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PATH OF FAITH:

A CATECHISM

—OF THE—

JEWISH RELIGION

—BY—

REV. JOSEPH M. CORCOS,

Minister of the Spanish and Portuguese Congregation, Kingston, Jamaica.

"The fear of the Lord is the beginning of Wisdom."
PSALM CXI. 10.

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AARON M. SOLLAS, PRINTER,
No. 110, TOWER AND CHURCH STREETS,
KINGSTON, JAMAICA.

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Gratitude is the silken and golden bonds
Which unite honourable and noble hearts.

DEDICATED

To the Young Israelites of Curacao, D.W.I., as a token of esteem and gratitude to their parents for the kindness shown to my wife and self during the period we had the pleasure of being amongst them.

J. M. C.

2097009

PRAYER BEFORE SCHOOL.

Sovereign of the Universe, we gratefully thank Thee for having spared our lives to assemble here once more to receive instruction in the precepts of Thy holy law. We beseech Thee O Lord to enlighten our hearts with understanding and to strengthen our memory so that we may be able to understand and retain the lessons which our teachers are about to impart to us.

Source of all wisdom we implore Thee be gracious unto us and bless our humble efforts and those of our teachers with success. Cause us Father, to be obedient and attentive to our instructors so that we may learn to love and fear Thee and cleave unto Thy precepts all the days of our life.

May the words of our mouths and the meditations of our hearts be acceptable before Thee O Lord, Our Rock and Redeemer.—Amen.

PRAYER AFTER SCHOOL.

Almighty Father! We thank Thee, and extol Thy holy name for the instruction we have received; grant O Lord that we may retain in our minds the sublime lessons we have been taught so that they may be of abundant use and good to our fellow creatures and to ourselves. Cause us O Lord; to be grateful to Thee and to our faithful teachers, who instruct us in Thy holy law and precepts, spare their lives and ours, so that we may again assemble here to drink deeply of Thy fountain of life. Prosper O Lord our school and cause the radiance of Thy countenance to dwell continually therein.—Amen.

OF RELIGION IN GENERAL.

Q.—What does religion teach us?

A.—Religion teaches us to know God and to observe His Commandments.

"Fear God and keep His commandments for this is the whole duty of man."—Ecc. XII. 13.

"And now O Israel what does the Lord your God require of thee, but to fear the Lord your God, to walk in all His ways, and to love Him, and to serve the Lord your God with all your heart and with all your soul."—Deut. X. 12.

Q.—Is it necessary that every man and woman should have a knowledge of religion?

A.—Yes, it is quite necessary for it is religion that can make us truly happy; and without it we would be quite miserable.

Q.—How can religion make us truly happy?

A.—If we follow the dictates of religion, we must be good, moral and virtuous and consequently very happy, it is therefore our duty to make ourselves acquainted with it so that we may be worthy of God's love and protection.

Q.—What are the principal points that we learn from religion?

A.—We learn the belief in the existence of One only God, in revelation and in a future reward and punishment.

Q.—From where do we learn of the existence of a God?

A.—We learn from revelation that there is a great Being, who ever was, who is and who will ever exist in glory, who made the heavens and the earth and all that is in them.

Q.—From where can we obtain a true knowledge of this great Being who out of nothing created this beautiful world?

A.—From the same revelation, in which He was pleased to make Himself and His holy will known to us.

Q.—To whom did God reveal himself first ?

A.—First to our first ancestor Adam and again to Noah. To these he gave a few of His commandments which were in accordance with their times and state. Then to the Patriarchs, Abraham, Isaac and Jacob, to whom He revealed His name and attributes. Then to the greatest of Prophets, Moses, to whom He gave the entire Law. Again to the children of Israel on Mount Sinai, when He gave them the decalogue. Also to the Prophets and inspired men.

Q.—Where are all these revelations to be found ?

A.—In that great volume called Bible or Scripture.

Q.—What does the word Bible mean ?

A.—It means a book.

Q.—Are all books called by this name ?

A.—No ; only that one which contains the word of God is thus designated by way of eminence and distinction.

Q.—How is the Bible divided ?

A.—According to us the Hebrews, into twenty four books which are divided into the following parts :

First.—Torah or Law. Second—Nebeeim or Prophets. Third—Ketoobim or sacred writings.

Q.—From which of these divisions do we learn our duties to God, to our parents, to our teachers, to our fellow creatures and to ourselves ?

A.—From the book of law which God gave us through Moses, His faithful servant.

Q.—Of what does this book of law consist ?

A.—Of the Pentateuch which means five books, viz : Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Q.—Why do we call our religion the Mosaic religion?

A.—Because it is chiefly founded upon the law which God gave His prophet Moses.

Q.—How many are the precepts enjoined upon us in the Torah (Law.)

A.—They are six hundred and thirteen; three hundred and sixty five of which are negative; two hundred and forty eight are affirmative precepts.

Q.—What do you understand by negative precepts?

A.—Negative precepts are those acts which God has forbidden us to do.

Q.—And what are the affirmative precepts?

A.—Affirmative precepts are those acts which God has commanded us to perform.

Q.—Into how many classes are these precepts divided?

A.—Into four, which are: 1. Sacrificial. 2. Ceremonial. 3. Political. 4. Moral Laws, but sacrificial and political are no more binding upon us, because we neither have temple nor state.

Q.—Why in order to observe the sacrificial laws we must wait till we have our temple again and not now?

A.—Because God warned us not to make any burnt offerings, unless it be in the place He chose which is the Temple.

"Take heed to thyself that thou offer not thy burnt offerings in every place thou seest: but in the place which the Eternal shall choose in one of Thy tribe, there thou shalt offer thy burnt offerings, and there thou shall do all that I command thee." Deut. XII. 13-14.

Q.—Why do we not observe our political laws?

A.—Because we can only observe them when we have our country and government, but until then we must strictly abide by the laws of the country in which we live.

OF GOD AND HIS ATTRIBUTES.

Q.—What is God?

A.—God is a pure, infinite and all-perfect spirit, who created, rules and governs the Universe.

Q.—What do you understand from the expression "God is a Spirit."

A.—I understand that God is a Being without any bodily form or shape, that He is a pure and perfect spirit, whom we cannot see, but in whose existence we truly and sincerely believe.

"And God said to Moses, thou can'st not see my face, for no man can see me and live." Exod. XXXIII. 20.

