JUDAISM:

ITS

DOCTRINES AND DUTIES,

BY

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PUBLISHED IN THE OFFICE OF THE ISRAELITE.

Entered according to Act of Congress, in the year 1872,
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INTRODUCTION.

"THE LAW OF GOD IS PERFECT."

THIS little volume is dedicated to my young American Israelites, whom I love as the offspring of a noble race, and the future standard-bearers of the holiest cause. Accept it as a brother's and father's gift of affection, and learn from it to love God and man. May it also prove acceptable and beneficial to our Gentile brethren who love and seek truth.

Two editions of my "Essence of Judaism" have been distributed among the public. Thousands have gleaned from it the eternal truths of religion. The advice of practical teachers and my own experience in the school, suggested a more popular form, in order to render it more useful. Therefore, although I can change nothing in doctrines, precepts, and principles, as presented in the former volume, I have re-written it in the popular and catechetic form, and added the main Scriptural passage to each paragraph. The new form also required the new and more expressive title of "Judaism: its Doctrines and Duties," which expresses fully and exactly the contents of the volume.

As a literary production this little book shows:

1. There is a religion without mysteries or miracles, rational and self-evident.

2. This rational religion is taught in the Bible, called, in the Gentile phraseology, the Old Testament.

3. This scriptural and rational religion is Judaism.

4. Judaism, in its doctrines and duties, is eminently humane, universal, liberal, and progressive; in perfect

harmony with modern science, criticism, and philosophy, and in full sympathy with universal liberty, equality, justice, and charity.

5. Therefore Judaism is the religion of the future generations, as it was the teacher of the past ones.

As a text-book for self-instruction, it explains itself. It gives an answer to every query at the bottom of the pages, and the answers I believe to be as clear as they are concise. I can only advise the reader to have the Bible before himself, while he reads this book, and to appeal to his own judgment, not to his prejudices, to decide whether the author has been guided by Sacred Scriptures.

As a text-book for teachers and pupils, some special remarks might be proper. I believe that the Bible, to be taken out of the public schools, must remain the principal text-book of the religious school, and this is to be treated as a guide to a proper understanding and classification of the Scriptural doctrines and law. Furthermore, I believe that the Hebrew is essential to the preservation of Judaism in its purity, and a correct understanding of the Bible. Therefore the Hebrew language must be the principal study in Hebrew religious schools, to occupy two-thirds of the time; and the balance to be equally divided between Catechism and History, so that most of this time be given to History in the first three years, and in the last two or three years to the Catechism. In schools of five divisions, this book is to be used thus:

1*st Division.* The Scriptural passages added to the paragraphs, to be memorized, and to be the basis of one weekly conversation on religion between teacher and pupils..

2*d Division.* The same method and matter continued.

3*d Division.* The paragraphs from 1 to 17, from 95 to 114. A detailed table of contents is in the questions at the bottom of each page.

4*th Division.* From paragraph 1 to 31, and from 203 to the end of the book.

5*th Division.* The book as it is.

It is intended that the pupil need but one book to be fully prepared for confirmation.

The addenda are more for the teacher than the pupil; but in the fifth division the pupil will study them with benefit to his general education.

The construction of the book is so, that some margin is left to teacher and pupil, to use their own judgment and reasoning faculty; because all broad and shallow text-books are injurious to intellectual culture, and especially to the Jewish mind, which must have something to think over, both in the sermon from the pulpit and the lesson from the teacher. Intelligent teachers will find the book adapted to the juvenile learner and the Jewish mind; and ignorant men must not teach. Pupils must be used to reason while they learn the lessons of religion, in which the teacher must assist them; and toexpress their ideas in appropriate and concise words.

The Talmud is not quoted or even mentioned in this book, although almost every paragraph thereof can be supported by Talmudical passages, and consequently it must contain many good and even excellent passages, also in the estimation of the author. American rabbis, the author included, having declared in various conferences the authority of the Talmud abrogated, it could

only be consulted as a historical record, to show how the ancient expounders of the Law understood this or that passage of the Bible. This investigation, however, belongs to the critic, the commentator, and the exegetic, but not to the catechist, who must express finished and fixed proposition.

There are three different Talmuds, in the opinion of those who believe in the Bible; viz., the Talmud of the Hebrews, comprising the whole of the ancient rabbinical literature; the Talmud of the Christians, containing the New Testament and its commentaries; and the Talmud of the Mohammedans, consisting of the Koran and its commentaries. Either of these Talmuds was intended to expound the Bible from peculiar stand-points, influenced by various conceptions and convictions: So they have produced three different religious systems from the same Bible. The author of this little volume ignores the three Talmuds, reads the Bible from its own stand-point, and proves that it contains the complete and rational system of religion for all generations and countries, universal religion in perfect harmony with the Bible, science, and philosophy. May this contribution to our religious literature please the Almighty, and prove beneficial to teachers and pupils, to the progress of the religious idea in beautiful harmony with reason and faith, to the union, redemption, and elevation of the human family. "Death be swallowed up in eternity; the Lord God may wipe away the tear from off all faces; and he will remove the reproach of his people from off all the earth; for God bath spoken it." (Isaiah xxv. 8.)

Cincinnati, November, in the year 5633, A.M.

THE AUTHOR.

INDEX.

	Paragraph.
I.	
Preliminary Definitions.	1 to 14
II.	
The Doctrines.	15 to 17
III.	
The Attributes of God.	17 to 31
IV.	
Providence.	32 to 52
V.	
The Human Being.	53 to 67
VI.	
Life Eternal.	68 to 69
VII.	
The Threefold Covenant.	70 to 94
VIII.	
The Law of the Covenant.	95 to 114
IX.	
Man's Duties to God.	115 to 126
X.	
Man's Duties to Man.	127 to 130
XI.	
Man's Duties to Himself.	131 to 156
XII.	
The Sabbath.	157 to 160

XIII.

MAN'S DUTIES TO HIS FELLOW-MAN. . 161 to 181

XIV.

THE FAMILY. . . . 182 to 188

XV.

MAN'S DUTIES TO OTHER CREATURES. 189 to 192

XVI.

THE OBJECT OF THE LAW. . . 193

XVII.

ORDINANCES AND STATUTES, CALLED CHUCKIM AND MISHPATIM. . 194 to 202

XVIII.

HOLY SEASONS. . . . . 203 to 223

XIX.

FEASTS AND FASTS NOT CONTAINED IN THE LAW. . . . . 224 to 227

XX.

HOLY PLACES. . . . 228 to 235

XXI.

HOLY OBSERVANCES. . . 236 to 255

XXII.

OTHER CHUCKIM. . . . 256 to 257

[The questions at the bottom of each page offer a detailed ndex to the whole book.]

I.

PRELIMINARY DEFINITIONS.

1. Religion is the inborn desire of man to know God and His will, in order to worship Him.

> "My might and my music is *Yah*; and he is my salvation. This is my God, and I will adore Him, the God of my fathers, and I will exalt him." (Exodus xv. 2.)

2. A correct knowledge of God and His will, is the religious truth; to think, will, and act accordingly, is religion indeed.

> "And ye shall observe to do as God your Lord hath commanded you; ye shall not turn aside to the right or to the left." (Deuteronomy v. 29.)

3. The object of religion is, first, to guard man against sin and vice, and then to elevate him to human perfection and happiness.

> "God giveth might to his people, God blesseth his people with peace." (Psalm xxix. 11.)

4. The main lesson of religion is, to shun wickedness and to love goodness, because such is the will of God.

> "Ye shall be holy, because I, God your Lord, am holy." Leviticus xix. 2.)

(1.) What is religion? (2.) Which is religious truth, and which religion indeed? (3.) Which is the object of religion? (4.) Which is the main lesson of religion?

5. The origin of religion is in man. *God* bestows on him this holy gift.

"All my bones will say, O God, who is like unto thee?" (Psalm xxxv. 10.)

6. Not for the sake of God, but for the sake of man and his happiness, he is gifted with religion.

"And ye shall keep the words of this covenant, and do them, that ye may prosper in all that ye do." (Deut. xxix. 8.)

7. The lessons of religion are revealed in God's works and words.

"The mysteries (secret things) belong to God, our Lord, and the things revealed belong to us and to our children for ever, to do all the words of this law." (Deuter. xxix. 28.)

8. Heaven and earth, with all they contain, as well as the reason and conscience of man, are the works of God, revealing the lessons of religion.

"With wisdom, God hath founded the earth, and established the heaven with understanding." (Proverbs iii. 19.)

9. God's words are preserved intact in the twenty-four books of Sacred Scriptures, called the Bible.

10. The Bible is divided in תורה THORAH, נביאים NEBEEIM, and כתובים KETHUBIM. The THORAH, or Pentateuch, comprises the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

NEBEEIM, or "Prophets," comprises: Joshua, Judges, first and second Samuel, first and second Kings, called the six books of *Nebeeim Rishonim*. "The Former

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(5.) Which is the origin of religion? (6.) For whose sake was man gifted with religion? (7.) Where are the main lessons of religion revealed? (8.) Which are the works of God? (9.) Where are God's words preserved? (10.) How is the Bible divided? [The above order of the Biblical Books was established by the ancient rabbis.]

Prophets," and the four books of "The Latter Prophets," *Nebeeim Acharonim:* Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets.

The twelve minor Prophets are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephania, Haggai, Zachariah, and Malachi.

KETHUBIM, or "Hiography," comprises the nine books, called Psalms, Proverbs, Job, the Five Meguilloth, Daniel, Ezra, Nehemiah, first and second Chronicles. The Five Meguilloth are: Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther.

> "This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night." (Joshua i. 8.)

11. True religion is that, the doctrines of which are taught in both God's works and words.

> "For the word of God is upright, and all his works (are done) in truth." (Psalm xxxiii. 4.)

12. True religion is distinguished from superstition by the aid of the Bible, and the appeal to conscience and reason. (Deut. xiii. 2-5; xviii. 20-22.)

> "The Lord of Hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your terror." (Isaiah viii. 13.)

13. Israel's religion, also called Judaism, is the true religion, because its doctrines are taken from the revelations of God in His works and words.

> "He declareth his words unto Jacob, his statutes and his ordinances unto Israel. He hath not done so to any nation, hath not made known to them the ordinances." (Psalm cxlviii. 19 and 20.)

(11.) Which is true religion? (12.) How is it distinguished from superstition? (13.) Why is Israel's religion claimed to be the true religion?

ADDENDUM. I.

Judaism teaches no dogmas or mysteries, on the belief of which salvation exclusively depends. It maintains that everlasting bliss will be the reward of all those who, from pure motives, do that which is right, and shun that which is evil, according to the best of their knowledge. (Deuter. xxix. 28, and xxx. 11 to 14.)

Balaam's faith and wisdom did not save him when he advised wicked actions to his people. The prophet Isaiah called the Pagan prince Cyrus "The Messiah of the Lord," on account of his excellent virtues. King Saul was the Lord's Messiah, and perished by suicide on account of his wickedness, while the Pagan king Hiram of Tyre was counted by the ancient rabbis among those who entered Paradise alive, so righteous was that heathen in their estimation.

14. The lessons of Judaism are divided into (1) תורות THOROTH, "Doctrines;" (2) מצות MITSVOTH, "Commandments;" (3) חקים CHUKKIM, "Ordinances;" (4) משפטים MISHPATIM, "Statutes." (II. Chronicles xix. 10; Nehemiah ix. 13, 14.)

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II.

THE DOCTRINES:

15. The precepts of Judaism are contained in four cardinal doctrines.

16. *First Cardinal Doctrine:* God is the first cause of all existence, the fountain of life, love, and reason, the Preserver and Governor of the universe. (Genesis i. 1; Exodus iii. 14; Deuter. v. 39; x. 17, 18; Isaiah xlii. 5.)

"I, even I am God, and beside me no savior." (Isaiah xliii. 11.)

(14.) How are the lessons of Judaism divided? (15.) How many cardinal doctrines? (16.) Which is the first? second? third? fourth?

Second Cardinal Doctrine: God's grace is revealed in His government of universal justice. The righteous are rewarded according to their righteousness, and the wicked are punished according to their wickedness, if they do not repent, and in due time amend their conduct. (Psalm xv; xxiv. 3-6; lxii. 13; xcvi. 13; xcviii. 9.)

> "He, the Rock, perfect are His works, for all His ways are just, the God of truth and without iniquity, righteous and upright is He." (Deut. xxxii. 4.)

Third Cardinal Doctrine: Man is the son and image of God. He is gifted by the Creator with the impulse to attain human perfection and the capacity to reach happiness, here and hereafter; thus to fulfill his destiny on earth and acquire eternal bliss. (Genesis i. 27; v. 1.; Psalm viii.)

> "Ye are sons of God your Lord." (Deut. xvi. 1.)

Fourth Cardinal Doctrine: All men have the destiny to enter the covenant of the Lord; to be redeemed of their errors, iniquities, and consequent misery; and to be united before God in truth and justice, freedom and peace, philanthrophy and godliness. (Genesis xii. 2, 3; xxii. 18; xxv. 4; xxviii. 14; Isaiah ii. 1-4; lvi. 6, 7; Micah iv. 1-5; Jeremiah iii. 17.)

> "And God will be king over all the earth; that day God will be one and His name one." (Zachariah xiv. 9.)

17. We may know God by His manifestations in His works and words, but we can not know Himself. Therefore, He said to Moses: "No man can see me and live." (Exodus xxxiii. 20.)

(17.) What are we permitted to know of God?

ADDENDUM. II.

None can comprehend this universe with its forces and creatures. The nature of causes is unknown to man. Life, love, and reason are mysteries. How much less can man see, know, or comprehend God Himself, the cause of all causes, the Governor and Preserver of the universe, the eternal fountain of life, love, and reason.

III.

THE ATTRIBUTES OF GOD.

18. In His works and words, God reveals Himself to human reason as being ONE, ALMIGHTY, ALL-WISE, and MOST HOLY.

"And to whom will ye liken God? or what likeness will ye compare unto him?" (Isaiah xl. 18.)

19. God is ONE, *i. e.*, He is not composed of elements, parts, or persons; and there is no God beside Him. (Deut. xxxii. 39; Isaiah xlv. 21.)

"Hear, O Israel, God is our Lord, God is One." (Deut. vi. 4.)

ADDENDUM. III.

Whatever is composed has a beginning, and is preceded by the cause of its composition. Its existence as such depends on the composition and its continuance, as the water does on the continued connection of hydrogen and oxygen. Therefore, God, the eternal cause of all causes, can not be composed of elements, parts, persons, or otherwise.

20. God being ONE, He is also *infinite, eternal, omnipresent,* and *immutable.*

21. God is INFINITE, *i. e.*, He is without beginning and without end in either time or space, none of which limits His existence.

(18.) Which principal attributes of God does reason conceive in His works and words? (19.) What is "God is One?" (20.) God being one, what else must he be? (21.) What is "God is infinite?" eternal? omnipresent? immutable?

