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CONFIRMANT'S GUIDE



TO THE

MOSAIC RELIGION.

BY

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DETROIT, MICH.:

F. A. SCHOBER & BRO., BOOK AND JOB PRINTERS,

No. 90 Woodward Avenue, (up stairs).

1868.

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It is with the greatest of pleasure that the Author inscribes this little volume — his maiden attempt — to the members of the Beth El Congregation, as a slight expression of gratitude for repeated acts of kindness received at their hands; and to Messrs. B. Prell, D. J. Workum, H. Freedman, S. L. Knoll, L. Lambert, M. Malsh and M. Erman, the honorable School Board of the same Congregation, as a testimonial to the interest and fidelity with which they have cared for the instruction of our precious children, indulging at the same time the hope that the truth, as herein explained, may contribute some little towards the attainment of the object which the Board has in view.

Yours, very respectfully,

E. Eppstein.

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INTRODUCTION.

A want has been long felt among teachers for a book containing a concise, yet simple account of the Mosaic Faith, which shall be adapted to the comprehension of those who are generally confirmed. Many excellent volumes have been written on this subject, yet lacking in availability for the teacher's purposes. Some very valuable books have been translated from the German, but could scarcely be expected to be free from the difficulties natural in a translation from one language into another. Other very excellent treatises are too profound, and wanting in that clearness of logical arrangement necessary to attract the mind of a child. The author of this little book has often sought for a work which would obviate these objections, which not succeeding in, he was compelled to write out lectures for his confirmants, to be dictated to them in the class. The gist of these lectures he has condensed into questions and answers, appropriately divided into subjects, conveniently numbered and systematically arranged.

The aim has been kept steadily in view to save the teacher as much trouble as possible, although it would be next to impossible to prepare a series that would do away with all labor on the part of the teacher. There are passages of history to be related, illustrations of profound doctrines of faith to be made, and explanations of perplexing terms to be given; all of which require the personal force and ingenuity of the teacher, in order to impress the mind of the child.

All through this work the author has endeavored to impres the child with the purity and beauty of God's character, as

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taught by Moses, so that in being an Israelite it might feel a glow of pride in realizing that it has a mission to perform in transmitting and exemplifying this knowledge, the basis of all civilized religions, which it has been the great privilege of Israel to hand down with heroic fidelity amid fire and persecution of the worst kind.

The arrangement of the subject in this work is very simple. Beginning with the inquiry: "What is Religion?" the analytical powers of the child's mind are exercised in distinguishing between natural and revealed religion; then strictly confined to what Revelation teaches concerning God, the soul and its immortality, man's relation to God through obedience and worship, and to his fellow man, mankind's destiny or promises to those who worship and obey God, as given by the Prophets and holy writers.

The Bible is taken as the basis of all the teachings throughout, whilst nothing but pure Mosaism has been illustrated, so that the book can be acceptable to all Congregations.

With this explanation, and thanking all those who have kindly afforded their assistance and sympathy in the preparation of the work, the author would modestly press the merits of this little book upon the attention of those who are interested in the instruction of our youth in the truths of our Most Holy Mosaic Faith.

ועתה כתבו לכם את השירה הזאת ולמדה את בני ישראל שימה בפיהם

"Now, therefore, write ye this song for you, and teach it to the children of Israel; put it in their mouths." DEUT. 31: 19.

THE AUTHOR.

DETROIT, (Kislav) December, 1867.

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PART I.

OF RELIGION.

1. *What is Religion?*

Religion is the knowledge of God and the mode of worshiping Him—by the contemplation of His power, wisdom and goodness, and by a faithful obedience to His law.

"And unto man He said: Behold the fear of the Lord is wisdom, and to eschew evil is understanding." JOB 28: 28.

2. *What is the object of Religion?*

The object of religion is to teach us to live, so as to fulfill the destiny which is the object of our life upon earth.

"Set your hearts unto all the words, which I testify against you this day, so that you may command them your children, to observe, to do all this law. For it is not a vain word for you, on the contrary it is your life." DEUTER. 32: 46, 47.

3. *What does Religion teach?*

Religion teaches the knowledge of God and His attributes; of His benificence and promises, and how we can worship Him in a proper and dignified manner, in all our words, deeds, thoughts and hopes.

4. *When do we experience Religion?*

We experience Religion when we recognize God as our omnipotent Creator and Lord, and as the most perfect and holy of beings, and when we live in conformity to this belief.

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5. *Is it necessary that man should experience Religion?*

It is most necessary that man should experience Religion, for the belief in God is the highest and most holy treasure that man can possess. It regulates his life agreeably to the plans of his Creator; it is the consolation of life and conveys hope of the future.

6. *What Religion do you profess?*

I profess the Mosaic Religion, so called, because Moses taught it to Israel, having been inspired to this end by the Lord Almighty.

"Remember the law of Moses, my servant, whom I have commanded on Horeb for all Israel statutes and ordinances." MALACHI 3: 22.

7. *What is the basis of the Mosaic Religion?*

The basis of the Mosaic Religion is the one great doctrine, that God is one; that He is the author of the Universe with all its creatures, and that He preserves and governs it.

"Lift up your eyes on high and see who has created thee. He that bringeth out their hosts by number; that calleth them by name; from Him, that is great in might and strong in power, not one escapeth." ISAIAH 46: 26.

"I myself have made the earth and created man upon it; I, even my hands, have stretched out the heavens and I have ordained all their hosts. ISAIAH 45: 12.

8. *Do all men profess one Religion?*

The Creator has so ordained, that no man should be devoid of Religion—belief in God is part of man's nature, it is implanted in him; but in the mode of worshiping God men do not agree, so it happens that men profess different Religions.

9. *In what point do all Religions agree?*

All Religions, whether ancient or modern, agree, that

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there is a God, who is the Creator, Governor and Preserver of the Universe.

"For, from the rising of the sun unto his going down, my name is great among the nations." MALACHI 1: 2.

10. *How must we regard the different Religions?*

We must regard them as part of God's plan in creating the Universe.

11. *What is it to profess the Mosaic Religion?*

To profess the Mosaic Religion, or the faith of Israel, is to abide strictly by those special laws of sanctification and purification, which have been taught to Israel by Moses.

12. *What do we call the book that contains these laws?*

The book that contains these laws, we call the Bible, the Book of Revelation, Holy Writ, or Scripture.

13. *Does this book contain only laws of sanctification?*

No; the Bible contains besides these laws of sanctification and purification, an account of the creation of the world, a history of the earlier events of mankind, and particularly the origin and promulgation of the Mosaic Faith.

14. *How is the Bible divided?*

The Bible is divided into three divisions, with twenty-four books, to wit:

I. Torah—five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy—5.

II. Nebiyim—Prophets. Of this division, Joshua, Judges, two books of Samuel, and two books of Kings (4) constitute the earlier Prophets; the books of Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah,

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Micha, Nahum, Habakuk, Zephaniah, Hagai, Zachariah and Malachi, constitute the later Prophets—4.

III. Kethubim — Writings, containing the following eleven books: Psalms, Ruth, Job, Proverbs, Koheleth (Ecclesiastics), Song of Songs, Lamentations, Esther, Daniel, Ezra and Nehemiah, and the Chronicles.

15. *Were all these books written by Moses?*

No; they were not. Moses wrote only the five books that bear his name, but for more than one thousand years prophets, learned men, poets and historians, in various ways have wrote and taught in his spirit. All these writings were compiled together by the men of the great Synod at the time of the second Temple and called "the Holy Writ or Bible."

16. *What other name is given to this book?*

It is also called the great Book of Revelation, which was given to Israel in particular, but which, in the course of divine wisdom, became the property of mankind.

17. *Why do we call it the Book of Revelation?*

Because in it God's will and truth are revealed to man, and as such are acknowledged by the whole civilized world, so that in fact the Bible may be looked upon as the fountain whence all true Religion is derived.

18. *How must we therefore receive the Bible?*

We must therefore receive the Bible as a holy book and the voice of God Himself to all coming ages.

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PART II.

OF REVELATION.

19. *What is divine Revelation?*

Divine Revelation is the giving of the true knowledge of God by Himself, through visions or by inspirations, unto pious and truthful men, who had transmitted the same to their posterity, and which was subsequently written down by Moses, the greatest of the inspired men, in the Bible or the book of Revelation.

20. *Was such a Revelation necessary to man's knowledge of Religion?*

It was necessary that God should reveal Himself in some special manner, so that man might learn to know Him.

"Without a prophetic vision a people become unruly; but if it observeth the law, then will it be happy." PROVERBS 29: 18.

21. *To whom did God reveal Himself first?*

God revealed Himself first unto Abraham, out of the land of Chur, who subsequently received the name the Hebrew, and whom we consider as the progenitor of the Jewish race.

"And the Lord said unto Abraham: Get thee out of thy country, and out of thy birth-place, and from thy father's house, unto the land that I will show thee." GENESIS 12: 1.

22. *What was set forth in this Revelation?*

The Lord further added in this Revelation:

"And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless those that bless thee, and him that curseth thee will I curse, and in thee all families of the earth be blessed." IBID. 12: 2, 3.

