מעי הישועה.

SOURCE OF SALVATION.

A CATECHISM

OF THE

JEWISH RELIGION.

WITH AN APPENDIX

OF THE

CONFIRMATION-SERVICE,

BY

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לְכוּ בָנִים שִׁמְעוּ לִי, יִרְאַת ה' אֲלַמֶּדְכֶם.

Come ye children and listen to me,
I will teach you the fear of the Lord.
(Ps. 34, 11.)

DEDICATED:

TO THE BLESSED MEMORY

OF MY BELOVED WIFE

BELLA MAYER.

PART FIRST.

OF GOD AND HIS ATTRIBUTES.

SECTION A.

Of the Existence of God.

§ 1. How do we know that there is a God?

We know that there is a God, because reason and Holy Scripture teach it to us.

§ 2. How does reason teach it to us?

Reason teaches us that there is a God, in a two-fold way: by study of the visible world, and of our own spiritual nature.

§ 3. How does study of the visible world demonstrate that there is a God?

Study of the visible world demonstrates that there is a God, by showing that nothing can happen without a cause. The world's creation, its order and harmony result from a cause, and this cause is God.

"Lift up your eyes on high and behold, who has created all these things, that bringeth out their hosts by number: He calleth them all by names, by the greatnes of His might—for that He is strong in power; not one faileth." (Isa. 40, 26.)

"The heaven declares the glory of God! etc." (Ps. 19, 2—4.)

"Ask the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee, or speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto you: who knows not in all these that the hand of the Lord hath wrought this?" (Job. 12, 7—9.)

§ 4. How does study of our own nature demonstrate that there is a God?

Study of our own spiritual nature demonstrates that there is a God, by showing His influence in our hearts. We esteem the good and despise

the bad. The power that leads us to do so, is God.

§ 5. How does Holy Scripture teach us that there is a God?

Holy Scripture teaches that there is a God in plain words: "I am the Lord your God!"

"The day is Thine and also the night; Thou hast created the light and the sun; Thou hast set borders of the earth; Thou hast made summer and winter." (Ps. 74, 16—17.)

"Oh Lord! how great and manifold are Thy works, in wisdom hast Thou made them all! the earth is full of Thy glory." (Ps. 104, 24.)

"In the beginning God created heaven and earth." (Gen. 1, 1.)

§ 6. Do men, ignorant of the Scriptures, believe in the existence of God?

Even those ignorant of the Scriptures believe in the existence of God, because they attribute the events of nature to Him.

§ 7. Would such men have believed in the existence of God if they could not have observed nature?

They would have believed in His existence even then, because of their own helplessness, and the voice of their conscience.

§ 8. Have men, ignorant of the Scriptures, a perfect idea of God?

They have no perfect idea of God, because this is only revealed in the Scriptures.

§ 9. What are the Scriptures?

The messages brought to us by chosen persons, called prophets.

§ 10. What do the Scriptures teach?

The Scriptures teach what men should believe concerning God, and what God requires men to do.

"And the Lord spake to Moses, saying: speak unto all the congregation of Israel, and say unto them: ye shall be holy: for I, the Lord, your God, am holy!" (Lev. 19, 1—2.)

"See, I have set before thee, this day: *life* and *good*—and death and evil!—in that I command thee this day to love the Lord, thy God, to walk in His ways, and to keep His commandments, and His statutes and His judgments, that thou mayest live and multiply; and the Lord, thy God, shall bless thee." etc. (Deut. 30, 15—16.)

"He hath shown thee, oh man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God!" (Micah, 6, 8.)

"For I desire mercy and not sacrifices! and the knowledge of God more than burnt-offerings." (Hos. 6, 6.)

§ 11. What do the Scriptures teach of the nature of God?

The Scriptures teach of the nature of God, that He is the most perfect and highest Being, a Spirit possessing certain attributes.

"There is none like unto Thee, oh Lord! Thou art great, and Thy name is great in might." (Jer. 10, 6.)

"Who is like unto Thee, oh Lord, among the gods; who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15, 11.)

SECTION B.

Of the Attributes of God.

§ 12. How may the attributes of God be divided?

The attributes of God may be divided into natural and moral attributes.

§ 13. What are God's natural attributes?

God's natural attributes are such as belong to His nature and cannot be separated from it.

§ 14. What are God's moral attributes?

God's moral attributes are such as show His character, and from which spring the acts by which He makes Himself known to us.

Natural Attributes of God.

§ 15. What are the natural attributes of God?

The natural attributes of God are: "Spirituality," "Eternity," "Immutability," "Omniscience," "Omnipotence," "Omnipresence," and "Unity."

Spirituality.

§ 16. What does the spirituality of God mean?

The spirituality of God means, that He possesses no *body*, and that we cannot know Him by means of our senses.

"God said unto Moses: Thou canst not see my face, for no man can see me and live." (Exod. 33, 20.)

"To whom will you compare God? what likeness will you compare unto Him?" (Isa. 40, 18.)

"Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day that the Lord spake unto you on Horeb, out of the midst of the fire) lest ye corrupt yourselves and make ye a graven image, the similitude of any figure." (Deut. 4, 15.)

§ 17. How then is God known unto us?

God is known unto us by His works; the world and Holy Scripture, (as indicated above) manifest His existence.

"The heaven declare the glory of God! and the firmament sheweth His handy-work! Day unto day uttereth it, and night unto night revives its knowledge." (Ps. 19, 2—3.)

"Thus said the Lord, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar; the Lord of Hosts is His name." (Jer. 31, 35.)

"He made known His ways to Moses; His wonderful deeds to the children of Israel." Ps. 103, 7.)

§ 18. What does the doctrine of God's spirituality teach us?

The doctrine of God's spirituality teaches us:

1. To make no image of Him.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above, or on the earth beneath, or in the water under the earth." (Exod. 20, 4.)

2. To worship him in spirit, and place all ceremonies and prayers below sanctification of the heart and virtuous lives.

"Fear the Lord and serve Him with all your heart." (Deut. 10, 20.)

"And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways and to love Him, and to serve the Lord thy God with all thy heart, and all thy soul!" (Deut. 10, 12.)

Eternity.

§ 19. What does the eternity of God mean?

The eternity of God means, that He always has existed and will live for ever.

"Thou, oh Lord, remainest for ever; Thy throne from generation to generation." (Lament. 5, 19.)

"Who hath wrought and done it, calling the generation from the beginning? I, the Lord, the first and with the last: I am He!" (Isa. 41, 4.)

"Thus saith the Lord, the King or Israel: I am the first and I am the last; and beside me there is no god." (Isa. 44, 6.)

§ 20. Why do we believe that God is eternal?

We believe that God is eternal:—

1. Because we cannot conceive of His beginning or imagine a time when He has not existed; nor can we think of a period when He will be no more.

"God said unto Moses: 'I am, that I am!'—He was, is, and ever shall be!" (Exod. 3, 14.)

2. Because Holy Scripture says so distinctly:

"The Lord shall reign for ever." (Exod. 15, 18.)

"Thy Kingdom is an everlasting kingdom!" "Thy Dominion endureth from generation to generation." (Ps. 145, 13.)

"From everlasting to everlasting, Thou art God." (Ps. 90, 2.)

§ 21. What does God's eternity teach us?

God's eternity teaches us, that the memory of

our good and evil acts will last for ever, and that our god-like part, the soul, can never die.

"I am He, and there is no God with me! I let die and revive again, I wound and I heal again: for I live for ever!" (Deut. 32, 39.)

Immutability.

§ 22. What do we understand by God's immutability?

God's immutability means, that He can never change, but will always be God. He is most perfect and no other being can add to His power, no length of years change it.

"I am the Lord, I change not!" (Mal. 3, 6)

§ 23. What are our reasons for believing that God is unchangeable?

We believe that God is unchangeable, because a perfect being cannot increase or lose, and because His laws change not.

"Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They will perish, but Thou wilt exist; yea, they will wax old as a garment and they will be altered, but Thou remainest the same." (Ps. 102, 26—28.)

§ 24. What does God's unchangeableness teach us?

God's unchangeableness teaches us: faith in His promises. His mind does not change, and all He foretells will be surely carried out.

"God is not a man that He should lie, nor a son of man that He should repent: hath He said and shall He not do it?—or hath He spoken and will not fulfil it?" (Numb. 23, 19.)

"The grass withereth, the flower fadeth—but the word of our God shall stand for ever!" (Isa. 40, 8.)

Omniscience.

§ 25. What do we understand by the omniscience of God?

By the omniscience of God we understand, that He knows everything. Whatever is, has been, or

will be, dwells in His mind, and He is cognizant of every action and every thought.

§ 26. What are our reasons for believing that God knows everything?

We believe that God knows everything, because we see the perfect order in which the world is kept, and the exact management of nature and human events. To provide so well for all, He must know all.

"He fashioneth their hearts alike; He considereth all their works." (Ps. 33, 15.)

"He, that has planted the ear, shall He not hear? He, that formed the eye, shall He not see?" (Ps. 94, 9.)

§ 27. What does God's knowledge of everything teach us?

1. The fact that God knows everything teaches us to practise no deceit and remain pure and good in our hearts.—As He knows all our thoughts, we should make them free from sin and live according to His wish.

"There is not a word in my tongue, but lo, oh Lord, Thou knowest it all together." (Ps. 139, 4.)

"God's eyes are upon the ways of man, and He seeth all his doings. (Job. 34, 21.)

"Woe unto them, that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say: who seeth us? and who knows it?" (Isa. 29, 15.)

"The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." (Prov. 17, 3.)

"The Lord searcheth the heart, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17, 10.)

2. God's knowledge of everything should also teach us patience in adversity, and give us hope in distress and sorrow.—God knows all our sorrows and needs, and He will help us at the right time.

"Lord! all my desires are before Thee,—and my groaning is not hid from Thee." (Ps. 38, 9.)

Omnipotence.

§ 28. What does the omnipotence of God mean?

The omnipotence of God means, that He is almighty and can do all things.

§ 29. What reasons have we for believing God to be almighty?

We believe God to be almighty, because he has created all things.

"Ah, Lord, God! behold Thou hast made the heaven and the earth by Thy great power and there is nothing too hard for Thee!" (Jer. 32, 17.)

"I know that Thou canst do everything, and that no thought can be withholden from Thee! (Job. 42, 2.)

"Our God is in the heaven: He has done whatsoever He hath pleased." (Ps. 115, 3.)

"Whatsoever the Lord pleased, that did He, in heaven and on earth, in the seas and all the deep places." (Ps. 135, 6.)

§ 30. What should God's almighty power teach us?

God's power should teach us:

1. Strict obedience to His will, because we cannot resist Him, nor escape His punishment.

"I am the almighty God. Walk before me and be perfect." (Gen. 17, 1.)

"Let all the earth fear the Lord! let all the inhabitants of the world stand in awe of Him!" (Ps. 33, 8.)

2. God's power should teach us a perfect trust in His help.—When all human aid is in vain, God's hand can still save us.

"Is there anything impossible for the Lord? (Gen. 18, 14.)

"My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." (Ps. 73, 26.)

Omnipresence.

§ 31. What does the omnipresence of God mean?

The omnipresence of God means, that He is everywhere. No spot in heaven or on earth is without Him.

"Do I not fill the heavens and the earth? saith the Lord." (Jer. 23, 24.)

"Behold, the heaven and heaven of heavens cannot contain Thee." (I. Kings, 8, 27.)

"Whither shall I go from Thy spirit? and whither shall I flee from Thy face? If I ascend to heaven—Thou art there! and if I should lie down in the deep,—I should find Thee! Should I fly on the wings of the morning, to dwell at the farthest ends of the sea,—even there Thy hand should lead me,—and Thy right hand would seize me." (Ps. 139, 7—10.)

"As truly as I live, all the earth shall be filled with the glory of the Lord!" (Numb. 14, 21.)

"Holy, holy, holy is the Lord Zebaoth; the whole earth is full of His glory!" (Isa. 6, 3.)

§ 32. What should God's omnipresence teach us?

God's omnipresence should teach us:

1. To do right and resist temptation at all times, secretly and publicly, for God is always present.

"I have set the Lord always before me: because He is at my right hand, I shall not be moved." (Ps. 16, 8.)

"Can any hide himself in secret places that I shall not see him? saith the Lord." (Jer. 23, 24.)

2. God's omnipresence should also teach us to be strong in danger and misfortune, since we know that He is near.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." (Ps. 23, 4.)

"Fear not, I am with thee! be not sorrowful, for I am thy God! (Isa. 41, 10.)

Unity.

§ 33. What do we understand by the unity of God?

By the unity of God we understand that there is only one God.

"Hear, oh Israel, the Lord, our God, is One." (Deut. 6, 4.)

"Know therefore, and reflect in thy heart, that the Lord is God in heaven above, and on the earth beneath, and there is no other!" (Deut. 4, 39.)

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first, and I am the last, and beside me there is no god." (Isa. 44, 6.)

"Remember the former things of old: for I am God, and there is none else! I am God, and there is none like me! (Isa. 46, 9.)

§ 34. What reasons have we for believing there is only one God?

We believe that there is only one God, because there can be no other who shares His attributes. If God does all things, and is in every place, He must be the only one God. If He created everything, there can be no other beside Him.

§ 35. What should the unity of God teach us?

1. The unity of God should teach us to look upon Him with an undivided heart, since He only is our Father and the source of all our benefits.

"Thou shalt love the Eternal, thy God, with all thy heart, and all thy soul, and all thy might." (Deut. 6, 5.)

2. The unity of God should also teach us to regard other men as brethren, even as we look upon Him as a Father.

"Have we not all one Father?—Has not one God created us?—Why shall we deal treacherously one with the other and profane the covenant of our fathers?" (Mal. 2, 10.)

§ 36. What is this doctrine of God's unity considered?

The doctrine of God's unity is considered the *most important* of the Mosaic faith, and its distinctive feature.

"The Lord!—the Only-One! is *almighty*, *merciful*, *gracious*, *long-suffering*, *abundant* in *goodness* and *truth!*" (Exod. 34, 6.)

God's Moral Attributes.

§ 37. What are the moral attributes of God?

The moral attributes of God are: Wisdom, Justice, Benevolence, Holiness, and Truth.

God's Wisdom.

§ 38. What do we understand by God's wisdom?

We understand by God's wisdom, that God is

the wisest of all beings, and uses always the best means to attain the best results.

§ 39. How do we know that God is all-wise?

We know that God is all-wise, because in the world He has arranged everything in the wisest manner possible. The order and harmony of nature, and the government of men and nations show His wisdom.

"God saw everything that He had made, and behold, it was very good." (Gen. 1, 31.)

"Oh Lord! how manifold are Thy works!—in wisdom hast Thou made them all!" (Ps. 104, 24.)

"But as for you, ye thought evil against me; but God meant it unto good." (Gen. 50, 20.)

"By God is wisdom and strength, He has counsel and understanding." (Job. 12, 13.)

"The Lord is wonderful in counsel." (Job. 28, 29.)

§ 40. What should the fact of God's wisdom teach us?

God's wisdom should teach us contentment with our fate, whatever it may be.—God rules our destiny and He knows what is for our good.

"Commit thy ways unto the Lord; trust also in Him; and He shall bring it to pass." (Ps. 37, 5.)

"I am dumb, I open not my mouth, for Thou hast done it." (Ps. 39, 10.)

"For my thoughts are not your thoughts, saith the Lord; and my ways not your ways!" (Isa. 55, 8.)

"Oh Lord, how great are Thy works! and Thy thoughts are very deep; a brutish man knows it not, neither does the fool understand it!" (Ps. 92, 7.)

God's Justice.

§ 41. What do we understand by the justice of God?

The justice of God is that attribute, which leads Him to judge and treat all moral acts according to their true merits.—He rewards the good and punisheth the evil.

§ 42. What are our reasons for believing God just?