Q.—What are our duties to God?

A.—Our duties to God consist in knowing, fearing, loving and serving Him.

Q.—Which are the attributes of God?

A.—1. God is Unity. 2. He is Spiritual. 3. Eternal. 4. Omnipotent. 5. Omniscient. 6. Omnipresent. 7. Just. 8. Merciful. 9. Good. 10. True and Faithful.

Q.—What do you mean by the expression, "God is Unity?"

A.—I mean that there is no other God besides Him and that there is no division in Him.

"Hear O Israel the Lord our God is One God." Deut. VI. 4.

"Know thou this day and consider in thy heart that the Eternal alone is God in heaven above and on the earth beneath; there is no other." Deut. IV. 39.

"I am the Lord, and none else, there is no God beside me." Isaiah XLV. 5.

Q.—What does our belief in the One and True God keep us from?

A.—It keeps us from Idolatry and Superstition and from offering our Prayers to any one, but to the True God.

Q.—What is meant by the expression "God is Eternal?"

A.—It means that God always was, that He never had a beginning and never will have an end.

"I am the first and I am the last and beside me there is no God. Isaiah XLIV. 6.

"Before the mountains were brought forth and thou had'st formed the earth and the world, even from everlasting to everlasting thou art God." Psalm XC. 2.

Q.—What do you learn from the fact that "God is Eternal?

A.—I learn to trust with perfect confidence in the promises of God, which He will fulfil when He thinks fit.

Q.—What do you mean by saying "God is Omnipotent?"

A.—I mean that God is all-powerful and can do whatever He wishes.

"Whatsoever the Eternal pleaseth he doeth: in the heavens and on earth, in the sea and in all the depths." Psalm CXXXV. 6.

Q.—What does this truth teach us?

A.—It teaches us to trust in God alone, who is all—powerful, amidst all our tribulations, afflictions and misfortunes of life.

"My help is from the Lord, who has made heaven and earth." Psalm CXXI. 2.

Q.—What do you understand by the expression "God is Immutable."

A.—That He will never alter nor change and though all things are continually changing He will remain the same for ever.

"For I the Eternal, I change not." Mal. III. 6.

Q.—What lesson do we learn from the doctrine that God is unchangeable?

A.—We learn that all the promises which He made will come to pass, for since God is unchangeable He would not promise anything which He would be unwilling to fulfil.

"The strength of Israel will not lie nor repent for He is not a man that He should repent." 1 Samuel XV. 29.

Q.—What do you mean by the expression "God is Omniscient?"

A.—I mean that God knows everything, for since He is the Creator and Ruler of all things He must also know everything which we do or think; nothing is hidden from Him.

"O Lord, thou hast searched and knowest me, do I sit, do I rise, it is known to Thee, already afar, Thou probest my thoughts, my walk and my couch thou hast measured for me and prepared all my ways. Before a word was upon my tongue thou O Lord did'st know all." Psalm CXXXIX. 1-4.

Q.—What lesson should this doctrine teach you?

A.—It teaches me to try always to do good and be very guarded in my conduct, and never to forget that God who is Omnipresent is watching all my acts and that even my thoughts are known to Him.

Q.—What do you mean by saying that "God is Omnipresent."

A.—I mean that God is present every where and that there is no place in heaven or earth, where He cannot exercise His power.

"Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence." Psalm CXXXIX. 7.

"Can any one hide himself in a secret place and I not see him? says the Lord. Do I not fill the heavens and the earth?" Jeremiah XXIII. 24.

Q.—What lesson do you learn from this doctrine?

A.—I learn to be dutiful to God and to man, never to do or say anything which may be displeasing to God, who is ever present, and knowing that He is ever near me, to put my implicit confidence in His protection.

Q.—What do you understand by saying "God is Just?"

A.—I understand, that all persons are equal in the sight of God, that He recognizes no title nor distinction, but that poor and rich, young and old are the same to Him that He will reward the good and righteous according to his righteousness, and will punish the wicked according to his wickedness.

"For God shall bring every work into Judgment, also all that is hidden, whether it be good or evil." Eccl. xii. 14.

Q.—What lessons should God's sovereign justice teach us?

A.—To do good and withhold ourselves from practicing evil; it also teaches us to follow the path of righteousness which God has pointed to us by means of the holy Bible.

Q.—What do you understand by saying "God is Merciful."

A.—I understand that God is very good and is always ready to forgive all those who truly and sincerely repent for having committed any evil against God or man.

Q.—What do you mean by the expression "God is good?"

A.—That God gives us all that contributes to our well-being. He gives us life and food, and watches us at all times and in all places.

"The Eternal is good to all and His mercies are over all His works. Psalm CXLV. 9.

Q.—What do we learn from this doctrine?

A.—We learn to be grateful to God for all the blessings which He showers upon us, and also to bear with patience and resignation the trials and afflictions which

He sends upon us since we know that He is good and merciful and all He does, is entirely for our own good.

"Bless the Lord, O my Soul, and forget not all His benefits." Psalm CIII. 2.

"Consider also in thine heart, that as a man chaseneth his son, so the Eternal thy God chaseneth thee." Deut. VIII. 5.

Q.—What do you understand by the expression, God is faithful and true?

A.—I understand that all that God told us in His law is true and that all promises which He made to our forefathers will be fulfilled.

"God is not man that He should lie, nor the son of man that he should repent. Hath He said and will He not do it? or hath He spoken and will He not perform it?—Numbers XXIII. 19.

THE CREATION.

Q.—Who created the Universe?

A.—God is the Creator and Ruler of all things.

Q.—From where do we learn that God is the Creator of all things?

A.—From the Holy Bible.

Q.—What does the Bible teach us concerning the Creation?

A.—It teaches us that there was a time when there was neither Heaven nor Earth, but all was empty, dark and without shape or form until by the word of God, who alone was and who will eternally exist in glory, the Heavens and the Earth and all which they contain was called forth.

Q.—In how many days was the work of Creation completed?

A.—In six days.

Q.—What was created on the first day?

A.—God said "let there be light" and light appeared.

Q.—What did God call this light?

A.—Day.

Q.—And what did He call darkness?

A.—Night.

Q.—What did God do on the second day?

A.—He caused the blue sky to become visible.

Q.—What did He do on the third day?

A.—On the third day He gathered all the waters together and the dry land appeared; and when the land was ready God ordered it to bring forth grass, herbs and fruit trees.