God is ETERNAL, *i. e.*, He is infinite in time. God is OMNIPRESENT, *i. e.*, He is infinite in space. God is IMMUTABLE, *i. e.*, He never changes. He has been the same God before worlds were created as He is now, and will remain the same forever, even if the worlds should be annihilated. (Exodus iii. 14, 15; Psalm ciii. 15-19; cxxix. 7-12.)

"Holy, holy, holy is God Zebaoth, the earth is full of His glory." (Isaiah vi. 3.)

ADDENDUM. IV.

Whatever changes is finite. The infinite is immutable. All things in nature change except the laws of nature. The laws testify to the immutability of the Lawgiver.

22. God is ALMIGHTY or OMNIPOTENT, *i. e.*, He is the ever active cause of all that was, is, or will be.

"Who is like unto thee among the mighty, O God? who is like thee, glorious in holiness, tremendous in praises, doing wonders?" (Exodus xv. 11.)

ADDENDUM. V.

If the will of God should be withdrawn from this universe, the worlds must suddenly turn into nothing. He who made, preserves, and governs all, is almighty, or the might and power of all.

23. God is ALL-WISE, *i. e.*, all possible effects of all causes are evident to Him. (Proverbs iii. 19, 20; viii. 22-31; Job xxviii. 20-27.)

"He made the earth by His power, He established the world by His wisdom, and by His understanding He stretched out the heavens." (Jeremiah x. 12.)

24. God being all-wise and almighty, is also OMNISCIENT, *i. e.*, He knows all which was, is, or will be.

(22.) What is "God is almighty?" (23.) "God is all-wise?" (24.) "God is omniscient?"

"Dost thou not know? hast thou not heard? the Lord of eternity is God, the Creator of the ends of the earth; He fainteth not; He wearieth not; inscrutable is His understanding." (Isaiah xl. 28.)

ADDENDUM. VI.

Every entity is an idea of God, before it becomes a reality. So God knows all things before they come into existence. All that is, was, or will be, is either cause or effect. The Almighty being the cause of all causes, and all possible effects thereof being evident to the all-wise, God must be omniscient.

25. God is MOST HOLY, *i. e.*, all moral excellencies, in the highest degree, are united in Him.

"There is none holy like God, for there is none besides thee; and there is no rock like our Lord." (1. Samuel ii. 2.)

26. God being most holy is also *all-just, most merciful, most benevolent,* and *most gracious.*

27. God is ALL-JUST, *i. e.*, He rewards or punishes individuals and nations as their deeds deserve. (Genesis xviii. 25; Psalm ix. 9. 17.)

"God Zebaoth is exalted in judgment, the Lord of holiness is sanctified in righteousness." (Isaiah v. 16.)

28. God is MOST MERCIFUL, *i. e.*, He forgives sin, iniquity, and transgression, if the sinner repent his wickedness, and in due time amend his conduct. (Numb. xiv. 17-20; 1. Kings xxi. 27-29; Isaiah xliv. 22; lv. 6, 7; lviii; Ezekiel xviii., and xxiii. 1-20.)

"God is good to all, and His mercy is over all His works." (Psalm cxlv. 9.)

(25.) What is "God is most holy?" (26.) What must God be, because He is most holy? (27.) What is "God is all-just?" (28.) What is "God is most merciful?"

ADDENDUM. VII.

Supreme wisdom and supreme justice are inseparable. The former becomes manifest in laws, and the latter in adherence to them. Again, God's justice to man is grace; and mercy is not only the work of grace, but also the highest justice, where correction has been attained without punishment. God punishes the sinner only to correct him; hence the punishment also is the work of grace. "The correction of God, my son, do not despise, and feel no loathing for his admonition; because whomever God loveth he admonisheth, and as a father (doth to) a son (in whom) he delighteth." (Proverbs iii. 11, 12.)

29. God is MOST BENEVOLENT, *i. e.*, He provides abundantly for all His creatures to satisfy them, and bestows on man the capacities to become perfect and happy. (Psalm civ. 27-30 and cxlv.)

"The eyes of all wait hopefully for thee, and thou givest them their food in due season." (Psalm cxlv. 16.)

30. God is MOST GRACIOUS, *i. e.*, He loves all His creatures from the purest motives of goodness. He created them, sustains, governs, rewards, and punishes them, or forgives their sins, simply because He loves them and delights in their happiness. (Psalm xxv. 10; xxxiii. 5; cxxx. 7; Proverbs xvi. 7.)

"How precious is thy grace, O God, the sons of man seek shelter in the shadow of thy wings." (Psalm xxxvi. 8.)

31. God is perfect, because He is one, almighty, all-wise, and most holy. His works and words testify to His perfection.

"Who can utter the almightiness of God? who can announce all his praise?" (Psalm cvi. 2.)

(29.) What is "God is most benevolent?" (30.) "Most gracious?" (31.) "Perfect?"

IV.

PROVIDENCE.

32. God is called also *Adonoi*, "Ruler;" or, *Melech* "King," because He governs man. He is Providence.

> "For God is our judge, God is our law-giver, God is our king, He will save us." (Isaiah xxxiii. 22.)

33. God governs mankind, every people and individual thereof, by wise and gracious laws, intended for the prosperity and happiness of each and all. (Genesis ix. 8, 9; xviii. 19; Exodus xv. 18; Deuter. xxxiii. 39; Psalm xcvi. 13; xcviii. 9.)

> "Righteousness and justice are the prop of thy throne; grace and truth precede thy presence." (Psalm lxxxix. 15.)

ADDENDUM. VIII.

(a) The law of attraction, by analogy, illustrates the government of Providence, extending over the vast whole and each minute part thereof, by one and the same force.

(b) As God's physical laws are intended to sustain life and prosperity, so also His special law for the government of mankind must be intended for the prosperity and happiness of man.

(c) Again, obedience to God's physical laws results in its legitimate reward, viz., life, health, and prosperity; while disobedience is the cause of inevitable evil. The same must be the case in God's government of man. Obedience and its reward, disobedience and its punishment, are linked together as cause and effect throughout the universe.

34. Man, gifted with reason and conscience, possesses the ability to know the will or laws of God, and to be guided by them in all His doings. (Deut. xxx. 11-14; 19, 20; Joshua i. 8, 9; Isaiah i. 19, 20.)

> "Wisdom and knowledge shall be the stability of thy times, the strength of salvation; the fear of the Lord is its treasury." (Isaiah xxxiii. 6.)

(32.) Why is God called Adonoi or Melech? (33.) How does God govern mankind? (34.) Is man enabled to know God's laws and be guided by them?

35. Obedience to God's laws results in happiness; disobedience in misery. So God governs, so He rewards or punishes. (Deut. vii. 9, 10; Jeremiah xxxii. 19.)

"I, God, search the heart, try the reins, to give every man according to his ways, according to the fruit of his doings." (Jeremiah xvii. 10.)

36. Perfect obedience to the laws of God, called in the Bible righteousness, is the desire to know and obey them, because we love God and delight in doing His will. (Isaiah lv. 5-7; Jeremiah xxxi. 33.)

"Then shall thy light break forth like the morning, and thy remedy shall speedily sprout; thy righteousness shall go before thee, and the glory of God be thy rearward." (Isaiah lviii. 8.)

ADDENDUM. IX.

To do and love the good for goodness' own sake is the highest degree of moral perfection. God only is goodness, real and absolute; to do and love the good from the motive of love to God, is in reality to do and love goodness for its own sake.

37. Imperfect obedience to the laws of God is the anxiety to know and obey them, either from expectation of reward, or fear of punishment. (Isaiah xxix. 13, 14; lviii. 1-5.)

"And thou shalt observe the commandments of God, thy Lord, to walk in his ways and to fear him." (Deuter. viii. 6.)

38. Any person neglecting or refusing to obey the laws of God is a sinner.

39. There are three kinds of sins, called in the Bible חטא *Chait*, עון *Ovon*, and פשע *Peshaa*. (Exodus xxxiv. 7.)

(35.) What is the consequence of obedience or disobedience to God's laws? (36.) Which is perfect obedience to the laws of God? (37.) Which is imperfect obedience to the laws of God? (38.) Who is a sinner? (39.) How many kinds of sin are named in Scriptures? Chait? Ovon? Peshaa?

1. CHAIT, "wrong," is an evil deed, resulting to the injury or offense of others or ourselves, also if committed without evil intention, or altogether unintentionally; for frivolity is sinful.

2. OVON, "vice" or "iniquity," is to harbor evil thoughts and intentions, or impure desires and wishes, if they even lead to no immediate wickedness.

3. PESHAA, "crime" or "transgression," is an evil deed committed in conscious and willful disobedience to the laws of God. (Psalm vii. 12-17; ix. 17, 18; Isaiah xxvi. 10, 11.)

> "I have seen a wicked man in power, and striking root like a fresh tree in its native soil. Yet he passed away, and lo, he was no more; I sought him, but he could not be found." (Psalm xxxvii. 35, 36.)

40. God being all-just and most merciful, provided a remedy for the sinner, in bestowing on man the ability to stop sinning, and to return to the path of righteousness.

> "Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto God, and He will have mercy upon him, and unto our Lord, for He is great in forgiveness." (Isaiah lv. 7.)

41. The sinner having become aware of his sins, and repenting cordially, feels that remorse and self-contempt which sin produces. Then he must manfully struggle to overcome the cause and effect of sin. (Isaiah i. 16-20; lvii. 15-19; Jeremiah iii. 21 to iv. 2; Joel ii. 12-14.)

> "Return, O Israel, even unto God thy Lord, if thou hast stumbled in thine iniquity." (Hosea xiv. 2.)

(40.) Has God provided a remedy for the sinner? (41.) What must the repenting sinner do?

42. The cause of sin is in the enslaved will of the sinner. Therefore, in order to remove this cause, he must make his will free from the power of vice, by humbling himself before God, practicing charity and goodness, and learning to despise wickedness and to love goodness.

> "The sacrifices of the Lord are a broken spirit, the broken and contrite heart, O Lord, thou will not despise." (Psalm li. 19.)

43. The effect of sin is the sinner's corruption and the evil inflicted upon others. Therefore, he must re-elevate himself, by obedience to God's laws, to perfection and happiness; and must leave no means untried, to make good the evil he has inflicted on his fellow man. (Leviticus v. 20-26; Amos vi. 6-8.)

> "Zion shall be redeemed through justice, and her converts through righteousness." (Isaiah i. 27.)

44. God is as nigh to the sinner as He is to the righteous; but sin benights the soul, and the sinner sees not the excellency of goodness and the presence of God in the human mind.

> "Behold, God's hand is not too short to save; neither His ear too heavy for hearing. But your iniquities have been making a separation between you and your God, and your sins have caused Him to hide His face from you, so that He would not hear." (Isaiah lix. 1, 2.)

45. Reward or punishment follows immediately the good or evil deed, in the conscience of man only; outside thereof, though surely, they follow not at once, or else true righteousness would be impossible, and man would be before his God like a day-laborer working for his wages.

> "And thou, O Lord, art a God of mercy and benevolence, long suffering and great in grace and truth." (Psalm lxxxvi. 15.)

(42.) Which is the cause of sin, and how must it be removed? (43.) Which is the effect of sin, and how must it be removed? (44.) Is God nearer to the righteous than the sinner? (45.) Do reward or punishment follow immediately the deeds of man?

46. If we, or those whom we consider righteous, are afflicted, we must consider:

1. Man knows not with certainty, not even of himself, who is actually righteous or wicked.

> "For man seeth upon the eyes, and God seeth into the heart." (1. Saml. xvi. 17.)

2. Unable to foresee the future, events often appear distressing at the moment, but at the end turn out a blessing of God.

> "Ye thought evil against me, God meant it unto good; in order to bring to pass as it is this day, to save alive a numerous people." (Genesis l. 20.)

3. The satisfaction and peace of the soul depend not on wealth, honor, luxury, amusement, or any thing outside of man. They depend on the consciousness of having obeyed the laws of God. For if the righteous fall seven times, he rises again; but there is no peace to the wicked.

> "Whom have I in heaven? and besides thee I desire nothing upon earth. Though my flesh and my heart should fail, yet the rock of my heart and my portion will be God forever." (Psalm lxxiii. 25, 26.)

4. Afflictions befall the righteous to afford him the opportunity to purify, invigorate, elevate, and sanctify his soul before God, and to become conscious of his own abilities; as in the cases of Abraham, Jacob, and Job. (Proverbs iii. 11, 12; Psalm xxxiv. 19, 20.)

> "Thou hast given a banner to those who fear thee, to elevate themselves, because of the truth. Selah. (Psalm lx. 6.)

5. The soul of man receives in another state of existence the full reward of its righteousness, or the full punishment of its wickedness. (Deut. xxxii. 29, 39, 40; 1 Saul ii. 6; Daniel xii. 2, 3, 13.)

"Oh, how great is thy goodness, which thou hast treasured up for those that fear thee; which thou hast wrought for those that trust in thee before the son of man." (Psalm xxxi. 20.)

6. Human reason is too imperfect, to discover the cause of every detail in the great design of Providence.

"Shall man be more just than God? shall a man be more pure than his Maker? (Job iv. 17.)

ADDENDUM. X.

(a) The history of mankind is the testimony of God's justice and grace. (Deut. xxxii. 7.)

It is unsafe to judge the nature of a large object by the manifestations of one of its minute parts. The more of its parts we are enabled to examine the better we are prepared to form a correct idea of the whole. It is unsafe to judge of God's wisdom by the knowledge we may have of one leaf or crystal, although in them as in the universe God's wisdom is revealed. It is safest to observe God's wisdom in the grand total of the universe, the simple causes, grand effects, and the harmony of its heterogeneous parts; although we know not whether from the sun to the mote, the earth to a particle, or from the elephant to the infusorium there is one step beyond the center of creatures. In like manner it is unsafe to judge of God's providence and justice by the fate of one man or by one category of instances, although the justice of Providence is visible in every man's life. It is safest to learn the justice of Providence from the history of mankind, although history is but a meager record of the fate, experience, and transactions of the human family.

(b) Nations prospered in just proportion to their national virtues; they declined and have fallen in consequence of their national vices. (Lev. xxxi. 3, etc., and Deut. xxviii.)

(c) Great revolutions in history always resulted in the progress of humanity. (The exode from Egypt and the revelation on Horeb. The end of king Saul and the reign of David. Israel before and after the Babylonian captivity. The Maccabees and their time.)

(d) Whenever mankind needs especial messages God sends His inspired messengers. (Deut. xviii. 18; Jeremiah i. 4, 5, 9, 10.)

(e) Whenever powerful men influenced the fate of mankind from selfish motives or to selfish purposes, Providence always turned the events in favor of the progress of humanity. (Alexander the Great, his wars and their final results. The motives of the Spanish monarchs with Columbus and the results of the discovery of America. (Genesis i. 19, 20.)

(46.) If those righteous in our estimation are afflicted, what must we consider? 1, 2, 3, 4, 5, 6.

47. God's laws are the manifestations of His sovereign will; but the free will of man is also one of God's laws, hence not in conflict with His will.