We believe God just because :—

1. We see His justice in the government of the world.—No government can be carried on without law, and the most perfect government must have the most perfect administration.

2. God's own voice in our heart commands us to be just.

"My righteousness I hold fast and will not let it go.—My heart shall not reproach me as long as I live." (Job. 27, 6.)

3. We also believe in His justice, because it is asserted in the Holy Scriptures.

"Shall not the judge of all the earth do right?" (Gen. 18, 25.)

"Far be it from God, that He should do wrong! and from the Almighty to commit iniquity!—for the work of a man shall He render unto him and cause every man to find according to his ways." (Job. 34, 11—12.)

"Say ye to the righteous, that it shall be well with him, for he shall eat the fruit of his doings.—Woe! to the wicked, it shall be ill with him, for the reward of his hand shall be given him." (Isa. 3, 10—11.)

§ 43. What does the knowledge of God's justice teach us?

The knowledge of God's justice should teach us :—

1. To order our lives in a manner perfectly conformable to His law.

"The Lord will bring everything to judgment; all secret things, whether good or evil." (Ecc. 12, 14.)

2. It should teach courage to the oppressed, and consolation to those suffering from the wickedness of men.

"The Lord executeth righteousness and justice for all that are oppressed." (Ps. 103, 6.)

3. To be just in word and deed to our fellow-men.

"Ye shall do no unrighteousness in judgment; just balances, just weights shall ye have!" (Lev. 19, 35—36.)

God's Benevolence.

§ 44. What do we understand by God's benevolence?

We understand by God's benevolence that attribute, which leads Him to do all the good He considers useful and beneficial for His creatures. His goodness has created men; His love renders them happy; and His mercy redeems them from the effect of their sins.

"Thou openest Thine hand, and satisfiest the desire of every living thing." (Ps. 145, 16.)

"Thy mercy, oh, Lord! is in the heavens; and Thy faithfulness reaches unto the clouds." (Ps. 36, 6.)

§ 45. What are the reasons for believing in God's benevolence?

Our reasons for believing in God's benevolence are:

1. His works and providential dealings on earth, and the means of happiness placed at our disposal.

2. We also believe in God's benevolence because the Holy Scriptures declare it.

"The Lord is gracious and full of compassion, long suffering and of great mercy. The Lord is good to all and His tender mercy is over all His works. The eyes of all wait on Thee, and Thou givest them food in due season. Thou openest Thy hand and satisfiest all beings with beneficence." (Ps. 145, 8—9, 15—16.)

§ 46. What should God's benevolence teach us?

God's benevolence should teach us:

1. Gratitude to Him for the innumerable bounties, which He daily grants us.

"Oh give thanks unto the Lord, for He is good! His mercy endureth for ever!" (Ps. 118, 1.)

"I will praise Thee for ever, because Thou hast done it: and I will thank Thy name; for it is good before Thy saints. (Ps. 52, 11.)

2. To imitate Him in our deportment to our fellow-men. As He loves us, we should love our neighbors; and as He provides for us, we should provide for the poor and needy.

"He that despiseth his neighbor—sinneth; but he that has mercy on the poor, happy is he." (Prov. 14, 21.)

"Ye shall walk after the Lord your God." (Deut. 13, 5.)

"The Lord is merciful and gracious, slow in anger and plenteous in love." (Ps. 103, 8.)

"Says the Lord: I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee!" (Jer. 31, 3.)

"When my father and my mother forsake me, then the Lord will take me up." (Ps. 27, 10.)

"A father of the fatherless, and a judge of the widows, is God, in His holy habitation." (Ps. 68, 6.)

God's Holiness.

§ 47. What do we understand by the holiness of God?

We understand by the holiness of God, that attribute, which gives perfection to all the rest and devotes them to the highest purposes. God's holiness makes His other attributes not only the greatest but renders them divine, and different in operation and purpose from the like qualities in man. It is the holiness of God, which we adore as the perfection of His being.

"Holy, holy, holy is the Lord Zebaoth! the whole earth is full of His glory!" (Isa. 6, 3.)

§ 48. What are our reasons for believing in the holiness of God?

1. Our reasons for believing in the holiness of God are the holy purposes to which all His great powers are applied, as shown in His efforts to make men perfect.

"He is the Rock, His work *is perfect;* for all His ways are judgment: a God of truth and without iniquity,—just and right is He!" (Deut. 32, 4.)

2. We believe in the holiness of God, because the Scriptures state that He is holy.

"Holy and reverend is His name!" (Ps. 111, 9.)

"Let them praise Thy great and terrible name: for it is holy!" (Ps. 99, 3.)

§ 49. What should the holiness of God teach us?

The holiness of God should teach us to sanctify His name by a truly religious and moral life.

"I am the Lord your God! you shall therefore sanctify yourselves and shall be holy, for I, the Lord, am holy!" (Lev. 11, 44.)

"Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee." (Ps. 5, 5.)

"The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." (Isa. 5, 16.)

"I will sanctify my great name,—saith the Lord God, when I shall be sanctified in you!" (Ezek. 36, 23.)

"The Lord spake, saying: I will be sanctified in them that come near me, and before all the people I will be glorified!" (Lev. 10, 3.)

God's Truth.

§ 50. What do we understand by God's truth?

We understand by God's truth, that He is veracious and faithful.—Whatever He reveals is true and His covenants and promises are faithfully carried out.

"For the word of the Lord is right; and all His works are done in truth." (Ps. 33, 4.)

"God is not a man, that He should lie; neither the son of a man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numb. 23, 19.)

§ 51. What reasons have we for believing in God's truth?

1. We believe in God's truth, because it is demonstrated in nature. The invarying succession of effect upon cause in the material world, forms a state of things on which we rely with confidence from day to day.

2. We believe in God's truth, because in Holy Scripture He has declared Himself to be a God of truth; He has stated many things, which always accorded with the facts; and He has made many predictions that were exactly fulfilled.

"Know therefore that the Lord thy God, He is God, the faithful God, who keepeth the covenant and mercy with them that love

Him and keep His commandments to a thousand generations." (Deut. 7, 9. See Gen. 6, 7.—18, 19.—Deut. 29.—2 Kgs. 25.)

3. We believe in God's truth, because He has so formed His intelligent creatures, that they respect truth and despise falsehood.

"The just lives by his truth." (Habak. 2, 4.)
"I love Thy truth and hate falsehood." Ps. 119, 113.)

4. We believe in God's truth, because it is the direct consequence of His benevolence, His justice and His immutability.

§ 52. What should God's truth teach us?

1. God's truth should teach us confidence in Him and perfect faith in His declarations.

"His truth is as the great mountains, His faithfulness endureth for ever."

2. God's truth should teach us to be true like Him in words and dealings with our fellow-men.—It should banish falsehood from our lives.

"The lips of falsehood are an abomination to the Lord; but they that deal truly are His delight." (Prov. 12, 22.)

3. God's truth should encourage us to cultivate virtue and shun vice. He has appointed the rewards of the one and the punishments of the other, and we know His words will be truly carried out.

"These are the things that ye shall do: speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." (Zach. 8, 16.)

The consideration of God's united attributes.

§ 53. How should God's attributes be considered?

God's attributes should be considered united, keeping a balance which results in the highest perfection of being and action.

"Thine, oh Lord, is the *Greatness*, and the *Power*, and the *Glory*, and the *Victory*, and the *Majesty*! for all that is in heaven and in the earth is Thine! Thine is the kingdom, oh Lord, and Thou art exalted as Head above all!" (1. Chron. 29, 11.)

"Glory and honor are in His presence! strength and gladness are in His place!" (1. Chron. 16, 27.)

§ 54. How are the attributes of God manifested?

The attributes of God are manifested with perfect independence. We cannot influence their exercise, nor add to His greatness.

"Can man be profitable unto the Almighty, as he, that is wise, may be profitable to himself? Is it useful to God, that thou art righteous? or is it a gain to Him, that thou makest thy ways perfect?" (Job. 22, 2—3.)

§ 55. What is the effect of devotion to God's service?

By devotion to God's service, although we cannot alter His decrees, we can please Him and secure our own happiness.

"And now, Israel what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve Him, the Lord thy God, with all thy heart and with all thy soul; to keep the commandments of the Lord, and His statutes which I commanded thee this day,—for thy good!" (Deut. 10, 12—13.)

PART SECOND.

DESTINATION OF MAN IN RELATION TO HIS MORAL PERFECTION, ETERNAL LIFE, AND IMMORTALITY OF THE SOUL.

SECTION A.

Of Man's destination, his moral perfection and happiness.

§ 56. What distinguishes man from all other creatures?

Man is distinguished from all other creatures by the faculty of reason.

"God created man in His own image." (Gen. 1, 27.)

"God gave us reason in preference to the beast of the field! and made us wiser than the fowls of heaven!" (Job. 35, 11.)

§ 57. What do we infer from man's possession of this faculty?

We infer from man's possession of reason, that God had a higher object in his creation, than that of other creatures.

§ 58. What is the object of man's creation?

The object of man's creation is the glorification of God.

"The branch of my planting, the work of my hands, that I may be glorified, saith the Lord." (Isa. 60, 21.)

§ 59. How can that object be best fulfilled?

Man can best glorify God by endeavoring to grow into His likeness.

"I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." (Lev. 11, 44.)

§ 60. What is meant by growing into the likeness of God?

Growing into the likeness of God is attaining the highest perfection possible to man.

§ 61. How can such perfection be reached?

Such perfection may be reached by the development of wisdom, love and virtue.

§ 62. What is wisdom?

Wisdom is a knowledge of truth and goodness.

"Happy is the man that findeth wisdom!" (Prov. 3, 13.)

§ 63. What is love?

Love is a proper estimation of truth and goodness.

"The way of life is above!" (Prov. 15, 24.)

§ 64. What is Virtue?

Virtue is an achievement of what truth and goodness require.

"Ye shall walk after the Lord your God!" (Deut. 13, 5.)

§ 65. What is truth and goodness?

Whatever is in accordance with God's will, as revealed in the Holy Scriptures, is truth and goodness.

SECTION B.

Man's digression from his destination by sin.

§ 66. Do men in general fulfil the object of their creation?

No! men in general fail to fulfil that object, and all men, at times, turn away from it.

"For there is not a just man upon the earth, that does but good and sinneth not." (Eccl. 7, 21.)

"Who can say: I have my heart clean, I am pure from my sin?" (Prov. 20, 9.)

§ 67. What causes this departure from man's true direction?

This departure from man's true direction is caused by sin.

§ 68. What is sin?

Sin is a voluntary transgression of God's law.

§ 69. What causes sin?

Sin is caused:

1. By selfishness, which leads us to prefer our own desires to God's.

"The imagination of man's heart is evil from his youth." (Gen. 8, 21.)

2. By ignorance, which makes us blind to its consequences.

3. By folly, which induces a hope that we may escape the punishment decreed for it.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. 8, 11.)

§ 70. Can man conquer his inclination to sin?

Yes! man can conquer his sinful inclinations, for God has given him the power to put away from him evil, and to cling to duty.

§ 71. What do we infer from this?

We infer from this that man is a free agent,—author of his sin and accountable for it; it is his own doing, and he must suffer for it.

"Is it not? if thou doest well, thou shalt be accepted; and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, but thou canst rule over him!" (Gen. 4, 7.)

§ 72. What are the consequences of sin?

The consequences of sin are a loss of God's favor, a weakening of moral power, and punishment in this life or hereafter.

"There is no peace to the wicked, said the Lord." (Isa. 57, 21.)

"He that soweth iniquity shall reap calamity." (Prov. 22, 8.)

"Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him!" (Isa. 3, 11.)

"God will bring every work into judgment, whether it be good or whether it be evil." (Eccl. 12, 14.)

§ 73. What should these doctrines of sin teach us?

These doctrines of sin should teach us watchfulness, lest we transgress the law of God.

"Seek not after your own heart and your own eyes, after which ye use to go astray!" (Numb. 15, 39.)

"Keep thy heart with all diligence." (Prov. 4, 23.)

§ 74. What moral qualities should they develop in us?

They should develop in us unselfishness, command of our desires, humility and obedience.

"Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1, 17.)

SECTION C.

Repentance and Amendment.

§ 75. How can a sinner escape punishment?

A sinner may escape punishment by repentance and acceptance of God's pardon.

"Say unto them: as I live, said the Lord, God, I have no pleasure in the death of the wicked; but that the wicked turns from his way and live!" (Ezek. 23, 10,)

§ 76. What is repentance?

Repentance is sorrow for our sins and forsaking them.

"Seek the Lord, while He may be found; call ye upon Him, while He is near; let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and unto God, for He will abundantly pardon." (Isa. 15, 6—7.)

§ 77. What is necessary for full repentance?

For full repentance is necessary:

1. A true sense of sin;
2. A recognition of God's mercy;
3. A hatred of the sin;
4. A return to God with the firm endeavor after new obedience.

§ 78. What is a true sense of sin?

A true sense of sin is a *consciousness* that we have transgressed God's law and an *acknowledgment* of it.

"I acknowledge my transgression, and my sin is ever before me; against Thee, Thee only, have I sinned and done this evil in Thy sight." (Ps. 51, 5—6.)

§ 79. How can this consciousness be attained?

This consciousness may be attained by comparing our conduct with the requirement of God's law.

§ 80. How should the acknowledgment of sin be made?

The acknowledgment of sin should be made with grief and without efforts to palliate or excuse.

"Let us search and try our ways and turn again to the Lord!" (Lam. 3, 40.)

§ 81. What is the recognition of God's mercy?

The recognition of God's mercy is the acceptance of the pardon, which He has promised on certain condition.

"He that covers his sin shall not prosper; but whosoever confesseth and forsaketh them, shall have mercy." (Prov. 28, 13.)

"The sacrifices of God, are a broken spirit; a broken and contrite heart, oh God, Thou wilt not despise!" (Ps. 51, 17.)

§ 82. How are we led to this recognition?

By diligent studying God's promises in the Scriptures.

"Cast away from you all your transgressions, and make you a new heart and a new spirit: for why will you die, oh house of Israel!" (Ezek. 18, 31.)

§ 83. What is hatred of sin?

Hatred of sin is a strong disinclination to offend God by breaking His law.

"I hate falshood, but Thy law do I love!" (Ps. 119, 113.)

§ 84. How is this hatred of sin brought about?

Hatred of sin is brought about by a contemplation of the enormity of the offense, and of our own ingratitude in committing it.

§ 85. How is the return to God accomplished?

By the belief in the ever saving power of God's love and forgiveness.

"The Lord is a gracious and a merciful God, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin." (Ex. 34, 7—8.)

§ 86. How should this belief effect us?

The belief in our salvation by God should make us so love him that we desire only to fulfil His will.

§ 87. What does this endeavor after new obedience consist of?

This endeavor after new obedience consists of a firm effort to accomodate all our conduct to the requirements of God's law, and to shape our thoughts according to His pleasure.

"Create in me a clean heart, oh God! and renew a right spirit within me!" (Ps. 51, 10.)

§ 88. What do Holy Scriptures teach of the time of repentance?

Holy Scriptures teach us to search our hearts continually, and when we find a sin, not to delay repentance for a single moment, since the hour of death may always be at hand.

"Human life is like grass.—In the morning it flourisheth and groweth —in the evening it is cut down and withereth!" (Ps. 90, 6.)

"Remember thy Creator in the days of thy youth—while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." (Ecc. 12, 1.)

SECTION D.

Of man's Eternal life.

§ 89. Can man reach perfection in this life?

No! man cannot reach perfection in this life, for death arrests his course before he has fully developed his capacities.

§ 90. Is the time of death known to man?

No one knows the time of his death.

"Man, that is born of a woman, is of few days, and full of trouble;— he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." (Job. 14, 1—2.)

§ 91. What is death?

Death is the separation of body and soul.

§ 92. What is the fate of the body after death?

The body returns to dust.

"Dust thou art, and unto dust thou shalt return." (Gen. 3, 19.)