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23. *What must have preceded this promise?*

This promise must have been preceded by a divine Revelation, concerning a knowledge of God; for it was only in the promulgation of this truth and knowledge that the posterity of Abraham could have become the blessing of all the families of the earth, and it is only by the inculcation of such knowledge that his name becomes great.

24. *Had men no knowledge of God previously to this Revelation to Abraham?*

They had some knowledge of God, but it was a very indistinct and imperfect one.

"And Joshua said unto all the people, thus hath said the Lord, the God of Israel: On the other side of the river did your fathers dwell in old times, even Terah, the father of Abraham, and Nahor, and they served other gods." JOSHUA 14: 2.

25. *Why was the knowledge of God previously to this Revelation imperfect?*

It was natural that man should endeavor to find God by looking at his visible world in nature. In doing so, nature itself became a mystery; they could not account for its existence. With awe and reverence they beheld the great powers that moved the Universe, which they at once perceived to be independent of man's will; hence they concluded that these powers were divinities. The earliest inhabitants of the earth worshiped the sun, the moon and the stars as gods.

26. *What, therefore, was the object of the first Revelation?*

The object of the first Revelation, therefore, was to show that the powers in nature were subject to a higher being, and that they acted in accordance with His plan, laid down at their very creation. In short, it must have been the object of the first Revelation to show the supremacy of the Lord over all objects and powers of this visible world.

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27. *According to this, what were the words used to convey this idea to Abraham?*

The words conveying this idea were:

"And the Lord appeared unto Abraham and said: I am the Lord, the Almighty, walk before me and be perfect." GENESIS 17: 1.

28. *How must this Revelation be received?*

This Revelation must be received as teaching that God is not subjected to nature, but that nature is subject to God; for He Himself is the author of it.

29. *In what further light must this Revelation be viewed by us?*

As the starting point of the Mosaic Faith, that teaches that God existed before nature, which He afterwards created, and which in its regularity is a manifestation of His wisdom and power.

"In the beginning God created heaven and earth. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God was waving over the face of the water." GENESIS 1: 1, 2.

30. *Was it intended that this Revelation should immediately reclaim all mankind?*

It was not; for mankind was so steeped in idolatry and superstition, that it would take ages for them to become reclaimed; hence it seems to have been the intention of the Almighty to originate a gradual system of education through the descendants of Abraham, by which all mankind should be instructed in this knowledge. Therefore He made a covenant with Abraham, that his descendants should be a blessing to all mankind, in that they should preserve this truth and spread it abroad among all nations.

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31. *Was there no danger that this Revelation should not be preserved among even the posterity of Abraham?*

There was; for in all probability the knowledge of writing was not then known, and the truths of Revelation therefore could only be handed down by tradition, from father to son; hence if at any time the sons should depart from the instruction of the fathers, there would be danger that this truth would have been forgotten, and the flow of tradition interrupted or lost.

32. *What did God do to avoid such a possibility?*

The Lord made that covenant with Abraham to the effect that He will remain the God of his offsprings, and they shall be unto Him a nation.

"On the same day the Lord made a covenant with Abraham, saying: Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." GENESIS 15: 18.

33. *What was the effect of that covenant?*

This covenant effected that the possession of their land should depend upon the condition of their preserving this truth; thus making their subsistence and all their interest dependent upon their fidelity in at least transmitting and preserving this knowledge of the One Omnipotent God among themselves, if not in promulgating it among mankind.

34. *Was this covenant renewed?*

It was renewed to Isaac and Jacob, but always in connection with the possession of the property in the land of Canaan.

"And I will cause thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and I will perform the oath which I swore unto Abraham, thy father. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." GENESIS 26: 4, 5.

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"I am the Lord, the God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and unty thy seed. And thy seed 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 thy seed shall all the families of the earth be blessed." GENESIS 28: 13, 14.

35. *Did all the members of Abraham's family remain true to this trust?*

They did not. Ishmael, the son of Abraham, and Esau, the son of Isaac, forsook this trust, and if they themselves did not become practicers of idol worship, they at least countenanced the practice in their family, and thus, in the course of time, the benefit of this covenant was lost to them.

36. *Since the Revelation to Abraham was not sufficient, what then became necessary?*

The necessity was manifest, that the Lord should reveal Himself in such a manner that this fidelity to Him should no more be lost among the seed of Abraham, and in a way that mankind should no more reject God, having the facts of Revelation before their eyes.

37. *Was there then a new Revelation given?*

There was, and the peculiar circumstances under which it was given, made it the most impressive of all Revelations.

38. *What were the circumstances?*

The children of Jacob, which were hailed by the name of Israel, came down to Egypt, and for four generations were kept there in bondage. God never forgetting his promises to Abraham, Isaac and Jacob, caused them to multiply greatly, and they became a great nation, when the Lord inspired Moses, the son of Amram, from the family of Levi, the son of Jacob, who subsequently became the greatest of all prophets and the leader of Israel, and amid great wonders, signs

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and judgments delivered them from bondage, bringing them forth from Egypt, in the name of the God of their fathers Abraham, Isaac and Jacob.

"And thou shalt remember that thou hast been a servant in the land of Egypt, and that the Lord thy God brought thee out from thence by a mighty hand and by an outstretched arm." DEUT. 5: 15.

39. *When, where and how did this Revelation take place?*

In the third month after the departure from Egypt, Israel came to the desert of Sin, opposite to Mount Sinai; there the people were ordered to sanctify themselves for three days. On the third day in the morning, Moses led the Israelites out of the camp surrounding the mountain, and behold Sinai was covered with fire and smoke, the sound of a cornet was heard waxing in strength, and the Lord came down upon Mount Sinai and revealed Himself to Israel. (See Exodus 19.)

40. *In what did this Revelation differ from the first?*

In the first the Lord revealed His Omnipotence, in this He revealed His spirituality.

"And take ye good heed unto yourselves—for ye saw no form on the day that God spoke unto you on Horeb from out of the fire." DEUT. 4: 15.

41. *Was there any other manifestation given, by which the Covenant, as concluded with Abraham, was renewed?*

It was. In the plain of Moab, at the close of the forty years' wandering in the desert, Moses assembled his people, and in a solemn farewell address reviewed the Revelations by renewing the Covenant of God, as concluded with Abraham, saying:

"You stand this day all of you before the Eternal, your God, to enter into the Covenant of the Eternal, thy God, which He concluded this day with thee, in order that thou be unto Him for a people, and He be unto you a God. Neither with you only do I make this covenant, but with him that standeth here with us this day before God, and also with him that is not with us this day. DEUT. 29: 9–14.

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42. *In what did this manifestation differ from the two preceding Revelations?*

In the first Revelation God revealed His Omnipotence; in the second He revealed Himself as the incorporeal one, as the great Preserver of the Universe; in this manifestation He revealed His relation unto Israel and mankind to be that of a father to his children.

43. *Where are these Revelations recorded?*

These Revelations and Manifestations are recorded in the first part of the Bible, the Torah, and all the visions, teachings and songs of the Prophets are based upon them; hence the Bible is called the book of Revelations.

44. *How is the Bible therefore to be looked at?*

As a holy book, as the work of God Himself to all ages, wherein He has revealed His holy will to mankind.

45. *What are the objects of this Revelation and the conclusion of the Covenant?*

The object embraced within the Revelations and the conclusion of the covenant of God with Israel are twofold: The acknowledgment of certain higher *truths* and the observance of certain *precepts* corresponding to these truths, and so intended to promote the sanctification and happiness of Israel, and through Israel these truths and precepts should become the property of mankind, that the posterity of Abraham in this manner may become the blessing of the families of the earth.

46. *What are the teachings of these Revelations?*

The teachings of these Revelations, as recorded in the Bible, are threefold:

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1st. The knowledge of an omnipotent God, a Creator of the Universe;

2nd. The knowledge that this Creator is a Spirit and Eternal; and

3d. The knowledge of the relation of God to man, and the destiny of man.

47. *What is founded upon these teachings?*

Upon these teachings, as taught in the Bible, given through Moses, supported and explained by the Prophets and learned men of after ages, are founded the doctrines of the Mosaic Faith.

1st. There is but One Eternal God, who possesses all good qualities in the highest degree, who is the Creator, the Preserver and the Ruler of the Universe.

2nd. God is a Spirit; the soul of man, as part of God, is immortal; it will not cease to exist with the death of the body, but will receive reward or punishment hereafter, in just accordance with its actions on earth.

3d. The time will come when mankind shall be united in one great harmonious family, when through the teaching of Israel "the Lord shall be acknowledged to be One, and His name One." (ZACHARIAH 14: 9.)

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PART III.

OF GOD AND HIS ATTRIBUTES.

48. *What is that higher truth embraced in the Revelation and Covenant?*

A more correct and precise knowledge of God and His attributes, which has not been lost in Israel amid persecutions, trials and hardships of thousands of years, and in utter defiance of human calculations and combinations.

49. *What is the Mosaic idea of God?*

The Mosaic idea of God is the representation of a being, not comprehensible by the human mind, endowed with all good qualities in the highest degree; a being that has created the Universe, and is the Ruler and Governor of all the powers that are therein; a being who is at the same time the father and judge of mankind.