> "Thus saith God, the King of Israel and his Redeemer, the God Zebaoth, I am the first, and I am the last, and besides Me there is no Lord." (Isaiah xliv. 6.)

48. No man and no people can frustrate the purpose of Providence. (Isaiah lv. 10, 11.)

> "The counsel of the Lord will stand forever, the thoughts of His heart from generation to generation." (Psalm xxxiii. 11.)

49. There is personal freedom and universal necessity under God's government. A man or a people, in their wickedness, may refuse performing their task in the affairs of humanity, according to the will of God, giving themselves up to wickedness and its consequences; but then other men and other nations will carry out the purpose of Providence.

> "Instead of the thorn shall come up the fir-tree, and instead of the nettle shall come up the myrtle; and it shall be unto God for a name, for an everlasting sign, that it shall not be cut off." (Isaiah lv. 13.)

50. No human reason can comprehend the great I AM; no mortal tongue can utter His praise. "The Lord is in heaven, and thou art on earth; therefore, let thy words be few." (Eccles. v. 1.)

51. God has revealed so much of His nature to man, as is necessary to his perfection and happiness. We know of His grace, justice, and righteousness on earth, and also that He delights therein. (Jeremiah ix. 23.)

(47.) Is there no conflict between God's will and the free will of man? (48.) Can man frustrate God's purpose? (49.) Which is the law in this respect? (50.) Do we now know every thing concerning God? (51.) What has God revealed to man?

52. This knowledge becomes to man the source of perfection and happiness, if he obeys the divine commandment. "Ye shall walk after God your Lord, ye shall fear Him, observe His commandments, obey His voice, worship Him, and cling to Him. (Deut. xiii. 5.)

ADDENDUM. XI.

(a) The words "Ye shall obey His voice," in the Bible, always signify, man should under all circumstances obey God's revelations in human reason and conscience. Whatever one knows to be right, true, or good, he must have the moral courage to utter and to do. Whatever one knows to be wrong, false, cruel, foolish, or wicked, he must have the moral courage to denounce and to shun.

(b) The words in the Bible, "Ye shall walk after God your Lord," signify:

1. Man should diligently inquire into the words and works of God to become wise; for the path of wisdom is to seek God in His works and words. The fear of the Lord is the beginning of wisdom; to know of Him all man is permitted to know, is the height of all wisdom; for God is the cause of all causes and the reason of all reason. (Psalm xix. and civ.; Job xxxviii. and xxxix.; Isaiah xl. 25, 26; Psalm cxi. 10; Proverbs i. 7.)

2. In God's works and words we should learn and admire His wisdom, goodness, and justice, and be prompted to imitate these excellencies; for the path of righteousness and piety is to imitate God's sublime perfection. Happiness and perfection can be acquired only in the path of wisdom and righteousness. Therefore, "to walk after God" is to fulfill our destiny. (Deut. x. 12, 13; Jeremiah ix. 22, 23; Micah vi. 8.)

(c) We can not be all-wise, omniscient, and omnipotent, as God is; still we might be very wise, know much of God's creation, encircle the earth, penetrate the depth of the oceans, roam through immense space, and embrace with our intellect the past, present, and future. We can not be all-just, most gracious, benevolent, and merciful as God is; still we might be very kind, just, benevolent, benign, and merciful, such as no other earthly creature can be. Our will may be so free that we do only that for which we have the noblest motives. Our conscience may be so sublime that we perceive directly the will of God Our love may be so expanded as to embrace God and His creation, and this is moral perfection, holiness, and happiness.

(52.) How will this knowledge become to man the source of perfection and happiness?

V.

THE HUMAN BEING.

53. Man consists of body and soul. The body is an animal organism; the soul is the principle that thinks and wills, vivifies and governs the body.

"And God the Lord formed man (out of the) dust of the ground, and breathed into his nostrils the soul of life; and man became a living being." (Genesis ii. 7.)

ADDENDUM. XII.

Although man according to his body is an animal, he is as such superior to all creatures. This is manifest in his erect posture, keen and intelligent eyes, his fine shaped head, and expressive countenance, and above all in his organs of speech and song, capable of variation of sounds, to express and convey the most sublime thoughts and sentiments.

54. The soul of man is called in the Bible, the image of God, because it is gifted with Godlike capacities.

"And the Lord created man in His image, even in the image of the Lord He created him, male and female He created them." (Genesis i. 27.)

55. The capacities of the soul are of two kinds, the intellectual and moral.

56. The intellectual capacities of the soul are perception, conception, memory, imagination, self-consciousness, and reason.

"Verily, it is the spirit in man, and the soul of the Almighty that giveth them reason." (Job xxxii. 8.)

(53.) What is the body, and what the soul? (54.) Why is man's soul called in the Bible the image of God? (55.) How many kinds of capacities has the soul? (56.) Which are the intellectual capacities?

ADDENDUM. XIII.

(a) These capacities are capable of so immense a development that man may become a prophet who conceives directly the will and purpose of God in His works and words. (Job xxxv. 11; Numbers xii. 6-8.)

(b) By his intellectual capacities, furthermore, man understands the objects of nature, their utility or inutility; knows himself, his merits and demerits, virtues and vices, desires, hopes, and propensities; he discriminates between what is proper or improper, just or unjust, right or wrong, good or bad.

(c) No earthly creature besides man is capable of thinking of the infinite Deity and His will; for none can discriminate cause and effect to the extent to reach the first cause—God. God revealed Himself to man only. No other of the known creatures becomes conscious of the universe, its laws, its harmony and unity; hence among all known creatures, it is to man first and foremost, that the universe exists. Therefore, he stands so much nearer to the Deity than the other creatures, who know neither Him nor His works and words.

(d) None of the known creatures besides man knows that He knows and reasons on His reason.

57. The moral capacities of man are, will, conscience, love, the power to attain happiness and perfection, and the desire to know God and His will, in order to worship Him.

> "For with thee is the source of life, we behold light in thy light." (Psalm xxxvi. 10.)

58. The will of man may become entirely free in all moral points of view, to choose the good and shun wickedness.

> "Behold I have given before thee this day the life and the good, and the death and the evil." (Deut. xxx. 15.)

59. Man's will is morally free, if in his doings and omissions he is guided by good motives only, to the best of his knowledge.

ADDENDUM. XIV.

As long as evil propensities govern man to choose that which is wicked, he is not free; he is under the control of animal appetites and irrational necessity.

(57.) Which are man's moral capacities? (58.) What may the will of man become? (59.) When is man's will free?

60. Conscience, or the sense of duty, is man's inborn impulse prompting him to respect and to do whatever is right, to despise and to shun whatever is wrong, to the best of his knowledge.

61. It is in the nature of sound conscience to rejoice when we do right, and to mourn when we do wrong.

"The mouth of the righteous will utter wisdom, and his tongue will speak judgment. The law of his Lord is in his heart, none of his steps will slip. (Psalm xxxvii. 30, 31.)

ADDENDUM. XV.

Conscience is innate and universal, and every human being acknowledges the principle, that right is right and wrong is wrong before his own tribunal. The definition of right and wrong, being the office of the reason, necessarily differs widely, without effecting the principle, however.

62. Love is man's inborn impulse prompting him to do good to others and to protect them from evil or harm, to wish them well and rejoice over their success and happiness.

ADDENDUM. XIV.

As no matter can exist without the force of attraction, there can be no man without love. The child loves his parents, sisters, brothers, teachers, playmates, and benefactors. Parents love their children and teachers love their pupils. We all love our friends, our benefactors, our birth place, our country, etc. Every person loves.

63. No man was ever perfectly content with what he had, was, or knew; because his soul is imbued with the desire to possess all the means for attaining perfection and happiness. (Exodus xxxii. 13, 18.)

"These will be abundantly satisfied with the fatness of thy house, and of the stream of thy delights wilt thou give them to drink." (Psalm xxxvi. 9.)

(60.) What is moral conscience? (61.) What more is in the nature of conscience? (62.) What is love? (63.) How do we know that man yearns after perfection and happiness?

64. The capacities of the soul may remain undeveloped, neglected, in part or entirely; but God has given them to man to be developed and used, in order to guide him to human perfection and happiness. (Proverbs xix. 3; Deut. xxxii. 5; Lamentations iii. 38, 39.)

"Lo, this also did I find, that God hath made man upright, and they have sought many devices." (Ecclesiastes vii. 29.)

65. It is man's destiny on earth to attain human perfection and happiness, to enjoy it here and hereafter.

"The righteous shall blossom like the palm tree, he shall sprout like a cedar of Lebanon; those who are implanted in the house of God shall blossom in the courts of our Lord." (Psalm xcii. 13, 14.)

66. Man can attain human perfection and happiness on earth only among men and by the conscientious performance of his duties to them.

"It is not good for man to be alone." (Genesis ii. 18.)

67. These duties are revealed to man in his reason and conscience, and in the word of God.

"He hath told thee, O man, what is good, and what God requireth of thee; nothing else but to do justice, to love kindness, and to walk in submission to thy God." (Micah vi. 8.)

VI.

LIFE ETERNAL.

68. On earth, the perfection attained in wisdom and righteousness is the only source of true happiness.

"If the mountains shall move, and the hills quake, my grace shall not desert thee, and my covenant of peace shall not fail, saith thy merciful God." (Isaiah liv. 10.)

(64.) Has man the power to neglect himself? (65.) What is man's destiny on earth? (66.) Can man secluded from society attain perfection? (67.) Where are those duties revealed? (68.) Which is on earth the source of happiness?

69. In life eternal, being the continuation of this life, the perfection attained in wisdom and righteousness must be the main source of true happiness to the pure soul; as the consciousness of guilt and criminal self-neglect must be the main source of grief and remorse.

"Thine, O Lord, is grace, for thou wilt recompense every man according to his work." (Psalm lxii. 23.)

ADDENDUM. XVII.

Man's soul is immortal, because—

(a) It is the image of God. (Genesis i. 27; ix. 6.)

(b) It expects to be immortal. This expectation is impressed upon it by its Creator, and is therefore universal. (Job xi. 18; Jeremiah xxxi. 17, Prov. xxiii. 18; xxiv. 14; Psalms lxii. 6 and lxxi. 5.)

(c) God has given it desires which can not be realized and qualities which can not be exercised on earth. (Deut. iii. 23, etc.; Exodus xxxiii. 17 to 20.)

(d) The mental and moral qualities of good men increase steadily as their physical energies decrease. (The last hours of Jacob, Moses, Elijah, and Elisha.)

(e) Intellect is as indestructible as every other element. (Job xxviii.)

(f) God being all-wise would not destroy the intellect He created; being all-good He would not disappoint the highest hope with which He impressed us; and being all-just He could not have commanded man only to subordinate his carnal inclinations to his spiritual welfare, if the soul was not destined to everlasting life. (Psalm xvi. 8, etc; xlix. 16; Ecclsiastes xii. 7; Daniel xii. 2, 3; Deut. vi. 24.)

ADDENDUM. XVIII.

No man can form a complete conception of the nature of future reward and punishment, as we know only the present state of existence. Still a faint idea may be entertained of it.

(a) The satisfaction and peace of the soul which accompany the recollections of righteousness and piety, follow us beyond the grave, and are a natural reward; but the consciousness of guilt and wickedness is the torment of the wicked on earth and his hell in the future state of existence.

(b) The knowledge that we, by our exertions, sacrifices, and faith, notwithstanding the beguiling allurements of life with its charms and passions,

(69.) Which must be the main source of happiness or grief in the eternal life?

and notwithstanding the perpetual combat in ordinary life between righteousness and wickedness—still maintained our faith and confidence in God and virtue, and triumphing over all obstacles went forth from the struggle of life righteous, pious, and confident in God's justice and mercy, is the triumph of our godly nature, and a sublime reward to every good man. Its opposite is moral wretchedness, the punishment of the wicked.

(c) The consciousness of having developed our moral and intellectual capacities according to the will of God, and elevated ourselves to a higher order of spirits, is of itself a gracious reward, when egotism and carnal passions have vanished. And the consciousness of being one of the lower order of spirits, by our own errors and sins, is a mortifying punishment.

(d) The abilities attained, to enjoy the grandure and beauty of the intellectual world, is a source of happiness; and the consciousness of its loss is misery in itself.

(e) We have certainly no right to expect of an all-just God, in time or eternity, perfections not attained, blessings not deserved, or gifts which we are not prepared to enjoy.

VII.

THE THREEFOLD COVENANT.

70. Covenant signifies the mutual promises of two or more parties, to do or not to do certain things.

71. The divine covenant, or God's covenant, signifies God's promises to man, his knowledge thereof, and his duties in consequence of this knowledge.

72. Three covenants between God and man are recorded in Sacred Scriptures: (1) the covenant with man; (2) the covenant with the fathers; and (3) the covenant with Israel.

73. God's covenant with man commenced with Adam and Eve, and was finally established with Noah and his family.

"The Lord said unto Noah and his sons with him, saying: And I, behold I establish my covenant with you and your seed after you." (Genesis ix. 8, 9.)

(70.) What is the meaning of the word covenant? (71.) What is the signification of divine covenant? (72.) How many covenants are recorded in Sacred Scriptures? (73.) With whom did God make the first covenant?

74. The sign of the first covenant is the rainbow. (Ibid. 13.)

75 God's promises under the first covenant are these:

1. The laws of nature shall never be changed.

> "All the while the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease." (Genesis viii. 22.)

2. Man, by reason and labor, shall have dominion over the living creatures, and subject matter and its forces to his control. (Psalm viii.; Genesis ix. 2.)

> "And the Lord blessed them (Adam and Eve), and the Lord 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 heaven, and over every living thing that creepeth upon the earth. (Genesis i. 28.)

3. By this dominion and control, man shall secure protection against natural evils, prosperity on earth, and steady progress in the knowledge of God and His will. (Leviticus xxvi. 3-5; Deut. vii. 12-16; Isaiah xi. 6-9; lxv. 17-25.

> "He that tilleth his ground will have plenty of bread; but he that runneth after idle persons will have enough of poverty." (Proverbs xxxviii. 19.)

ADDENDUM. XIX.

Nature produces poisons of which man can make healing medicines. The swamps and morasses exhale pestilence and death, man changes them into fertile gardens. Primitive forests, extensive wilds, or howling deserts breed and shelter the enemies of man, venomous serpents, and ferocious beasts. But man changes forests, wilds, and deserts into fertile fields, meadows, or flower-gardens. Wind, heat, frost, dew, and rain are inimical to man; but

(74.) Which is the symbol of the first covenant? (75.) Which are God's promises under this covenant? 1, 2, 3.

he protects himself against them by clothes, houses, or tents, by cooling shades or cheering fires. He transplants vegetables from zone to zone, and almost as he pleases propagates them. He improves and increases also the animals which he domesticates. Fire, water, and air must do his work, shape metals to give him implements, propel his mills, machines, cars, and ships, and increase twenty-fold his own speed and power. Rocks and mountains are no obstacles in man's way, and rivers obstruct not his path. He arrests the thunderbolt, speaks to distant lands by the electro-magnetic force, paints with the light of the day, and rides upon the pinions of the winds. So man is the lord of creation by God's appointment.