Q.—What name did God give the dry land?

A.—Earth.

Q.—What did He call the waters?

A.—Sea.

Q.—What was done on the fourth day?

A.—God ordered the Sun to appear to afford us light and warmth by day, and the pale and silvery Moon with all the twinkling Stars to afford us a soft and mild light by night.

Q.—What was created on the fifth day?

A.—God ordered the waters to bring forth various species of birds to fly in the air and different kinds of fish to swim in the waters.

Q.—What was created on the sixth day?

A.—On the first part of this day God ordered the earth to bring forth reptiles, insects, cattle and wild animals, and on the second part of the same day He made man in his own image.

Q.—What is the meaning of the expression "God made man in his own image?"

A.—By that is meant that man was created pure, holy and innocent and that God gave him dominion over all the other creatures of the earth, because he was the most perfect.

Q.—From what material did God form man?

A.—From the earth—the same material from which the other animals were formed.

Q.—What then makes man superior to those animals?

A.—His soul—the breath of life which God breathed into his nostrils.

"The Lord God formed man of the dust of the earth and breathed into his nostrils the breath of life and thus man became an ever living soul." Gen. II. 7.

Q.—What is the nature of that part of man called soul ?

A.—The soul is that part of man which is the origin of his thoughts, of his feelings and of his life.

Q.—Can the soul be perceived by us ?

A.—No ! like God who gave it, it is of a spiritual nature but we know of its existence by its own effects.

Q.— What is Reason ?

A.—Reason is one of the principal faculties of our soul by which we are enabled to distinguish between good and bad, true and false.

Q.—What is Conscience ?

A.—Conscience is the other principal faculty of our soul which inwardly reminds us of our duties and which causes us to feel sorry and miserable. when we act wrongfully, and to feel happy and satisfied when we do right.

Q.—What use should we make of these faculties which God has given us ?

A.—We should make them our guides through life so that all our actions may be pleasing in the sight of God Almighty.

OUR DUTIES TO GOD.

Q.—Into how many classes are our duties divided?

A.—Into three.

Q.—Name them?

A.—Duties to God, to our fellow-creatures and to ourselves.

Q.—In what does our duty to God consist?

A.—In fearing, loving and obeying Him.

Q.—How can we fear God?

A.—Not by that hypocritical fear dreading punishment which is the natural consequence of sin, but by a reverential awe avoiding sin, because it is displeasing to God.

Q.—Why should we love God?

A.—Because He is our Creator and Guardian, who bestows upon us all benefits; who protects and loves us as a father does his children; we therefore as obedient children should love and fear Him.

"As a father has mercy on his children, so has the Lord mercy on all those that fear Him." Ps. CIII. 13.

Q.—How should we obey God?

A.—By observing His law which is the source of all happiness, we should make it our guide in all our actions in life so that God may be pleased with our obedience and will continue His favours and mercies towards us.

Q.—How do you know that God will be pleased with our obedience?

A.—We know it from Holy Writ where we have many evidences.

Q.—I would like you to cite one ?

A.—God was very pleased with our ancestor Abraham for his readiness to sacrifice his only son Isaac when he was ordered to do so.

Q.—Why did God command Abraham to offer his son ?

A.—Because He wanted to try him.

Q.—Since God is Omniscient, and knows everything, He must have known that Abraham would willingly obey His command ?

A.—Of course He did, but He tried him so that he may be an example to posterity.

Q.—Did Abraham sacrifice his son ?

A.—No ; God was pleased with his ready obedience and did not permit him to sacrifice his son, but gave him a ram which was offered instead.

Q.—What was the result of Abraham's obedience ?

A.—God blessed him and all his seed after him.

Q.—What relation are we to Abraham ?

A.—We the Jews are his direct descendants whom God has promised to bless.

Q.—Was the promise of God's blessing only limited to Abraham's posterity ?

A.—No ; for God told him " through thee and thy seed shall all the families of the earth be blessed."

Q.—What is the greatest blessing with which God has blessed us ?

A.—His holy law, which He gave us through Moses His faithful servant.

Q.—Of all God's commandments which we find in His law, which are the principal?

A.—The Ten Commandments which were proclaimed by God himself to all the children of Israel, whilst they stood at the foot of Mount Sinai, they are the foundation of the Covenant between God and Israel.

"And He declared unto you His Covenant which He commanded you to perform, even the Ten Commandments which He wrote upon two tables of stone." Deut. IV. 13.

COMMANDMENTS.

Q.—What is the First Commandment?

A.—"I am the Lord your God, who brought thee out of the land of Egypt out of the house of bondage."

Q.—What do we learn from this Commandment?

A.—It teaches us that there is only One God, who is the Creator and Ruler of everything and that He loves us and therefore brought us forth out of that land where we were pining in slavery, we therefore, out of gratitude for His goodness to us must love, honour, fear and serve Him all the days of our life.

Q.—Are there no other passages in the Bible which teach us of the Unity of God?

A.—There are many.

Q.—Give some?

A.—"Hear O Israel the Eternal Our God the Eternal is One." Deut. VI. 4.

"Know thou this day and consider in thy heart that the Eternal alone is God in heaven above and on the earth beneath there is no other." Deut. IV. 39.

"I am the Lord and none else. there is no god besides Me. Isa. XLV. 5.

Q.—What other lesson does the First Commandment teach us?

A.—It teaches us to be kind and merciful to every human being; never to forget the sufferings and miseries we had to endure during our sojourn in Egypt.

Q.—Repeat the Second Commandment?

A.—"Thou shalt have no other God before Me, thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heavens above or that

is in the earth beneath or that is in the waters under the earth, thou shall not bow down thyself to them nor serve them; for I the Eternal Thy God, am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto the thousandth generation of them that love Me and keep My Commandments."

Q.—What do we learn from this Commandment?

A.—We learn that since God alone is the Creator and Ruler of all, we must worship and believe in Him alone, and not give His glory and the homage due to Him alone to false gods.

Q.—Besides Idolatry what does this Commandment forbid?

A.—It forbids all kinds of superstitions; such as omens, faith in magicians, fortune-telling and all such foolish and superstitious notions, which might lead us astray and cause us to forget the only one and true God, who is the owner of our lives and all we possess.

Q.—When may we be guilty of another kind of worship which is as bad as idol worship?