50. *How did this idea of God differ from that of the rest of mankind, living at the same time with Israel?*

Some few of the philosophers and wise men among the nations outside of Israel had a remote conception of God, but the majority of mankind were so plunged in ignorance and superstition, that they attributed to powers of nature the qualities belonging to the great God, who is the author of nature. Now it was the mission of Israel, as specially imposed upon them by God, to dissipate these superstitions, by teaching that man ought not to worship idols, images, or any representations of the powers in nature, but God Himself.

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51. *What are the attributes which the Mosaic idea subscribes to God?*

GOD IS ONE, ETERNAL, A SPIRIT, ALL-WISE, ALMIGHTY, OMNIPRESENT, ALL-HOLY, AND INCONCEIVABLE.

52. *What do we understand by the expression "God is One?"*

By the expression "God is One" we are to understand: There is no God besides Him; He cannot be divided, either into *persons* or *parts*.

"Know therefore and reflect in thine heart, that the Eternal is the God in heaven above and upon the earth beneath; there is none else." DEUT. 4: 39.

"Hear, O Israel, the Lord our God; the Lord is One." IBID. 6: 4.

53. *Why is this doctrine the basis of the Mosaic Religion?*

This doctrine of the unity of God is the basis of the Mosaic Religion, because the belief in *One* God, that cannot be divided into persons or parts, has in the course of time become so interwoven with the very life of Israel, that nothing could induce them to change or remodel it. "*The Lord is One*" was the rock of Israel for thousands of years, and to promulgate the idea of the *One* God is the highest mission we have to fulfill on earth.

54. *What is understood by the expression "God is eternal?"*

The one God has no beginning and no end; His existence is limited by no time; He has been from eternity, and will remain in all eternity the same.

"In olden times didst Thou lay the foundation of the earth, and the heavens are the work of Thy hands. Those will indeed perish, but Thou wilt ever resist. Yea, all of them will wear out like a garment; as a vesture wilt Thou change them, and they will be changed; but Thou art ever the same, and Thy years have no end." PSALM 102: 26–28.

"I, the Eternal, I change not." MALACHI 3: 6.

"I am the first, I also am the last one; there is no God besides me, saith the Lord of Hosts." ISAIAH 44: 6.

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55. *How is this doctrine particularly to encourage us in our mission?*

Knowing the Eternal is in all eternity the same, Israel will ever resist all temptation to depart from and remain true to the faith of their fathers; for the Lord who has with signs and wonders released our fathers from bondage to endow them with the knowledge of Him and His will, the Lord who was with them to guard and protect them, in order that they should teach mankind, by precept and example, the doctrine of a *One* God in *Unity*, that God still exists, and as He has been with our fathers, He will be with us to teach the world that there is but *One God, and none besides Him.*

"For a merciful God is the Lord thy God; He will not forsake thee nor destroy thee; and He will not forget the covenant of thy fathers, which He has sworn unto them." DEUT. 4: 31.

56. *What is understood by the expression "God is a Spirit?"*

God is a Spirit is: He has no body; He is limited by no space; He forms all things, but is Himself without form; His glory fills the universe, but all the universe cannot contain Him.

"Take ye good heed unto yourselves, for ye saw no form on the day that God spoke unto you on Horeb out of the fire." DEUT. 4: 15.

57. *What does this doctrine teach us?*

It teaches us never to attempt to represent God by any picture, statute or likeness; never to pay divine honors to any image or form under the sun representing Him.

"To whom then will you liken me, that I should be equal to, saith the Holy One." ISAIAH 40: 25.

"For who in the sky can be compared unto the Lord? Who can be likened unto the Lord among the sons of the mighty?" PSALM 89: 7.

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58. *What is understood by the expression "God is all-wise?"*

God is an all-wise being, that is: His knowledge is unlimited, comprising at once and everywhere all things that have been, are now, and shall be at any future time; to Him all things are manifest.

"In every place are the eyes of the Lord looking on the bad and on the good." PROVERBS 15: 3.

"Great in counsel and mighty in execution, whose eyes are open over all the ways of the sons of man, to give unto every one according to his ways and according to the fruit of his doings." JEREMIAH 32: 3.

59. *What does the knowledge of this truth teach us?*

This knowledge teaches us, that we should strive diligently to live honestly and uprightly, even although we could hide our evil actions from the eyes of men; for we know, that God is an all-wise being, who knoweth our thoughts even before they are firmly established in our soul.

"If a man should hide himself in secret places, should I not then see him, saith the Lord. Do I not fill the heavens and the earth, saith the Lord." JEREMIAH 23: 24.

"Thou indeed knowest my sitting down and my rising up. Thou understandest my thoughts, while yet afar off." PSALM 139: 2.

60. *What is meant by the expression "God is almighty?"*

God is almighty is: He can do all He wishes; nothing is impossible to Him; there is nothing that can resist His will.

"He spoke and it (the world) was done; He commanded and it stood." PSALM 23: 9.

61. *What shall this truth teach us?*

This truth, that God is almighty, shall teach us: 1st, that we are dependent on the Lord; 2nd, that we shall not depend upon the good things and powers of this world, which by one breath of the Almighty God are scattered upon every wind; and 3rd, that we should put our trust in Him whose

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omnipotence can even save in the most critical moments of life, where no human skill can avail.

"Happy is the man, that maketh the Lord his trust and turneth not unto the proud, nor such that stray aside unto lies." PSALM 40: 5.

"Lord, nothing can hinder Thee to help, whether it be the mighty, or those that have no power. Help us, O Lord our God, for on Thee do we rely, and in Thy name are we come against this multitude. O Lord! Thou art our God, no mortal can place a restraint against Thee." II. CHRONICLE 14: 10.

62. *What is meant by the expression "God is omnipresent?"*

God is omnipresent is: That He is everywhere; that He is limited neither by time nor place; His glory fills the Universe; He perceives the doings of all His creatures, and nothing can happen to which He does not give his sanction.

"The eyes of God survey the whole earth." ZACHARIAH 4: 10.

63. *What is meant by the expression "God is all-holy?"*

God is all-holy signifies: That He is all purity and just in the highest degree, to such an extent that we mortals can not conceive nor comprehend His holiness.

"Holy, Holy, Holy is the Eternal Zebaoth, the whole earth is full of His glory." ISAIAH 6: 3.

"Exalt ye the Lord, our God, and bow yourselves down before His footstool; He is holy." PSALM 99: 5.

64. *What is understood by the expression "God is inconceivable?"*

The glory, holiness and perfection of the Lord cannot be conceived, nor comprehended by man; it is only God Himself that has a perfect conception of Himself.

"Great is God and greatly praised, but his greatness is inconceivable." PSALM 145: 3.

"For as heaven is exalted above the earth, so are my ways higher than your ways, and my thoughts than your thoughts." ISAIAH 55: 9.

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65. *What does Moses especially say in regard to the attributes of God?*

Moses especially says in regard to the attributes of God:

"The Lord is the immutable eternal being, the omnipotent God, merciful and gracious, long-suffering and abundant in beneficence and truth, keeping mercy unto the thousands; forgiving iniquity, transgression and sin; but who will by no means clear the guilty." EXODUS 34: 6, 7.

"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." DEUT. 32: 4.

66. *What are we to learn from this?*

From this we are to learn, that God is at the same time merciful, gracious and just. He loves and rewards the good and abhors and punishes the bad. It is His will that we also should be just and good and pure in heart.

"Speak unto all the congregation of the children of Israel and say unto them: Ye shall be holy, for I, the Eternal, your God, am holy." LEVIT. 19: 2.

"For righteous is the Lord, he loveth righteousness; His countenance doth behold the upright." PSALM 11: 7.

67. *How can we reconcile God's justice with His abundant love and mercy?*

These attributes do not contradict each other. Holiness comprises justice, love and perfection, and because He is all-holy, He cannot find pleasure in the wicked, for sin will cause strife, sorrow and misery. In His love and mercy He shows man the way he should walk, in order to live, and if such is not heeded, justice must take its course.

"Behold I put before thee this day the life and the good, the death and the evil." (Choose the good, that you may live.) DEUT. 30: 15.

"For Thou art no God, that hath pleasure in wickedness: evil cannot abide with Thee." PSALM 5: 5.

68. *Will punishment follow sin right away?*

No; the Lord is long-suffering; but if the sinner does

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not profit by God's patience and long-suffering, if he still abides by his sins, then the Lord punishes, to bring him to a reformation.

"Righteous is the Lord in all his ways, and beneficient in all his works." PSALM 145: 17.

"Good and upright is the Lord, therefore He pointeth out to sinners the right way." PSALM 25: 9.

"For I have no pleasure in the death of him, that deserveth to die, saith the Lord Eternal; therefore convert yourselves and live." EZEKIEL 18: 32.

PART IV.

OF THE SOUL OF MAN.

69. *What does the knowledge of the attributes of God teach us?*

They teach us, that with the death of man only the form changes, but the vitality, his spiritual life, still exists, answering to another purpose. The justice of the Lord demands, that all the good be rewarded and all the evil punished; but we often observe that the righteous live in misery and want, suffer from sickness and distress, while on the other hand the wicked enjoy their ill-gotten wealth in health and apparent peace of soul. This fact ceases to surprise us, when we consider that the soul of man is immortal and will receive its reward or punishment in a future state of being.