Civilization and prosperity progress in the same ratio among the nations as they realize God's covenant with man.

76. Under the first covenant it is man's duty—

1. To acquire as much knowledge as reason reveals, of the forces and laws of nature, and its visible beings. (Psalm civ.)

> "Lift up your eyes on high, and see who hath created these; He that bringeth out their hosts by number; that calleth them all by name; from Him who is great in might, and strong in power, none escapeth." (Isaiah xl. 26.)

2. To work and toil in harmony with this knowledge, for the security and prosperity of man.

> "If thou eatest of the labor of thy hands, thou shalt be happy, and it will be well with thee." (Psalm cxxviii. 2.)

3. To be grateful to his Maker for the reason, energies, dominion, and control given him.

> "And thou wilt eat, and thou wilt be satisfied, and thou shalt praise God thy Lord for the goodly land which He hath given thee." (Deut. viii. 10.)

4. To advance in the correct knowledge of God and His will, and lead a life of righteousness, to the best of his knowledge. (Psalm xix.)

> "Great are the works of God, scrutable to all who delight in them. Glorious and majestic is His doing, and His righteousness endureth forever." (Psalm cxi. 1, 3.)

(76.) What is man's duty under the first covenant? 1, 2, 3, 4.

77. In this covenant God was revealed as *Elohim*, the Creator and Ruler of the universe, the Almighty.

78. The natural wants of man, labor and the progress of science, are the means of Providence, to extend this covenant to the whole human family.

79. The main truths revealed in this covenant are: (1) the superiority of mind over matter; (2) the superiority of man to physical nature and its visible beings; and (3) the immediate connection between God and man, appointed by the Almighty Himself, to hold dominion over a part of His works.

ADDENDUM. XX.

This covenant has been disregarded by most all writers on Bible religion; and yet it is the very ground-work of the system of ethics and religion taught in the Bible. It refutes Paganism, which deified natural forces and natural objects, and placed man in subjection to them. It elevates man high above all creatures, and places him to the middle between God and the material universe. He is God's agent on earth and continues His work. It replaces iron fate by the dominion of reason, and lays the foundation to the sovereignty of justice, liberty, and peace on earth. It sanctifies labor, and indicates how, by reason's progress, hard labor will decrease, the means of subsistence and security multiply, and civilization advance. It exalts God to the Lord of the universe, and accords to the mind the dominion over matter.

80. God's covenant with the Fathers was made with Abraham, and his seed by Isaac and Jacob. (Genesis xviii. 7, 19; xxviii. 4, 14; xxxv. 9-12.)

> "And I will remember my covenant with Jacob; and also my covenant with Isaac; and also my covenant with Abraham will I remember; and I will remember the land." (Leviticus xxvi. 42.)

81. Abraham, Isaac, and Jacob are called the Fathers, or the Patriarchs, because they and their wives were the ancestors of the Hebrew people.

(77.) How was God revealed in this covenant? (78.) Which are the means to extend this covenant? (79.) Which are the main truths revealed therein? (80.) With whom was the second covenant made? (81.) Why are Abraham, Isaac, and Jacob called the Fathers?

82. The Book of Genesis teaches that the ancestors of the Hebrew people were better men and better women, had a better knowledge of God and His will, of man, and his nature and wants, than those among whom they lived; that they walked before God and man in uprightness and righteousness to the best of their knowledge; and that they lived in obedience to the first covenant by tilling the ground and domesticating animals. Therefore, God selected them to make His covenant with them for the blessing of mankind.

83. The sign of the second covenant is circumcision. (Genesis xvii. 10-13; Leviticus xii. 3.)

84. God's promises under the second covenant are these:

1. Abraham and his seed, by Isaac and Jacob, shall possess a correct knowledge of God and His will, to be unto them the means of walking before God and becoming perfect.

> "And I will establish my covenant between me and between thee and between thy seed after thee to their generation, to an everlasting covenant, to be unto thee the Lord, and to thy seed after thee." (Genesis xvii. 7.)

2. The seed of Abraham shall become a civilized nation on the principles of the moral law. (Genesis xxxv. 10.)

3. They shall be given a land of their own, the land of Canaan, to realize in practical life the blessings of the two covenants. (Genesis xvii. 8; xxxiv. 12.)

4. They shall be a blessing to all men by the promulgation of a correct knowledge of God and His will. (Genesis xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14.)

> "And Abraham will surely grow to a great and mighty nation, and there shall be blessed by it all the nations on earth." (Genesis xviii. 18.)

(82.) Why did God select them for this covenant? (83.) Which is the sign of the second covenant? (84.) Which are God's promises under the second covenant? 1, 2, 3, 4.

85. Under the second covenant, God was made known as *El-Shaddi*, the benign and almighty preserver and guardian of the human family, as He is manifested in the moral law.

> "And the Lord appeared to Abraham, and said unto him, I am *El-Shaddi*; walk thou before me, and be thou perfect." (Genesis xvii. 1.)

ADDENDUM. XXI.

The moral law as the foundation of personal and national happiness, is the universal idea in the second covenant. Men living isolated, or in small groups, obedient to the conditions of the first covenant (excepting hunting, pillaging, and ravaging tribes), could not feel the want of a better knowledge of the moral law, which regulates the conduct of man to man as social beings. But with the increase and closer contact of men, a better knowledge of the moral law became a necessity. It was the main lesson, under the second covenant, for the Patriarchs to impart to their cotemporaries. However imperfect their knowledge of the Deity may have been (Exodus vi. 3.), superior knowledge of the moral law is exemplified in their lives.

86. The duties of the children of the second covenant under it are:

1. To acquire as much knowledge as reason reveals, of God and His will, of man and his wants.

2. To lead a life of virtue and purity before God, of justice, peace, usefulness, and charity to man.

87. The natural desire of man to reach perfection, to know better and to do better, and his love of freedom, are the means of Providence to extend this covenant to the whole family of man.

88. The lesson taught by the second covenant is this: Without righteousness no human perfection, and without perfection no real happiness to individuals or nations.

(85.) How was God made known in this covenant? (86.) Which are the duties under the second covenant? (87.) Which are the means of Providence to extend this covenant? (88.) Which is the lesson taught in the second covenant?

89. God's covenant with Israel was made with the Hebrew people at Mount Horeb. (Deut. v. 2.)

> "The day when thou stoodst before God thy Lord at Horeb, when God said unto me, Assemble the people unto me, and I will let them hear my words, that they may learn to fear me all the day which they may live on earth, and teach their children." (Deut. iv. 10.)

90. The descendants of Abraham, Isaac, and Jacob, are called Israel, or the people of Israel, because Jacob was called Israel, "Prince of the Lord," after many sorrows and afflictions had purified and elevated his soul. (Genesis xxxv. 10.)

ADDENDUM. XXII.

Israel having increased in Egypt to 600,000 men, had become numerous enough to form an independent nation. Having maintained among a hostile people, under oppression and slavery, his peculiar names, language, traditions, doctrines, and a patriarchal form of government, distinct and entirely different from the Egyptian—Israel possessed the main elements of nationality. Most of the people having been the laborers of Egypt, they were skilled in the arts of that country, as many of their wise men were schooled in the sciences of the ancient Egypt; therefore, Israel possessed also the main element of independence. Having thus adhered to the conditions of the two covenants, God redeemed Israel from Egypt, to fulfill in him the promises of the second covenant, and make with him the third.

91. The sign of the third covenant is the Sabbath. (Exodus xx. 11; xxxi. 16, 17.)

92. God's promises under the third covenant are these:

1. Israel under the special protection of God, shall be the chosen people, to possess forever, and to promulgate among all nations and tongues, the true knowledge of the one, almighty, all-wise, and most holy God and His will. (Exodus xix. 5, 6; Deut. vii. 6; xxxiii. 29; Isaiah xli. 8-17; xlvi. 1-8, 21-23.)

(89.) With whom was the third covenant made? (90.) Why are the children of Abraham, Isaac, and Jacob called Israel? (91.) Which is the sign of this covenant?

"Ye are my witnesses, saith God, and my servant whom I have chosen." (Isaiah xliii. 10.)

2. In the land of Canaan, Israel shall be a civilized nation, on the principles of the moral law, as long as he shall faithfully discharge the obligations of the covenant.

"And thou shalt observe his ordinances and his commandments, which I command thee this day, that it may be well with thee and thy children after thee, and thy days be long upon the land which God thy Lord giveth thee all the days." (Deut. iv. 40.)

3. If Israel shall fail to discharge the obligations of the covenant, he shall be punished, and even dispersed among hostile nations; but God will never utterly reject him, nor annul the covenant with His chosen people. (Leviticus xxvi. 27-45; Deut. iv. 25-31; Jeremiah xxx. 10, 11; xxvi. 35-37.)

"And ye shall know that I am in the midst of Israel, and I am God your Lord, and none besides, and they shall not put to shame my people forever." (Joel ii. 27.)

4. In his dispersion, in all lands and generations, Israel shall be the custodian and expounder of the true knowledge of God and His will, until the human family shall have entered the threefold covenant between God and man. (Isaiah ii. 1-4; Ezekiel xvi. 60; Zachariah viii. 20-30; Psalm cv. 7-10.)

"Thou wilt give truth to Jacob, grace to Abraham, as thou hast sworn to our fathers from days of yore." (Micah vii. 20.)

ADDENDUM. XXIII.

Had Israel always obeyed the law of God, its land would have become the great school of humanity. Having sinned it was dispersed among the nations, thus to carry the divine right and light to all parts of the globe. As long as

(92.) Which are the promises under the third covenant? 1, 2, 3, 4?

authentic history records, Israel stood on the ground of opposition to all mankind—the struggle of truth and error, justice and injustice, is as old as man—and Israel's sufferings among the nations have proceeded from that opposition. But whenever truth and justice will be triumphant, Israel's opposition and suffering will be ended. "Their seed shall be known among the nations, and their offspring among peoples; all who see them will know them that they are the seed blessed of the Lord." (Isaiah lxi. 9; lxv. 23.)

93. In the third covenant, God was made known as *Yehovah*, pronounced *Adonoi*, the one and eternal God. (Exodus iii. 14, 15; xxxiv. 6, 7.)

94. In the third covenant it is man's duty—

1. To acquire a correct knowledge of God and His will, as revealed in His works and words.

> "And thou shalt know this day and reflect in thy heart, that God is the Lord; in heaven above and on earth below, there is none beside." (Deut. iv. 39.)

2. To announce and promulgate this knowledge, boldly and publicly, by means of reason and love. (Deut. vi. 6-9; xi. 18-20.)

> "And I will speak of Thy testimonies before kings, and I will not be ashamed." (Psalm cxix. 46.)

3. To be a servant of the Most High in sincere love of truth and righteousness, in the dispensation of justice and charity, and the desire to elevate man to perfection and happiness. (Deut. x. 12, 13.)

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

4. To worship in love and truth the One and Eternal God, and none beside Him.

> "Thou shalt be perfect with God thy Lord." (Deut. xviii. 13.)

(93.) By what name was God made known in the third covenant? (94.) Which are the duties under this covenant?

ADDENDUM. XXIV.

It is not Israel's political restoration, the re-establishment of a throne, the reinstitution of a sacrificial polity, or the coming of a redeeming Messiah, which the Bible promises or predicts. It is the final and universal triumph of truth, righteousness, liberty, and justice, to which the prophets point. Every person contributing to the achievement of this great purpose is a Messiah and a messenger of the Most High. The habitable world must become one holy land, every city a Jerusalem, every house a temple, every table an altar, every person a priest of the Most High, his own prince, priest, and prophet. This is the kingdom of God, the hope of mankind, the mission of Israel.

מצות

VIII.

LAW OF THE COVENANT.

95. A *Mitsvah* is a Biblical commandment contained, either expressed or implied, in the Decalogue.

"And He (God) told you His covenant, which He commanded you to do, even the Ten Words, and he wrote them upon two tables of stone." (Deut. iv. 13.)

96. It is expressed in the Decalogue, for example, to honor father and mother, and it is implied to support them honorably. So every commandment of the Decalogue expresses certain duties and implies others.

THE DECALOGUE.

97. The Decalogue, Exodus xx. 2 to 17, and Deut. v. 6 to 18, is divided in "Ten Words," and reads thus:

I. WORD.

I, God, am thy Lord who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other lords before me.

(95.) What is Mitsvah? (96.) Give an example of duties expressed & implied. (97.) The Decalogue.

II. WORD.

Thou shalt not make unto thee any graven image, or any likeness (of any thing) which is in the heaven above, or which is on the earth beneath, or which is in the water under the earth. Thou shalt not bow down to them nor cause them to be served, for I, God thy Lord, a jealous Power, visit the iniquity of parents upon children, upon the third and fourth (generations) of them who hate me, and bestow grace on the thousandth (generation) of them who love me and keep my commandments.

III. WORD.

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

IV. WORD

Remember *the* Sabbath day to sanctify it. Six days shalt thou labor and do all thy work, and the seventh day is a Sabbath to God thy Lord (when), thou shalt not do any work, thou and thy son and thy daughter, thy man-servant, and thy maid-servant, and thy cattle, and thy stranger who is within thy gates; for in six days God made the heaven and earth, the sea and all that is therein, and he rested on the seventh day. Therefore, God blessed the seventh day and sanctified it.*

V WORD.

Honor thy father and thy mother, that thy days be prolonged upon the soil whic hGod thy Lord giveth thee.†

VI WORD.

Thou shalt not kill.

VII. WORD.

Thou shalt not commit lewdness.‡

VIII. WORD.

Thou shalt not steal.

IX. WORD.

Thou shalt not utter false witness on thy neighbor.

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*Deut. v. 12, etc., the IV. Word reads thus: Observe the Sabbath day to sanctify it as God thy Lord commanded thee," etc., as above, then it concludes: "That there may rest thy man-servant and thy maid servant like thee. And thou shalt remember that thou wast a bondsman in the land of Egypt, and God thy Lord brought thee out from there with a strong hand and an outstretched arm: therefore, God thy Lord commanded thee to make the Sabbath day."

†Deut. v. 16, is added, "And that it may go well with thee, upon the soil which," etc.

‡So Ibn Ezra, Saadiah and others understand the Hebrew term.

§Deut. v. 18; this commandment reads: "Thou shalt not utter vain witness on thy neighbor."

X. WORD.

Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, or his man-servant, or his maid-servant, or his ox, or his ass, or any thing that is thy neighbor's.§

100. A commandment is either commendatory, to do so, then it is called מצות עשה *Mitsvath aseh*; or it is prohibitory, not to do this or that, then it is called *Mitsvath lo tha'aseh*, מצות לא תעשה

101. Every commandment of the Decalogue, also if not stated expressly, contains both a commandatory and a prohibitory law.