§ 93. What becomes of the soul after death?

The soul lives for ever with the conciousness of its former state.

"The dust returneth to the earth, as it was, but the spirit returneth unto God, who gave it." (Ecc. 12, 7.)

§ 94. What should we infer from these facts?

We should infer, that our present life is only a preparatory state for the future.

§ 95. In this relation can death be considered an evil?

No! death can only be considered a necessary step in the transition from an imperfect to a more perfect state.

§ 96. What should these doctrines of death teach us?

These doctrines of death should teach us:

1. To use our life in earnest preparation for a higher state.

"Teach us, oh Lord, to number our days, that we may apply our hearts unto wisdom." (Ps. 90, 12.)

2. To wean our heart from too great esteem of life and its treasures.

"For when he dieth he shall carry nothing away: his glory will not descend after him." (Ps. 49, 18.)

3. To live in righteousness and justice, ready to be called to account at all times.

"The righteous is consoled yet in death." (Prov. 14, 32.)

SECTION E.

Of the Immortality of the Soul.

§ 97. What proofs have we of the immortality of the soul?

Our proofs of the immortality of the soul are derived from a consideration of God's *character* and from the words of *Holy Scriptures.*

§ 98. What proofs do we derive from God's character?

The proofs derived from God's character are, that He, having created a being capable of adoring Him and manifesting forth His glory, and being moreover of infinite mercy and benevolence, would in the nature of things, be likely to continue such a being in existence.

"Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy pious to see eternal destruction." (Ps. 16, 10.)

§ 99. What proofs do we find in Holy Scriptures?

Promises of future life.

"The dust shall return to the earth as it was; and the spirit shall return to God, who has given it." (Ecc. 12, 7.)

§ 100. Will the soul remain separated from the body for ever?

No! the Scripture teaches that the soul will again be united with the body at the end of days.

"And many of them, that sleep in the dust of the earth, shall awake again: some to everlasting life and some to shame and everlasting contempt," (Dan. 12, 2.)

§ 101. Does the soul increase in perfection after death?

Yes! the soul retaining the consciousness of its condition while in the body, will still increase in perfection after death.

§ 102. How should the doctrines of the immortality of the soul influence us?

1. They should console us in the troubles of this life;

2. They should reconcile us to the death of our beloved ones;

3. They should loosen the hold, which the things of this world have upon us.

SECTION F.

Of the Reward and Punishment after death.

§ 103. What is the soul subjected to after death?

The soul is subjected to judgment.

§ 104. What is God's judgment?

God's judgment is a comparison of the character of man during life with a standard of His law; and a recompense of reward or punishment, in accordance therewith.

§ 105. Do we understand the nature of God's rewards and punishments?

We do not understand the nature of these for the soul hereafter, only thus much, that Holy Scripture teaches us: the pious shall enjoy the contemplation of God's glory in everlasting happiness.

"Thou wilt shew the path of life; in Thy presence is fullness of joy; at Thy right hand—there pleasures for evermore." (Ps. 16, 11.)

§ 106. What do we conclude from this, in regard to the condition of the godless?

We conclude in regard to the godless, that they are shut out from God's favor and therefore miserable, until the aim of their punishment is attained and their souls are purified.

§ 107. What should the doctrines of future recompense teach us?

The doctrines of the future recompense should

teach us, that our condition in the life hereafter depends on our conduct here; and that we should live according to God's will, in order to deserve a happy future.

"I shall behold Thy glory in righteousness: I shall be happy, when I awake with Thy likeness. (Ps. 17, 15.)

PART THIRD.

GOD'S PROVIDENCE IN RELATION TO ISRAEL; DEFINITION OF THE DECALOGUE; THE COVENANT OF GOD WITH ISRAEL AND ITS FUTURE.

SECTION A.

God's Relation to Israel.

§ 108. Does God manifest His providence to all nations?

Yes! God manifests His providence to all nations, and He governs all men. The destiny of every individual and of every people is a subject of His everruling kind providence.

"He ruleth by His power for ever; His eye beholds continually all nations." (Ps. 66, 7.)

§ 109. Has God chosen any one nation for a special display of His providence?

Yes! God has chosen Israel for a special display of His providence and of His affection for man.

The Lord has chosen Jacob and Israel for His own." (Ps. 135, 4.)

§ 110. What was the reason for Israel's selection, according to the Holy Scriptures?

The reason for Israel's selection was the recognition of the Almighty God by the patriarchs,

Abraham, Isaac, and Jacob, who transmitted their faith to their posterity.

"Only He had delight in thy fathers, to love them, and He chose their seed after them, even you above all people as it is this day." (Deut. 10, 14—15.)

§ 111. How has God manifested His choice of Israel?

God has manifested His choice by several remarkable events in Israel's history.

§ 112. What are the most remarkable of those events?

The most remarkable of those events are God's covenant with the patriarchs, and His revelations on mount Sinai.

§ 113. What were God's covenants with the patriarchs?

God's covenants with the partriarchs were promises to bless and to increase their posterity, to make them a blessing to all nations, and to deliver the land of Canaan into their possession.

"He is the Lord our God! His judgments are in all the earth! He has remembered His covenent for ever! the word He commanded to a thousand generations, which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." (Ps. 105, 7—10.)

§ 114. What were God's revelations on mount Sinai?

God's revelations on mount Sinai were declarations of His will, delivered by God Himself in the hearing of all the people of Israel.

"Face to face has the Lord spoken to you on the mount, out of the fire." (Deut. 5, 4.)

§ 115. What significance have the covenants and the revelations, in regard to Israel's relation to God?

The *Covenants* and the *Revelation* constitute Israel God's people, and make them a nation of priests, designed to spread the true worship of God and His holy will on all the earth.

"Ye shall be a peculiar treasure unto me above all people: for all the earth is mine:—and ye shall be unto me a kingdom of priests and a holy nation." (Exod. 19, 5—6.)

§ 116. What are the chief parts of revelation?

The chief parts of revelation are the Ten Commandments or Decalogue.

§ 117. Why do we consider the ten commandments the chief parts of revelation?

We consider the ten commandments chief parts of revelation, because upon them the morals of the human family are based.

SECTION B.

Definition of the Ten Commandments.

§ 118. What is the first commandment?

I am the Lord, thy God, who has brought thee out of the land of Egypt, out of the house of bondage.

§ 119. What does the first commandment teach?

The first Commandment teaches:

1. That the Eternal is the Only One God, Saviour, and Redeemer.

2. That we are bound, out of gratitude for the redemption from Egypt, to obey His divine commandments.

"I am the Eternal, thy God, from the land of Egypt, and thou shalt know no god but me; for there is no saviour beside me!" (Hos. 13, 4.)

§ 120. What is the second commandment?

Thou shalt have no other gods before me; —thou shalt not make any graven image, or any likeness of anything, that is in heaven

above, or that is on the earth beneath, or that is in the water from under the earth.—Thou shalt not bow down to them, nor worship them; for I, the Lord, thy God, am a zealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

§ 121. What is required in the second commandment?

The second commandment requires, that besides God we shall not worship any other being, but keep our faith and religious feelings pure and entire as He, the Lord, has appointed.

"Thou shalt be perfect with the Lord thy God! (Deut. 18, 13.)

§ 122. What does the second commandment forbid?

The second commandment forbids the adoration of any image whatever, either for its own sake or as an image of God.

"I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." (Isa. 42, 8.)

§ 123. Which is the third commandment?

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

§ 124. What is required in the third commandment?

The third commandment requires a reverend use of God's holy name.

§ 125. What does the third commandment forbid?

The third commandment forbids profanation and

abuse of God's holy name, by calling upon it for trifles or linking it with untruth and false witness.

"Ye shall not swear by my name falsely, and thereby profane the name of thy God; I am the Lord." (Lev. 19, 12.)

§ 126. What is the fourth commandment?

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

§ 127. What is required in the fourth commandment?

In the fourth commandment we are required to keep holy the seventh day, which the Lord has set apart for His service and as a Sabbath to Himself.

§ 128. How should we keep this Sabbath?

We should keep the Sabbath by resting from every employment and recreation of other days, and devoting the time to God's service, according to the worship He has ordained.

§ 129. How should we sanctify the Sabbath?

We should sanctify the Sabbath by the remembrance that God has instituted it as an eternal covenant between Himself and Israel.

"Ye shall keep my Sabbath and reverence my sanctuary, I am the Lord!" (Lev. 26, 2.)

"The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual Covenant; it is a sign between me and the children of Israel for ever!" (Exod. 31, 16—17.)

§ 130. Are there works that may receive attention on Sabbath?

Yes, works of necessity and mercy, as the preservation of life; or to prevent danger to life and property of ourselves and our fellow-men.

§ 131. What is forbidden in the fourth commandment?

The fourth commandment forbids all unnecessary labor; also all vain and idle recreations and the profanation of the Sabbath by acts, words or thoughts, not in accordance with the holy spirit of the day.

"If thou turn away thy foot from the Sabbath, from doing the pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord!" (Isa. 58, 13—14.)

§ 132. What is the fifth commandment?

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

§ 133. What is required in the fifth commandment?

We are required in the fifth commandment to honor our parents, and strictly observe our duties to them. We love them naturally, but God requires that we should also give them due honor, acknowledge their authority over us, and yield to them an affectionate obedience.

§ 134. In which way should we honor our parents?

We should honor our parents:

a) By reverence. Children should reverence

their parents in word and deed and regard them as the true representatives of God to them on earth.

"Ye shall fear, every man, his mother and his father, and keep my Sabbath; I am the Lord!" (Lev. 19, 3.)

b) By obedience. Children should obey strictly the admonitions and commands of their parents, in so far, if the will of their parents is not in contradiction with God's commands.

"My son, hear the instruction of thy father, and forsake not the commands of thy mother; for they are an ornament of grace unto thy head." (Prov. 1, 8—9.)

c) By love. Children should love their parents with filial affection, and endeavor to cause them joy and happiness by a useful and honorable life.

"A wise son maketh a happy father, but a foolish son is the sorrow of his mother." (Prov. 10, 1.)

d) By gratitude. Children should be grateful to their parents for the innumerable bounties and self-sacrifices received at their hands, and should endeavor to repay them as much as it is in their power.

"Haste ye and go up to my father."
(Message of Joseph to his father. Gen. 45, 9—11.)

§ 135. What is promised in Holy Scripture to good and affectionate children?

God promised in Holy Scripture to good and affectionate children prosperity and happiness here and hereafter; God's blessing follows ever in particular the observance of this fourth commandment.

"Honor thy father and thy mother, as the Lord thy God, has commanded thee; that thy days may be prolonged and that it may go well with thee, in the land which the Lord thy God giveth thee." (Deut. 15, 16.)

§ 136. What is the sixth commandment?

Thou shalt not kill.

§ 137. What is forbidden in the sixth commandment?

The sixth commandment forbids the taking of human life, either our own, or that of others.

"Whoso sheddeth man's blood, by man shall his blood be shed, for in His image has God made man. (Gen. 9, 6.)

§ 138. What do we infer from this commandment?

We infer from this commandment, that it is our duty not unnecessarily to expose ourselves or others to the danger of losing life; and that we should use every lawful effort to preserve the same.

"Surely your blood as your soul will I require. He who does harm to himself, is called wicked. (Gen. 9, 5. Prov. 24, 8.)

§ 139. What is the seventh commandment?

Thou shalt not commit adultry.

§ 140. What is required in the seventh commandment?

This commandment requires us to reverence the covenant entered into by man and wife in the presence of the Lord; to hold it sacred and to abstain from every thing which would violate it.

"I hate divorces, saith the Lord, Israel's God, and him, who wrongs his spouse, saith the Lord of Hosts: therefore take heed to your spirit, that ye deal not treacherously. (Mal. 2, 16.)

§ 141. What is forbidden by this commandment?

Unchaste thoughts and actions and infidelity to the marriage vow.

§ 142. What is the eighth commandment?

Thou shalt not steal.

§ 143. What is required in the eighth commandment?

The eighth commandment requires us to regard as sacred all property belonging to others and to do nothing which may deprive them of the same.

"Thou shalt not defraud thy neighbour, neither rob him. (Lev. 19, 13.)

§ 144. What is forbidden in the eighth commandment?

The eighth commandment forbids everything that may hinder others from acquiring possessions or that may injure their estate.

§ 145. What do the Holy Scriptures call stealing?

a) To commit actual theft or robbery; or to use false weights or measures; or to sell fraudulent wares or merchandise; to cheat or deceive any one in any manner whatever; to withhold the wages of the labourer or any part of property, which may be in our hands, whether it came accidentally or was entrusted to us.

b) Also to obtain wealth by deceit, lying, fraud, or usury.

"Ye shall not steal, neither deal falsely, neither lie one to another! (Lev. 19, 11.)

§ 146. May theft be committed in other ways, beside the stealing of property?

Yes! A man's honor and his reputation are possessions the deprival of which makes him poor. Therefore it is sinful to injure him in these matters.

"Thou shalt not go up and down as a talebearer among thy people. (Lev. 19, 16.)

§ 147. What is the ninth commandment?

Thou shalt not bear false witness against thy neighbour.

§ 148. What is required in this commandment?

The ninth commandment requires the establishment of truth between men, respect for each others reputations and good name, and the utmost veracity in bearing witness.

"Let none of you imagine evil in your hearts against his neighbour and love no false oath, for all these are things that I hate, saith the Lord. (Zech. 8, 17.)

§ 149. What is forbidden in the ninth commandment?

The ninth commandment forbids us to injure any one's good name, to spread false reports, to give false testimony and to assert anything of which we have no direct or positive evidence.

"Thou shalt not raise false reports; put not thy hand with the wicked to be an unrighteous witness. (Exod. 23, 1.)

§ 150. What is the tenth commandment?

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

§ 151. What does the tenth commandment require?

The tenth commandment requires us to be content with our condition and possessions; to desire no more than we can lawfully obtain; to indulge in no idle wishes for the property of others, but to look upon them and what is theirs, in a kindly and unenvious state of mind.

"And that ye seek not after the inclination of your heart, and the delight of your eyes, in pursuit of which you have been led astray. (Numb. 15, 39.)

§ 152. What does the tenth commandment forbid?

The tenth commandment forbiddeth envy at the success of our neighbour or grief over his good fortune; unlawful desire for anything that is his; discontent with our own fate and all complaint

of the decrees of God, who has assigned us our condition.

"Commit thy ways unto the Lord, trust in Him, and He will bring it to pass. He will bring forth thy righteousness as the light, and thy judgment as the noon day. Rest in the Lord and hope patiently in Him; fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass." (Ps. 37, 1—7.)

SECTION C.

Of God's Covenant with Israel.

§ 153. Were the Ten Commandments and the other laws accepted by the people of Israel?

The Ten Commandments and the other laws of Scripture were accepted by the people of Israel, who promised to obey and to execute them.

"Moses took the book of the Covenant and read it in the audience of the people; and they said: All the Lord hath said we will do and be obedient." (Exod. 24, 7.)

§ 154. How did God promise to reward their obedience?

God promised the people of Israel His especial favor and protection, as long as they continued to obey His laws.

§ 155. What are these mutual promises called?

This exchange of promises is called the covenant between God and Israel.

"This day the Lord, thy God, hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes and His commandments, and His judgments, and to hearken unto His voice. And the Lord hath avouched thee this day to be His peculiar people, as He has promised thee, and that thou shouldst keep all His commandments and to make thee high above all nations which He has made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as He has spoken."
(Deut. 26, 16—19.)

§ 156. Are the children of Israel bound by this covenant at the present day?

The children of Israel are bound by this covenant at the present day; for it was entered into by their fathers for themselves and all their posterity.

"The Lord made His covenant not alone with our fathers, but with us, even us who are all of us here alive this day." (Deut. 5, 3.—29, 14.)

§ 157. What duties did the people of Israel assume with this covenant?