70. *What argument does our reason furnish us concerning the immortality of the soul?*

We observe the changes that go on round about us, and see that nothing is totally lost; it is only the form that

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changes, the power that animated these deceased objects is still working. Man, the highest order of the created objects, could not by a kind Providence be doomed to total destruction. Seeing his body falling a prey of common death, we must apply the same rule as to other objects, and take it for granted that the form only changes, but the power that animated him, his everlasting soul, will not cease to exist; it will not cease to work.

"Thy soul will be bound in the bond of life with the Lord, thy God." I. SAMUEL 25: 29.

71. *How does the Bible teach the immortality of the soul?*

Although in the five books of Moses there is not a word spoken concerning this doctrine, yet from various circumstances in the events related, and from peculiarities in certain of its provisions, this belief can be readily inferred. As for instance: God, who is an eternal spirit, created man in His similitude; and then again: He created man from dust of the earth, and "blew in his nostrils a living soul, and man became a living being." (GENESIS 2: 7.) Here we see that in the creation of man God uses two distinct agencies—dust as the representation of the earth, and the soul, the representation of heaven. When man had disobeyed the command of God, the Lord said: "In the sweat of thy face shalt thou eat thy bread, until thou returnest unto the earth from whence thou art taken; for dust thou art, and unto dust shalt thou return." (GENESIS 3: 19.) Of the soul God does not speak, for it is understood, that that part of man which represents earth shall return thereto, and the part that represents God should return unto heaven again and unite with God, as does dust with dust. Furthermore, the whole aim of the moral teachings of the Bible is a preparation for a higher existence in some future state. The later writers

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of the Bible, understanding Moses to teach this doctrine, have inculcated it in almost express language.

"Now he is dead, can I restore him again? I am going to him, but he will not return to me." II. SAMUEL 12: 23.

"Who hath appointed our souls to life." PSALM 66: 9.

"And after my skin is cut to pieces will this be, and then freed from my body shall I behold thee." JOB 19: 26.

72. *Why do not the five books of Moses speak in precise words of this futurity of the soul?*

The five books of Moses do not speak of the futurity of the soul in precise words, because this doctrine is taken as the very ground work of their teachings. The whole aim and scope of the Mosaical economy is to gradually advance men to a state of holiness, or to prepare them to become like unto their Creator, so that they may be fit to dwell with Him forever. That the Lord intended man to dwell with Him forever, is evident from the fact that God has selected him apart from all His creatures to become the subject of education in holiness, and that this education is directed to the improvement of that part of man, which is spoken off as coming from God, when He breathed into man a living soul. Again, man is made the subject of discipline; he is promised rewards, and threatened with punishment, if he does not do the will of God. Now, if a man should disobey God all the days of his life and still enjoy prosperity—as wicked men often do—how could God's judgment be visited upon him, if the soul would not live hereafter? Hence: since all the provisions of the Mosaical economy, regarding man's religious education, are based upon the supposition that the soul is immortal, no special declaration to that effect was made.

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73. *Do any of the other writers of the Bible speak in precise language of the immortality of the soul?*

They do. Having been instructed in the five books of Moses, and intending their writings to be a further exposition of these books, David writes: "But God will redeem my soul from the power of the grave, for He will take me away." (PSALM 49: 15.) And Solomon says: "When the dust will return to the dust, as it was, and the spirit will return unto God who gave it." (ECCLES. 12: 7.)

74. *Have we any definite idea of the condition of the soul after the death of the body?*

We have neither any definite idea of the soul after the death of the body, nor of the kind of existence in futurity, because soul and body co-operate so long we live. We know that the body without the soul cannot exist, but how the soul and in what state and condition it will exist without the body we cannot know; but we presume, that in living with God the soul of the righteous will find ample reward, and that being shut out from the presence of God will be an ample punishment for the soul of the wicked.

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PART V.

MAN'S RELATION TO GOD.

OBEDIENCE.

75. *What is the relation of man to God according to Revelation?*

The relation of man to God consists in the obedience to God's commands and worshiping Him; that is, sanctifying body and soul, and devote these to His service.

"The end of the matter is, let us hear the whole: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13.

76. *Does Revelation give all the commands of God?*

It does. In the book of Revelation, the Bible, the commands of God are recorded, in the order in which Moses received them from God, and subsequently transmitted them unto Israel.

77. *Which of the revealed commands are considered the most important, and why?*

The ten commands or the ten words are considered the most important of all; for they are not only the foundation of all natural and moral laws, but they embrace also, by interpretation or inference, all the rest of the divine commands.

78. *When and where were these ten words given?*

In the third month after the departure of Israel from Egypt, the Lord brought them to the desert of Zin, opposite the mountain of Sinai, and from this mount He proclaimed the ten words amid a very imposing revelation. (Exodus 19.)

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79. *Were all the commands given in that manner?*

They were not. Only the ten commands were proclaimed by God Himself unto all Israel in that very imposing manner; the rest of the commands, laws, statutes and judgments were delivered by Moses through divine inspiration. The reason for such a difference in the transmittance of the commands we see, when we abide by the teachings of the Rabbies, that these ten words include all the rest.

80. *What is the first of these ten words?*

"I am the Lord, thy God, who has brought thee out of Mizrajim (Egypt), out of the house of bondage."

81. *Since this word contains no command, why does it rank as the first of the commands?*

The first of the ten words, it is true, does not contain any special command; but if we scrutinize the construction of these words, we are justified in taking them as the platform, the foundation of Mosaism, as taught to Israel.

"I am the Lord, thy God." These words were to banish all the prevalent doubts of the existence of God, and thus taught the belief in Him, the foundation of every religion; but still more they taught a spiritual God, for which man must look to beyond nature.

"Who brought thee out of the land of Mizrajim." Egypt, with its institutions of idolatrous representation of natural religion, was to Israel the embodiment of might and greatness, and that God, who was able to deliver them from the pressure of Egypt, must be omnipotent, possessing dominion even over Egypt in its might.

"Out of the house of bondage." Israel, though never forgetting the covenant which God made with Abraham, their father, still sighed under the iron rule of the Egyptian

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oppressors. They hoped and always expected their delivery, but time passed on, and four hundred years were apt to make them think that God gave up the design of making them the blessing of nations. Now all at once Moses came, in the name of the God of their fathers, to deliver them.

"And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshiped." EXODUS 4: 31.

They no more doubted the faithfulness and truth of the Lord. When now standing round about the mountain in awe and fear, and hearing the first of these important words, stating that He, the incorporeal, omnipotent, faithful God, brought them from bondage to freedom, from darkness to light, they were incorporated as His messengers, as His agents, by whom the knowledge of such a God should be spread throughout. They were now in gratitude bound to fulfill this message. But apart of all these teachings, this last word was also destined to teach that man, created in the image of God, is entitled to our love and friendship; for even the slave is embraced in the compassion of the Lord, and at the other hand oppression and wickedness is punished, even upon the most powerful.

Thus this first word is the platform of the Mosaic faith: it teaches the existence of God, His spirituality, omnipotence, faithfulness and truth, His justice and love, and the equality of mankind.

82. *What is the second of the ten words?*

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

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God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, but showing mercy unto the thousand generations of them that love me and keep my commandments.

83. *Why shall we make no image of God?*

Because whatever has a being, is the work of God, a creature of Him. An image we can make but of things that exist in reality or in imagination; in both cases they represent a body, as we have no idea of a being without, and as we know God is incorporeal, the attempt to personify him by an image or likeness is a falsehood. God is a spirit, and cannot be represented by any material form.

84. *Why is the punishment following the disobeying of this command so very severe, even unto the third and fourth generations?*

Because nothing is more able to withdraw man's attention from the path of his duty than idolatry and disbelief. If we make us any image of God, we draw him in the circle of our understanding, in short, we make a created being out of him, and will then, thinking that such a being has the same qualities as man, try to influence him by gifts, sacrifices, or to terrify him by oaths and maledictions; disbelief will bring us to disregard all laws, whether human or divine. In the first instance we would act ungrateful to the Omnipotent; in the latter, we would become mere sensual beings. History has shown us such results in the fate of those nations which practiced these abominations, that now are totally lost, even the name of the most of them not being preserved.

"When thou comest into the land, which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among thee any one who causes his son or his daughter to pass through the fire, one who useth divination, one who is an observer

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of times, or an enchanter, or a conjuror, or a charmer, or a consultor with familiar spirits, or a wizard, or an inquirer of the death. For an abomination to the Lord are all that do these things, and on account of these abominations the Lord thy God drive them out from before thee." DEUT. 18: 9, 11.

85. *Why does, in the command against idolatry, the punishment reach the fourth, and reward the thousandth generation?*

Evil has no future; seldom it will reach the fourth generation, up to such time the practicers are either isolated and harmless, or otherwise they will see the folly of such doings, and refrain from it; upon the other hand, the good live to thousands of generations. The wicked will be forgotten, they work for oblivion; the remembrance of the righteous will ever remain a blessing.

86. *What is the third word?*

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

87. *What is forbidden in this command?*

This word forbids us to use the Lord God's name in vain; we are told not alone to avoid using God's name to assert a falsehood, commit perjury, but in order to avoid such a sin, we should never use that name as a common phrase; even a prayer without devotion is a sin, for it is using the holy name to naught. The youth in particular should take heed not to speak God's name at every trifle, or they will come to utter blasphemy.