A.—When we place our confidence in worldly goods; that is to say when we neglect our duty to God and give all our time to our daily avocation for the purpose of hoarding up money, for then, we will be giving the world and its goods that devotion which is due to God alone.

"Beware that thou forget not the Lord Thy God as not to observe His Commandments and judgments and statutes, which I command thee this day. Lest when thou hast eaten and art satisfied, and hast built good houses and dwelt therein; and when thy herds and flocks multiply and thy silver and thy gold are multiplied and all that thou hast is multiplied; thy heart be lifted up and thou forget the Lord Thy God, who brought thee out of the land of Egypt, from the house of bondage———and thou say in thy heart my power and the might of my hand have obtained me all this wealth; but thou

shalt remember the Lord Thy God for it is He who giveth thee power to get wealth, that He may fulfil His covenant which He swore unto thy fathers, as it is this day." Deut. VIII. 11-18.

Q.—What is the meaning of the following expression: "I, the Eternal Thy God, am a jealous God?"

A.—It means that God who created us, and who loves and protects us does not like us to give his glory, or the love and devotion which are due to Him alone, to any other.

"I am the Eternal, that is my name, and my glory will I not give to another, neither my praise to the graven image." Isaiah XLII, 8.

Q.—What is the meaning of the words "Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me?"

A.—They mean that if children follow the bad example of their parents they will be punished for their own sins as well as for those of their parents.

"And those that are left of you shall pine away for their iniquity in the land of your enemies and also for the iniquity of their fathers with them shall they pine away. Lev. XXVI. 39.

Q.—But will the iniquities of the fathers be visited on the children if these be good and virtuous?

A.—On the contrary; God will be more pleased when He sees that the children prefer to walk in His ways rather than follow the example of their parents who neglected their duties to God.

Q.—Can you cite any passage from the Bible by which you can prove this assertion?

A.—The prophet Ezekiel says:—

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

"When the son hath done that which is lawful and right, all my statutes he hath kept and hath done them, he shall surely live. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him. Ezekiel XVIII. 19-20.

Q.—What is meant by the words: "And will show mercy unto the thousandth generation."

A.—By this is meant, that if the children follow the righteous path of their fathers and walk in the way of the Lord, He will fulfil His promises and will show mercy even to the thousandth generation.

Q.—What is the Third Commandment.

A.—"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."

Q.—What does this Commandment impose upon us?

A.—To hold sacred the name of God, and in no wise make any profane use of it; and even in prayer it must be pronounced with the greatest respect and utmost devotion.

Q.—What is meant by a profane use of the name of God?

A.—It means that we profane the name of God when we are not devout and earnest in the prayers we offer Him, and when we frivolously use it in our discourse or when we swear by it.

Q.—What is an oath?

A.—An Oath is a solemn act in which we call upon God to witness that what we are about to say is the truth, or that we obligate ourselves to keep the promise which we are about to make with the knowledge that He will punish us if bribe or malice actuated us to swear falsely, or if we should break our promise.

"If any man trespass against his neighbour and an oath be laid upon him to swear and the oath came before thine altar in this house, then hear thou in heaven and do and judge thy servants condemning the wicked to bring his way upon his head and justifying the righteous to give him according to his righteousness. 1 Kings VIII. 31-32.

Q.—Which are the forbidden oaths?

A.—False oaths, rash oaths, and vain oaths.

Q.—What is a false oath?

A.—When a person swears to the truth of what he knowns in his heart to be false or when he only gives a part of the truth and conceals the other which might be requisite, to settle some very important matter.

"And if a soul sin, and hear the voice of swearing or he is a witness whether he hath seen or known of it, if he does not utter it, then he shall bear his iniquity." Lev. v. 1.

Q.—What is a rash oath?

A.—When a person swears before considering well whether he will be able to keep his promise or not.

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God." Eccles. v. 2.

Q.—What is a vain oath?

A.—Using the name of God without necessity, as swearing and cursing.

"Thou shalt not take the name of the Lord thy God in vain."

Q.—When are we allowed to take an oath?

A.—When the laws of the country we live in demand it.

Q.—What is the Fourth Commandment?

A.—"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 of the Eternal thy God; on it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid ser-

vant, nor thy cattle, nor the stranger who is within thy gates. For in six days the Eternal made heaven and earth, the sea and all that is therein and rested on the seventh day, therefore the Eternal blessed the Sabbath day and hallowed it."

Q.—What does this Commandment impose upon us?

A.—The celebration of the Seventh day; for it is the day on which God rested after He had finished the work of Creation and which He appointed for us as a day of rest.

Q.—How should we spend the Sabbath.

A.—We should spend it with our families in singing Psalms to God and in the meditation of His holy Word.

Q.—Did God appoint the Sabbath only to afford the wearied body an opportunity to repose.

A.—No; there is another reason besides that.

Q.—What is the other reason?

A.—The Sabbath was appointed as "a perpetual Covenant between God and the children of Israel." By it we were to be sanctified and by its observance we acknowledge our implicit belief in the Unity of God.

Q.—Why by observing the Sabbath we acknowledge our belief in the Unity of God?

A.—Because the Sabbath is our confession of faith declaring, "I am the first and I am the last and besides Me there is no God" whilst if we did not observe the Sabbath and celebrated another day instead, we would be proclaiming an entirely opposite belief.

Our Duties towards Our Fellow-Creatures.

Q.—In what do our duties to mankind consist?

A.—In Love Justice and Charity.

Q.—What is meant by "Love thy neighbour as thyself?"

A.—By this is meant, that as we are all brethren, we should love and help each other, and always endeavour to promote the good of our fellow-creatures as we would our own.

Q.—Is the command "Love thy neighbour as thyself" binding upon us if our neighbour be not friendly towards us?

A.—Even then does he claim our love for we find in Holy Writ.

"If thou meet one of thine enemy's herd straying, thou shalt surely restore it unto him. Exod. XXIII. 4.

Q.—What is Justice?

A.—Justice consists in giving our neighbour his due; we should not wrong him in any way, nor injure his life, property, honour or character.

Q.—If we desire to be just to our neighbour, what are the feelings we should not entertain against him in our heart?

A.—They are Anger, Envy, Hatred and Revenge.

Q.—Suppose our neighbour ill-uses us should we not feel angry at his conduct towards us?

A.—We should try not to give vent to our anger, but endeavour to pardon the injury we received.

"Thou shalt not avenge nor return any grudge against the children of thy people." Lev. XIX. 18.