"Once the Lord hath spoken, twice have I heard it." (Psalm lxii. 12.)

ADDENDUM. XXV.

The Decalogue opens with the commandatory, "to believe in one God," and the prohibitory, "to have no other God before Him." The fourth commandment again, opening the duties of man to man, begins with the commendatory, "to sanctify the Sabbath," and the prohibitory, "to do no work on the Sabbath day" This points out how all commandments must be understood, viz., each commendatory includes its prohibitory, and each prohibitory contains its commendatory law. For instance, "Honor thy father and thy mother," includes the prohibitory, not to lift up the hand and not to use insulting words against one's own parents. (Exodus xxi. 15, 17.) Again, "Thou shalt not steal," contains the commendatory, to protect our neighbor's property. (Exodus xxiii. 5.)

102. The Decalogue is called in the Bible הדבר HAD-DABAR, THE Word; or, The Principle Word; or also את הדברים האלה, or עשרת הדברים, or את דבר אשר אנכי מצוך, "These Words"—"The Ten Words"—"The Words which I command thee."

§Deut v. 18, this commandment reads: "And thou shalt not covet thy neighbor's wife; and thou shalt not desire after thy neighbor's house," etc.

(100.) How are commandments divided? (101.) What does every commandment of the Decalogue contain? (102.) How is the Decalogue called in the Bible?

"These words did God speak unto all your assembly on the mount out of the fire." (Deut. v. 19.)

103. The Decalogue is called THE PRINCIPAL WORD, because it contains, expressed and implied, the entire Law of the Covenant.

"And God said to Moses, Write thee down these words; for after the tenor of these words I have made a covenant with thee and with Israel." (Exodus xxxiv. 27.)

104. The Law of the Covenant teaches the special duties of the third covenant, to be fulfilled by all who are or wish to be in the divine covenant between God and Israel.

"And I, this is my covenant with them, saith God; My spirit which is upon thee, and my words which I have put into thy mouth." (Isaiah lix. 21.)

105. To know the doctrines and precepts of the covenant is the means to enter it; to obey its laws is the means to advance therein to perfection and happiness.

"Incline your ear, and come unto me; hear, and your soul shall live; and I will make with you an everlasting covenant." (Isaiah lv. 3.)

106. Whatever the reason and conscience of mankind compel one to do, because it is right and good, or to shun, because it is wrong and bad—is universal law.

107. These universal laws are called the moral law.

108. The moral law is revealed to all men in reason and conscience.

"He hath told thee, O MAN, what is good, and what God requireth of thee." (Micah vi. 8.)

(103.) Why is it called the Principal Word? (104.) What does the Law of the Covenant teach? (105.) Which are the means to enter and to advance in the covenant? (106.) What is universal law? (107.) What is the name of all such universal laws? (108.) How was it revealed?

109. There is no difference between the law of the covenant and the moral law, except that the former was written in the Decalogue by divine authority.

"And He said unto man, Behold, the fear of the Lord, that is wisdom; and to eschew evil is understanding." (Job xxviii. 28.)

110. It was written by divine authority, for the sake of certainty, that it be known for sure, that this is the moral law as ordained by the Creator of man.

"And nations shall walk by thy light, and kings by the brightness of thy luminary." (Isaiah lx. 3.)

111. Therefore the Law of the Covenant can not be changed, in letter or spirit, by any one or by all men.

"All THE WORD which I command you this day, even that shall ye observe to do; thou shalt not add thereto, and thou shalt not diminish thereof." (Deut. xiii. 1.)

ADDENDUM. XXVI.

No man can in every instance appeal to his own reason and conscience, much less to the reason and conscience of mankind, to decide what is right and good, or bad and wrong in particular cases. Besides, the history of mankind teaches that man never was as wicked as he was ignorant; his motives were better than his judgment. When Eve ate of the forbidden fruit she had even a good motive, viz., to become like an *Elohim*, "to know good and evil;" but it was foolish to believe that any fruit has the power to do this. Those who sacrificed their children to Moloch had the good intention to worship an imaginary god; but they were foolish to believe any god could be pleased by such cruelty. Thus man wished to do right, but knew not to distinguish properly between right and wrong, justice and injustice, virtue and vice. Therefore, God revealed His will to the men of His choice, for the benefit of all mankind, to teach them in all cases to distinguish properly and exactly, between right and wrong, justice and injustice, virtue and vice, to know what is acceptable to God and beneficial to man, and what is abominable before God and injurious to man.

112. The Decalogue begins, "I, God, am thy Lord," to express why these laws must be obeyed; simply because God ordains them.

(109.) Is there any difference between the law of the covenant and the moral law? (110.) Why then was the law of the covenant written? (111.) Can the Law of the Covenant be changed? (112.) Why begins the Decalogue "I, God, am thy Lord?"

113. The Decalogue closes, "Thou shalt not covet," to state this object of the commandments, viz., to subject all passions and desires of the heart to the will of God.

114. The Decalogue contains not only the moral law, but also the great truths upon which it rests, viz.:

(a) There is one, almighty, all-wise, and most holy God, who gives the Law.

(b) He governs man in love, wisdom, and justice.

(c) He commands man to elevate himself to perfection, immortality, and happiness, by the knowledge of these truths and the practice of these laws.

IX.

MAN'S DUTIES TO GOD.

115. There are four kinds of duties contained in the Decalogue: to God, to one's self, to man, to other creatures.

116. The first, second, and third commandments teach the duties to God; the fourth, seventh, and tenth, duties to ourselves; the fifth, sixth, seventh, eighth, and ninth, duties to man; and the words of the fourth commandment, "Thine ox and thine ass," indicate that man has duties to the other creatures.

117. Man's highest duty to God is expressed in Sacred Scriptures thus: "And thou shalt love God, thy Lord, with all thy heart, and with all thy soul, and with all thy might." (Deut. vi. 5.)

(113.) Why does it close, "Thou shalt not covet?" (114.) What does it contain besides the moral law? which are those truths? (115.) How many duties are in the Decalogue? (116.) Which of the commandments express particular duties? (117.) Which is man's highest duty to God?

ADDENDUM. XXVII.

(a) To love God with all our heart means, that all our affections and aspirations should be directed toward God, the Supreme goodness and wisdom; and all our inclinations and propensities should be subjected to His will, the Supreme justice.

We should love man because he is the image of God; we should love virtue and wisdom because God delights in them; we should love and admire the beauties of creation, because they are the testimony of God's goodness, greatness, and love.

(b) To love God with all our soul signifies that the final object of our thoughts, studies, researches, and speculations should be the knowledge of God and His will, in order to be enabled to do it, cling to Him with the power of conviction, and become truly wise by the comprehension of the cause of all causes.

(c) To love God with all our might signifies that our will and energies should always be ready and active to do that which God loves, and shun that which displeases Him.

118. This duty is presupposed in the words of the Decalogue, "I (God) show grace to the thousandth generation of those who love Me and keep My commandments," which means to those who do God's will, because they love Him.

> "Bless the Lord, ye His angels, mighty in strength, who execute His word, to hearken to the voice of His word." (Psalm ciii. 20.)

119. To love God is true piety and moral perfection, which, like other perfections, man possesses the capacity to attain.

> "And now, O Israel, what requireth God thy Lord of thee, but to fear God thy Lord, to walk in all His ways, and to love Him, and to worship God thy Lord with all thy heart and with all thy soul." (Deut. x. 12.)

120. Obedience to the Law of the Covenant educates man to love God. (Psalm xv. and xxiv. 3-6.)

121. The first step to moral perfection is, not to do what the Decalogue prohibits.

(118.) Is this duty expressed in the Decalogue? (119.) What is it to love God? (120.) What educates man to love God? (121.) Which is the first step to moral perfection?

122. The first three commandments ordain:

1. Not to place reliance or put our trust in any power, real or imaginary, besides God, who is the Almighty.

2. Not to worship any of God's creatures or the handiwork of man; and not to address our prayers to angels, deceased persons, or any being besides God, to whom alone adoration is due.

3. Not to represent the Eternal God in any sensual form or material shape, and not to lead otherwise to false ideas of God and truth; for God is the Lord of all spirits of all flesh.

4. Not to invoke the name of God to a falsehood in an oath or otherwise, and not to profane it in vulgar conversation; for God is the Lord of all lords and the Ruler of all rulers.

5. Not to apply the name of God to any being besides the One, Almighty, All-wise, and Most Holy.

123. Obedience to the prohibitory laws prepares to the next step to moral perfection, which is obedience to the commendatory laws.

124. The first three Words command:

1. To believe and trust in God alone and forever, who is our Maker, our Rock, and our Redeemer.

2. To worship and adore the Eternal God, and none besides Him, and pray to Him only and directly.

3. To mention His holy name only in prayer, instruction, or on solemn occasions, and then with profound reverence.

4. To have the presence of God constantly before our eyes, in whatever we do, think, wish, or hope.

(122.) Which are the prohibitions in the first three commandments? (123.) To what leads this obedience? (124.) What is commanded in the first three Words?

125. The immediate blessings resulting to man from obedience to these laws are:

1. To make him humble, meek, upright, and pure before God and man.

2. To inspire him with confidence in God's justice, wisdom, and goodness; and to know that He slumbereth not and He sleepeth not, the Guardian of Israel.

3. To prompt him to inquire after God in His works and words, and advance in true wisdom.

4. To develope in his soul the highest moral perfection, viz., to love God and truth.

126. Man's love to God must be supported, developed, and perfected by his love to man.

ADDENDUM. XXVIII.

In lonely cloisters or solitary wilds, men and women deceive themselves by the erroneous belief that their contemplative lives, devotional exercises, ascetic practices, and renunciation of society, advance them in piety and human perfection. Whatever is right and good in one, must be so to all. And yet if all men would lead such a life, civilization would come to a speedy end, and all must return to the solitary life of the savage. This is certainly contrary to the will of God. To neglect the society of man is to neglect one's self. To be good, one must do good to man.

X.

MAN'S DUTIES TO MAN.

127. Man's highest duty to man is expressed in Sacred Scriptures thus: "Thou shalt love thy neighbor as thyself." (Leviticus xix. 18.)

(125.) What is man's immediate blessing derived from this obedience? (126.) By what must man's love to God be supported? (127.) Which is man's highest duty to man?

ADDENDUM. XXIX.

Neighbor here signifies every man; therefore, in the way of explanation, Sacred Scriptures add in the same chapter, verse 33: "If a stranger sojourn with thee in your land, ye shall not afflict him; like the native from among you shall be to you the stranger who sojourns with you, *And thou shalt love him as thyself*; for ye were strangers in the land of Egypt. I am God your Lord;" *i. e.*, the God and Lord of all men.

Again, in all cases of justice, charity, and benevolence, the divine laws mention the stranger as entitled to equal rights with the Israelite, that national selfishness or sectarian narrowness of mind construe not the laws of the Lord to the injury of any human being, as those nations did, and partly still do, who are guided by imperfect human laws.

128. In the fourth commandment it is made every person's duty to grant the same day of rest which he enjoys, to all under his care and control, which presupposes the Golden Rule, as Hillel expressed it: "Whatever would hurt thee, do to none; and whatever would benefit thee, do also to others."

129. To love man is a moral perfection, which must be attained by obedience to the Law of the Covenant.

130. The general rule to guide man in attaining this perfection is, to secure to every person the rights and privileges we may claim, and afford him the opportunities and facilities we may desire, to attain perfection and happiness.

"Withhold not the benefit from him who claims it, when it is in thy power to do it." (Proverbs iii. 27.)

XI.

MAN'S DUTIES TO HIMSELF.

131. In order to understand our duties to others, we must first know our duties to ourselves.

(128.) Is the Golden Rule contained in the Decalogue? (129.) How must we attain the moral perfection of love? (130.) What is the general rule? (131.) What must be understood first, in order to know these duties?

132. Man's highest duty to himself is expressed in Sacred Scriptures thus: "Thou shalt be perfect with God thy Lord;" for happiness is in perfection.

133. The first special duty man owes to himself is SELF-PRESERVATION; *i. e.*, to preserve his life, health, and limbs, as he is commanded, "Thou shalt not kill," either others or thyself, entirely or in part, at once or gradually.

ADDENDUM. XXX.

Exceptions to this duty are: the defense of the State against rebellion or invasion; the combat for the higher interests of humanity; and the legitimate efforts to protect or save the life, health, or limbs of others, especially of those intrusted to one's care or protection. (Leviticus xix. 16; 1 Samuel xvii.; Jeremiah xxxiv.)

134. Man performs the duty of self-preservation, by useful and judicious labor, rest in due season, temperance and chastity, moderating his temper, ennobling his affections, and improving his intelligence.

135. Useful and judicious labor, ordained in the first covenant, is commanded in the fourth Word of the Decalogue: "Six days shalt thou work."

136. By labor man earns the means of support and independence, sustains his health, strengthens his limbs, and contributes his share to the prosperity of society.

> "And God the Lord took man, and placed him in the Garden of Eden, to till it and to keep it." (Genesis ii. 15.)

(132.) Which is man's highest duty to himself? (133.) Which is man's first special duty to himself? (134.) How does he perform this duty? (135.) Is labor ordained in the Decalogue? (136.) What does he gain by labor?

137. No man has a right to live without work; for the idler neglects himself, is useless to others, and is easily led to sin and wickedness.

"Go to the ant, thou sluggard, look on her ways, and become wise." (Proverbs vi. 6.)

ADDENDUM. XXXI.

Whatever is right and proper for some, must be so for all. If all would try to live without work, mankind must fall back into barbarism. Still, we are not commanded to do manual labor exclusively. Those who work in science, art, or literature, certainly have a sphere of action useful to man and acceptable to God. But they also should do some manual labor, not only for the sake of their health, but also to honor it before their fellow men. "Labor honors the working man."

138. Amusement and play, being no useful labor, are proper only as recreation after working hours; as steady employment they are vicious.

"The wicked practiceth work of falsehood; and he who soweth righteousness reapeth truth." (Proverbs xi. 18.)

139. Rest after labor is a commandment of nature. A day of rest after six days of labor is commanded in the Decalogue. For rest like labor is necessary to secure health and happiness.

ADDENDUM. XXXII.

Animals and vegetables also have their stated periods of rest, to regain their spent energies. Fruit trees rest for a season, after one or more summers of production. The soil also must have stated periods of rest, to yield properly. (Leviticus xxv. 1-12.)

140. Temperance and chastity are commanded in the seventh and tenth Words of the Decalogue.

(137.) Has any man a right to live without work? (138.) When are amusements and plays proper? (139.) Where and why is rest commanded? (140.) Where is temperance and chastity commanded?

141. Temperance is to enjoy the gifts of nature moderately and reasonably, and to the only purpose of sustaining life and health.

"Woe unto those that call the evil good, and the good evil; that change darkness to light, and light to darkness; that put bitter for sweet, and sweet for bitter." (Isaiah v. 20.)

142. Chastity is purity of the heart in all its desires and wishes.

"Above all that is to be guarded, keep thy heart; for out of it come the issues of life." (Proverbs iv. 23.)

