival on the next two days; and to commemorate the event, we read the Book of Esther which contains the history thereof; in order that we may be always reminded how good our heavenly Father has ever been to us; and that thereby we may be animated with a sincere desire to deserve in future his love and mercy, by a devotion to his will and a strict adherence to his law.

"The Jews ordained, and took upon themselves, and upon their seed, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year. And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed." Esther ix. 27, 28.

31. By what is this festival distinguished?

We should give liberal presents to the poor and needy, so that they also might rejoice "on the days when the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." Ibid. 22.

APPENDIX II.

THE JEWISH CREED.

1. What do you call a creed?

Those doctrines which are the foundation of any system of religion: in other words, those ideas of belief which one admits as the follower of a particular faith.

2. Have we any ideas peculiar to us, as followers of the Mosaic Law?

We have; and upon the admission thereof rests the distinction which divides us from other nations.

3. Is the belief in this creed alone sufficient to insure salvation?

By no means; we should believe and confide in the truth of religious doctrines; but without acts to demonstrate the existence of such faith, our life is not pleasing to God, who demands of us active exertions in his holy service.

4. What is then the use of a creed?

The firm faith in and admission of acknowledged truths will best promote a correct course of life; for by being impressed with holy feelings we will be best able to withstand temptations and the inclination to sin inherent in man.

5. Which are the chief doctrines already given?

I. The belief in God.

II. The belief in the revelation of the Law.

III. The belief in reward and punishment after death.

6. Are there not some modifications, or more extensive ideas, connected with these chief doctrines of Faith?

There are several, which have been already partly mentioned.

7. Into how many divisions is then the whole Jewish Creed divided, as generally accepted among us?

Into thirteen, which are generally called the Thirteen Fundamental Principles of the Jewish Faith, because upon the admission of them we found the truth and the justness of our lives as Israelites faithful to the law of God.

8. Please to recite them in the order in which they are found in our books.

I. I believe with a firm faith that there exists a Creator, who, blessed be his name, has created and governs all his creatures; and that He alone has made, does make, and will make, all things that can by any possibility have existence.

II. I believe with a firm faith that the Creator is ONE, and there is no unity like Him in any manner, and that He alone is our God, who was, who is, and who will be.

III. I believe with a firm faith that the blessed Creator is incorporeal; that no bodily infirmities or accidents can reach Him, and that He can be compared to nothing corporeal of which we can form any idea.

IV. I believe with a firm faith that the blessed Creator is the first and the last.

V. I believe with a firm faith that the blessed Creator is the only one to whom we should pray, and there is besides Him no being to whom we ought to address our prayers.

VI. I believe with a firm faith that all the words of the prophets are true.

VII. I believe with a firm faith that the prophecy of our teacher Moses (upon whom be peace) is true,

and that he was the chief of all the wise men that lived before him or will come after him.

VIII. I believe with a firm faith that the whole law, which we have now in our possession, is the same which was given to our teacher Moses (upon whom be peace).

IX. I believe with a firm faith that this law will not be changed, and that there will not be another law from the Creator, blessed be his name.

X. I believe with a firm faith that the blessed Creator knows all the deeds of the sons of man, and all their thoughts; as it is written: "He fashioneth all their hearts, and understandeth all their works."

XI. I believe with a firm faith that the blessed Creator will reward those who keep his commandments, and punish those who transgress them.

XII. I believe with a firm faith in the coming of the Messiah; and though he tarry, still will I daily wait for his coming.

XIII. I believe with a firm faith that the dead will be called to life at the time it may be the will of the blessed Creator, whose memorial be glorified for everlasting, and to all eternity.

9. Why do you believe these doctrines?

Because they are all founded upon the revealed word of God, as we have shown by the various texts from the Bible which we have quoted before. In short, our creed is based upon the truth of God, and in confidence upon his wisdom and goodness, and in reliance upon his mercy and justice, which, like His existence, are everlasting.

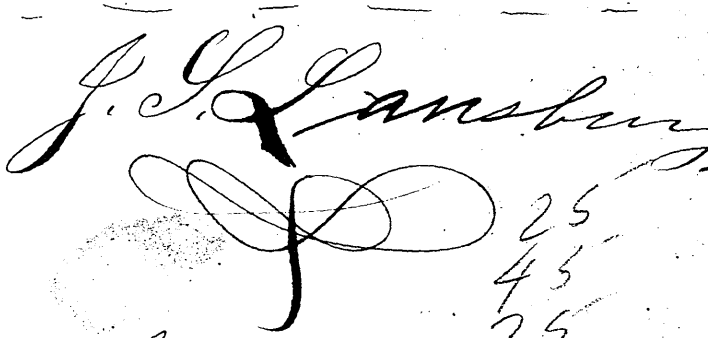
THE END.

J. S. Lansburgh

182 Lexington St.

Baltimore

Md.



182 Lexington St

Baltimore

Md.

J. S. Lansburgh
Baltimore

J. Samuel
Lansburgh

31
30
15
45

J. Lansburgh
182 Lexington
Balt
M