Q.—What is Charity?

A.—Charity consists in being kind, compassionate and loving, to our fellow-creatures, we should even if they be our enemies, ever be ready to forget and pardon all injuries and lend them our help, in times of their distress.

Q.—Which are the special duties we owe those among whom we live?

A.—They are submission and respect to our superiors and affability to our inferiors.

Q.—Where do we find the duties towards our superiors commanded?

A.—In the Fifth Commandment.

Q.—Repeat it?

A.—"Honour thy Father and thy Mother, that thy days may be prolonged in the land which the Eternal thy God giveth thee."

Q.—What does this Commandment teach us?

A.—It teaches us, that next to God, our Creator and Benefactor, we must honour, love, respect and obey His representatives, our parents.

Q.—But, are we to obey our parents always?

A.—We should obey them as long as their orders, are not opposed to God's Commands which are binding upon them as well as upon ourselves.

Q.—Does the Fifth Commandment teach us to love obey and respect only our parents?

A.—No; Our Sovereign, Teachers, Governors, Magistrates and all those whom God has placed over us, demand also our love, respect and obedience.

Q.—What duty do we owe to our Sovereign?

A.—To be True, Loving, Loyal and Obedient Subjects.

"I counsel thee to keep the King's Commandment. also concerning any utterance of an oath to God." Eccles. VIII. 2.

Q.—What should be our duty to our country?

A.—We should love it and always endeavour to advance its welfare.

"Seek the peace of the city, whither I have caused you to be carried into exile, and pray unto the Eternal for it, for in the Peace thereof, ye shall have peace." Jer. XXIX. 7.

Q.—What should be our duty towards the Magistrates of our country?

A.—We should obey and respect them for by so doing we prove our love and loyalty to our Sovereign, whose representatives they are.

Q.—What should be our duty towards our Teachers?

A.—We should love, honour and ever be grateful to them, for like our parents who care our bodies, they are our minds.

Q.—In what manner should we treat our inferiors?

A.—We should be good, kind and gentle to them and show them a good example.

"Be humble to thy superior and affable to thy inferior and receive all men with pleasure. Ethics of the fathers III. 16.

Q.—How must we treat our equals?

A.—We should always be courteous to them and have a good and friendly feeling towards them.

Q.—What are the duties of a husband towards his wife?

A.—A husband should love, honour, respect and support his wife and ever be true and faithful to her.

Q.—What are the duties of a wife towards her husband?

A.—She should love, respect, honor and obey him and be true and faithful to him all the days of her life.

Q.—What are the duties brothers and sisters owe each other?

A.—They should live unitedly in love and peace and avoid all quarrels.

"How good and how pleasant it is for brethren to dwell together in unity; for there the Lord will command the blessing and life to dwell evermore." Ps. CXXXIII. 1-3.

Q.—How should relatives act towards each other?

A. They should be courteous and affable in their behaviour towards each other and live in friendship and peace.

"Abraham said to Lot, let there be no strife, I pray thee between me and thee nor between my herdsmen and thy herdsmen, for we are brethren." Ga. XIII. 8.

Q.—In which Commandment are we told of our duty concerning our neighbour's life?

A.—In the Sixth, which says, "Thou shalt not commit Murder."

Q.—What does this Commadment teach us?

A.—Not to shorten in any manner the life of our neighbour whom God has formed in His own image.

Q.—What else does this Commandment forbid us?

A.—It forbids every injury to our neighbour's person honour or character.

Q.—What is meant by injury to our neighbour's person.

A.—It means that we must not strike, wound or maim him, or allow him to suffer want when it is in our power to alleviate his distress.

Q.—What is meant by injury to our neighbour's honour or character?

A.—By this is meant that we are to avoid slandering him and spreading false rumours about him which may cause his honour and character to suffer.

"Thou shalt not go about as, a tale-bearer against thy people." Lev. XIX. 16.

Q.—Suppose our neighbour is being slandered in our presence, what should be our behaviour towards the calumniator?

A.—We should chide and check the slanderer and defend our neighbour's name and honour.

Q.—What is the Seventh Commandment?

A.—"Thou shalt not commit adultery."

Q.—What does this Commandment teach us?

A.—It teaches us to respect and hold sacred the holy ties of matrimony, and bids husband and wife to be true and faithful to each other.

"Therefore shall a man leave his father and mother and cleave unto his wife and they shall be as one flesh." Gen. II. 24.

Q.—What is the Eighth Commandment?

A.—"Thou shalt not Steal."

Q.—What is forbidden in this Commandment?

A.—God forbids us to take away that which He has given to our neighbour, without his consent.

Q.—What is the Ninth Commandment?

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

Q.—What is forbidden in this Commandment?

A.—God forbids us to bear false witness against our neighbour either in a Court of Justice or elsewhere or spread any false reports about him which may injure his name and honour.

"Thou shalt not raise a false report, put not thine hand with the wicked to be an unrighteous witness." Ex. XXIII. 1.

Q.—What is the Tenth Commandment?

A.—"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's."

Q.—What does this Commandment teach us?

A.—It teaches us to be content with our lot in life which God gives us and avoid being jealous of our neighbour's success, which may lead us to evil actions.

Our Duties Towards Ourselves.

Q.—What is the principal duty we owe to ourselves?

A.—To care our health properly, cultivate our mind and heart and seek whatever may make us truly happy here and hereafter.

Q.—For what purpese are we to care our health?

A.—That we may be strong and able to perform our duties towards God and our fellow-creatures and make ourselves happy which would be impossible for us to accomplish if our body be diseased and feeble.

Q.—In order that we may enjoy perfect health what are we to practise?

A.—Cleanliness, temperance and abstinence from forbidden viands.

Q.—What is Temperance?

A.—Temperance consists in the wise use of what we are permitted to eat and drink.

Q.—What food are we forbidden to partake of?

A.—The flesh of all animals which do not chew the cud and divide the hoof, unclean birds, reptiles, creeping things and fish which have not both fins and scales.

Q.—Are we permitted to eat animals or birds which were improperly killed?

A.—No; all birds or animals that are not killed according to our religion, are unclean and we must not partake thereof.

Q.—For what purpose did God forbid us eating these kinds of food?

A.—In order that our bodies might be free from diseases which result, as is universally acknowledged, from the eating of forbidden food.

Q.—What are the virtues whose exercise will tend to promote our happiness ?