143. The tenth Word of the Decalogue also commands, that every one moderate and govern his temper; for the envious, greedy, and avaricious, like the rash, passionate, vain, and over-ambitious, is always sick at heart, quarrelsome, and unkind.

"All the days of the afflicted are evil; but he that is of a good heart hath a continual feast. (Proverbs xv. 15.)

144. The second special duty man owes to himself is SELF-RESPECT, justly to deserve honor, and honestly to preserve it.

"And God said unto me: Say not, I am a lad; for whithersoever I shall send thee, thou shalt go, and whatsoever I shall command thee, thou shalt speak." (Jeremiah i. 7.)

145. Man performs this duty:

1. By doing properly and completely whatever he does, as the law ordains: "Six days shalt thou work and DO ALL THY LABOR;" *i. e.*, each of thy works to be all, completely, and properly done.

2. By doing every thing conscientiously, and with the pure motive of doing his duty before God and man.

"And ye shall be guiltless before God and Israel." (Numbers xxxii. 25.)

(141.) What is temperance? (142.) What is chastity? (143.) What else is commanded in the tenth word? (144.) Which is man's second special duty to himself?

3. By faithful adherence to his obligations, promises, or appointments, spoken or written.

"What is gone out of thy lips shalt thou keep and perform." (Deut. xxiii. 24.)

4. By inviolable respect of truth in general, the highest and holiest treasure of man.

"Purchase truth and sell it not, (also) wisdom, and instruction, and understanding." (Proverbs xxiii. 23.)

ADDENDUM. XXXIII.

It matters not what particular occupation a man has chosen, as long as it is honest and useful he deserves respect and honor, in the same proportion as he is conscientious in his discharge of duty, and desirous to be useful to the human family to the best of his abiiity. There is no difference, in this point, between the most humble day laborer and the loftiest genius, each in his proper sphere. Society needs all of them, therefore they are.

"Every man to his service and to his burden." (Numbers iv. 19.)

146. The third special duty man owes to himself is to overcome the selfishness of his nature, by holiness and wisdom.

"And I will betroth thee unto me for ever. And I will betroth thee unto me in justice and judgment, in grace and mercy. And I will betroth thee unto me in truth; and thou shalt know (and love) God." (Hosea ii. 21.)

147. Holiness is perfect moral freedom.

148. The fourth word of the Decalogue commands self-sanctification. "Remember the Sabbath day to sanctify it;" but man can sanctify a day by self-sanctification only.

"And ye shall sanctify yourselves, and ye shall be holy; for I am God your Lord." (Leviticus xx. 7.)

(145.) How must one perform this second duty,—1, 2, 3, 4? (146.) Which is man's third special duty to himself? (147.) What is holiness? (148.) Does the Decalogue command self-sanctification?

149. Man sanctifies himself:

1. By self-inquiry, to ascertain the motives of his doings, in order to strengthen the noble and to overcome the mean ones.

> "Create unto me a pure heart, O Lord, and renew in me a sincere spirit." (Psalm li. 12.)

2. By cheerful subjection of his will, desires, and wishes to the will and law of God.

> "And ye shall not follow after your heart and after your eyes, as your passions lead you, but ye shall remember and do all my commandments, and be holy to your Lord." (Numbers xv. 39, 40.)

3. By the continual practice of virtue and righteousness, especially meekness and frugality, justice and charity in words and deeds, and in unexceptional adherence to truth.

> "And ye shall observe my ordinances and do them; I am God who sanctifieth you." (Leviticus xx. 8.)

4. In the days of trial and affliction especially, by humble submission to God's decrees, with the firm faith that God sends affliction to purify, elevate, and sanctify the soul of the sufferer.

> "On the day of my distress, I will call on thee, for thou wilt answer me." (Psalm lxxxvi. 7.)

5. By repeated elevation of the soul, in devotion or meditation, to God and truth.

> "Better is unto me the law of thy mouth than thousands of gold and silver." (Psalm cxix. 72.)

150. Wisdom is intellectual freedom.

(149.) How does man sanctify himself,—1, 2, 3, 4, 5? (150.) What is wisdom?

151. The fourth word of the Decalogue commands intellectual self-improvement. It ordains, to observe a weekly Sabbath day "to God thy Lord," which means, in intellectual advancement upward, toward God.

152. Man acquires wisdom:

1. By inquiring into God's works and words, ascertaining His own thoughts and His will, revealed therein.

> "The commencement of wisdom is the fear of God; and the knowledge of the saints is intelligence." (Proverbs ix. 10.)

2. By reading good books or listening to instructive lessons on God's works and words.

> "From all my teachers have I obtained intelligence; for thy testimonies are my delight." (Psalm cxix. 99.)

3. By proper reflection on the knowledge acquired.

> "Say to wisdom, thou art my sister, and call intelligence thy chosen friend." (Proverbs vii. 4.)

4. By doing all this with love for wisdom and reverence for God's revelations.

> "Let these words, which I command thee this day, be upon thy heart." (Deut. vi. 6.)

153. By holiness and wisdom, man elevates himself to his position in the human family, and unites himself with God, eternal truth and eternal goodness.

> "And I, to draw near to God is good to me; I have put my trust in God, the Ruler, to announce all thy messages." (Psalm lxxiii. 28.)

154. The fourth special duty man owes to himself is to be free, politically, morally, and intellectually.

> "And ye shall proclaim freedom throughout the land, unto all the inhabitants thereof." (Leviticus xxv. 10.)

(151.) Does the Decalogue command intellectual self-improvement? (152.) How must man acquire wisdom,—1, 2, 3, 4? (153.) What does man attain by holiness and wisdom? (154.) Which is man's fourth special duty to himself?

155. The fourth word of the Decalogue is the commandment of freedom. One day, at least, out of seven, every human being shall be free to perform his duties to himself.

"And thou shalt remember that thou hast been a servant in the land of Egypt." (Deut. v. 15.)

156. God alone is man's king, ruler, lord, and master, and none besides Him.

"Ye shall walk after God, your Lord, fear Him, observe His commandments, hearken to His voice, serve Him, and cling to Him only." (Deut. xiii. 5.)

XII.

THE SABBATH.

157. The fourth word of the Decalogue implies the duties of man to himself, and expresses the special duty of observing the weekly Sabbath.

"And thou shalt call the Sabbath a delight, the holy day of God honorable." (Isaiah lvii. 13.)

158. The object of the weekly Sabbath is, to remind every person of his duties to himself, as the child of the living God.

"And he shall say on this day, Behold this is our Lord: we wait for Him, and He will save us; this is God: we wait for Him; we will be glad, and we will rejoice in His salvation." (Isaiah xxv. 9.)

159. The Sabbath is to be spent in rest from labor, in grateful enjoyment of God's gifts, in the sanctification of our moral nature, in the cultivation of our intellectual abilities, and in proclaiming freedom to ourselves and our fellow-men.

"So thou shalt delight in God." (Isaiah lviii. 14.)

(155.) Is the duty of freedom taught in the Decalogue? (156.) Who is man's king and ruler? (157.) What does the fourth word of the Decalogue imply, and what express? (158.) Which is the object of the week'y Sabbath? (159.) How should the Sabbath be spent?

160. Whatever leads to any or all these ends is called a *Mitsvah*, a duty; whatever disturbs us in reaching these ends is called an *Aberah*, a transgression, on the Sabbath day.

XIII.

MAN'S DUTIES TO HIS FELLOW-MAN.

161. Man's duties to his fellow-man must be, to secure to him the same rights and privileges which each of us claim, in order to attain perfection and happiness.

"One law and one statute shall be for you, and the stranger that sojourneth with you." (Numbers xv. 16.)

162. Every person may claim the following rights.

1. To live in health and have the free use of his limbs.

2. To live in domestic peace and happiness.

3. To possess shelter, raiment, and food.

4. To maintain his self-respect, and to establish a good reputation among others.

5. To attain holiness and wisdom.

6. To be free in the exercise of all his rights.

163. It is the duty of all men, hence of every government or state, to respect, protect, and secure these rights to every person.

"Justice, only justice shalt thou pursue, in order that thou mayest live." (Deut. xvi. 20.)

164. These rights are called civil and religious liberty.

"For the children of Israel are my servants." (Leviticus xxv. 58.)

(160.) What is a Mitsvah and what an Aberah on Sabbath? (161.) Which must be man's duties to his fellow-man? (162.) What rights may every person claim? (163.) What is the duty of the State? (164.) What are these rights called?

165. The main duty in the discharge of our obligations to our fellow-man is, to obey the laws of the country; to serve, assist, and support the government in its discharge of duty; to protect the country against rebellion or invasion; and to exert ourselves to make her laws and institutions just, wise, and beneficient to all.

166. The fifth word of the Decalogue implies man's duty to the government, which exercises the authority originally given to the parents in each family.

> "According to the law as they will teach thee, and the statute as they will tell thee, thou shalt do; thou shalt not turn aside from the word, as they will tell thee, to the right or to the left." (Deut. xvii. 11.)

167. As many rights as every person may claim, so many special duties he has to discharge to his fellow-man; therefore we have six special duties to our fellow-men.

168. The first special duty to our fellow-man is to protect his life, health, and limbs, which is the commandatory of the sixth commandment, "Thou shalt not kill."

169. We perform this duty especially:

1. By removing and obviating whatever threatens danger or injury to others.

> "When thou buildest a new house, thou shalt make a battlement for thy roof; that thou bring not blood upon thy house, if any one were to fall from there. (Deut. xxii. 8.)

2. By cautioning our fellow-man against existing danger or threatening injury.

> "Thou shalt not hate thy brother in thy heart." (Leviticus xix. 17.)

(165.) What is man's main duty to his fellow-man? (166.) Which word of the Decalogue implies our duties to the government? (167.) How many special duties to our neighbor do we have? (168.) Which is the first of these special duties? (169.) How must this duty be especially performed?

3. By assisting all persons in danger, peril, distress, or disease.

"Thou shalt not stand upon the blood of thy neighbor: I am God." (Leviticus xix. 16.)

170. The sixth commandment is violated also by him who strikes a person.

"And he (Moses) said to the wicked one, Why smitest thou thy neighbor?" (Exodus ii. 13.)

171. The second special duty to our fellow-man is to protect him in his domestic peace and happiness, which is the commandatory of the seventh commandment, "Thou shalt not commit lewdness."

172. We perform this duty especially:

1. By the purity, chastity, and fidelity of each member of every family.

"Above all worth guarding, keep thy heart, for out of it are the issues of life." (Proverbs iv. 23.)

2. By the use of kind, charitable, and respectful language only, in the family as well as outside thereof.

"Remove from thee frowardness of mouth; and perverseness of lips put away far from thee." (Ibid. 24.)

3. By encouraging one another to piety, righteousness, and charity.

"Let grace and truth never forsake thee: bind them upon thy throat; write them upon the tables of thy heart; and thou wilt find favor and a good understanding with God and man." (Ibid iii. 3, 4.)

4. By obedience, respect, and love of the children to their parents, spouses, sisters, and brothers among themselves; by the love and tender care of parents for their children; by the dutiful and upright conduct of domestic servants; and by the humane and liberal treatment accorded them.

"Keep, my son, the commandments of thy father, and neglect not the teaching of thy mother." (Ibid. vi. 20.)

(170.) How is the sixth commandment also violated? (171.) Which is the second special duty to our fellow-man? (172.) How must this duty be especially performed?

173. The seventh commandment prohibits all indecencies in wishes, looks, miens, or words, in books or pictures, or in any other way.

174. The third special duty to our fellow-man is, to protect him in the possession of his property, and to assist him in getting shelter, raiment, and food, which is the commandatory of the eighth commandment, "Thou shalt not steal."

175. We perform this duty especially:

1. By permitting neither ourselves nor others to obtain our neighbor's property by fraud, stealth, or violence.

> "Remove not the ancient land-marks, and into the fields of the fatherless must thou not enter: for their Redeemer is strong; he will plead their cause with thee." (Proverbs xxiii. 10. 11.)

2. By bestowing personal care upon our neighbor's property.

> "If thou seest the ass of thine enemy cowering under his burden, and abstainest from unloading him, thou shalt surely be forsaken with him." (Exodus xxiii. 5.)

3. By giving employment to the poor at fair wages, or assisting him in obtaining it elsewhere; or by furnishing him the implements, material, or capital to earn a livelihood by honest labor.

> "If thy brother become poor, and his hand sinketh with thee, then thou shalt assist him, be he stranger or sojourner, that he live with thee." (Leviticus xxv. 35.)

4. By providing for the helpless and needy shelter, raiment, and food, either from our own means or from such public institutions which we support. (Deut. xv. 7, 8.)

> "Rob not the poor because he is poor; neither oppress the needy in the gate; for God will plead their cause, and despoil the life of those who despoil them" (Proverbs xxii. 22, 23.)

(173.) What does the seventh commandment prohibit? (174.) Which is our third special duty to our fellow-man? (175.) How must this duty be performed especially?

ADDENDUM. XXXIV.

The law makes no provisions for beggars, and there should be none. Proper care should be taken of the poor, needy, and helpless, that none need beg. Every person has a right to live, hence also to the means of support. If one has more than he needs, he owes support to him who needs it. To refuse it is indirect robbery. The state, county, or municipality must provide for its poor. To do more and better for the poor, needy, helpless, widows, orphans, and strangers, than the state or county can, public societies and charities ought to be supported by every good man. To render immediate help where it is necessary, is the duty of every feeling person.

176. The fourth special duty we owe to our neighbor is, to protect him in his honor and good reputation, which is the commandatory of the ninth commandment, "Thou shalt not bear false (or vain) witness against thy neighbor."

177. We perform this duty especially:

1. By unexceptional adherence to truth in our words, promises, and appointments, bargains or contracts. (Exodus xxiii. 7; Leviticus xix. 11; Proverbs xii. 22.)

> "He that practiceth deceit shall not dwell within my house; he that speaketh falsehoods shall not succeed before my eyes." (Psalm ci. 7.)

2. By forbearance to our neighbor's faults and deficiencies, never to judge him uncharitably, and never to speak of his faults, unless it be absolutely necessary for the protection of others.

> "Thou shalt not go up and down as a tale-bearer among thy people." (Leviticus xix. 16.)

3. By treating every human being with the consideration, respect, and courtesy due to the image of God.

> "He that covereth transgression seeketh love: but he that repeateth a matter separateth confident friends." (Proverbs xvii. 9.)

(176.) Which is our fourth special duty to our neighbor? (177.) How must his duty be especially performed?

4. By showing particular respect and gratitude to the teachers and benefactors of humanity.

"Before the hoary head shalt thou rise up, and honor the face of the old man." (Leviticus xix. 32.)

5. By taking proper care that no neighbor be degraded in his or in our estimation, by extreme poverty, servitude, or even by punishment for crime. (Deut. xxviii. 1-3.)

He that despiseth his neighbor is a sinner: but he that is gracious to the poor, happiness will attend him. (Prov. xiv. 21.)