The people of Israel assumed with this covenant the duty to obey God's laws, to keep them and His worship pure and unaltered, and to teach both to their posterity and to all the nations of the earth.

"Thou shalt teach them diligently unto thy children." (Deut. 6, 7.)

SECTION D.

§ 158. What was the intention of the revelation on mount Sinai?

The intention of the revelation on mount Sinai was to declare in an unmistakeable manner God's will to Israel.

§ 159. What was the object of this declaration?

The object of this declaration of God's will and laws was to secure Israel's obedience and observance of them, that they might become a perfect and holy nation and teach other nations to become so.

§ 160. Was God's object in this fully accomplished?

God's object in this was not fully accomplished, because Israel did not keep the law perfectly, nor did the other nations receive and accept the will of God.

§ 161. Was God's object accomplished in some degree?

God's object was partially accomplished, because Israel, although failing to keep the entire law, has maintained the worship of God pure, and striven to do His will.

§ 162. What are God's promises for the future?

God's promises for the future are, that He will let His spirit rest on Israel, and will renew His covenant; then will the knowledge of God and His will become general.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel." (Jer. 31, 31.)

§ 163. Is this new covenant to be made with Israel alone, or with all the nations?

The new covenant will be made between God and all the nations of the earth, so that they may all know Him and worship Him.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." (Isa. 45, 23.)

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. 3, 9.)

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2, 14.)

§ 164. What will be the consequences, in their relations to each other, of a general knowledge and worship of God among men?

The consequences of a general knowledge and worship of God among men are, that they will love one another, and peace and harmony will reign upon earth.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54, 13.)

§ 165. What do we call this happy future condition?

This happy future condition, which has been foretold in the Scriptures, is called the coming of the Messiah, or the "Kingdom of God," because the whole earth will be one large kingdom of God, in which all shall know Him.

"And the Lord shall be King over all the earth; on that day shall the Lord be one and His name one." (Zech. 14, 9.)

§ 166. What is the Messiah?

The Messiah is a *messenger* or an *age*, sent by the Lord, which will establish truth, justice and virtue on earth, and unite all nations under the scepter of God and in keeping of His divine law.

§ 167. Can we contribute to the speedy occurence of this event?

We can contribute to the sooner coming of the Messiah, by practising virtue and holiness according to God's laws.

"Thus saith the Lord: keep ye judgment, and do justice; for my salvation is near to come; and my righteousness to be revealed." (Isa. 56, 1.)

§ 168. What are our duties in regard to it?

Our duties in regard to the coming of the Messiah, and acceleration of the kingdom of God are, to pray fervently that it may happen in our days, and to render ourselves and others worthy of it by the practice of virtue and righteousness and the teaching of the Holy Scripture to all men.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. 12, 3.)

PART FOURTH.

DOCTRINES IN RELATION TO MAN'S DUTIES.

SECTION A.

Of our Duties in General.

§ 169. How should the knowledge of God and of his own destination affect the Israelite?

The knowledge of God and of his own destination should bind the Israelite to a strict performance of all his duties.

"Ye shall do my judgments and keep my ordinances to walk therein; I am the Lord! Ye shall therefore keep my judgments and statutes, which if a man do, he shall live in them; I am the Lord!" (Lev. 18, 4—5.)

§ 170. What is duty?

Duty is that which God has made known to us as His will.

§ 171. Why are we bound to fulfil God's will?

We are bound to fulfil God's will:

1.) Because we love Him and take delight in yielding Him obedience.

2.) Because without the fulfilment of God's will, our proper destination and future happiness cannot be attained.

"Thou shalt do that what is right and good in the sight of the Lord, that it may be well with thee." (Deut. 6, 18.)

§ 172. How are our duties divided?

Our duties are divided into three classes, according to their various relations.

§ 173. What are they?

The first class consists of duties to God.

The second class consists of duties to ourselves. The third class consists of duties to our fellow-creatures.

DUTIES TO GOD.

§ 174. What are our principal duties to God?

Our principal duties to God are:

a) Love; *b)* Reverence; *c)* Gratitude; *d)* Obedience; *e)* Trust; and *f)* Worship.

a) Love of God.

§ 175. How should we love God?

We should love God with all our heart, soul and might.

"Thou shalt love the Lord, thy God, with all thine heart, and with all thy soul and with all thy might." (Deut. 6, 5.)

§ 176. What is loving God with all our heart?

Loving God with all our heart is loving Him with an unalterable, unfeigned, pure and disinterested love, which constantly remains the same in sorrow and joy, in fortune and misfortune; and is always endeavoring to find favor in His sight.

§ 177. What is loving God with all our soul?

Loving God with all our soul is subordinating our passions, desires and inclinations to the love of Him; which love should manifest itself in all our doings.

§ 178. What is loving God with all our might?

Loving God with all our might is being ready to sacrifice, if required, all our worldly possessions, as property, honors and even life itself, to prove the sincerity of our love for Him.

§ 179. How can we awaken this love?

We can awaken this love by endeavoring to know God more and more through the Holy Scriptures and by His works.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Ps. 103, 13.)

§ 180. How can we preserve this love?

We can preserve this love by frequently remembering His fatherly care for us.

"Yea, I have loved thee with an everlasting love; therefore with affectionate kindness have I drawn thee; said the Lord." (Jer. 31, 3.)

b) Reverence of God.

§ 181. How should we reverence God?

We should reverence God by an humble admiration and deep acknowledgment of His infinite greatness and sublimity, combined with holy awe and fear of displeasing Him.

"Let all the earth fear the Lord! Let all the inhabitants of the world stand in awe of Him! (Ps. 33, 8—9.)

"The fear of the Lord, that is wisdom; and to depart from evil, is understanding. (Job 28, 28.)

§ 182. How can we manifest our reverence of God?

We can manifest our reverence of God:

1. By humility;

2. By obedience and affectionate submission to His will; and

3. By bearing in mind continually His infinite greatness and wisdom.

"Woe unto him that striveth with his Maker!" (Isa. 45, 9.)

§ 183. What is meant by humility?

By humility is meant a sense of our unworthiness and weakness in comparison with the greatness and

holiness of God; and an acknowledgment that all we are and have we owe to His grace.

"I am not worthy of the least of all the mercies and of all the truth, which Thou hast shewed unto Thy servant." (Gen. 32, 10.)

"He has shewed thee, oh man! what is good and what the Lord requires of thee, but to do justly and to love mercy, and to walk humbly with thy God." (Mich. 6, 8.)

§ 184. Against what should humility guard us?

Humility should guard us against pride in our merits and our worldly prosperity.

§ 185. Against what sins should reverence of God guard us?

Reverence of God should guard us against:

1. Idolatry;
2. Superstition; and
3. Confidence in ourselves.

§ 186. What do we understand by idolatry?

By idolatry we understand yielding adoration or ascribing divine powers to any object beside God; loving or fearing, like God, any other being, or putting our trust in the same; also to worship God under any figure or similitude.

§ 187. What is superstition?

Superstition is every belief in contradiction to reason or revelation, whether referring to matters of religion or common life.

§ 188. What is self-confidence?

Self-confidence is trusting in one's self, in preference to trusting in God.

c) Gratitude.

§ 189. What is gratitude to God?

Gratitude to God is the acknowledgment of the many benefits He has conferred on us.

§ 190. How can we show gratitude to God?

We can show gratitude to God by words and by deeds.

§ 191. How by words?

Gratitude may be shown by words in ever thanking God and praising Him as our greatest benefactor.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, oh Most-high! to shew forth Thy loving kindness in the morning, and Thy faithfulness every evening." (Ps. 92, 1—2.)

§ 192. How by deeds?

Gratitude may be shown by deeds in using the gifts, received from God, for the benefit of our fellow-men; and in causing the blessings, which God has granted us, to become blessings also to others.

"Have I eaten my morsel myself alone, and the fatherless hath not eaten thereof?" (Job 31, 17.)

§ 193. Should we be grateful for afflictions?

We should be grateful for afflictions since they are sent to chasten and better our souls.

"Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2, 10.)

§ 194. How do we become guilty of ingratitude to God?

We become guilty of ingratitude to God by slighting, forgetting, or making an improper use of His gifts to us.

"Beware that thou forget not the Lord, thy God! — and thou say in thine heart, 'My power and the might of mine hand hath gotten me this wealth.'" (Deut. 8, 11—18.)

§ 195. How can we awaken the feeling of gratitude in our heart?

We can awaken the feeling of gratitude by frequently reflecting on the numberless bounties of God, and our own unworthiness and great helplessness.

§ 196. What other reflection tends to awaken this feeling?

The reflection that we should be very unhappy were God to withdraw His bounties from us for a single moment.

§ 197. How can we best manifest gratitude?

We can best manifest gratitude to God by obedience to His will.

"Behold, to obey is better than sacrifices, and to hearken to his voice better than the fat of rams." (1. Sam. 15, 22.)

d) Obedience.

§ 198. What is obedience to God?

Obedience to God is a fulfilment of His divine commandments, and refraining from all that is contrary to His holy will.

"I delight to do Thy will, oh my Lord! Yea, Thy law is within mine heart." (Ps. 40, 9.)

§ 199. Why should we obey God?

We should obey God because we love Him as children love their father.

"Children ye are to the Lord, your God." (Deut. 14, 1.)

§ 200. What blessing do we secure by obedience to Him?

By obedience to God we secure our temporal and eternal welfare.

"The Lord commanded us to do all these statutes and to fear the Lord our God, for our own good, that He might preserve us alive, as it is this day." (Deut. 6, 24.)

e) Trust in God.

§ 201. What is trust in God?

Trust in God is a belief that all the events of life, whether seemingly fortunate or unfortunate, are allotted us for our advancement in godliness and for our real good.

"Commit thy way unto the Lord; trust also in Him, and He will bring it to pass." (Ps. 37, 5.)

§ 202. What attributes of God should insure our trust in Him?

The attributes of God, that should insure our trust in God, are:

1. His omniscience, by which He knows all our thoughts and actions;

2. His supreme wisdom, by which He ordains every thing for the best;

3. His paternal love, of which we have daily so many proofs.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Isa. 41, 10.)

§ 203. How should we manifest our trust in God?

We should manifest our trust in God by submitting affectionately to His will, and regarding all the events of life as His wise and just decrees, even though they seem to afflict us.

"The Lord has given, the Lord has taken, blessed be His name for ever." (Job 1, 21.)

§ 204. What great comfort will trust in God give us?

Trust in God will, at the hour of death, give us unshaken faith in His promises, and the inward conviction that He is about to receive us into a new and better life.

"Into Thine hands I commit my spirit, and Thou shalt redeem me, oh Lord, God of truth!" (Ps. 31, 6.)

§ 205. What other blessings will trust in God confer on us?

Trust in God will give us a cheerful heart, and strength in adversity.

"Why art thou cast down, oh my soul? and why art thou disquieted, my heart? hope thou unto God! (Ps. 42, 12.)

"Yea; though I walk through the valley of the shadow of the death, I will fear no evil. (Ps. 23, 4.)

§ 206. What should awaken and fortify this trust in God?

This trust should be awakened and fortified by reflection on the wise and fatherly providences of God experienced in our own lives, and by the numerous examples of those who trusted in Him and were justified, as Abraham, Joseph, Moses, David, Daniel, Job and others.

§ 207. May trust in God be manifested improperly and unwisely?

Trust in God may be manifested improperly in tempting Him by foolhardy exposures to danger; and it may be manifested unwisely by blind and superstitious confidence, expecting God's assistance, while we neglect the proper means placed at our disposal.

"Ye shall not tempt the Lord, your God." (Deut. 6. 16.)

§ 208. What manifests want of trust in God?

Want of trust in God is manifested by despair of God's help, if it is not immediately shown forth when we are in trouble.

"Though it tarry, wait for it, because it will surely come.—The just will live by his faith." (Hab. 2, 3—4.)

f) Worship.

§ 209. What is the worship of God?

The worship of God is the expression of our reverential feelings toward Him, in praise, thanksgiving and prayer.

§ 210. Why do we praise Him?

We praise Him for His beneficence and good will toward men.

§ 211. Why do we thank Him?

We thank Him for the blessings we have received, and the favors He has shown us daily.

§ 212. Why do we pray to Him?

We pray to Him because we need the assistance which He alone can give.

"In the day of my trouble I will call upon Thee, for Thou wilt answer me." (Ps. 86, 6—7.)

§ 213. Is human worship of advantage to God?

Worship cannot be of advantage to God, for in His divine nature He is far removed from all human influences.

"Can a man be profitable unto God? Is it any advantage to the Almighty that thou art righteous? or is it gain to Him that thou makest thy ways perfect?" (Job 22, 2—3.)

§ 214. Can we, in our prayers, reveal things unknown to God?

We cannot reveal things unknown to Him, for He knows all our wants and wishes before we become conscious of them.

"There is not a word in my tongue, but lo, oh Lord! Thou knowest it altogether." (Ps. 139, 4.)

§ 215. Then why do we pray?

Because prayer is a necessity for us and a duty.

§ 216. Why is it a necessity?

Because we feel urged to pour out our hearts before our heavenly Father, who only can supply our wants and assuage our grief.

"My soul longeth, yea, even fainteth for the courts of my Lord; my heart and my flesh crieth out for the living God." (Ps. 84, 3.)

§ 217. Why is it a duty?

Because God requires us to ask of Him whatever we need, that we might feel our dependence upon Him; and because of its beneficial influence on our mind.

"And ye shall worship the Lord, your God; and He will bless thy bread." (Exod. 23, 25.)

§ 218. What influence has prayer on us?

Prayer makes us better, because it brings us nearer to God and leads us to humiliation, love, gratitude and obedience to Him.

§ 219. What more does it do?

It purifies our heart from evil, inspires us with love for our fellow-men, and strengthens and encourages us in the struggles of life.

"When I called, Thou answeredst me; grantedst me courage and strength to my soul." (Ps. 138, 3.)

§ 220. Is it necessary to appoint any special place of prayer?

No; God is everywhere near us, and we may pray everywhere, alone or in public.

"In all places, where I let mention my name, I will come unto thee and I will bless thee." (Exod. 20, 24.)

§ 221. What preference has common public worship?

The Temple, as it is a place exclusively devoted to holy service, is apt to arouse our feelings and awaken our soul to devotion.

"Oh Lord! I love the habitation of Thy house and the place where Thine honor dwelleth. (Ps. 26, 8.)

"I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation." (Ps. 101, 1.)

§ 222. When should we pray?

We should pray regularly every day in the morning and evening, and whenever we yearn to pour out our heart before God.

§ 223. What days are particularly appointed for worship?

The Sabbath, New-moons, Festivals and Holy-days are particularly pointed out in the Bible for public divine worship.

"And it shall come to pass that on every New-moon and every Sabbath shall all flesh come to worship before me; said the Lord." (Isa. 66, 23.)

SECTION B.

Of the Jewish Calendar.

§ 224. With what event does the computation of time begin?

The computation of time begins with the creation of the world.

§ 225. What does tradition report of the season in which the world was created?

Tradition reports that the creation of the world took place at the beginning of autumn, in the month of Tishri (September); according to this, the present year extends from October 3rd to September 21st, 5633 A. M.

§ 226. How is the Jewish year regulated?

The Jewish year is regulated by the moon, and therefore called a lunar year. Other nations regulate the year by the sun, which is called solar year.

§ 227. How many months has the lunar year?

The lunar year has twelve months ordinarily, and thirteen in a leap-year.

§ 228. How many days make up a month?

Thirty days if it is an odd month, and twenty-nine days if it is even; thus the 1st, 3rd, 5th, 7th, 9th and 11th have 30 days, and the 2nd, 4th, 6th, 8th, 10th and 12th have 29 days. The additional month of the leap-year has usually 29 days, and in that year the 2nd and 3rd months undergo some change.

§ 229. What is the reason of the leap-year and of these changes?

The reason of the leap-year and these changes is to make the lunar equal in length to the solar year.