A.—Patience and Industry.

Q.—What is meant by Patience ?

A.—By patience is meant that we should endure all the evils which may befall us in this life and neither murmer against God nor man, nor abandon ourselves to grief and dispair, but we should in the midst of our adversity and affliction put our trust in God, who sends even our misfortunes for our own good and benefit.

"Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: For He maketh sore and bindeth up: he woundeth and his hands make whole." Job v. 17-18.

Q.—In what way will industry help to promote our happiness ?

A.—If we are industrious in our vocation and labour honestly and by the sweat of our brow support our families, God Almighty will bless our efforts and we shall be made happy and comfortable.

Q.—Is there no other happiness which we should seek besides that which result from being industrious ?

A.—Yes ; the happiness of hereafter.

Of the Immortality of the Soul.

Q.—What is the soul?

A.—The soul is that Divine Spirit which God breathed into the nostrils of man after He had formed him from the earth.

Q.—What is death?

A.—Death is a separation of the soul from the body.

Q.—What becomes of the body after the removal of life—soul?

A.—It returns to the dust whence it came.

"Dust thou art and unto dust shalt thou return. Gen. III. 19.

Q.—What becomes of the soul after the dissolution of the body?

A.—The soul like God who gave it, is immortal and continues to live for ever.

"Then shall the earth return unto the dust as it was and the Spirit unto God who gave it." Eccles. XII. 7.

Q.—What does the soul do when it returns to God?

A.—Gives a full account of our actions which were performed during its residence in our earthly body where God had placed it.

Q.—What follows?

A.—God then Judges us according to our deeds which may have been good or evil.

Q.—Will we merit God's favour if we have been forgetful of His Law?

A.—No; if instead of obeying God's behests we followed the evil inclination of our heart, He will punish us according to His divine Justice.

Q.—What will be our reward if we merit God's favour?

A.—God who is good and just will compensate us with an everlasting life, a life full of spiritual joy and happiness and free from pain and sorrow.

Q.—Do you mean then to insinuate that there is another world besides this in which we live?

A.—Undoubtedly there is and whoever believes in God, in His goodness and justice, must also believe in a future world.

Q.—Why?

A.—Because God who is kind, good and just, would not allow the righteous to suffer and the wicked to prosper as we very often see if there were not another and better world. We therefore believe that this life is only the beginning of Eternity when the righteous will be rewarded according to his righteousness and the wicked according to his wickedness.

"All things have I seen in the days of my vanity, there is a just man that perisheth in his righteousnes- and there is a wicked man that prolongeth his life in his wickedness"

"I said in my heart, God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." Eccles. VII. 15. III. 17.

Q.—In order that we may merit the happiness of the glorious life which awaits all the good and righteous, what should be our duty?

A.—To take great care of our soul, the image of God which He has given us, so that it may ever remain pure, holy and untainted by sin.

"Only take heed to thyself and keep thy soul diligently less thou forget the things which thine eyes have seen and lest they depart from thy heart all the days of thy life." Deut. IV. 9.

"This world may be likened to a court yard in comparison with a future world, therefore prepare thyself in the outer chamber, that thou mayest enter the Palace." Ethics of the fathers, 4-21.

Q.—What lessons does the belief in a future world teach us?

A.—1stly. To be good, kind and loving to mankind to make no distinction between poor and rich who are all equals in the sight of the Lord, here and hereafter.

"The small and great are there, and the servant free from his Master." Job III. 19.

2ndly. To be always prepared for the divine summons of God, who may call us at any moment, by walking in the path of righteousness, and by seeking after the things of Eternity and not of time. We should put no trust in, nor be proud of, our earthly treasures nor allow the desire for mundane goods to allure us from our duty to our God.

3rdly. The belief in Eternity lessens our fear of death, since we know that, if we have endeavoured all the days of our life to walk in the way of the Lord, when we die we pass from this world of pain and sorrow to a happier life.

Q.—What is the resurrection?

A.—When God will cause all the souls of the dead to be united again to their bodies.

Q.—What will be done after the resurrection?

A.—God will judge all mankind and will adjudge to each reward or punishment according to his good or evil actions.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Daniel XII. 2-3.

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall not leave them root or branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings." Mal. IV. 1-2.

Q.—When will the resurrection take place?

A.—The exact period is not known to us, but we understand that it is connected with the coming of the Messiah.

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked will do wickedly; and none of the wicked shall understand, but the wise shall understand. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of days." Daniel XII. 9-13.

The Kingdom of the Messiah.

Q.—What do you understand by "the Kingdom of the Messiah ?"

A.—That a time will come when these present Governments will pass away and a happy one under an anointed King from the seed of David will be established and that all the people of the earth shall acknowledge and worship the true and only God and that all mankind shall live in unity and brotherly love.

"And deliverers shall go up to Mount Zion, to Judge the Mount of Esau; and the Kingdom shall be the Lord's." Obadiah I. 21.

"And the Lord shall be King over all the earth ; in that day the Lord alone shall be acknowledged, and his name shall also be one." Zech. XIV. 9.

"Behold, the days shall come saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell securely." Jer. XXIII. 5-6,

"For then I will turn to the nations a pure language, that they may all call upon the name of the Lord, to serve him with one accord." Zeph. 3-9.

"And they shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift sword against nation; neither shall they learn war any more. But they shall sit every man under his vine and fig tree, and none to disturb, for the mouth of the Lord of hosts has spoken it." Micah IV. 3-4.

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. XI. 9.

"Thus saith the Lord God, Behold I will take the children of Israel from between the nations whither they have wandered, and I will gather them from around and bring them unto their own land. And I will make them into one nation in the land, on the mountains of Israel; and one King shall be to them all as King and they shall be no more two nations nor be any more divided into two kingdoms. And they shall not defile

themselves any more with their idols and with their abominations and with all their transgressions; and I will save them from all their places, where they have sinned, and I will purify them and they shall be my people and I will be their God. And my servant David shall be King over them and one Shepherd shall be to them all and in my Judgments they shall walk and my statutes they shall observe and do them, and they shall dwell upon the land which I gave to my servant Jacob, in which your fathers have dwelt, they and their children and their children's children for ever and my servant David shall be prince to them for ever. And I will make with them a covenant of peace, an everlasting covenant it shall be with them; and I will place them and multiply them and fix my sanctuary among them for ever. And the nations shall know that I am the Lord who sanctified Israel." Ezek. XXXVII. 21-28.