88. *How can we break the habit of using God's name in vain?*

By considering God's omnipotence, holiness and justice,

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and so acquiring such a veneration and reverence for Deity, that his name will occur only in circumstances of the greatest awe; in fact, it will be found in the experience of men that no expletives are necessary in conversation, because they take away from the dignity of man.

89. *What should we learn from this command?*

We should learn therefrom never to forsake the truth, never to defile our lips in uttering an untruth. The one who asserts a lie to be the truth, will not hesitate to use the Lord's name to prove his falsehood, and thus he has perjured himself, and the Lord will not hold him guiltless for it.

"Let kindness and truth not forsake thee, bind them about thy throat, write them upon the table of thy heart; so shalt thou find grace and good favor in the eyes of God and man." PROVERBS 3: 3, 4.

90. *Which is the fourth command?*

Remember the Sabbath day and keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath, in honor 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 the stranger that is within thy gates. For in six days the Lord made the heavens and the 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.

91. *When do we observe the Sabbath?*

We observe the Sabbath, if we strictly abstain from all manual labor; if we keep that day as a holy one, visit the places of public worship, and contemplate on our own deeds, and try to gain, by instruction and good resolutions, the path to virtue and fearing the Lord.

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"If thou restrain thy foot for the sake of the Sabbath, not doing thy business on my holy day, and if thou call the Sabbath a delight, the holy day of the Lord, honorable, and honor it by not doing thy usual pursuits, by not following thy own business, and speaking vain words; then shalt thou find delights 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 58: 18, 14.

92. *What labor are we forbidden to do?*

All our usual avocations, all that is appertaining to our trade or business; in short, all such kind of work from which we expect profit to ourselves and families.

93. *Why is the command of the Sabbath connected with the days of Creation?*

We should come to understand that the Sabbath day was the crowning day of the creation, and therefore we should on that day take pride in contemplating the works of the Omnipotent, how beautifully he has fitted out the earth, and made it an agreeable habitation for man; but this connection should also teach us that man is created a free, rational being; he would cease to be such if he would devote all his days to his labor—he would become the slave of his own business, overburden his mind with worldly cares, and never be able to use his spirit to trace that relationship between him and his heavenly Father.

94. *Why is also the beast included in the Sabbath rest?*

For also the beast that works and toils for us all week requires one day's rest to recreate new strength for the coming days of work; in general are we to learn from this, not to forget even the beast, for also they are depending upon our generosity and kindness.

"A righteous man careth for the life of his beast, but the mercies of the wicked are cruelty." PROVERBS 12: 10.

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95. *What is the fifth command?*

Honor thy father and thy mother, that thy days may be long in the land which the Eternal, thy God, giveth thee.

96. *When do children honor their parents?*

Children honor their parents if they show by words and deeds, in every opportunity, that they bear that love to them in their heart, which arises when they recall to mind the many kind and benevolent actions parents bestow upon their children, and if they are truly grateful for such a blessing of the Almighty. Children honor their parents when they revere and obey them.

"Hearken unto thy father that has begotten thee, and despise not thy mother, although she is old." PROVERBS 23: 22.

97. *Why is the reward stated: "that thou livest long?"*

To love one's parents is a fundamental law of nature; to honor them is a law, which, it might be said, is written on the tables of our hearts, and which every good man gladly obeys. If to do what affords us pleasure, causes us to live long, how much more must the reward be if we obey a command which causes us trouble and subjection.

98. *What is the sixth command?*

Thou shalt not murder.

99. *What does this command teach?*

It teaches the sanctity of human life: this is to be taken in the broadest sense possible. He who ruins the honor of his fellow-man, by falsehood and injustice, by tale-bearing and lies, and thus causes a wound that is able to produce a sickness of heart, and cause man to become a misanthrope, is a willful murderer.

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"Your blood, however, on which your lives depend, will I require; at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require it." GENESIS 9: 5.

100. *Who may also be considered a murderer?*

He who deprives his neighbor of nourishment and garments, or deprives him of the means to make a living; or he who refuses to give alms or protection to the outcast and forlorn, or even he who does not with all his might try to promote the welfare of his fellow-man; he who is careless of his property and does not point out the danger, if there is any.

"That thou bring not blood upon thy house." DEUT. 22: 8.

101. *Who is said to commit suicide?*

It is not alone he who destroys his life violently, and in a moment of passion or insanity; also he is supposed to commit suicide who carelessly seeks the danger, or who ruins his health by a licentious life.

102. *What is the seventh command?*

Thou shalt not commit adultery.

103. *What is forbidden in this command?*

This command forbids licentiousness in life, even in words or thoughts. The results caused by disobeying this command are terrible—not alone destructive to the bodily and spiritual well-being of the practicer of the vice of licentiousness, but also of his or her posterity.

104. *What is the eighth command?*

Thou shalt not steal.

105. *What does this command teach?*

This command teaches us to leave unto every one his own

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and to give what we owe unto him; not to deceive, nor to lie. This the Bible teaches very often and emphatically.

"Ye shall not steal; neither shall ye deny (another's property in your hands), nor lie one to another." LEVIT. 19: 11.

106. *Who commits a theft?*

He who appropriates unto himself part or all of the property of his fellow-man not in an honest, upright way; he who refuses to pay for the services done to him, or he who causes, by any means whatsoever, loss and damage to his neighbor knowingly.

"Woe unto him that buildeth his houses by unrighteousness, and his chambers by injustice; that maketh his neighbor work without wages, and give to him not the reward for his labor." JEREMIAH 22: 13.

107. *Who else commits theft?*

He who finds and does not return to its owner, or who does not try to find that owner; he who conceals stolen goods, or assists the thieves in any way or manner; and lastly, he who by fraud deceives the government, not paying the taxes levied.

"If any man sin and commits a trespass unto the Lord; if he, namely, lie unto his neighbor in that which was delivered to him to keep, or in a loan, or in a thing taken away by violence, or if he have withheld the wages of his neighbor." LEVIT. 5: 21.

108. *What is the ninth command?*

Thou shalt not bear false witness against thy neighbor.

109. *What is forbidden in this command?*

In this command the Lord forbids all kind of deceit and falsehood. We should never degrade language, this great blessing of the Almighty, in using it to utter a falsehood, a lie. Lying is the most dangerous of all vices. The liar in his youth will be a thief in his old age.

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"The lip of truth will stand firm forever; but only for a moment the tongue of falsehood. An abomination of the Lord are lips of falsehood; but they that deal in faithfulness obtain his favor." PROV. 12: 19, 22.

110. *What is the tenth command?*

Thou shalt not covet thy neighbor's house; thou shalt not covet the wife of thy neighbor, his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that belongeth to thy neighbor.

111. *What does this command teach?*

This command teaches us to keep always a sharp look out into our imaginations and inclinations, that these will not lead us to corruption. We should never look with envy upon the possessions of our fellow-men, but be satisfied with that portion wherewith the Lord our God has blessed us; for He knows, in His sublime wisdom and benign kindness, best what tends to our happiness and welfare.

"Trust in the Lord with all thy heart, and upon thy own understanding do not rely." PROVERBS 3: 5.

"Above all that is to be guarded, keep thy heart; for out of it are the issues of life. Remove from thee obliquity of the mouth, and distortion of the lips put away far from thee. Let thy eyes look right forward, and let thy eyelids see straight out before thee. Balance well the track of thy foot, and let all thy ways be firmly right. Turn not to the right hand, nor to the left; remove thy foot from evil." PROV. 4: 23–27.

112. *As what may this command be taken?*

This command might in reality be taken as the fundamental point of all morality. The subjugation of our inclinations is the most important of all moral laws, for it leads us to avoid all transgressions and wrongs. That man who has a strict control over his inclinations, is always happy, contented and free from guilt; but he who is of a licentious character, has no control over his passions, and day by day sinks more and more in vice and transgressions. Do not

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covet—control your passions, your inclinations, is the foundation of all moral precepts.

WORSHIP.

113. *What is Worship?*

The act of paying divine honors to the Supreme Being; religious reverence and homage; adoration paid to God as the Creator, Ruler and Preserver of the Universe, under a sense of obligation to Him; this internal respect is to be shown and testified by external acts.

114. *What is the worship of God according to the teachings of Revelation?*

According to the teachings of Revelation we worship God if we love and fear Him, keep His commands, and love our neighbor as ourself.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and His statutes, which I command them this day for thy own good." DEUT. 10: 12, 13.

"Thou shalt love thy neighbor as thyself." LEVIT. 19: 18.

115. *What is the fear of God?*

The fear of God is that sentiment by which we dread His displeasure more than His punishment, which we must incur when we contemplate His power and justice.

"Only fear the Lord and serve Him in truth, with all your heart, for see what great things He has done with you." I. SAMUEL 12: 24.

116. *What is it to love God?*

Seeing that God is the most perfect and best of all beings, the author of all good, our highest benefactor, and

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most loving Father, who bestows upon us unlimited love and kindness; seeing all this, we must love Him with all our heart, above every thing, and seek to gain His pleasure and become like unto Him, as our highest aim upon earth.