§ 230. Why is it necessary to compensate for the deficiency of the lunar year?

It is necessary to compensate for the deficiency of the lunar year to celebrate the festival of Passover at the proper time. Also on account of the "two festival days of the exiled," as stated in Sect. E.

§ 231. When is Passover celebrated?

The Scriptures order its celebration in the month "Abib," which is in the spring. To do so it becomes necessary every second or third year to insert an additional month before the Passover month, which is then called: "Adar-Sheni," or Second Adar. The year, when this month is inserted, is called a leap-year.

§ 232. What is the length of time from one new moon to the other?

The length of time from one new moon to the other is: 29 days, 12 hours, 44 minutes and $3\frac{1}{3}$ seconds.

§ 233. What is the length of the lunar year, having twelve such months?

The lunar year consists of 354 days, 8 hours and 48 minutes.

§ 234. In what manner is it made to correspond with the solar year?

It is made equal to the solar year by the introduction of a leap-year every second and third year.

§ 235. What order regulates the introduction of these leap-years?

The introduction of these leap-years is regulated by a division of time into periods of nineteen years, called a cycle, during which six leap-years occur, having each an additional month.

§ 236. Which of the nineteen are leap-years?

The third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth are leap-years.

§ 237. What is the method of finding the number of periods that have passed since the creation of the world?

The method of finding the number of cycles is by dividing the number of years by 19. The quotient exhibits the number of cycles past, and the remainder the number of years in the present cycle. It is now 5633; divided by 19, this would yield 296 cycles and 9 years remaining for the present period. If no remainder is left, it shows that the cycle is complete, and we are in the seventh leap-year.

Names of Days, Months and Festivals.

§ 238. What are the names of the days?

The first six days have no special names, and are simply called: the 1st, 2nd, 3d, 4th, 5th and 6th day, but the 7th day is called: Sabbath (Day of Rest.)

§ 239. Are there names for the months?

The months were not called by special names before the first exile, but after the return from Babylon they were named: Nissan, for the 1st; Yar, for the 2nd; Sivan, for the 3d; Thamus, for the 4th; Ab, for the 5th; Elul, for the 6th; Tishri, for the 7th; Marcheswan, for the 8th; Kislev, for the 9th; Tebeth, for the 10th; Shevat, for the 11th; and Adar, for the 12th. In a leap-year, the 13th month is called Adar-Sheni.

§ 240. What does the twofold computation of time in the Jewish calendar refer to?

The twofold computation of time in the Jewish calendar refers to the *civil* and *ecclesiastical* year.

§ 241. Are the civil and ecclesiastical year the same?

The civil and ecclesiastical year are not the same, but have their commencement and their end at different periods.

§ 242. When does the civil year commence?

The civil year commences in autumn with the month of Tishri, which is the seventh month of the ecclesiastical year. The first day of Tishri is the first day of the civil year and the anniversary of the creation of the world.

§ 243. When does the ecclesiastical year commence?

The ecclesiastical year commences in spring with the first day of Nissan, which is the anniversary of Israel's delivery out of Egypt. And from this first day of Nissan all other festivals are to be regulated, as it has been ordained in Holy Scripture.

"This month (Abib) shall be unto you the beginning of months; it shall be the first month of the year to you." (Exod. 12, 2.)

§ 244. What days have been set apart by Scripture as festivals?

The following days have been set apart by Scripture:

1. The seventh day of the week as a Sabbath of rest and sanctification.

2. Seven days, from the fifteenth to the twenty-first of the month Nissan, as the Passover, in commemoration of the deliverance out of Egypt.

3. The sixth day of the month Sivan, as the Feast of Weeks, in commemoration of the revelation on mount Sinai.

4. The first and second days of the month Tishri, as New-Year's days.

5. The tenth day of Tishri, as the Day of Atonement.

6. The eight days, from the fifteenth to the twenty-third day of Tishri, as the Feast of Tabernacles and Harvest, including that of Ezereth.

§ 245. What additional days are celebrated in remembrance of fortunate national events?

The following additional days are celebrated in remembrance of fortunate national events:

1. The eight days, from the twenty-fifth of Kislov to the fifth day of Tebeth, as the Festival of the Maccabees, and of the rededication of the Temple.

2. The fifteenth day of Adar, as the Feast of Lots and the deliverance of the exiled in the Babylonian empire by Esther and Mordecai.

§ 246. What national events are commemorated by a fast?

The following national events are commemorated by a fast:

1. The destruction of the first and second Temples in Jerusalem on the ninth day of Ab.

2. The fall of Jerusalem, on the seventeenth day of Thamus.

3. The siege of Jerusalem, on the tenth day of Tebeth.

4. The assassination of Gedaliahu, governor of Juda, on the third day of Tishri.

SECTION C.

Of the Sabbath and Festivals.

§ 247. Why is the Sabbath set apart?

The Sabbath is set apart to give rest to the body, to direct the mind to the contemplation and worship of God, and in remembrance of the creation of the world.

§ 248. Why are we commanded to rest on the Sabbath?

Because a weekly suspension of our work is necessary for the preservation of health.

§ 249. What should employ our mind during that day?

Our mind should be employed on that day by reflections on God and His works, and by the study of His holy Law.

§ 250. What should this day of rest especially recall to us?

This day of rest should especially recall to us:

1. The creation of the world in six days and God's rest on the seventh, which He sanctified.

"Remember the Sabbath day to keep it holy. For in six days the Lord made heaven and earth, and rested on the seventh day; therefore the Lord blessed the Sabbath day and sanctified it." (Exod. 20, 8—11.)

2. The covenant between God and Israel.

"And the Lord spake unto Moses saying, speak unto the children of Israel, saying: Verily, my Sabbath ye shall keep; for it is a sign between me and you, throughout your generations, that you may know that I am the Lord, who doth sanctify you, wherefore the children of Israel shall keep the Sabbath, to observe it throughout their generations for a perpetual covenant." (Exod. 31, 12—16.)

§ 251. At what time of day does the Sabbath commence?

The Sabbath commences on the previous evening, a half-hour before twilight. This is in accordance with the Jewish computation, which places the beginning of the day at the setting of the preceding night.

"It was evening and it was morning, one day." (Gen. 1, 5.)

§ 252. What manner of labor is forbidden on the Sabbath?

All labor is forbidden and every kind of work.

"If thou turn away thy foot on Sabbath from doing thy pleasure on my holy day, then thou shalt delight thyself in the Lord." (Isa. 58, 13—14.)

§ 253. Are we permitted to employ others to labor for us on the Sabbath?

We are not permitted to employ others to labor for us on the Sabbath, since it is intended as a general day of rest.

"The seventh day is the Sabbath of the Lord, thy God; in it ye shall not do any work, that thy man-servant and thy maid-servant may rest as well as thou." (Deut. 5, 14.)

§ 254. Is labor on the Sabbath-day interdicted in all cases?

Labor on the Sabbath-day is not interdicted in every case. It is permitted where the safety of life or the welfare of a community require it.

§ 255. Are amusements and pleasure seeking permitted on the Sabbath?

Amusements and pleasure seeking should not disturb the character of the day, and only such are allowable as agree with its purposes.—All the pleasures of the Sabbath should refer to its being set apart for sanctification.

§ 256. What occupations are suitable to the Sabbath?

The occupations suitable to the Sabbath are the assembling for public worship; the development of religious feeling in the family; the reflection on God's mercies; and the study of the Scriptures.

SECTION D.

The Feast-Days, their Object and Obligations.

PASSOVER.

§ 257. What time is set apart by the Scriptures for the celebration of the Passover?

The Scriptures order that the Passover be celebrated from the evening of the fourteenth to the

evening of the twenty-second day of Nissan, the first month of the ecclesiastical year.

"In the fourteenth day of the first month at evening is the Lord's Passover, and the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread." (Lev. 23, 5—6.)

§ 258. What was the occasion for instituting this feast?

This feast was instituted in remembrance of Israel's delivery out of Egypt and on the anniversary of that event.

"Observe the spring month and keep the Passover unto the Lord, thy God; for in the spring month the Lord thy God brought thee forth out of Egypt by night." (Deut. 16, 1. Exod. 12, 13.)

§ 259. How is this feast celebrated?

The feast of Passover is celebrated by rest from labor as on the Sabbath, and by holding divine worship.

"On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation unto you; no manner of work shall be done in them, save that which every man must eat, that only may be done before you."
(Exod. 12, 16. Lev. 23, 7—8. Numb. 18, 25.)

§ 260. What institution is there in regard to the 2nd, 3d, 4th, 5th and 6th day of the festival?

On the 2nd, 3d, 4th, 5th and 6th day of the festival all labor, considered necessary, may be performed.

§ 261. In what does this festival differ from all others?

This festival differs from all others in the prohibition of leavened bread or its entertainment in the house, and in the command to eat unleavened bread during its entire duration.

"Seven days shall there be no leaven found in your house."
(Exod. 12, 19.)

"Seven days shall unleavened bread be eaten." (Numb. 28, 16—18.)

§ 262. Of what should this practice remind us?

This practice should remind us of the passage out of Egypt, when the children of Israel baked unleavened cakes of dough, because they were thrust out and could not tarry.

"And they baked unleavened cakes of the dough which they brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not tarry; neither had they prepared for themselves any victuals." (Exod. 12, 39.)

§ 263. What special ceremony distinguishes this festival?

The setting apart the evenings of the first two days for a special celebration, at which the head of the family relates to the members of the household the history of the deliverance of Israel out of Egypt. Songs of praise and thanksgiving adorn this narration. These evenings are called: "Lel Shimurim," Nights of Preservation.

"And it shall come to pass, when your children shall say unto you: 'what mean you by this service?' that you shall say: 'it is the Pesah-feast of the Lord, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses.'" (Exod. 12, 26—27.)

§ 264. What are the lessons of the Passover?

The lessons of the Passover are threefold. In remembering the ancient deliverance we are taught:

1. That the Lord is the redeemer of the oppressed;
2. That those who rely on Him, are never forsaken;
3. That it is our duty to relieve the suffering and the downcast and deliver them from necessity.

"The stranger, that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord, your God." (Lev. 19, 34.)

PENTECOST, FEAST OF WEEKS.

§ 265. What time is set apart by the Scriptures for the celebration of the Feast of Weeks?

The Scriptures order that the Feast of Weeks be

celebrated seven weeks after the first day of Passover.

"Seven weeks shalt thou count unto thee. Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn, and then thou shalt keep the Feast of Weeks unto the Lord, thy God, and thou shalt rejoice before the Lord, thy God, thou and thy son, and thy daughter, and the man-servant, and the maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless that is amongst you."
(Deut. 16, 9—11.)

§ 266. What reference has the counting of these seven weeks to the name of the festival?

The counting of these seven weeks is the reason of its name: Feast of Weeks.

"Ye shall count unto you, from the day that ye brought the sheaf of the wave, (the Omer, on the first day of Passover,) seven Sabbaths shall be complete." (Lev. 33, 15.)

§ 267. In what month does it occur?

It occurs on the sixth day of Sivan, the third month of the ecclesiastical year.

§ 268. What was the occasion of instituting this feast?

The occasion of instituting this feast was the conclusion of the wheat harvest, which took place in the time between Passover and the Feast of Weeks.

§ 269. What was originally the character of this feast?

The character of this Feast of Weeks was originally that of a harvest festival, and its celebration was attended by the offering of the firstlings of all agricultural productions.

"In the day of the 'firstling,' after your weeks be out, ye shall have a holy convocation, ye shall do no servile work."
(Numb. 28, 26.)

§ 270. What was the later significance given to this feast?

The later significance given to the Feast of Weeks was the anniversary of the revelation on mount Sinai; and as such it is celebrated at the the present day.

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." (Exod. 19, 1.)

§ 271. What are the lessons of this feast?

The lessons of the Feast of Weeks are twofold. In remembering the giving of the law, the greatest boon ever granted to men, we should be inspired:

1. With gratitude to God, who thus distinguished us; and

2. With the resolution to obey the law, as our fathers on this day promised, when they said: "all the Lord has spoken, we will do and obey." (Exod. 19, 8.)

The Feast of Tabernacles.

§ 272. What days are set apart for the celebration of the Feast of Tabernacles?

Scripture sets apart for the celebration of the Feast of Tabernacles eight days, including one day of the Ezereth, which begin on the fifteenth day of the month Tishri, and end with the twenty-second.

"Speak unto the sons of Israel, saying: the fifteenth day of the seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be a holy convocation, ye shall do no servile work thereon" (Lev. 23, 34.)

"And on the eighth day shall be a Closing Feast (Shemini-Ezereth), no servile work shall be done thereon." (Deut. 29, 35.)

§ 273. What additional festival is celebrated in some congregations on the day following the Feast of Tabernacles?

On the day following the Feast of Tabernacles, some congregations celebrate the Festival of Rejoicing in the divine law: "Simchath Torah."

§ 274. What is the special occasion for this festival?

The special occasion for this festival is the reading of the concluding chapters of the five books of Moses,

which have been read in portions on every Sabbath during the year just ended. The new reading is begun at the same time with the first chapter of Genesis.

§ 275. In remembrance of what event of Israel's history has the Feast of Tabernacles been instituted?

The Feast of Tabernacles has been instituted in remembrance of the dwelling of Israel in tabernacles or huts in the wilderness; forty years did our fathers abide thus, under the special protection of divine Providence.

> "Ye shall dwell in booths seven days, all that are Israelites born shall dwell in booths; that your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the Lord, your God."
> (Lev. 23, 42—43.)

§ 276. What other significance had this feast with the people?

The further significance attached to this feast was that of a thanksgiving festival, and one of merry making after the gathering of the grape and the harvesting of all other fruits.

> "Thou shalt observe the Feast of Tabernacles seven days after thou hast gathered in thy corn and thy wine, and thou shalt rejoice in thy feast." (Deut. 16, 13—14.)

§ 277 What are the special observances of the Feast of Tabernacles?

The special observances of the Feast of Tabernacles are: rest from all labor; dwelling in booths during the first seven days; swaying palm branches at divine worship; and the introduction of a special service of praise on the seventh day, called "Hossana Rabba," Great Salvation. Also the "Feast of Ezereth on the eighth day.

§ 278. What is the arrangement of the palm branches, swayed at divine worship, and how are they used?

The palm branches, swayed at divine worship, are arranged thus: green sprays of myrtle and willow, being attached to the stem of a palm branch, these are taken together with a fruit of a "goodly tree," called "Hadar," during the recital of certain psalms and hymns.

"And ye shall take you, on the first day. the fruits of goodly trees, branches of palm trees and the boughs of thick trees and willows of the brook, and ye shall rejoice before the Lord your God, seven days." (Lev. 23, 40.)

§ 279. What is the meaning of this ceremony?

The meaning of this ceremony is symbolical of bringing ripe fruits to the house of God on thanksgiving festival, and is also an expression of joy.

§ 280. What is the special service of praise on the seventh and eighth day of the feast?

The special service of praise on the seventh day of the feast is called the great Hossana; and the eighth day commemorates the closing ceremonies of the harvest thanksgiving.

"And the eighth day shall be a closing feast; no servile work shall be done therein." (Deut. 29, 35.)

§ 281. To what do many of the prayers and ceremonies of this feast bear reference?

Many of the prayers and ceremonies of this feast bear reference to the period when Israel was an agricultural nation in its own country.

§ 282 What are the lessons of the Feast of Tabernacles?

The lessons of the Feast of Tabernacles are fourfold:

1. The remembrance of the passage of our an-

cestors through the wilderness should excite our gratitude for God's past favors to Israel.

2. The satisfaction of having successfully gathered the fruits of the field, on which every class of man depends for sustenance, should move us to give fervent thanks for God's blessings during the ended year.

3. The abundance which God has provided for us should move our heart to charity and to providing for the poor and unsuccessful in the harvest of life.