178. The fifth special duty to our neighbor is to afford him the opportunities to develop his capacities and elevate his nature to holiness and wisdom.

"Withhold no benefit from him to whom it is due, when it is in the power of thy hand to do it." (Proverbs iii. 27.)

179. We perform this duty especially:

1. By securing religious liberty to every person, as well as liberty of thought and speech.

"For unto me are the children of Israel servants; they are my servants, whom I have brought out of the land of Egypt: I, God, am their Lord." (Leviticus xxv. 55.)

2. By establishing and supporting public schools to diffuse profane knowledge, and religious schools for the diffusion of divine truth; houses of public worship and public instruction and public libraries; and supporting every enterprise by which religion, learning, and enlightenment are diffused.

"O that all of God's people were prophets, and God would put His spirit upon them!" (Numbers xi. 29.)

(178.) Which is our fifth special duty to our neighbor? (179.) How must this duty be specially fulfilled?

3. By making our own conduct an example of holiness, our words and deeds expressions of wisdom to others.

"And there shall be blessed by thee all families of the earth." (Genesis xii. 3.)

4. By supplying the means to the helpless and needy, to attend public schools, places of worship and instruction; persuading the ignorant and the erring ones to incline their hearts to piety and their minds to wisdom.

"The spirit of the Ruler, God, is upon me, because God hath annointed me, to announce good tidings to the meek: he hath sent me to bind up the broken-hearted, to proclaim freedom to captives, and release to prisoners." (Isaiah lxi. 1.)

180. The sixth special duty to our neighbor is, to protect his freedom.

"Thou shalt have no other lords before Me."

181. We perform this duty especially:

1. By granting equal rights to all.

2. By establishing, supporting, and protecting free government and just laws.

"And God, your Lord, is your king." (1 Samuel xii. 12.)

XIV.

THE FAMILY.

182. The fifth commandment of the Decalogue opens man's duties to his fellow-man. Still, its special import is, that children honor their parents.

"Let every man fear his mother and his father." (Leviticus xi. 3.)

(180.) Which is our sixth special duty to man? (181.) How must it be fulfilled? (182.) Which is the special import of the fifth commandment?

183. It is our duty to honor our parents by obedience, respect, attention, and forbearence, if they are weak; by defence of their honor, support, and comfort under all circumstances.

"The eye that mocketh at his father, and despiseth to obey his mother, this shall the ravens of the valley pick out, and the young eagles shall eat it." (Proverbs xxx. 17.)

184. In order to honor our parents, we must be kind to those whom they love, such as their friends and relatives, or step-father, step-mother, half-brothers, and sisters.

"The Creator of the speech of the lips (commands) peace. Peace to him that is afar off, and to him that is near, saith God; and I will heal him." (Isaiah lvii. 19.)

185. It is the duty of parents to protect, support, and educate their children; but it is no less every child's duty to assist his parents therein.

186. The Decalogue begins the duties to our neighbor with the commandment, "Honor thy father and thy mother," because—

1. All the duties of man to his neighbor must first and foremost be fulfilled in the family.

2. The peace and happiness of society depend upon the good government of the family.

3. Our parents are our greatest benefactors and first teachers.

4. Gratitude to our benefactors and respect to our teachers are virtues, without which man can not be good, and society can not be happy.

(183.) What is the child's duty to his parents? (184.) Whom else must a dutiful child honor? (185.) Which is the duty of parents to their children? (186.) Why begins the Decalogue the duties to our neighbor with "Honor thy father and thy mother?"

187. Whoever has done any thing for the lasting benefit of man, is also our benefactor, as well as those who bestow immediate kindness upon us.

188. Whoever teaches by noble example, by good books or public lessons, is also our teacher, as well as those who immediately instruct us.

XV.

MAN'S DUTIES TO OTHER CREATURES.

189. The fourth commandment of the Decalogue implies duties of man to the animals. Thy ox and thy ass also should be given a weekly day of rest.

190. The Bible specifies, in different laws, duties to the animals, all of which are contained in the commandment, not to abuse or maltreat any animal, because every kind of cruelty is abominable. (Exodus xiii. 4, 5; Deut. xxii. 4, 6, 7, 10; xxv. 4.)

> "A righteous man careth for the life of his beast; but the mercies of the wicked are cruelty." (Proverbs xii. 10.)

191. Hunting or otherwise killing, teasing, or tormenting innocent animals for amusement or pastime is wicked. Esau was a hunter.

192. The Bible also prohibits the wanton destruction of fruit trees, and commands not to destroy or waste God's gifts to his creatures. (Deut. xx. 19, 20.)

> "Thy righteousness is like the loftiest mountains, thy justice like the great deep; thou helpest man and beast, O God. (Psalm xxxvi. 7.)

(187.) Who is our benefactor? (188.) Who is our teacher? (189.) Which commandment of the Decalogue suggests duties to the animals? (190.) Which is the main commandment in this respect? (191.) Is it right to kill animals for a pastime? (192.) What else of this nature does the Bible prohibit?

XVI.

THE OBJECT OF THE LAW.

193. By the conscientious practice of these duties, from pure and noble motives, man remains in covenant with God; he learns to love God and man, the Creator and His creatures; he developes and elevates his nature to perfection, immortality, and happiness, here and hereafter; he advances from the creature to the child of God.

"The fear of God is the source of life, to avoid the snares of death." (Proverbs xiv. 27.)

צדקה תציל ממות "Righteousness will rescue from death."

XVII.

חקים CHUCKIM AND MISHPATIM. משפטים

194. CHUCKIM are "ordinances," in the Law of Moses, concerning the mode of worship, the cleanness and health of the body, intermarriage, and outward national distinctions.

195. MISHPATIM are "statutes," in the Law of Moses, concerning the government of the Hebrew people and the administration of justice.

196. The *Chuckim* and *Mishpatim* are called the Law of Moses, or the Mosaic Law, because Moses taught them to Israel as the best means to carry out the Law of the Covenant in the land of Palestine. (Deut. iv. 5-8; vii. 1-3.)

(193.) To what leads the conscientious practice of these duties? (194.) What are Chuckim? (195.) What are Mishpatim? (196.) How are the Chuckim and Mishpatim together called?

"And God commanded me at that time to teach you ordinances and statutes, for you to do them in the land to which you pass over to possess it." (Deut. iv. 14.)

197. There are eternal principles in the *Chuckim* and *Mishpatim*, which every Israelite ought to know, to understand, and to reduce to practice.

"And God our Lord hath commanded us to do all these ordinances, in order to fear God our Lord; that it may be well with us all the days, and that he keep us alive (in eternity) as on this day. (Deut. vi. 24.)

198. According to the letter, the *Chuckim* and *Mishpatim* were obligatory on Israel and in the Land of Palestine only, as expounded, amended, or changed by the Council of Elders, afterward called the Sanhedrin. (Deut. xvii. 8-13.)

"And thou shalt do according to the word which they shall tell thee, from that place which God thy Lord will choose. And thou shalt observe to do all as they will teach thee." (Ibid. 10.)

ADDENDUM. XXXV.

Biblical laws were changed during the period of history recorded in the Bible; so afterward the laws, amendments, and changes could be made, which are recorded in the Mishnah and Talmud. [Compare Deut. xxv. 5 to 10, and Ruth iv.; Levit. xxiii. 42, 43, and Nehemiah xiii. 13 to 18; Exodus vi. 14, 15, 16, and 2 Chronicles xxxv. 18; Exodus xxvi., and 1 Kings vii., especially Exodus xxv. 18, and 1 Kings vi. 23; Exodus xx. 4, and 1 Kings vii. 27 to 37, Exodus xxv. 31, and 1 Kings vii. 49; Exodus xxx. 18, and 1 Kings vii. 38. The rabbinical passages in support of this paragraph are compiled in "The Israelite," volume 2, numbers 40, 41, 42.]

199. In all *Mishpatim*, the Israelite must submit to the laws and institutions of the country in which he lives; but it always remains his duty to have the

(197.) What is contained in the Chuckim and Mishpatim? (198.) When and where were the Chuckim and Mishpatim obligating according to the letter?

laws and institutions of his country harmonized with the Law of the Covenant and the principles contained in the *Mishpatim*.

> "And seek the welfare of the city whither I have banished you, and pray in its behalf unto God; for in its welfare shall ye fare well." (Jeremiah xxix. 17.)

200. Those *Chuckim*, which are still observed by all Israel, as the means of divine worship, or as the signs of our unity as a religious body, are obligatory on every one in Israel, as a member of the great congregation, established by God himself.

> "The congregation shall have one ordinance with you, and the stranger who sojourns among you; an eternal ordinance for your generations, as you so shall be the stranger before God." (Numbers xv. 16.)

201. Every religious body in Israel, be it a congregation, a synod of congregations, or a conference of its learned men, has the right to establish for itself, how those *Chuckim* should be observed and practiced, in order to become better means of divine worship, or better signs of Israel's unity, in their respective age and place.

> "When they who fear God, have spoken often one to another, then God hath hearkened and heard it; and it shall be written in the book of memorial before him, for them who fear God and think upon His name." (Malachi iii. 16.)

202. The main *Chuckim* still observed by all Israel, are divided in holy seasons, holy places, and holy observances.

(199.) What is the Israelite's duty in regard to the Mishpatim, in every country? (200.) Which Chuckim are obligatory upon the Israelite as a member of the congregation? (201.) Who has the right to change them? (202.) How are the main Chuckim, which are still observed, divided?

XVIII.

HOLY SEASONS.

203. Every great and good idea should be given a special place and time, where and when to be impressed on the mind of those who seek God and truth.

204. The Holy Seasons ordained in the Law, convey great and good lessons, which it is necessary to refresh in our mind as often as possible.

205. Beside the weekly Sabbath and the New Moon, the Law ordains five holy seasons or feasts: 1. The Feast of Passover, פסח; 2. The Feast of Weeks, שבועות; 3. The Feasts of Booths, סכות; 4. The Day of Memorial or New Year, יום הזכרון or ראש השנה; and 5. The Day of Atonement, יום הכפורים [Exodus xii.; xxiii. 12 to 17; xxxiv. 18 to 24; Leviticus xvi. 29 to 34; xxiii.; Numbers xxviii. 11 to 31; Deuteronomy xvi. 1 to 17.]

206. The day of New Moon is not a day of rest but of peculiar worship, to mark the change of seasons by devotional practices. (2 Kings iv. 23; Isaiah i. 13, 14; lxvi. 23.)

207. The Passover-feast lasts seven days, from the fifteenth day of the first month, called *Nissan*. (Exodus xii. 2.) It is also called feast of Unleavened Cakes, on account of this kind of bread which is to replace the ordinary kind during this feast. (*Ibid.* 15.) The first and last days are "holy convocations," when

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(203.) What should every great and good idea be given? (204.) What do the Holy Seasons convey? (205.) Which are the Holy Seasons ordained in the Law? (206.) Is the day of New Moon a day of rest? (207.) What is Pesach?

no servile labor should be done. The five intervening days are days of labor and peculiar worship, called חול המועד, *Chol Hammoed.*

208. The Feast of Weeks, or Pentacost, lasts one day, the sixth day of the third month, called *Sivan*, the fiftieth day after the first day of Passover. It is appointed for a "holy convocation," when no servile labor should be done.

209. The Feasts of Booths, or Tabernacles, lasts seven days, from the fifteenth day of the seventh month, called *Tishri*, to conclude with the Feast of Conclusion, שמיני עצרת. the eighth day. The first day of the Feast of Booths and the Feast of Conclusion are "holy convocations," when no servile labor should be done; the intervening six are days of labor and peculiar worship, called חול המועד

210. These feasts are called שלש רגלים, the three seasons for holy convocations, or ימים טובים, the good days.

211. The Passover-feast is a memorial of the delivery of Israel from the Egyptian bondage. The Feast of Weeks is a memorial of the revelation of the Decalogue on Mount Sinai. The Feast of Booths is a memorial of God's protection in the wilderness where Israel sojourned forty years.

212. The lessons conveyed by the feasts are these:

1. The Passover teaches that God is our only Redeemer and Savior, who has decreed that all men should be free and equal.

(208.) When is Shabuoth? (209.) When is Succoth? (210.) How are these feasts called? (111. Of what are these feasts memorials? (212.) Which are the lessons conveyed by these feasts,—1, 2, 3, 4?

2. The Pentacost teaches that God alone is the law-giver of man, and all laws must be in harmony with His holy will.

3. The Feast of Booths teaches that God protects, blesses, and guides all his children, and that thanks-giving is due to Him alone.

4. Israel observes no feast or holiday in memory of any person, however great or good he may have been; God's special revelations, in history or in nature, are the causes of Israel's feasts.

213. The three feasts should be distinguished:

1. By rest from all unnecssary labor

2. By worship and thanksgiving to the Almighty, in the midst of the congregation.

3. By fixing upon our minds the special lessons which each feast conveys.

4. By the grateful enjoyment of God's gifts, together with the poor, the needy, the widow, the orphan, and the strangers, for whom we have provided from our wealth.

214. The Day of Memorial, also called Day of blowing the Trumpet (Numb. xix. 1), and Day of Judgment (Psalm lxxxi. 4, 5), lasts one day, the first day of the seventh month, called *Tishri*. It is considered the civil New Year, ראש השנה (Ezekiel xlii).

215. The tenth day of *Tishri* is יום כפור, Day of Atonement, the "Sabbath of Sabbaths."

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(213) By what should these three feasts be distinguished,—1, 2, 3, 4? (214.) When is Rosh Hashanah? (215.) When is Yom Kippur?

216. These two days, *Rosh Hashanah* and *Yom Kippur*, are called ימים נוראים, "the awful or sublime days," because they are appointed for most serious reflection on our conduct toward God and man.

217. The ten days beginning with *Rosh Hashanah* and ending with *Yom Kippur* are called עשרת ימי תשובה, "the ten days of penitence," because they are appointed for repentance of sin, amendment of conduct, and elevation of character.

218. The *Rosh Hashanah* conveys these lessons:

1. God is the Providence, King, and Judge of mankind.

2. Every man is responsible to his Maker for all his doings and omissions, all of which are fully known to Him.

3. God renders to every man his due. He rewards the righteous and punishes the wicked.

4. No man must expect of Providence more than that which God's grace and justice bestow.

219. The *Yom Kippur* conveys these lessons:

1. He who falls may stand erect and straight after he has risen again. He who deserts the straight path and chooses crooked by-ways may return to the level path and walk in it. So may the sinner return to the path of righteousness and be pious.

2. By our sins we cause not God to desert us, but ourselves to desert God; therefore WE must return to God, and whenever we return we are deserted no longer.

(216.) Why are these two days called Yomim Noraim? (217.) Why are these ten days called Asereth Yemai Teshubah? (218.) Which are the lessons of Rosh Hashanah,—1, 2, 3, 4? (219.) Which lessons conveys the Yom Kippur?