"And you shall love the Lord your God with all your heart, all your soul, and all your might." DEUT. 6: 5.

117. *What is it to keep God's commands?*

By keeping the commands we understand: 1st. To abide by them, not from fear of punishment, but simply to do the will of God as a pleasure to the soul, and to practice one's self in this pleasing duty as the aim of life. 2d. We understand by this the desire of man to become better and more perfect, drawing nearer unto the Heavenly Father, looking unto Him as the pattern which we should imitate.

"The Lord will raise thee up unto Himself, as a holy people, as He hath sworn unto thee; if thou wilt keep the commandments of the Lord thy God and walk in His ways." DEUT. 28: 9.

118. *Why should we worship God, when we fear and love Him, keep His commands, and walk in His ways?*

To worship God is to pay divine honors to Him, and to render adoration; now in fearing and loving God we give Him divine honors, because this fear will prevent our deserving His displeasure, and love will establish the relation between man and God, as that of a child to its father. Thus fear and love combined will naturally cause man to abide by the commands of God, which are given in paternal love, and he will walk in His ways, that is: Man will strife to be God's likeness so far as possible; he will use all his faculties to this end, which is the true worship of man to God.

119. *What else belongs to the worship of God?*

The love of one's neighbor, or better, love for all mankind.

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In every human being we should perceive the image of God, and treat him accordingly; in loving God we love man, in despising the lowest of mankind, we despise God — his Creator.

120. *What do we call the result of worship in man?*

The result of worship in man we call sanctification.

121. *In what does the sanctification of man's life consist?*

It consists in purifying his inner and outer life; in his aspiration to the knowledge of what is good and true; in the control of the passions and imaginations, and in nurture of good and noble inclinations, and in the performance of deeds which are in just accordance with the laws of the true and the good.

122. *Does man need special means to reach such sanctification?*

He does stand in need of such means. In consequence of his sensuality, he is exposed to the danger of forgetting his life's destination, and notwithstanding his better knowledge of being enticed and conquered by his animal appetite. Therefore he stands in need of means of sanctification, to renew his flagging spirit, to purify his heart and strengthen his will.

123. *What are these means?*

Religion has established means of sanctification which every man can and should employ; they are the external acts by which internal respect to God is shown and testified: Prayer and Praise; Days of Rest.

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PRAYER AND DEVOTION.

124. *What is Prayer?*

When we lift our thoughts to God, commune with Him, when we supplicate Him for ourselves or others, or when we offer our thanksgiving to Him, the author of all good, then do we pray. These outpourings of our soul we call prayer; they are a natural necessity to our religious life; prayer is the breath of our religious life.

125. *Have we any regular prayers?*

We have; although the book of Revelation contains no precept regarding the time, contents and language of prayer, still it intimates the propriety of morning and evening prayers, and grace after meal; for they are essential in preserving man's communion with God, and therefore regular prayers have been adopted as a guide to every son and daughter of Israel.

126. *How should our private devotion be conducted?*

Private devotion, the morning and evening prayers, grace at table, etc., should be conducted with reverence and veneration; not hastily and carelessly, but with a perfect understanding of its purposes, and it should be frequent and regular, but it should not be in such private devotion that a language should be used which is not understood.

127. *Of what does public service consist in the Jewish Church?*

It consists of prayer, benedictions, praises, confessions, supplications and thanksgivings, of reading a portion of the book of Revelation, and a part of the Prophets connected therewith in some degree, and of lecture.

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128. *Why is a public service necessary?*

Public service is of great utility: it gives us an opportunity of openly professing our faith and the love to God; it preserves a sense of religion in the mind, without which society could not well exist; it is the means of receiving instruction and consolation; it affords an excellent example to others, and excites them to fear the Lord.

129. *How should public service be conducted?*

Public service should be conducted solemnly, simply, and sincerely.

"For what serveth me the multitude of your sacrifices? saith the Lord. I am sated with the burnt offerings of rams and the fat of fatted beasts; and the blood of the bullocks, and of sheep, and of he-goats I did not desire." ISAIAH 1: 11.

"Learn to do well; to seek for justice; to relieve the oppressed; to do justice to the fatherless; plead for the widow."

DAYS OF REST.

130. *What are days of rest?*

These are days set apart by the Mosaical economy, on which we should abstain from manual labor; every work should cease, and man should become conscious of his higher destination, by contemplating upon his higher faculties and powers, which will not be interrupted by the noise and tumult of labor, and not disturbed by care and anxiety.

131. *Which are these days of rest?*

They are: Sabbath; Pesach, Pass-over, or feast of matzos, unleavened bread; Shebuoth, feast of weeks; Sukkoth, feast of tabernacle; Roash Hashono, New Years Day, or day of the cornet, and Yom Hakkipurim, or day of atonement.

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132. *Into how many classes may these days be divided?*

According to the fundamental imports, of which all the Mosaic days of rest are intended to give evidence, we may divide these days into three classes:

First. Sabbath, proclaiming God as the Creator.

Second. Pesach, Shebuoth and Sukkoth, referring to the blessings of nature in its respective seasons, serving at the same time as memorials of important events in the history of Israel, and proclaiming God as the Preserver and Regulator of the Universe.

Third. Roash Hashono and Yom Hakkipurim, devoted to the purification of man, the investigation of his actions, and his return to God in renewed fear and love, proclaim God as the Judge and Father of mankind.

SABBATH.

133. *What is the Sabbath?*

The Sabbath, according to the Jewish faith, is the seventh day of the week, which, being a fundamental law of Judaism, is included in the ten Words; in it, man should rest after six days of labor, as God rested after the six days of creation, and devote that day to his higher aspirations. In contemplating upon creation, man will draw nearer unto the Creator, who has set him the example in resting on the seventh day, and so doing he reaches the first step of his destination, in becoming like unto God.

134. *Upon what is Sabbath conditioned according to Revelation?*

Sabbath, according to Revelation, is conditioned upon six days of work. God created this Universe in six days, and

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rested on the seventh, and as the true image of God, man should work six days; that is, he should make use of the faculties the Lord has endowed him with for six successive days, and then rest. He who does not in this way use his abilities, cannot rest on the Sabbath according to the spirit of said command.

135. *What kind of work is forbidden on Sabbath?*

Any kind of work that brings any personal gains to the worker is forbidden; but a work, which in performing, we do but our duty to God, to ourselves, or to our fellow-man, is not to be classified among the prohibited labors.

PESACH—PASS-OVER.

136. *What is Pesach?*

Pesach, or the Feast of Matzoth, we celebrate from the evening of the 15th day of the first spring month, Nissan, to the evening of the 21st day thereof; only the first and the last day are holy resting days, the middle days are Mosaical festival work days. This feast is also called the Feast of Redemption, for it is to commemorate the wonderful departure of Israel from the Egyptian bondage. During this feast we eat unleavened bread (matzos), in memory of the suddenness of their deliverance, which did not give them time even to leaven their dough.

"Seven days shall ye eat only unleavened bread; and on the first day there shall be unto you a holy day, and on the seventh day there shall be unto you a holy day. In the first month, on the fourteenth day of the month, at even, you shall eat only unleavened bread, until the twenty-first day of the month in the even." EXODUS 12: 15, 16, 18.

"The feast of Matzoth shalt thou observe; seven days shalt thou eat only unleavened bread, as I commanded thee at the appointed time, in the spring month, for in the spring month thou camest out of Mizrajim." EXODUS 34: 18.

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137. *Was any religious observance of this feast referring to the season of the year?*

There was. The spring in Palestine is at the same time the beginning of the first harvest; and Israel, in paying divine honors to the Regulator of the Universe, was commanded to offer an Omer, a certain measure, of the new fruit to the Lord, and before this was done new fruit could not be used in any shape or manner.

"And the Lord spoke unto Moses, saying: Speak unto the children of Israel, and say unto them: when you shall have come into the land which I give unto you, and reap the harvest thereof, then you shall bring an omer full of the first of your harvest unto the priest." LEVIT. 23: 9, 10.

138. *What is the first night of this feast called, and what is its peculiarity?*

The first night of this feast is to be distinguished from all the rest, for in it the prolonged yoke of slavery was broken, and the peculiar circumstances that accompanied their deliverance are, to some extent, still commemorated in the Jewish home. When, at that momentous night, all the first-born of the Egyptians had died, and a general lamentation had awakened all inmates of Mizrajim, the Israelites were sitting peaceably and hopefully at their repast, consisting of a lamb which they had prepared a day previous, at the request of God, and not even a dog had opened its mouth in their homes. Holy Scripture justly calls it "the night of watch," for the Lord has truly watched over His children.

For this reason, even in the earliest time, the ceremony of sacrificing the Pesach lamb was accompanied by prayers, songs and thanksgiving; when the sacrifices ceased, the pious custom was established in Israel that every home of the Israelites should be a house of worship in that night, wherein the memory of this event should be revived by reviewing the thousand-fold dangers and persecutions through which Israel

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passed, the better to enable them to be the ministers of God among mankind; at the same time our confidence in the Divine government of the world should be strengthened.

"A night of the watch was this unto the Lord, to bring them out from the land of Egypt; this is that night holy to the Lord, to be observed by all the children of Israel in their generations." EXODUS 12: 42.