> "Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose: because the Lord, thy God, shall bless thee in all thy increase and in all the work of thy hands, therefore thou shalt surely rejoice." (Deut. 16, 15.)
>
> "When thou hast made an end of tithing, etc. etc., and hast given it to the Levite, unto the stranger, the fatherless, the widow and the poor, that they may eat within thy gates and be satisfied." (Deut. 26, 12.)

§ 283. What is the lesson of the additional festival, called Rejoicing in the Law, observed by some congregations?

The lesson of this festival is one of gratitude and love to God, who has placed at our disposal the law, a means of gathering the harvest of eternal salvation.

§ 284. What general name do the Scriptures have for the three festivals of Passover, Pentecost and Tabernacles?

The Scriptures designate them by the name: the three festivals of pilgrimage, "Sholesh Regolim."

§ 285. Why were they called so?

They were called so, because all the Israelites were in duty bound to make an annual pilgrimage on one of these feasts to the place where the sanctuary was located.

> "Three times in a year shall all thy males appear before the Lord thy God, in the place which He shall choose and they shall not appear before the Lord empty."

§ 286. Why do the conservative Israelites generally celebrate one day more than the number set apart by Scripture for each of these three festivals?

The conservative Israelites generally celebrate one day more than the number set apart by Scripture, because uncertainty as to the correct date, which happened in former times, led to the additional day, which eventually was sanctioned by usage.*

SECTION E.

The Holidays.

ROSH HASHANAH, OR NEW-YEAR'S DAY.

§ 287. What day has been set apart for the New Year's festival?

The first day of the seventh month of the ecclesiastical year, called Tishri, which is the first day of the first month of the civil year, has been set apart for the New-Year's festival.

§ 288. What was the duration of this festival?

The duration of this festival at first was one day.

§ 289. What is its duration now?

The present duration of the New-Year's festival is two days, which were celebrated even in Jerusalem.

* In old times, when there was no strict computation of time and no published calendar, they did not know whether the month should have 29 or 30 days, until a formal decision had been passed by the senate, or *Sanhedrin*, at Jerusalem. This was made after the appearance of the new moon, and then messengers were sent out into the provinces, to make it known to the people, for the regulation of their festivals. Those, who lived far away from Jerusalem, and could not obtain information during the first ten days, remained uncertain of the proper beginning of the feast, and therefore resolved to celebrate two days instead of one, to make sure of the right day. Thus they celebrated the first and second, and the seventh and eighth of the festivals of Passover and Tabernacles, and the second day of Pentecost. This additional day of the three festivals was finally sanctioned by the Talmud, and called: The second "*Day of Exile.*" Thus it is kept by those who live away from Palestine, even now, when the computation of time has been regulated and the correct calendar introduced. But those, who live within the borders of Palestine, keep strictly within the directions of the Bible. (Maimon. 85, K. H.)

§ 290. What was the reason for adding one day?

The reason for adding one day was the occurrence of the New-Moon, which is also held holy according to Scripture.

"In the seventh month, in the first day of the month, shall you have a Sabbath, a memorial of blowing of trumpets, a holy convocation." (Lev. 23, 24.)

§ 291. What is the manner of observing this holiday?

The manner of observing this holiday is by complete rest from labor, by divine worship of especial solemnity, and by a conscientious examination of our conduct during the past year, in order to prepare for the coming Day of Atonement.

"No servile work shall be done on this feast." (Lev. 23, 25.)

§ 292. What is the distinguishing ceremony of divine service on the New-Year's festival?

The distinguishing ceremony of divine worship on the New-Year's day is sounding on a ram's horn, called "Shofar," the ancient field and temple calls of Israel.

"In the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; it is a day of blowing the Shofar, *Yom Teruah.*" (Numb. 29, 1.)

§ 293. What names have been given to the New-Year's festival, to designate its varied import?

Three names have been given to the New-Year's festival to show its different meanings:

a) "Yom Hassikoron," Day of Remembrance.
b) "Yom Teruah," Day of Blowing the Shofar.
c) "Yom Haddin," Day of Judgment.

§ 294. Why is it called Day of Remembrance?

It is called Day of Remembrance, because, according to tradition, on this day the creation of the

world has begun, and the Lord will remember all His creatures on earth. We also should remember on this day the many bounties and blessings of God, received in the past year; the joys and sorrows, happiness and grief that passed through our hearts; good or evil we have committed; all of which is entered into the book of eternal memory.

§ 295. Why is it called Day of Blowing the trumpet?

It is called Day of Blowing the trumpet, because Scripture ordered blowing on the ram's horn "Shofar" on this day; and, according to tradition, this is to remind us of the blowing of the trumpet at the revelation on Sinai, and of that at the day of judgment, so that it may rouse us to repentance, and to prepare ourselves for the great Day of Atonement.

"Shall the Shofar be blown in the city, and the people not be afraid?" (Amos 3, 6.)

§ 296. Why is it called Day of Judgment?

It is called Day of Judgment, because tradition teaches that on this day of the world's creation God brings every soul to judgment for its deeds. By remembring our past life and a scrutinous self-examination, we go to judgment with ourselves before the all-seeing eye of God.

"Blow the Shofar on the New-Moon, in the time appointed, on our solemn feast-day. For this is a statute for Israel, and a judgment of the God of Jacob." (Ps. 81, 3—4.)

§ 297. What of the penitential days?

The "ten days," from the first day of New-Year to the Day of Atonement, are called: "Ten Days of Repentance," to be employed in repenting of the sins, committed during the past year.

Yom Hakkipurim, or Day of Atonement.

§ 298. What day has been set apart for the Day of Atonement?

From the evening of the ninth to the evening of the tenth day of the month Tishri has been set apart as the Day of Atonement.

"Also on the tenth day of this seventh month, there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering, made by fire, unto the Lord." (Lev. 23, 27.)

§ 299. How is this day observed?

This day is observed: *a)* by complete rest from all labor as on the Sabbath, being called a Sabbath of Sabbaths; *b)* by fasting and mortification of the flesh; *c)* by humiliation and sincere repentance of our sins; and *d)* by the divine worship of the highest solemnity, continuing from even to even of the day.

"It shall be unto you a Sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even; from even to even shall ye celebrate your Sabbath. (Lev. 23, 32.)

§ 300. What are the special duties of the day?

The special duties of this day are: *a)* self-inquiry and reflection on our past life; *b)* an honest acknowledgment of our sins, iniquities and transgressions, and sincere repentance of them; and *c)* an earnest endeavor to amend our ways and to shape our future, so as to live in accordance with God's will.

"And you shall make an atonement for you, before the Lord, your God." (Lev. 23, 28.)

§ 301. For what manner of sins will God accept a righteous atonement on this day?

God will accept a righteous atonement on this day, for offenses committed against Himself.

§ 302. What sins require a further action to receive God's pardon?

The sins, requiring a further action to receive

God's pardon, are those committed against our fellow-men, to whom we must be reconciled before we can expect God's mercy.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it not a fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and that the oppressed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"
(Isa. 58, 5—11.)

§ 303. What are the lessons of the Day of Atonement?

The lessons of the Day of Atonement are twofold: *a)* Repentance; and *b)* the forsaking of sins.—How shall we be able to stand on the day of judgment, unless we cleans ourselves from all sins and transgressions and make a full atonement for our evil deeds, and crave God's mercy to help us to a better life in future?

"For on that day, ye shall make an atonement for you, to cleans you, that you may be clean from all your sins before the Lord."
(Lev. 16, 20.)

SECTION F.

New-Moons and Post Biblical Festivals.

THE NEW-MOON.

§ 304. On what day is the New-Moon celebrated?

The New-Moon is celebrated on the first day of every month.

§ 305. What was the manner of its celebration in old times?

Before the destruction of the temple it was celebrated by special sacrifices, ordained by Scripture.

§ 306. How is it celebrated at present?

At present it is celebrated by divine service and

the recitation of psalms and thanksgiving; bu special sanctity is attached to this festival.

THE FEAST OF DEDICATION, "HANNUKA."

§ 307. When is the Feast of Dedication celebrated?

The Feast of Dedication is celebrated on twenty-fifth day of the month Kislov, and conti eight days.

§ 308. What was the occasion of instituting this feast?

The occasion of instituting this feast was to memorate the deliverance of Israel from the ty and the persecutions of king Antiochus Epiph in the year 3631, A. M.

§ 309. Who was God's instrument in delivering Israel a time?

The Maccabees, of the high-priest's family, c "Asmonien," who gathered the faithful of I together, and cast the Syrians out of the land.

(1. Book of Macc., ch. 4

§ 310. What took place after the Syrians were driven o

After the Syrians were driven out, the temple altar, which they had profaned and polluted, dedicated anew. In remembrance of this even celebrate the Feast of Dedication.

§ 311. In what manner is this feast observed?

This feast is observed by divine worship and lighting small tapers nightly in every house.

§ 312. What do these small lights symbolise?

The lights symbolise the relighting of the la on the holy candlestick in the temple, and the servation of our holy religion, by the love and g of Israel's Saviour.

THE FEAST OF ESTHER, "PURIM."

§ 313. On what day is the Feast of Esther celebrated?

The Feast of Esther is celebrated on the fourteenth day of the twelfth month, called Adar, and in leap-year in the thirteenth month, called We-adar.

314. What was the occasion of instituting this feast?

The occasion of instituting this feast was the wonderful preservation of Israel from destruction, during the Babylonian exile, 3406 A. M.

(Book of Esther, ch. 3—4.)

§ 315. What danger threatened them?

They were threatened with extermination by Haman, chief minister of Artaxerxes, king of Persia.

§ 316. By whose means were they preserved?

They were preserved by the intervention of Esther, the queen of Artaxerxes "Ahasueros," and of her uncle Mordecai, who saved the king's life.

§ 317. What is the origin of the name of this feast: Purim?

The origin of the name is the Persian word "Purim," signifying Lots; because Haman cast lots to decide the day and month, when the Israelites of the hundred and twenty-seven provinces of the kingdom should be exterminated.

§ 318. In what manner is this anniversary celebrated?

This anniversary is celebrated by a divine service, at which the book of Esther is read; by joyous banquets and other diversions, and by sending gifts to friends, in particular to the poor, to widows and orphans.

"And Mordecai wrote these things; as the days, wherein the Jews rested from their enemies; and the month which was turned

unto them from sorrow to joy, and from mourning to a feast, that they should make them days of feasting and joy, and of sending gifts one to another, and presents to the poor and needy." (B. of Esther, 9, 20—23.)

SECTION G.

The Fast-Days.

§ 319. What anniversaries are observed by fasting?

The anniversaries of national misfortunes.

§ 320. When do they occur; and to the memory of what events are they instituted?

They occur in the following order:

a) On the seventeenth day of the fourth month, called Tamus, the anniversary of the conquest of Jerusalem by the Chaldeans, in the year 3337 A.M.

b) On the ninth of the fifth month, called Ab, the anniversary of the destruction of the first and second temple; the first by Nebuchadnezzar, king of Babylon, and the second by the Romans. 3337 and 3828 A.M.

(II. King 25, 8—12. Jer. 52, 12—16.)

c) On the third day of the seventh month, called Tishri, the anniversary of Gadalia's assassination, who was at that time governor and principal defender of the Jewish nation.

(II. B. of Kings 25, 25.)

d) On the tenth day of the tenth month, called Tebeth, the anniversary of the beginning of the sieges of Jerusalem; the first by the Babylonians, and 491 years later by the Romans.

(II. B. of Kings 25, 1. Jer. 52, 4.)

e) On the thirteenth day of the twelfth month, called Adar, the anniversary of the fasting of queen

Esther and the Jews of the Persian capital, when they were doomed to extermination. (B. of Esther 4, 16.)

§ 321. In what manner are these fast-days observed?

These fast-days are observed: *a)* by abstaining from all food and drink and worldly amusements; *b)* by divine service, appropriate for the occasion.

§ 322. What are these fast-days intended for?

These fast-days are intended for moving our hearts to repentance and to teach us a lesson from Israel's past history and sufferings.

"It came, the word of the Lord of hosts, unto me, saying: when ye fasted and mourned, did ye at all fast unto me, even to me? Execute true judgment, and shew mercy and compassions, every man to his brother; oppress not the widow nor the fatherless, the stranger nor the poor, and let none of you imagine evil against his brother in your heart. (Zech. 7, 4—10.)

SECTION H.

Religious Observances.

§ 323. What other religious obesvances have been introduced in Israel's religion?

A number of religious observances, in addition to those already mentioned, have been made incumbent on the Israelite.

§ 324. Are all of equal binding force?

No. Some religious observances are obligatory, being ordered in the Holy Scriptures, others have been recommanded by the Talmud and latter rabbis.

§ 325. What is the intention of these observances?

The intention of these observances is to give expression to religious sentiments, or to excite them.

§ 326. What are the most important observances designed to express religious feelings?

The most important observances are prayer, praise and thanksgiving.

§ 327. What is prayer?

Prayer is offering our requests to God, with faith in His power and love to answer them.

"In the day of my trouble I will call upon Thee, oh Lord! for Thou wilt answer me." (Ps. 86, 7.)

§ 328. What is praise of God?

Praise of God is, giving Him the honor in all things revealed to us by nature and Providence, for His greatness and power.

"Every day will I bless Thee, and I will praise Thy name for ever and ever. Great is the Lord, and greatly to be praised; and His greatness is unsearchable." (Ps. 145, 2—3.)

§ 329. What is thanksgiving?

Thanksgiving is acknowledging with gratitude the benefits God has conferred on us.

"Bless the Lord, oh my soul, and forget not all His benefits." (Ps. 103, 2.)

"Be thankful unto Him, and bless His name; for the Lord is good, His mercy is everlasting." (Ps. 100, 5.)

§ 330. What other observance is used to express our devotion?

Bending the knee, or prostrating ourselves upon the ground, sometimes expresses our devotion, awe and reverence for the Lord of hosts.

"Come, let us bow down and prostrate ourselve; let us kneel before the Lord, our Maker!" (Ps. 105, 6

§ 331. What observances are designed to excite religious sentiments?

The observances, designed to excite religious sentiments, are those which recall vividly to our mind a great religious truth or principle.

§ 332. What are these?

They consist of:

a) "Tephilin," Philacteries;
b) "Mesusoth," Door-inscriptions;
c) "Zizith," Fringes; and
d) Fasting.

§ 333. What are Tephilin?

Tephilin consist of two small cases of parchment, containing stripes, on which are written four passages of the Holy Scriptures, viz.: Deut. 6, 4—9, 11, 13—21 and Exod. 13, 1—10, 11—16. In these passages the unity and omnipotence of God are fully expressed. These cases are bound, the one to the forehead, and the other to the left arm, opposite the heart.

"You shall bind them, (these words,) as a sign upon thine hand, and they shall be as frontlets between thine eyes." (Deut. 6, 8.)

§ 334. What is the purpose of Tephilin?

The purpose of Tephilin is to recall daily to our mind and heart the unity, power and love of God, described in them.

§ 335. Who are recommanded to use Tephilin?

Only the male persons, from the thirteenth year upward, are recommended to use Tephilin daily at the morning prayer, except on the Sabbath, festivals and holy days.

§ 336. What are Mesusoth?

Mesusoth are strips of parchment, on which is written the passage of Scripture, Deut. 4—9, and inclosed in a small case, which is fastened to the door post.

"And thou shalt write them (these words,) on the door posts of thine house and thy gates." (Deut. 6, 9; 11, 20.)

§ 337. What is their purpose?

The purpose of the Mesusah is, to recall the Lord and His commands to us, in our going out and coming in, at home and abroad.

(Deut. 6, 7.)

§ 338. What are Zizith?

Zizith are fringes, fastened to the four corners of a woolen shawl.

§ 339. What is their origin and meaning?

Zizith are ordered to be worn, by Scripture, and their purpose is to remind us of God's holy commands; they are worn only by male persons.