Q.—What is your idea of the Messiah?

A.—That he will be a human-being like ourselves but whom God will endow with more wisdom and with superior intelligence so that he may be able to perform, all that God desires him to do.

"And there shall come forth a rod out of the stem of Jesse, and a scion from his roots shall sprout forth. And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. Isa. XI. 1-2.

Q.—Will King Messiah form his own laws when he comes?

A.—Certainly not; just like any other Israelite he will abide by and follow the laws of God.

"And he shall not judge after the sight of his eyes, nor decide according to the hearing of his ears. But with righteousness shall he judge the poor and decide with equity for the meek of the earth." Isa. XI. 3-4.

Q.—Is the Messiah to be a mediator between God and man?

A.—No; he cannot act as such, for he will be a mortal like ourselves and is just as accountable to God for all his actions as we are, our mediator therefore is the strict observance of God's laws.

I,
"I even will blot out your iniquities for my own sake." Isa. XLIII. 25.

"And it shall come to pass when all these things have come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God shall have driven thee, and thou shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul, that then the Lord will restore thy captivity and have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God shall have scattered thee If thy outcasts be at the utmost parts of heaven, from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers." Deut. XXX. 1-5.

Q.—When are we to expect the Messiah?

A.—The time is known to the omniscient God alone, and we must only put our trust in His goodness and endeavour to do all that lies in our power to hasten his coming by walking in the path of righteousness.

"Thus saith the Lord, keep ye judgment and do justice for my salvation is near to come and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it and keepeth his hand from doing any evil. Isa. LVI. 1-2.

Q.—How are we to know the true Messiah from false ones who may assume the dignity to deceive us?

A.—By the fulfilment of all the promises which God made to His servants the prophets, and by the previous coming of Elijah the Teshbite, to prepare and warn mankind.

"Behold I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall come suddenly to his temple, even the messenger of the covenant whom ye delight in, behold he shall come saith the Lord. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers. Mal. III. 1-22-24.

OF CEREMONIAL LAWS.

Q.—How many ceremonial laws are there which the law of God requires of every Israelite to observe?

A.—There are five, namely: Circumcision, Sabbath holidays and Festivals, Tsiseet or Fringes, Tephillin or Phylacteries, Mezoozot or Inscription on the door posts.

Q.—What is the object of these ceremonies?

A.—They are signs and tokens which remind us of God's goodness and kindness towards us on several occasions.

Q.—What is circumcision?

A.—It is the covenant which God made with our forefather Abraham.

"And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant: to be a God unto thee and to thy seed after thee. And my covenant shall be in your flesh for an everlasting covenant." Gen. XVII 7-13.

Q.—Of what other event does the observance of the Sabbath remind us besides the creation of the world?

A.—Of the manifestation of God's power in the land of Egypt:

"And remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. v. 15.

Q.—How are the Festivals to be spent?

A.—Like the Sabbath in rest, devotion and enjoyment.

Q.—Which are the principal Festivals?

A.—They are Passover, or Feast of Unleavened Bread, Pentecost or Feast of Weeks and Tabernacles.

Q.—Which are the holidays?

A.—Those days appointed by God for the strict examination of our past conduct and for our repentance and amendment.

NEW YEAR.

Q.—When is our New Year celebrated ?

A.—On the first day of the month Tishri.

Q.—What is it called in Hebrew ?

A.—Rosh Hashanah, which mean the beginning of the year.

Q.—By what other names is it known ?

A.—Yome Hazzickaron or day of Memorial and Yome Teroongah or day of sounding the Cornet.

Q.—In commemoration of what event do we celebrate this holiday ?

A.—The creation of the world which according to our sages, God created on that day.

Q.—Why is the New Year also called Day of Memorial ?

A.—Because, besides reminding us of the creation, it also reminds us to examine our deeds of the past year and to amend our conduct.

Q.—Why is it also called the day of sounding the Cornet ?

A.—Because it is the day on which we are commanded to sound the Shofar or Cornet.

"Sound the Cornet on the day of the new Moon, at the appointed time, on the day of our Solemn Feast, for this is a statute for Israel, an ordinance of the God of Jacob." Ps. LXXXI. 3-4.

Q.—What is the meaning of this blowing of the Cornet ?

A.—The Bible is perfectly silent regarding its meaning, but it is a command of God and we accordingly obey His Divine behest.

Q.—Of what is this Cornet made?

A.—Of a ram's horn.

Q.—Why is it made of the ram's horn?

A.—To remind us of Abraham's ready obedience to God's command when He ordered him to sacrifice his son Isaac.

Q.—How does the ram's horn remind us of that event?

A.—God was pleased at Abraham's obedience and trust in Him and would not allow him to sacrifice his son, but gave him a ram which he offered instead.

Q.—What other lesson do we learn from the blowing of the trumpet?

A.—It reminds us that the New Year's day is the first of the ten penitential days and warns us to put aside our evil deeds and prepare ourselves for the day of Atonement.

"Prepare to meet thy God, O Israel." Amos IV. 12.

Q.—How should we prepare ourselves?

A.—By a change for the better, we should resolve to sin no more and return to the service of God with a pure and sincere heart.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. LV. 6.

DAY OF ATONEMENT.

Q.—When is the day of Atonement celebrated?

A.—On the tenth day of Tishri.

Q.—What is it called in Hebrew?

A.—Yome Kippoor which mean Day of Atonement.

Q —How do we observe this day?

A.—We fast thereon and devote the entire day to the service of God, who appointed it as the day of general Atonement for our transgressions.

Q.—Will fasting and prayer alone complete our Atonement and insure us of God's pardon?

A.—If we sincerely and truly repent, and resolve never to sin again, God will certainly hearken to our prayers and will have mercy upon us and forgive our sins.

Q.—What is repentance.

A.—A profound regret for all the sins committed, and a determination to reform and amend for the future.

Q.—How can we show our repentance?

A.—By confessing our sins in the presence of God and imploring His mercy and pardon.

Q.—What is Prayer?

A.—It is a solemn address to God, in which we acknowledge our gratitude to Him for all His goodness and benefits we enjoy, or implore His favours and mercies.

Q.—Is it only to God that we should make atonement?

A.—Certainly not, we must also repair the wrongs we have committed against our neighbour.