SHEBUOTH—FEAST OF WEEKS.

139. *What is Shebuoth?*

Shebuoth, or feast of weeks, is celebrated on the sixth day of Sivan, and is a memorial of the Proclamation of the Ten Words on Mount Sinai. Originally it had no other significance than to celebrate with religious solemnity and rejoicing the conclusion of the harvest, which in Palestine lasted seven weeks, on which account some special offerings were prescribed, for which reason it bears the name "Feast of Weeks;" but in later times a historical event was brought into connection with the feast—the Proclamation of the Ten Words, which took place about that time of the year. And as this important event gained in Israel on significance year by year, the feast, originally designed to conclude the harvest, became the memorial of the most important of all spiritual harvests, by which nourishment for all times and generations was given to sustain and fortify the spiritual life of man.

"Seven weeks shalt thou number; when the sickle beginneth in the corn, thou shalt begin to number seven weeks, and then keep the feast of weeks unto the Eternal, thy God." DEUT. 16: 9.

SUKKOTH—FEAST OF BOOTHS.

140. *What is Sukkoth?*

Sukkoth, or feast of Tabernacle, which begins with the 15th day of Tishri, ending with the twenty-first day of the

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month, of which but the first day is holy, the rest festival work days, bears the character of an autumnal festival, which is immediately followed the 22nd of the month by a holy day, called Azereth, concluding feast. It offers man an opportunity to offer his thanksgiving on high for the many good things with which the Lord has gladdened the hearts of His children.

At the same time this festival is to commemorate the merciful guidance, wherewith He preserved our forefathers in their forty years' sojourn in the desert, where there is neither sowing nor harvesting, and thus anew strengthens and revives in our heart the memory of the ever watchful and active Divine Providence.

"And the Lord spoke unto Moses, saying: Speak unto the children of Israel, saying: On the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be a holy convocation; no servile work shall ye do." LEVITICUS 33: 34, 35.

"In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths; in order that your generations may know that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt; I am the Lord your God." IBID. 42: 43.

"On the eighth day shall you have a solemn conclusion feast; no servile work shall ye do." NUM. 29: 35.

ROASH HASHONO—NEW YEAR.

141. *What is Roash Hashono?*

Roash Hashono, or New Year, although the Bible only calls it "Day of the Cornet," is celebrated on the first day of Tishri. A distinct significance is not given to this feast in Holy Writ, for it is put down in these words:

"And in the seventh month, on the first day of the month, shall ye have a holy convocation; no servile work shall you do; a day of blowing the cornet shall it be unto you." NUMERI 29: 1.

"In the seventh month, on the first day of the month, shall ye have a rest, a memorial of sounding the cornet, a holy convocation. No servile work shall ye do." LEV. 23: 24.

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142. *What was the reason for blowing the cornet?*

The seventh month of the Jewish almanac is a festive month; the most solemn feast, Yom Hakkipur, and the most joyful of feasts, Sukkoth, are celebrated therein, and on that account it should be proclaimed by cornet sound at the first day of the month. This is evidently the reason for blowing the cornet; still more so, when we recollect that the tenth day is the day of Atonement, for which men ought to make preparations, and thus the first day of the month became the preparatory to this important day, and the sound of the cornet should awaken the sleeping Israelite, that such a day might not pass him in vain. And as this day occurs at the turning point of the year, it was at the same time held as the New Year's day, by which name it is more publicly known; for such a day affords man the right mood for meditations on his higher destiny and his work thereto.

YOM HAKKIPUR—DAY OF ATONEMENT.

143. *What is Yom Hakkipur?*

Yom Hakkipur is the holiest of days; it is celebrated at the tenth day of the seventh month, Tishri, and thus commanded in Holy Writ:

"And it shall be unto you an everlasting law: In the seventh month, on the tenth of the month, ye shall afflict yourself, and do no manner of work, both the native and the stranger who dwelleth amongst you; for on that day He atoneth for you, to purify you—from all your sins ye shall purify yourselves before God." LEVIT. 16: 29, 30.

"A strict celebration it shall be unto you, and you shall afflict yourself on the ninth day of the month, in the evening; from even unto even shall ye celebrate your celebration." LEVIT. 23: 32.

144. *Upon what is this day founded?*

The day of Atonement is founded upon the weakness and power of man. Although man has a distinct knowledge

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of what is right or wrong; although he knows in doing the former he gains, and in doing the latter he loses sight of his dignity and destination: still every man becomes in the course of the year more or less subjected to sinfulness; he will fall short. Now man has at the same time the power to purify and free himself from all sin, by his own strength and will, and he will do so whenever he has made himself conscious of his shortcomings. But extraordinary means are required for this purpose: abstinence from all worldly occupations and enjoyments, and increased devotional exercises, and fervent prayer are means by which this object is to be gained.

145. *What are Festival Work Days?*

Festival Work Days are days which are not precisely holy or resting days, but which are at the same time more than work days; they are the middle days of Pasach and Sukkoth and the day of the New Moon; they are remembered only by means of some distinctive portions in our public service.

146. *How many Half Festivals have we yet?*

We have besides those mentioned yet two: Purim and Chanukkah; but as they are in memory of some events that occurred in Israel since the restoration of the second temple in Jerusalem, the same may be called: Post-Mosaical Festival Work Days.

PURIM.

147. *When and what is Purim?*

This feast is celebrated on the fourteenth day of Adar, in a leap year on the same day of Adar Second, in commemoration of the divine help and deliverance of the Israelites in

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the ancient Persian Empire, through Mordochai and Queen Esther, against the plans of destruction of Haman.

CHANUKKAH.

148. *When and what is Chanukkah?*

Chanukkah is celebrated from the twenty-fifth day of Kislev and lasts eight days. It commemorates the struggle of the priestly family of the Hasmoneans to regain the freedom of their religious practices and their national independence from the Syrian yoke. Antiochus having invaded Judah, forbade the practice of the Mosaical worship, and dissanctified the temple of the Lord. This priestly family, though very few in number, took to the sword, and after a long death-struggle Judah also surnamed the Maccabie, entered Jerusalem on the 25th of Kislev, and re-dedicated the temple to the service of the One and illuminated it. The custom is still existing in Israel to illuminate their houses on Chanukkah, the feast of Dedication.

149. *Are these all the Half Festivals?*

They are all such which are still preserved; others have been appointed for the commemoration of important events that occurred to Israel; but they are mostly vanished from the memory of Israel.

150. *Which of these days are still preserved?*

The ninth day of Av. On that day the second temple was destroyed, and Israel ceased to be a nation and entered on its mission amid innumerable sufferings and affliction; this day is still kept as a day of consecration with sad reflections and profound solemnity; for it constitutes the turning point in the history of Israel.

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PART VI.

UNIVERSAL KNOWLEDGE OF GOD.

151. *What hopes may we entertain for the future, when we read the promises of the Prophets?*

We are justified in entertaining the hope that the knowledge of God, in some future time, will become so inculcated among the whole human race, that all of them will acknowledge one God, and will find in this knowledge the fountain of life. Love will then take the place of hatred; peace that of war; honesty, justice and righteousness that of dishonesty, injustice and wrong. We are justified in entertaining the hope of a time in which all men will live together in peace, love and harmony, as one great united family, and this time we call "the Messianic period," or the time of Messiah.

"They shall beat their swords into plow-shares, and their spears into pruning-knives; nation shall not lift up sword against nation, and they shall not learn any more war. But they shall sit every man under his vine and under his fig tree, with none to make them afraid; for the mouth of the Lord of Hosts hath spoken it." MICH. 4: 3, 4.

"Yea, then will I change unto the people a pure language, that they may all call on the name of the Lord, to serve Him with one accord." ZECHAR. 3: 9.

"And the Lord will be King over all the earth. On that day shall the Lord be acknowledged one, and His name be one." ZECHAR. 3: 9.

152. *What must we do to forward this time?*

We must by precept and example prove that we are convinced of those truths contained in the Bible, upon which such a time is to be based. Israel, who is confident that it has the truth, which will become the possession of all mankind in the end, must be a teacher to the whole human family.

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It must not alone in words teach the truth which it has inculcated, but it must, if it will become true to its mission, show in all its action, hopes and conversation, that there is but one God, who has created the Universe, and founded it upon justice and righteousness, who is the loving Father of all men; that therefore all men are brothers, who ought to live in peace and harmony together, and that the soul of man is part of God, and will live hereafter to receive reward or punishment, according to its doings on earth. Israel must prove this in a living example, not by mere words, but by action, in practicing the highest degree of morality; then, and only then will it fulfill its mission upon earth, and become true to the covenant which the Lord has made with its fathers, Abraham, Isaac and Jacob.

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MORNING PRAYER.

AFTER THE HEBREW.

Father in Heaven, be gracious unto us, on account of Thy great name, which to proclaim is our duty. Thou knowest how manifold are the wants of Thy children, and how short their knowledge is. May it be Thy will, O God, our Lord, to render each his sustenance, to everybody sufficient for his necessities, but Thy will be done. Praised be Thou, O God, who hearest our prayer.