"The Lord spoke unto Moses, saying: speak unto the children of Israel and bid them that they make fringes in the borders of their garments, through their generations, that you may remember all the commandments of the Lord, and do them; and that ye seek not after your own eyes and your own hearts, by which you may be led astray; and be holy to your God."

(Numb. 15, 37—40.)

Observances of a religious and sanitary character.

§ 340. What are the biblical dietary laws?

The biblical dietary laws in the Jewish household are:

a) Rules, specifying the meats we may eat and those we may not eat, as described in Deut., chapt. 14.

"Ye shall put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living things that creepeth on the ground, which I have separated from you as unclean: and ye shall be holy unto me, for I, the Lord, am holy." (Lev. 20, 25—26.)

b) The entire abstinence from blood, the shrinking sinew and blood vessels, and some parts of fat, which are specified in Lev. 7, 23—26; and milk of unclean animals.

"Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh." (Deut. 12, 13.)

c) The prohibition of meats of beasts that died of themselves, without the prescribed manner of slaughtering, and of any animal which has been affected by sickness. (Lev. 7, 22—27. 20, 25.)

"That which dieth of itself, or is torn by beasts, he shall not defile himself therewith: I am the Lord." (Lev. 22, 8.)

§ 341. What are the rabbinical dietary laws?

The rabbinical dietary laws in the Jewish household are:

a) Rules, regulating the manner of killing, and preparation of meats, deduced from expressions of Scripture by the Talmud. (Tract. Hulin.)

b) The prohibition of meats or milk, cooked or mixed together, deduced from Scripture.

"Thou shalt not seethe a kid in his mother's milk." (Exod, 23, 19; 34, 26, and Deut. 14, 21.)

§ 342. What are the biblical and rabbinical dietary law intended for?

The biblical and rabbinical dietary laws are intended for the promotion of our bodily and mental welfare, and teach us to govern our sensual inclinations, that we may be holy in body and soul.

"Holy ye shall be, for I, the Lord, am holy." (Lev. 19, 1.)

PART FIFTH.

SECTION A.

Duties to ourselves.

§ 343. What is the first duty to ourselves?

The first duty to ourselves is self-respect.

§ 344. Wat is the source of self-respect?

Self-respect flows from the consciousness of our

position as rational beings, created in the image of God.

"God created men in His own image and in His likeness." (Gen. 1, 27.)

§ 345. How should this consciousness affect us?

This consciousness should teach us to think worthily of ourselves, to act in accordance with the highest impulses of our nature.

§ 346. What faults and vices are opposed to self-respect?

Opposed to self-respect are those thoughts and deeds, by which man degrades himself for worldly advantages, or to satisfy his passions.

"He that forsaketh moral, despiseth his own soul." (Prov. 15, 32.)

§ 347. How can these faults and vices be overcome?

They can be overcome by gaining a thorough knowledge of ourselves, and by discipline founded on the proportionate strength of our traits and the nature of our defects.

"The wisdom of the prudent is to understand his way; but the folly of fools is deceit." (Prov. 14, 8.)

§ 348. How may such knowledge be obtained?

Such knowledge may be obtained by conscientious self-examination before God, and by comparing our life and actions with those of good and wise men.

"Search me, oh God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139, 23—24.)

§ 349. What are the requirements of rational self-respect?

Self-respect requires us to live in accordance with the will of our Maker, and to make proper use of the opportunities and powers He has placed at our disposal.

"Happy is the man that feareth always; but he that hardeneth his heart, shall fall into mischief." (Prov. 28, 14.)

SECTION B.

Of our temporal life.

§ 350. What is the principal condition of acting according to God's will, and thus fulfilling our duty?

The principal condition for the fulfilment of our duty is life itself.

§ 351. What has God commanded in regard to life?

God has commanded us to preserve our life, and avoid everything that may tend to shorten it.

"Surely also your blood as your soul will I require." (Gen. 9, 5.)

§ 352. Who violates this command?

This command is violated by all who take their own life, or shorten their days by disregarding the laws of health.

"The merciful man doeth good to his own soul; but he, that is cruel, troubleth his own flesh." (Prov. 11, 17.)

§ 353. Against whom does he sin, who takes his own life?

He sins:

1.) Against God, his Maker, whose work he destroys before the appointed end.

2.) Against his family and social connections, whom he deprives of his works and influence, to which they have a just claim.

3.) Against himself, by cutting off the time of due preparation for a future life.

§ 354. In what case is it allowable to endanger life?

It is allowable to endanger life to save the life of others, and what is dearer than life: religion and country.

(Prov. 24, 14. Dan. 3, 28. Macc. 6.)

§ 355. Why is it allowable to sacrifice life for these?

Because the preservation of life is only valuable as a means of fulfilling our duty, and it may therefore be sacrificed in carrying out duty.

§ 356. What does religion require in regard to health?

Religion requires that we preserve our health and avoid everything that may be injurious to it.

"He, who causeth injury to himself, shall be called a wicked." (Prov. 24, 8.)

"Sadness killeth the foolish man, and anger slayeth the silly one." (Job 5, 2.)

"A merry heart doeth good like a medicine; but a depressed spirit consumes the body." (Prov. 17, 22.)

SECTION C.

Of our worldly happiness.

§ 357. How may worldly happiness be secured?

We may secure worldly happiness:

1. By devoting ourselves to some useful vocation;
2. By being active and industrious in our work;
3. By being conscientiously honest in the acquisition and use of our worldly property; and
4. By endeavoring to acquire and preserve an honorable reputation.

§ 358. What should lead to the choice of a vocation in life?

A vocation should be chosen for the following reasons:

1. From love and gratitude to God, who, not without intent, has endowed us with so many faculties.

"And the Lord, God, took the man and put him into the garden of Eden, to dress it and to keep it." (Gen. 2, 15.)

2. From love to ourselves, since without employ-

ment none can obtain happiness or true prosperity.

"The hand of the diligent shall bear rule; but the slothful shall be under tribute." (Prov. 12, 15.)

3. From love of others, which is shown by the endeavor to become useful to society.

"Build houses and dwell in them; plant gardens and eat the fruit of them; and seek the welfare of the country you live in." (Jer. 29, 6—7.)

§ 359. What are the consequences of life without a vocation?

The consequences of life without a vocation are a refuge to base and sinful means of acquiring property, to idleness and bad conduct.

§ 360 What conduct is demanded in our several vocations?

A vocation demands:

1. Activity and industry;
2. Honesty and honorable dealing with all men.

§ 361. What are the benefits of honesty and integrity?

The benefits of honesty and integrity are:

1. They protect from poverty and want.
2. They preserve health of body and mind.
3. They gain the esteem of intelligent men.
4. They secure us the means of benevolence to others.

§ 362. What are the consequences of an inactive life?

The consequences of an inactive life are disease, poverty, and misery.

§ 363. What does religion command in regard to worldly goods?

Religion commands us to strive for property in an honest way, to preserve and increase it, to use it in a rational manner, and to be always contented.

§ 864 How may we preserve and increase our property?

By economy and order.

§ 365. What vices are opposed to economy?

1. Prodigality, which is to esteem lightly wordly goods and waste them without rational object, thereby bringing ourselves and family to want.

2. Avarice and covetousness, which are to consider worldly goods, not as a means of doing good or living comfortably, but as an end to be obtained, and to strive for them with greed, and turn them to no wise use.

§ 366 How should property be used?

Property should be used:

1. To satisfy wants and enjoy life in a wise manner.

2. To assist the poor and needy.

3. To promote what is good and useful; especially to support institutions for the common welfare and benefit of mankind.

"Withhold not benevolence from them to whom it is due, when it is in the power of thine hand to do it." (Prov. 3, 27.)

§ 367. What is desirable next to a comfortable provision?

It is desirable to be respected and esteemed by other men.

§ 368. How can this be secured?

It may be secured:

1. By righteousness in thoughts and actions;

2. By humility and the avoidance of all that is base, or seems so.

SECTION D.

Of the influence of mental culture on the condition of the soul.

§ 369. How may the welfare of the soul be promoted?

The welfare of the soul may be promoted by mental culture and a development of our faculties.

§ 370. How should we attain to mental culture?

We should attain to mental culture:

1. By endeavoring to gain knowledge of our religious and moral duties, through diligent study and communion with good men.

2. By seeking from our youth a correct judgment, which avoids evil and cleaves to good, and to which our will should be subject.

"How much better is it to get wisdom than gold! and to get understanding, rather to be chosen than silver!" (Prov. 16, 16.)

"Depart from evil and do good, and thou shalt dwell safely." (Ps. 37, 27.)

§ 371. What evil consequences may result from the neglect of mental culture?

The neglect of mental culture may result:

1. In ignorance of God's will and our duties, and thus lead to irreligion and superstition.

2. It may result in erroneous judgment which inclines to choose evil and thus leads to temporal and eternal misery.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that take bitter for sweet, and sweet for bitter." (Isa. 5, 20.)

§ 372. How do we acquire contentment of heart?

We may acquire contentment of heart:

1. By a strict control of our inclinations and desires.

2. By a conscientious attention to our vocation, and faithfully fulfilling all the duties which life imposes on us.

3. By prudence and integrity in the management of affairs.

4. By keeping peace with all men, and a careful use of the tongue.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." (Prov. 21, 23.)

DUTIES TO OUR FELLOW-MEN,

OR

RULES RELATIVE TO THE FEELINGS AND ACTIONS OF MEN TO THEIR NEIGHBOURS.

SECTION A.

Love.

§ 373. What is the most important command of religion, touching our feelings to our fellow-men?

It is to love others as we love ourselves.

"Thou shalt love thy neighbour as thyself; I am the Lord." (Lev. 19, 19.)

§ 374. What is the intention of this command?

The intention of this command is to have us promote the welfare of our neighbours, even as we would our own, with all means at our command, and to treat them in all respects as we desire to be treated.

§ 375. What is understood by the expression: our neighbour?

The expression "our neighbour" includes every

man, without difference of nationality, condition or creed.

"The stranger, that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself." (Lev. 19, 34.)

§ 376. Why are we commanded to love our neighbours as ourselves?

We are commanded to love our neighbours as ourselves,

1. Because we have been created by *one* God, and we should displease Him by want of love for our fellow-creatures.

"Have we not all one Father? has not one God created us? Why should one deal treacherously against the other?" (Mal. 2, 10.)

2. Because we desire the love of others, and experience the want of it.

"Woe to him that is alone when he falleth, there is no other to help him up." (Ecc. 4, 10.)

3. Because God, who embraces all men with equal love, commands us do so.

"God, the Lord, loves the stranger, thus ye shall also love the stranger. (Deut. 10,17—19.)

§ 377. What conditions of mind are opposed to true love of our neighbour?

True love of our neighbour is opposed:

1. By indifference or want of sympathy.

"Whoso stoppeth his ear at the cry of the helpless, he will also cry himself, but shall not be heard." (Prov. 21, 13.)

2. By envy, ill-will and malice.

"A sound heart is the life of the flesh, but envy is the rotteness of the bones." (Prov. 14, 30.)

3. By selfishness.

"The soul of the wicked desireth evil, his friend findeth no favour in his eyes." (Prov. 20, 10.)

SECTION B.

Esteem.

§ 378. Whereon should love be based, if entertained with God's desire?

Love should be based on esteem.

§ 379. Can we esteem all men?

We should esteem every man as a being which, like ourselves, has been created in the image of God, and is destined for moral perfection.

§ 380. What condition of mind is opposed to this feeling?

This feeling is opposed by a light regard of others, and pride in ourselves.

"Whoso mocketh the poor reproacheth his Maker. Every one that is proud in heart is an abomination to God."
(Prov. 17, 5.—16, 15.)

§ 381. Whereby can love and esteem for our fellow-men be actively manifested?

Love and esteem for our fellow-men can be actively manifested in the promotion of our neighbour's bodily, mental, and moral welfare.

"He that has mercy on the poor, happy is he!" (Prov. 14, 21.)

SECTION C.

Protection of Property.

§ 382. What is our duty in regard to the property of others?

It is our duty to give to our neighbour what is his own, and save his property when in danger.

"Thou shalt not defraud thy neighbour, neither rob him."
(Lev. 19, 11.)

§ 383. Who disregards this duty?

This duty is disregarded by those who take the property of others, or injure it.

"Ye shall not steal, neither deal falsely, neither lie one to another."
(Lev. 19, 11.)

SECTION D.

Guarding the reputation of others.

§ 384. What duty do we owe to our neighbour's reputation?

We owe to the good name of our neighbour the duty of defending it from slander and malicious attacks, and of refraining from aught that might injure it.

"He that backbiteth not with his tongue, nor does evil to his neighbour, nor taketh up reproach against his neighbour, shall never be removed." (Ps. 15, 3.)

§ 385. In what way can this duty be accomplished?

This duty may be accomplished by a willing acknowledgment of our neighbour's praiseworthy qualities, a lenient judgment of his faults, and a firm resistance to suspicions, uncharitable insinuations and all evil rumors concerning him.

"The lips of the righteous know only kindness, but the mouth of the wicked speaks forwardness." (Prov. 10, 32.)

"Thou shalt not go up and down as a tale-bearer among thy people." (Lev. 19, 16.)

§ 386. How should we act, when we have transgressed this duty?

We should make good what we have injured, and ask pardon of the injured person.

SECTION E.

Veracity and Frankness.

§ 387. How can we best avoid injuring our neighbour's good repute?

We can best avoid injuring our neighbour's good repute by veracity and frankness.

§ 388. Wherein consist veracity and frankness?

Veracity conditions that whatever is spoken should be true; and frankness consists of an open display of our sentiments and thoughts.

"These are things that ye shall do: speak ye, every man, the truth to his neighbour." (Zech. 8, 16.)

"That which is gone out of thy lips, thou shalt keep and do." (Deut. 23, 23.)

"An honest man speaketh freely what is right." (Prov. 12, 17.)

§ 389. Which conditions of mind are in opposition to this duty?

The conditions of mind, which are in opposition to this duty, consist of untruthfulness and dishonesty.

"Keep thee far from a false matter." (Exod. 23, 7.)

"Put away from thee a forward mouth, and perverse lips put far from thee! let thine eyes look right on, and let thine eyelids look straight before thee!" (Prov. 4, 24—25.)

"A false witness shall not be unpunished, and he that speaketh lies, shall not escape." (Prov. 19, 5.)

"What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil and do good; seek peace and pursue it!" (Ps. 34, 12—14.

SECTION F.

Civility and Kindness.

§ 390. Whereby may we promote the welfare of our fellow-men?

We may promote the welfare of our neighbours by showing kindness and civility.

§ 391. What is the kindness and civility which we should show to our neighbours?

Kindness and civility in intercourse with others are manifested by an amiable and gracious behavior, and the omission of all rudeness and indecorum.

"A wholesome tongue is a tree of life, but perverseness therein is a breach in the spirit." (Prov. 15, 4.)

SECTION G.

Benevolence and Charity.

§ 392. How should we treat the poor?

Religion commands us to treat them with benevolence and charity.

"If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner, that he may live with thee." (Lev. 25, 35.)

"For the poor shall never cease out of the land; therefore, I command thee, thou shalt open thine hand wide unto thy brother, to thy poor and thy needy in thy land." (Deut. 15, 11.)

§ 393. What do we owe to sufferers and to the infirm?

We owe to the sufferer and the infirm sympathy, help, and comfort.

"I was eyes to the blind, and feet was I to the lame; I was father to the poor, and the cause which I knew not, I searched out." (Job 29, 15.)

§ 394. What should increase our feelings of charity and hallow them?

The certainty of thereby obtaining the favor and blessing of God, our Father.

"Give to the poor, and let thine heart not be grieved when thou givest; because, that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto." (Deut. 15, 10.)

§ 395. In which manner should our benevolence be exerted?

Our benevolence should be exerted with pure motives, with judgment, in accordance with our means, and without putting the object thereof to shame or embarrasment.