3. Our pride, vanity, haughtiness, sinfulness, and wickedness will not offend the immutable Deity, but benight our souls, lead us to forget our duties, and wrong our neighbor. If the darkness of sin be removed, and our neighbor appeased by our own repentance, we must behold again the light of truth and virtue.

4. God punishes only for the sake of correction, for He is most gracious. If we punish ourselves for our misdeeds,—and remorse and repentance are the worst punishment—God would not punish us again, for He is infinitely just.

220. The *Rosh Hashanah* should be distinguished:

1. By remembering the blessings of God which we enjoyed in the past year; the happiness and grief that passed through every heart; the good or evil doings that every one entered into the book of eternal memory; how much better or worse we have grown the past year, and what lot we deserve in the coming from the hands of our Maker.

2. By placing ourselves in judgment before God and our own conscience.

3. By awaking to a full recognition of our sins, and the repentance thereof.

4. By prayer to God, to enlighten our souls and strengthen our minds, to behold truth, and to love goodness; that we might deserve His blessings here and hereafter.

(220.) How should the Rosh Hashanah be distinguished?

221. The Days of Penitence should be distinguished:

1. By repentance of sin, and humiliation before God, and before our neighbor whom we have wronged or offended.

2. By special acts of charity and deeds of generosity.

3. By sincere forgiveness to all who wronged or offended us.

222. The *Yom Kippur* is to be distinguished:

1. As a day to be devoted entirely to making atonement before God for our sins; to sanctify and elevate our moral nature to God; and to be reminded of the everlasting Sabbath in the world of the spirits.

2. To declare the dominion of the spirit over the body, by abstaining from all earthly enjoyment, and occupying ourselves exclusively with holy thoughts, which is the true Sabbath of the soul.

3. To invigorate our souls with new strength by the grace and mercy of God and our communion with Him.

4. To be reunited in peace and love with our fellow-man.

223. Atonement is made before God for our sins, by sincere repentance of our wickedness, and humiliation before God; by making good with our neighbor in whatever we sinned against him, and coming to the firm determination to sin no more. [Exodus xxxiv. 7; 1 Kings viii. 46 to 50; Isaiah xliv. 21, 22; lv. 6, 7; Ezekiel xviii. 21 to 23, 31, 32; Jonah iii.; Psalm xxv. 8 to 11; xxxii. 5; xxxiv. 18; li. 18, 19; cxxx. 7, 8; Proverbs xvi. 6.]

(221.) How should the Yemai Teshubah be distinguished? (222.) How is the Yom Kippur to be distinguished? (223.) How is atonement made?

XIX.

FEASTS AND FASTS NOT ORDAINED IN THE LAW.

224. The *Purim-day*, the fourteenth of the twelfth month, followed the next day by *Shushan-Purim*, in remembrance of the rescue of Israel by Esther and Mordecai from the destruction, schemed against them by Haman—as the Book of Esther narrates—is a day of feasting, rejoicing, and sending presents to the poor, and to friends; but it is not a holy day. (Esther ix. 20, etc.)

225. The *Hanukah* (days of dedication), begin the twenty-fifth day of the ninth month, called *Kislev*, to last eight days. It is a memorial of the victories of the Asmoneans or Maccabees over the Syrians, in the time of Antiochus Epiphanes; the re-dedication of the Temple of Jerusalem, after it had been defiled by the oppressors, and liberty and independence thus regained for Israel by its immortal heroes. In commemoration of that joyous time, lights are kindled in every house during those eight nights, and additional prayers recited; but they are no holy days.

226. The fast days instituted on account of national calamities, and other causes, are no longer observed by all Israel.

> "Thus saith the God Zabaoth, the fast of the fourth month (Tamuz), and the fast of the fifth month (Ab), and the fast of the seventh month (Tishrai), and the fast of the tenth month (Tebeth), shall become, to the house of Judah, gladness, joy, and goodly feasts; only love truth and peace." (Zechariah viii. 19.)

(221.) When and what is Purim? (225.) When and what is Hanukah? (226.) Do we still observe the public fast-days?

227. All feasts and holy days in Israel begin with the previous evening; as the biblical day is computed. (Leviticus xxiii. 32.)

XX.

HOLY PLACES.

228. Holy places are those where men meet to worship God, to teach or learn His will, to devise means for the public welfare, or to provide for the poor, the sick, the helpless, or the stranger.

> "At every place where I will cause my name to be remembered, I will come to thee and bless thee." (Exodus xx. 24.)

229. Burial grounds also are considered holy, because there rest in peace the remains of good people, and many a devout prayer is there offered up to God.

230. The holy places are called in Hebrew *Mikdash*, the sanctuary or the temple; *Beth Hak-keneseth*, the synagogue or the meeting-house; *Beth Ham-midrash*, the school-house, or the academy. The burial ground is called *Beth Olam*, the house of eternity, or also *Beth Chayim*, the house of life.

231. It is the duty of every Hebrew community to erect and sustain such holy places, for worship, instruction, charity, and decent burial.

> "And they shall make a sanctuary unto me, and I will dwell among them." (Exodus xxv. 8.)

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(227) When do the feasts begin? (228.) Which are holy places? (229.) How are burial grounds looked upon? (230) How are the holy places called in Hebrew? (231) What is the duty of every Hebrew community concerning these?

232. It is the duty of every Israelite to respect, honor, frequent, uphold, and support those holy places, to the best of his abilities.

"Ye shall observe my Sabbaths, and ye shall revere my sanctuary; I am God." (Levit. xix. 30.)

233. God is especially revealed in those holy places: in the worshiping soul, in the words of him who teaches light and truth, and in the hearts of those who delight in divine instruction.

"O send thy light and thy truth; they shall guide me, and lead me to thy holy mountain, and thy habitation." (Psalm xliii. 3.)

234. There is in every Hebrew temple a *Sepher Thorah*, the Scroll of the Law, kept in the *Aron Hakkodesh*, the holy ark, as it was in the temple of Jerusalem. No other symbols are necessary, and no images are tolerated.

"Take this Scroll of the Law, and put it on the side of the ark of the covenant of God your Lord; and let it be there a testimony unto thee." (Deut. xxxi. 26.)

235. Every house should be made a sanctuary by daily devotions, divine instruction, virtue, and charity. (Deut. xi. 18, 21.)

ADDENDUM. XXXVI.

Palestine is called the holy land, which it was, because:

1. The whole land was given to Irsaelin which to practice the laws of the Lord, and prepare themselves for the great mission of conveying divine truth to all men. So the whole land was considered one divine temple.

2. The prophets and psalmists of the Lord, by their holy words, sanctified that land to a temple of truth.

It is natural for every good man to be attached to the land where his ancestors rest in the dust, his glorious history was enacted, his prophets and

(232) Which is the duty of every Israelite to holy places? (233.) How is God especially revealed in those holy places? (234.) What is found in every Hebrew temple? (235.) What should every house be made?

bards touched the cords of the sacred lyre, and poured forth the glowing effusion of inspired words, and his immortal heroes fought the battles of the Lord; therefore Palestine was the holy land. But it is now defiled by barbarism and impiety; it is the holy land no more. The habitable earth must become one holy land; this is the object of the Law. [Zechariah ii. 14 to 17; Psalm cxiii.]

XXI.

HOLY OBSERVANCES.

236. Holy observances are symbolic doings to the following purposes:

1. To convey to the mind lessons of truth concerning God, His will, man's duties and hopes.

2. To move the human will to deeds of righteousness and piety.

3. To express our feelings before God, and the yearning of our hearts for Him.

4. To invigorate our faith in God and His love.

237. Holy observances must be neither barbarous nor cruel, neither ridiculous nor absurd, neither superstitious nor self-sufficient. (Deuter. xii. 29, 31.)

> "And ye shall observe and do them for this is your wisdom and your intelligence in the eyes of the nations, who will hear all these ordinances and say, this great nation only is a wise and intelligent people." (Deut. iv. 6.)

ADDENDUM. XXXVII.

Symbolic actions are required to convey ideas or sentiments to gross or weak minds; barbarous men express their feelings by wild gestures or gross symbols; words and songs are sufficient to instruct and edify the intelligent and express every sentiment or thought. The sons and daughters of the covenant have the solemn duty to be intelligent. Therefore if the temple of Jerusalem

(236.) What are holy observances? (237.) What must holy observances no be?

should ever be rebuilt no sacrifice would be made there, as we could not thus be instructed or edified, or serve God with all our heart and all our soul. God by destroying the Temple demonstrated His will that no sacrifices should be made.

Holy observances and symbols have often been changed in Israel, to correspond to the change of taste and intelligence in different generations and places; and must always be changed accordingly, by the proper authorities.

238. The word, song, and music are the means employed in divine worship and instruction. (Numbers x. 10, 11; Psalm 150; Chronicles xxv.)

> "Give thanks unto God with the harp; with the ten-stringed psaltry, sing unto Him. Sing unto Him a new song; play beautifully amidst a triumphant shout."

239. According to ancient custom, the following prayers are established:

1. The morning prayer, שחרית, *Shacharith.*
2. The evening prayer, מנחה, *Minchah.*
3. The night prayer, מעריב, *Ma'aril.*
4. The additional prayer for New Moon and holidays, now omitted in several congregations, מוסף, *Musaf.*
5. The fifth and concluding prayer on the day of atonement, נעילה, *Neilah.*
6. There is added to the *Shacharith* on the three feasts, New Moon and *Hanukah,* a collection of Psalms, called הלל, *Hallel.*
7. Prayer after meal, ברכת המזון, *Birchat, Hammazon.*
8. Prayer before retiring to rest, שמע על המטה, *Shema al hamittah.*
9. Benedictions at the enjoyment of any of God's gifts, by any of our senses, or on beholding any curiosity of nature, or any great man, ברכות, *Berachoth.*

(238.) Which means are employed in divine worship and instruction? (240.) Which prayers are established by ancient custom?

10. Penitential prayers during the ten days of penitence, סליחות, *Selichoth.*

240. Ten adults, men or women, are a congregation, called *Minyan*, "the proper number."

241. Three or more persons eating together on one table, are also considered a congregation, which is called *Mezuman.*

242. In congregational worship the *Borechu, Kaddish,* and *Kedushah* are added to the usual prayers, and a section of the Law is read from the *Sepher Thorah,* on the appointed days; all of which is omitted in private worship.

243. A section of the Law from the *Sepher Thorah* is read on Sabbath (morning and evening), on New Moon, feasts, *Hanukah,* and *Purim,* and every Monday and Thursday.

244. On Purim the Book of Esther, or an abstract thereof, is also read.

245. Every Sabbath and holiday, also, a section of the Prophets is read, called *Haptarah.*

246. The prayers are divided in hymns or psalms of thanksgiving, praise and adoration, and supplication

247. The hymns and psalms of thanksgiving, praise and adoration are taken from the Bible, or composed on Bible texts.

248. Prayers of supplication should be spontaneous; therefore the Hebrew ritual contains but few of them, and they are general and in the plural number, so that each prays for all.

(240.) How many persons make a Minyan? (241.) What is a Mezuman? (242.) What is added in congregational worship? (243.) On what days is read from the Sepher Thorah? (244.) What is read on Purim? (245.) When are sections of the Prophets read? (246.) How are prayers divided? (247.) Where are the hymns and Psalms taken from? (248.) How should the supplications be?

249. The Israelite is required to pray thrice every day—

1. That he always be reminded of God and His will, and man's dependency on him.

2. That in time of peril, danger, or death, his soul be used and enabled to pray to God.

3. That he remain in perpetual communion with his Heavenly Father.

ADDENDUM. XXXVIII.

The same Bible which teaches us that God is immutable and governs the universe by fixed laws, also informs us that the best and wisest men prayed in hours of affliction, and God heard and granted their petition, and there is no contradiction in this. To pray sincerely means to express our full confidence in God, that He can and will fulfill our wishes addressed to Him. This unconditional confidence in and submission to God is of itself a lofty virtue, the elevation of the soul to God, which must find its reward as virtue invariably will. The reward of this virtue is:

1. Consolation and moral fortitude which he feels who prayed sincerely, as a response from heaven.

2. The fulfillment of his wishes if they are not against his own happiness, inasmuch as he who prays acquires a moral excellency which brings its own reward.

Often we address wishes to God the non-fulfillment of which results to our welfare. Man is short-sighted.

250. Prayers must be short, in true devotion, and in the language one understands best.

251. In public worship, part of the ritual and the section from the *Sepher Thorah* are read in the Hebrew language:

1. To maintain the unity of Israel in all places of worship.

2. To keep the Israelite accustomed to the language in which his Bible is written.

(249.) Why is the Israelite required to pray so often? (250.) How must all prayers be? (251.) Why is part of the public worship in Hebrew?

3. To protect him against that sectarianism which springs from various translations of the Bible.

4. To satisfy the religious feeling of the Israelite, to whom the Hebrew words are most solemn and edifying.

252. The translations added to the Hebrew books are intended for the use of those who do not understand the Hebrew.

253. Public instruction in the house of worship is given by the rabbi, preacher, or minister, who expounds the Bible.

254. Every congregation must support a school for the young ones, in which they learn the religion, language, and history of Israel.

255. Every Israelite is required to read in the Bible daily; to expound it to himself, to the best of his ability; and to teach it to his children.

> "And thou, Solomon, my son, know thou the God of thy father, and worship him with an entire heart and with a willing soul." (1 Chronicles xxviii. 9.)

XXII.

OTHER CHUCKIM.

256. Among the other *Chuckim* still observed by all Israel are the rites of circumcision, of Jewish marriage, of Jewish burial, and cleanness of body; and the prohibitions, not to marry a near relation, and not to remarry one's divorced wife, after she had been married to another husband; not to eat the flesh of unclean animals, or the flesh of animals killed by disease, by a

(252.) For whose use are translations added to the Hebrew books? (253.) Who gives public instruction in the house of worship? (254.) What must every congregation support? (255.) What is every Israelite required to do with the Bible? (256.) Which are other Chuckim still observed by all Israel?

wild beast, or in a cruel manner, not to eat blood; and not to eat the flesh of animals not examined and declared healthy.

257. In conclusion, let us know and understand this: "The mysteries belong to God our Lord, and the matter revealed belongs to us and to our children forever, to do all the words of this law." (Deuter. xxix. 28.)

HOLINESS.

Be holy, man, the Lord commands,
Like angels, goodness, love;
Lift up thine eye, thy heart, and hands
To God enthroned above;
In yonder sea of starry light,
Where pure Seraphim shine,
Immerse thy soul with pure delight—
Let holiness be thine.

To man, to God's own image cling
With love's refulgent fire,
The true and good to man to bring
Let be thy heart's desire.
For wisdom live, for virtue glow,
With God thy soul entwine,
An angel be on earth below—
And holiness be thine.

The choicest gifts, all joys divine
By holiness are won;
It's bliss from virtue's sacred shrine,
Salvation's precious sun.
The hallowed soul with rapture sings
The Lord's eternal praise,
She soars aloft on golden wings
To heaven's purest grace.

(257.) What ought we to know and understand in conclusion?