שמע ישראל ׳׳ אלהינו ׳׳ אחד

Hear, O Israel! the Lord, our God, the Lord is One.

ברוך שם כבוד מלכותו לעולם ועד

Praised be the name of His glorious kingdom for evermore. Amen.

EVENING PRAYER.

Blessed art Thou, O Lord, our God! Sovereign of the Universe, who causest the bonds of sleep to fall on my eyes, and slumber on my eyelids. May it be acceptable in Thy presence, O Lord, my God, and God of my fathers! to cause me to lie down in peace, and to raise me up again in peace, and suffer me not to be troubled with evil dreams or evil reflections; but grant me a calm and uninterrupted repose in Thy presence, and enlighten my eyes again, lest I sleep the sleep of death.

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Blessed be Thou, O Lord! who giveth light to the whole universe in Thy glory.

Hear, O Israel, the Lord our God, the Lord is one!

Behold, the Guardian of Israel will not slumber and will not sleep. Amen.

O Lord, I lay me down to sleep,
And pray Thee, should I never rise,
My soul with Thee in bliss to keep,
Among the angels in the skies.

My father and my mother bless,
And keep from danger those I love;
Thy glorious name I would confess
Where'er my wandering footsteps rove.
O make my life one lasting praise
To Thee, Thou "Ancient Rock of Days." Amen.

Ere now I sink to rest,
I'd raise my drooping eyes,
And from this grateful breast
Bid loving incense rise
To him who rules by day,
Nor slumbers in the night.
A father's vigils keep
Upon my soul, O Lord!

And when I'm fast asleep,
Should danger walk abroad,
Death shadows bringing nigh,
My soul to Thee would fly,
My lasting rock on high,
My sure defense,
My father and my God. Amen.

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GRACE BEFORE MEAL.

Blessed be Thou, O Lord, our God! the King of the Universe, who feedeth the whole world with His goodness and with grace, kindness and mercy giveth food to every creature, for His mercy endureth for ever. Through his abundant goodness have we never wanted food, and may we never be in want thereof, for ever. And for the sake of His great name He feedeth and sustaineth all, and dealeth beneficiently with all, and provideth food for all the creatures that He has created. Blessed be Thou, O Lord, who giveth food unto all. Amen.

AFTER MEALS.

For all these things, O Lord, our God, we give thanks unto Thee, and praise Thee. Blessed be Thy name continually in the mouth of every living creature, for ever and ever. Amen.

Our Father in the skies,
Our thanks to Thee arise,
For mercies through our lives,
Thy bounty well supplies. Amen.

SCHOOL PRAYER.

O Lord, Thine ear incline;
Be Thou our guide this day;
Implant within our mind
The truths that we are taught.

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Our teachers may we love;
Our tasks with zeal attend;
So each shall wiser prove,
Nor fail to gain the end,
For which to school we come.
To Thy name be honor, glory,
Power and dominion
For ever. Amen.

Morgengebete.

Gelobet ſeiſt Du, Gott der Macht!
Gelobt ſei Deine Treue,
Daß ich nach einer ſanften Nacht
Mich dieſes Tags erfreue!

Laß Deinen Segen auf mir ruh'n,
Und Deinen Weg mich wallen!
Herr, lehre Du mich ſelber thun
Nach Deinem Wohlgefallen! Amen.

Gott, ich preiſe Deine Güte
Für den Schutz in dieſer Nacht,
Da mein Leib und mein Gemüthe
Von dem ſüßen Schlaf erwacht!
Schenke, Herr, mir ſchwachem Kinde
Deinen Geiſt, der mich regier',
Daß mich nicht zu Schand' und Sünde
Heut' mein eignes Herz verführ';
Gib mir Luſt zu Deinem Wort,
Und bewahre mich, mein Hort! Amen

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Ich danke Dir, Ewiger, unser Gott, daß Du mir die Seele neu gekräftigt wieder geschenkt hast. Groß ist Deine Treue, mein Gott und Herr! Die Seele, die Du mir gegeben hast, ist rein; Du hast sie geschaffen; Du hast sie gebildet; Du bewahrst sie in mir; Du erziehst sie in mir für eine künftige, höhere Welt.

O gib, daß ich sie auch an diesem Tage rein erhalte! Führe mich nicht in Versuchung; bewahre mich vor Lüge und vor allem Bösen; entferne von mir jede böse Gesellschaft; laß mich nur mit guten Menschen umgehen, damit ich Liebe, Treue und Wohlgefallen finde in Deinen Augen und in den Augen aller guten Menschen!

Hilf, gütiger Gott, daß ich Deine Liebe nie verkenne, und daß ich nie vergesse den Glaubensruf Israels:

שמע ישראל יי אלהינו יי אחד

Höre, Israel, der Ewige, unser Gott, ist ein einziger Gott!

ברוך שם כבוד מלכותו לעולם ועד

Gelobt sei sein Name, verherrlicht sein Reich in Ewigkeit! Amen.

Abendgebete.

Herr, es ist von meinem Leben
Abermals ein Tag dahin;
Lehre mich doch Achtung geben,
Ob ich fromm gewesen bin.

Zeig es mir, o Vater, an,
Hab' ich was nicht recht gethan;
O, so gib, daß meine Seele
Ihre Schuld sich nicht verhehle!

Müde bin ich, geh' zur Ruh',
Mache beide Augen zu;
Vater, laß das Auge Dein
Ueber meinem Bette sein!

Alle, die mir sind verwandt,
Schütze sie mit Deiner Hand!
Alle Menschen, groß und klein,
Sollen Dir befohlen sein. Amen.

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(Nach dem Hebräischen.)

Laß uns, o Gott, zur Ruhe niederlegen, und zum Leben wieder aufstehen! Breite über uns aus Deine Friedensdecke, und hilf uns um Deines heiligen Namens willen! Schirme uns und halte ab von uns alles Uebel und jegliches Leid! Denn Du, o Gott, bist unser Hüter und unser Schutz, ein gnädiger und barmherziger Vater. Behüte uns bei unserem Ausgange und bei unserem Eingange zum Leben und zum Frieden von nun an bis in Ewigkeit! Es schläft und schlummert nicht der Hüter Israel's. Auf Deine Hülfe hoffe ich, o Herr!

Gelobt seiest Du, o Herr, unser Gott, König der Welt, der den Schlaf auf meine Augen und den Schlummer auf meine Augenlider fallen läßt; möge es Dein Wille sein, daß ich Ruhe finde auf meinem Lager, daß mich kein schlimmer Gedanke beunruhige. Gib mit dem erwachenden Tage meinen Augen das Licht wieder, damit ich nicht den Todesschlaf schlafe. Gelobt seiest Du, Gott, der in Seiner Herrlichkeit erleuchtet die ganze Welt!

Höre, Israel, der Ewige, unser Gott, ist ein einziger Gott!

Gelobt sei Sein Name, verherrlicht Sein Reich immer und ewig! Amen.

Tischgebete.

Vor dem Mahle.

(Nach dem Hebräischen.)

Gelobt seiest Du, o Gott, unser Herr, König der Welt, der Du alles Lebende speisest in Deiner Güte, Liebe und Barmherzigkeit! Du gibst Nahrung allen Deinen Geschöpfen; denn ewig währet Deine Güte. Deine Liebe hat es uns noch nie fehlen lassen, und wird es uns nie fehlen lassen. Du gibst uns zu jeder Zeit Speise und Trank und Alles, was wir bedürfen. Darum danken wir Dir, und loben und preisen Deinen heiligen Namen.

Gepriesen seiest Du, Ewiger, der Du Alles ernährst und versorgest! Amen.

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Nach dem Mahle.

Aller Augen harren auf Dich, o Herr. Du gibst ihnen ihre Speise zur rechten Zeit. Du öffnest Deine Hand, und sättigst alles Lebende in Deiner Gnade. Gütig ist der Herr gegen Alle, und Sein Erbarmen waltet über alle Seine Werke. Gesegnet der Mann, der auf Gott vertraut, und dessen Zuversicht der Herr ist. Fürchtet den Herrn, ihr Seine Heiligen, denn kein Mangel trifft, die Ihn fürchten. Danket dem Herrn, denn Er ist gütig; ewig währet Seine Gnade. Möge der Herr uns Seinen Schutz verleihen und uns Alle segnen in Frieden. Amen.

Schulgebete.

Segne, Vater, meinen Fleiß,
Und beglücke mein Bestreben,
Mir zum Heile, Dir zum Preis
Weise und gerecht zu leben.

Flöß' in meine zarte Brust
Unschuld, Sittsamkeit und Tugend,
Daß ich sei der Eltern Lust
Und die Zierde frommer Jugend.

Jungen Bäumchen sei ich gleich,
Anmuthsvoll in meiner Blüthe,
Einstens auch an Früchten reich,
Reich an Segen und an Güte. Amen.

Vater im Himmel, ich rufe Dich an,
Lehre mich wandeln die richtige Bahn;
Laß mich erkennen, was wahr ist und gut;
Gib, es zu üben, mir freudigen Muth.

Eltern und Lehrer mit liebendem Sinn
Lenken zu Dir und zur Tugend mich hin;
Möchte ich ihnen zur Freude erblüh'n;
Segne, o Vater, ihr treues Bemüh'n. Amen.

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