"All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." (Prov. 16, 2.)

SECTION H.

Gratitude.

§ 396. What do we owe our benefactors?

We owe our benefactors gratitude.

§ 397. How can we prove our gratitude?

We can prove our gratitude:

1. By acknowledging the benefits received as free gifts, and by making the best use of them.

2. By showing ourselves ready to serve our benefactors, whenever we are able.

§ 398. Which state of mind is opposed to the exercise of this duty?

The state of mind opposed to this duty is pride, and a want of appreciation of our neighbour's kindness.

"Whoso rewardeth evil for good, evil shall not depart from his house." (Prov. 17, 13.)

SECTION I.

Gentleness and Placability.

§ 399. How should we treat our enemies?

With love and forgiveness.

"Thou shalt not hate thy brother in thine heart; thou shalt not avenge, nor bear any grudge against the children of thy people." (Lev. 19, 17—18.)

§ 400. How can these be manifested?

By gentleness and placability of behavior, and kindness of action; as Jacob toward Esau, (Gen. 33, 1—11,) and Joseph toward his brethren, (Gen. 50, 15,) and David toward Shimei, (II. Sam. 18, 23).

"A soft answer turneth away wrath." (Prov. 15, 1.)

"Hatred stirreth up strife, but love covereth all sins." (Prov. 10, 12.)

"If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink." (Prov. 25, 21.)

§ 401. What state of mind is opposed to the exercise of this duty?

To this duty is opposed a state of mind caused by

a desire for revenge, and by entertaining hatred and anger.

"Say not thou: I will recompense evil; but wait on the Lord, and He shall save thee." (Prov. 20, 22.)

SECTION K.

Apprehension for the spiritual welfare of our fellow-men.

§ 402. What is our duty on seeing our fellow-man commit wrong?

We should kindly admonish and warn him and, by faithful instruction, endeavor to correct his course.

"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." (Lev. 19, 17.)

§ 403. What duty do we owe to the spiritual welfare of our neighbour?

We owe him the promotion of mental and moral education:

1. By giving him opportunities to acquire knowledge.

2. By setting him a good example of piety and virtue.

3. By arousing in him a love for doing God's will.

"They that be wise shall shine forth as the brightness of the firmament; and they that turn many to righteousness, as the stars: for ever and ever." (Dan. 12, 2.)

§ 404. What state of mind is opposed to this duty?

This duty is opposed by indifference and our own inclination to unrighteousness.

"A wicked man enticeth his neighbour, and leadeth him into the way that is not good." (Prov. 16, 29.)

APPENDIX.

ARRANGEMENT OF THE CONFIRMATION-SERVICE IN THE MOSAIC FAITH, WITH APPROPRIATE HYMNS AND PRAYERS.

OPENING-HYMN.

While the Candidates for Confirmation enter the Synagogue, the choir will sing the following Hymn.

I.

Lord! behold, with joy we come
To Thy temple, our true home;
Covenants our fathers knew,
We to-day again renew;
To Thy service a new band
Comes to-day with heart and hand.

II.

As the sun, that gilds the earth,
Gives the flowers and fruits new birth,
Flowers and fruits, that now do blow,
As in ages long ago,
So does Israel every year
To its God new fealty swear.

SALUTATION OF THE MINISTER.

Sons and Daughters of Israel!

I speak to you the words our great teacher Moses spake to your ancestors:

אתם נצבים היום לפני ה' אלהיכם, לעבור בברית ה' אלהיכם,
ואת האלה אשר כרת ה' אלהיכם עמכם היום.

"You stand here to-day before the Lord, your God, to enter into the covenant, and to take upon you, freely and willingly, its holy obligations, which the Lord your God has made with your fathers on Horeb."

You are ready to vow fealty and adherence to the Only-One Almighty God of Abraham, Isaac and Jacob, promising like your fathers at Sinai:

כל אשר דבר ה' נעשה ונשמע.

"All that the Lord has spoken, we will do and obey!" —If this is so, then lift up your eyes and hearts to our Father in heaven, the Deliverer and Saviour of Israel; offer Him your thanks and adoration, and implore His grace and assistance on your new journey in life.

PRAYER OF THE CANDIDATES FOR CONFIRMATION.

Merciful Father! with awe we approach Thee in this solemn hour, to devote our hearts and minds unto Thee. Thou hast been with us since our eyes beheld the first rays of light. Thou hast preserved us by Thy grace in our childhood, and delivered us from perils and sickness. Thy right hand has protected and guided us and led us safely hither to a nearer communication with Thee.

We thank Thee, oh Father! for Thy boundless love and mercy; and we will endeavor with all our hearts to become worthy of Thy favor.

Lord of Hosts! Thou hast given us kind parents and guides, who have instructed us and strengthened us in virtue and piety, and have shown us the path that leads unto Thee. How can we ever thank Thee sufficiently, oh Lord, for the innumerable blessings received from Thy fatherly hand?—Now, that we leave behind us the years of childhood, we will ourselves begin to study Thy will, and obey Thy commandments, that are written in the law which Thou hast delivered unto Moses.

Lord God! Be with us in this hour! Strengthen us and inspire us, that we may feel and appreciate the importance of this solemn act! Take from us all frivolous thoughts, and grant us devotion, that our soul may be prepared for this holy ceremony.

Fountain of Light and Life! Let the flame, kindled in this hour, become a perpetual lamp in the sanctuary of our hearts, which shall henceforth illuminate our path, so that we may reach the sublime destination of men, and become the true image of Thee, oh Father, in purity, love and kindness. Amen.

PRAYER OF THE MINISTER.

Great Father and God! Accept favorably the supplications of these children, and grant their prayers. Open their hearts, oh Lord, in this solemn hour, and inspire them with Thy divine word. And as Thou hast promised to their progenitor: "I shall be

with thee and thy seed, and will guard thee wherever thou goest," so be then with his posterity, the children who came here to-day to devote their lives to Thy holy service. Guide and guard them by the light of Sinai on their new journey through life, as Thou hast ever guarded and guided their ancestors by the pillar of fire, from the Arabian desert to the land of promise. Oh Lord! Let them become, as Thou hast predicted to their father Abraham: "A blessing to their fellow-men, a joy to their parents, and an honor to their country." Amen.

Minister. מי אתם מבקשים? Whom do you seek? What brought you to-day to the house of God?

Candidates. את אחי אנו מבקשים. We seek our brethren in faith. We came here to-day to enter into the holy covenant of our ancestors.

Min. But are you acquainted with and instructed in those sacred principles and doctrines of the covenant which God has made with your forefathers?

Cand. We are, and will obey and execute them with all our heart and soul, even at the sacrifice of our life.

Here follows a short examination in the principal doctrines of Judaism.

PROFESSION OF FAITH.

Min. And now, young band of Israelites, in conformity with those doctrines and divine precepts,

I call on you to answer truthfully the following questions:

What is the first fundamental doctrine of the Mosaic faith?

Cand. The first fundamental doctrine of the Mosaic faith teaches that there is only *one* God; an infinite Spirit, the Creator of all things, the Ruler of the whole universe, the Preserver of all beings. היה, הוה, ויהיה. He, who was, is, and ever will be.

ה' צבאות שמו. Lord of Hosts is His name.

הוא ראשון והוא אחרון ואין אלהים בלעדו.

He is the first, and the last, and there is no God beside Him.

It is written in the law, and deeply impressed on our hearts:

שמע ישראל, ה' אלהינו, ה' אחד.

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

Min. Do you understand this doctrine, and are you persuaded of its truth?

Cand. Aye; and we will profess it all the days of our life.

Min. What is the second fundamental doctrine of the Mosaic faith?

Cand. The second fundamental doctrine of the Mosaic faith teaches: that the Divine Law of Moses is the everlasting truth, תורת משה אמת. and that this Torah is the same, unaltered, pure and divine truth, וזאת התורה אשר שם משה לפני בני ישראל, which Moses delivered to the children of Israel.

When night covered the earth, and darkness enveloped all nations, then God chose Israel for His service, and Jacob for His own. From Sinai's summit shone forth the divine glory, and spread all over

the world. The Ten Commandments He gave for the salvation and happiness of man, and upon them the sanctuary of religion was founded. His spirit enlightened the prophets, and unto Moses he made known His will. עץ חיים היא למחזיקים בה, This Divine Law is a tree of life to all who lay hold upon it; וכל נתיבותיה שלום, and all its paths are peace and happiness.

Min. Do you understand this doctrine? Are you convinced of its divine truth?

Cand. Aye; and our hearts rejoice in God's commandments.

Min. What is the third fundamental doctrine of the Mosaic faith?

Cand. The third fundamental doctrine of the Mosaic faith teaches: that the Lord reigns and judges the world in justice and mercy; that our soul is from God, immortal and free, but accountable; that God knows all our thoughts and feelings, and searches our hearts; that He rewards the good, and punishes the evil, here and hereafter; and thus He also leads, by His alwise providence, every people and nation, and in their midst Israel, through sorrow and joy, through light and darkness, to their sublime destination in the days of the Messiah, when His kingdom will be an everlasting kingdom, and His dominion acknowledged by all generations. ביום ההוא יהיה ה' אחד ושמו אחד, on that day the Lord will be One, and His name will be One.

Then the prediction of the prophets will be fulfilled: ימלוך ה' לעולם, אלהיך ציון לדור ודור, הללויה, the Lord

shall reign for ever; thy God, oh Zion! from generation to generation. Hallelujah!

Min. Do you understand this doctrine? Do you believe in this divine prophecy?

Cand. Aye; and we rejoice in God's prediction concerning the day of the Messiah, when all men shall embrace each other in brotherly love, peace and happiness, and unitedly worship the Only-One, God and Father of all, for ever.

Min. And will you, in accordance with the first doctrine, be ever true and faithful to the Only-One, our God? Will you love and worship Him, confide in Him with all your hearts, souls and minds, in sorrow and in joy, in life and in death?

Cand. We will! With our life we will seal this eternal truth, as our fathers have done, and proclaim aloud: ה' הוא האלהים, He, the Lord, is our God for ever!

Min. And will you, in agreement with the second doctrine, ever remember your great mission as true children of the God-chosen people, as faithful descendants of the holy nation and kingdom of priests? Will you endeavor to glorify the covenant into which you have entered to-day?

Cand. We will! Moses and his law shall be our guides, and God's holy commandments our constant light. ה' יהיה לנו לאור עולם, the Eternal shall be our everlasting light.

Min. And finally, will you, in conformity with the third doctrine, never forget that an immortal lives within you? Will you constantly remember that you bear the image of God in your hearts; so that, when you bid farewell to this world, the blessing of God may follow you into the life eternal?

Cand. We will! Mayest Thou, oh God, be our help, that we may prosper on our way! כי עמך מקור

כי מקור חיים, ובאורך נראה אור, for Thou art the source of life, and in Thy light we shall behold the true light.

Min. Oh Lord! enlighten their minds with Thy divine word, and inspire their hearts with Thy divine grace. Amen.

REMARKS OF THE MINISTER.

My young friends! Since you have willingly and freely accepted to-day the sacred precepts and truths of Judaism, we announce, in the name of the holy community of Jacob, that you are duly confirmed in the divine covenant, and have entered the sacred fold. May you feel, oh children, the great importance of this hour! Henceforth neither father, mother or teacher can answer for you; for by this consecration you have taken upon yourselves the responsibility of your moral and religious duties; you alone are accountable for your future doings; the reward of the good deeds and the bitter consequences of the bad are your own; weal and woe are in your hands. Remember therefore the words of our great teacher Moses: "Behold, I lay before you, to-day, good and evil, life and death; oh, choose the good and the life!" And now, that you may prosper in your future walk, let your first steps be hither! Bend before this sacred shrine, that I may impart to you the blessing which God has given into the hands of His servants, and may the Lord grant that it shall follow you on your journey in life!

While the Candidates step before the sacred shrine to receive the blessing, the choir sings the following Hymn.

Oh Lord! keep in their hearts, we pray,
That faith so firm and sure,
For which our parents cast away
Their lives. Oh, keep them pure!
That they may cling to Thee, to-day,
And may with Thee endure!

Oh Lord! preserve Thy holy word
To all posterity;
That refuge it may still afford
Against mendacity!
Thy spirit, great and clear, oh Lord!
With Israel's children be!

BLESSING.

ה' ישלח מלאכו לפניכם, לשמרכם על הדרך, והביאכם אל המקום אשר הכין לפניכם.

The Lord shall send His angel before you, to guard you on the way, and bring you safely to the place He has destined for you!

המלאך הגואל את ישראל מכל רע, הוא יברך אתכם, ויקרא בכם את שם אבותיכם אברהם יצחק ויעקב, וידגו לרב בקרב הארץ.

The angel, who has delivered Israel from all evil, bless you, and recall the virtues of your forefathers Abraham, Isaac and Jacob in you, and let you grow into a multitude, and let you prosper in the midst of this land!

יברכך ה' וישמרך, יאר ה' פניו אליך ויחנך, ישא ה' פניו אליך וישם לך שלום.

The Lord bless you and guard you! The Lord let shine His countenance upon you, and be gracious unto you! The Lord lift up His face upon you, and give you peace, here and hereafter! Amen.

While the Candidates return to their seats, the choir sings the following Hymn.

Praises to the God of Heaven!
Glory to the Lord of All!
Who this day in love has given
To all men His sacred call!
When He spoke from Sinai's mountain,
Unborn generations heard;
Op'ed the everlasting fountain
Of His sweet and holy word.

Israel long has drunk its waters,
Israel long has loved the Lord,
And to-day his sons and daughters
Still do sing with one accord:
Glory to the Lord of Heaven!
Praises to the God of All!
King and Father, who has given
To all the world His sacred call!

After some remarks of the Minister, the Candidates close with the following Prayer.

I. Our Father and God! From the depth of our hearts we offer thanks for the blissful hour we have

been suffered to enjoy in Thy house to-day. May Thy holy faith be impressed upon our souls!

"It shall be a lamp to our feet, and a light to our path."

II. Under Thy guidance, oh kind Father, we enter the future; what is there concealed, unto Thee it is known only; but we trust in Thee and fear not.

"Thou restorest our soul! Thou leadest us in the path of righteousness, for Thy name's sake!"

III. Let us continue, oh Lord! to walk in the path of life under the care of our dear parents, and preserve them by Thy grace. Teach us to make them happy. Enlighten our minds that we may follow the ways of virtue, piety and righteousness, and make good use of the golden hours of youth.

"Teach us to number our days, that we may apply our hearts to wisdom."

IV. And now we close this solemn hour with hearts lifted up unto Thee, oh God, our Father! imploring Thy heavenly blessing. Grant, that this hour may be never forgotten by us, and that its memory may guard us from evil and temptation.

"May these words of our mouth, and the meditations of our hearts be acceptable in Thy glorious presence, oh God, our Rock and Redeemer!" Amen.

INDEX.

PART FIRST.

			Page.
Section	A.	Existence of God.	5
"	B.	Attributes of God.	7

PART SECOND.

Section	A.	Man's destination.	21
"	B.	Digression from his destination.	23
"	C.	Repentance.	25
"	D.	Eternal life.	27
"	E.	Immortality of the soul.	29
"	F.	Reward and punishment.	30

PART THIRD.

Section	A.	God's relation to Israel.	31
"	B.	The explanation of the decalogue.	33
"	C.	God's covenant with Israel.	41
"	D.	The object of the revelation.	42

PART FOURTH.

Section	A.	Our duties to God.	45
"	B.	The Jewish calendar.	55
"	C.	The Sabbath.	59
"	D.	The Festivals.	61
"	E.	The Holy-days.	69
"	F.	Post-Biblical Festivals.	73
"	G.	Fast-days.	76
"	H.	Religious observances.	77

PART FIFTH.

Section	A.	Duties to one's self.	81
"	B.	Duties to one's fellow-men.	88

APPENDIX.

Confirmation-service. 96