Q.—How can we repair these wrongs?

A.—By doing all that lies in our power to remove the injuries we have done to his character or property.

Q.—Must we forgive those who injured us?

A.—Yes; we should forget all the wrongs they have done us and freely forgive them as we hope God Almighty to forgive us.

TABERNACLES.

Q.—When is the festival of Tabernacles observed?

A.—On the fifteenth day of the month Tishri.

Q.—What event do we commemorate by the celebration of this feast?

A.—The sojourn of our ancestors in the wilderness where they dwelt for forty years in tents, therefore we also dwell in tents for seven days.

"Ye shall dwell in booths seven days—that your generation may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. I am the Lord your God. Lev. XXIII. 42-43.

Q.—What emblems do we use on this festival?

A.—We are commanded to take of the four vegetable kingdoms, namely the fruit of the tree Hadar, branches of the palm trees, sprigs of myrtle and the willows of the brook, and to rejoice before the eternal seven days.

Q.—Is there any reason assigned in the Holy Bible for the use of these emblems?

A.—No; but our sages have explained them in various ways, which teach us high and important lessons.

Q.—To what did our sages compare these emblems?

A.—The Citron which is yellow they compared to fire; the palm tree which grows straight up in the air, they compared to that element; the bough of the myrtle which grows close to the earth, they resembled to earth; and the willow of the brook which grows by the water they compared to water. Thus these four plants represent the four elements of nature which work under the direction of God, and without which nothing could exist. We therefore hold these plants in our hands to acknowledge our thanks to God who is the Governor and Ruler of all.

Q.—What else do these plants represent according to ur sages ?

A.—The four principal organs of the human body.

Q.—What does the citron represent ?

A.—The heart, without which it would be impossible or any mortal to exist.

Q.—What lesson do we learn from this comparison ?

A.—To guard our heart, so that like the citron, it may e pure and perfect. We should not harbour in it ny malice or envy, but we should with it love our God, ho bestows upon us so many benefits, and our fellow-reatures.

Q.—What does the palm branch typify ?

A.—The vertebra or backbone.

Q.—What does this teach us ?

A.—That we should serve God with our entire body.

Q.—What do the sprigs of myrtle represent ?

A.—The eyes.

Q.—What is the lesson we learn from this comparison ?

A.—That we should guard our eyes from sinning, we hould not allow them to tempt us, but we should accus- om them to look in pure and holy directions.

Q.—What do the leaves of the willow represent ?

A.—The lips.

Q,—What does this comparison teach us ?

A.—To guard our lips from uttering falsehood, from andering our neighbour and from ridiculing what is ood and holy and by them we should daily acknowledge ur gratitude to God for all His goodness towards us.

Q.—How do we use these emblems?

A.—We hold in our right hand the palm, the myrtle and the willow tied together and in the left hand we hold the citron, we bring them together and waive them towards the four quarters of the world.

Q.—Why do we waive these plants towards the four quarters of the world?

A.—To indicate that we offer our heart and our entire body, which they represent, to God.

Q.—Do we not waive these emblems towards Heaven also?

A.—Yes; to thank our God for all His goodness and mercies to us, and to acknowledge that everything comes from Him and that by His blessing the earth is made fruitful to supply us with our sustenance.

Q.—Do we waive it towards the earth also?

A.—Yes; so that in the midst of our joys we may be reminded that earth we are and to earth we must return; thus our pleasures are modified so that, in the midst of our prosperity we may not forget the duty we owe our God.

Q.—What other lesson do these plants teach us?

A.—The equality of all men in the sight of God; the citron and myrtle so beautiful and fragrant and the lofty and majestic palm, are not more in His sight than the poor and humble willow, His dew nourishes all and His sun shines on all.

Q.—What lessons does our dwelling in booths for seven days teach us?

A.—1st. Not to attach too much importance to this world and its goods, nor be proud of the beautiful houses which we have erected and which are so magnificently and elegantly furnished, but to observe the Law of God and do all that which is pleasing in His sight,

because our good deeds only will follow us and will plead for us before the Throne of the Eternal Judge; but our houses and furniture and gold will remain behind.

2ndly. When we sit under the tent and miss our home and its comforts, we are reminded of our poor brethren who dwell in hovels less comfortable than the tent which we consider so inconvenient, so that we may do all that lies in our power to alleviate their distress.

"Withold not good from them to whom it is due, when it is in the power of thine hand to accomplish it." Prv. III. 27.

SOLEMN ASSEMBLY.

Q.—When is the feast of Solemn Assembly celebrated ?

A.—On the twenty second day of the month Tishri or the eighth day of Tabernacles.

Q.—Of what duties does the observance of this day remind us ?

A.—Of our duties of life, which in the midst of our great joy and happiness we are apt to forget.

Q.—How used this feast to be celebrated ?

A.—Free will offerings were brought by the people to the Temple as a symbol of their gratitude to God for all the blessings which He had so graciously and abundantly showered upon them.

Q.—How do we observe it now ?

A.—By assembling for solemn prayer in our Synagogues. On this day, a special prayer is offered to God in which we implore Him to send us rain in its due season and to continue to show us His goodness and mercies.

PASSOVER.

Q.—When is the feast of Unleavened Bread celebrated?

A.—It begins on the evening of the fourteenth day of the month Nisan, and lasts till the evening of the twenty first day, during these days we are strictly forbidden to touch any leavened bread, or to allow it in our homes. "In the first month, on the fourteenth day of the month, at even ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days there shall be no leaven found in your houses, for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel whether he be a stranger or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Exodus XII. 18-20.

Q.—What event does the celebration of the Passover commemorate?

A.—The miraculous emancipation of our forefathers from the hands of their tormentors in the land of Egypt.

Q.—Where is Egypt?

A.—In the north-eastern part of Africa.

Q.—How was the deliverance of the children of Israel wrought?

A.—God sent the prophet Moses and his brother Aaron to Pharoah to demand the immediate release of the Israelites.

"Thou shalt speak all that I command thee and Aaron thy brother shall speak unto Pharoah that he send the children of Israel out of his land. Exodus VII. 2.

Q.—What did Pharoah say when he got this message?

A.—"I know not the Lord, neither will I let the people go."

Q.—What did he get for his obstinacy?

A.—He was severely punished by God, who sent on him and all the Egpytians, ten terrible and fearful plagues, after which he allowed the Hebrews to depart.

Q.—What was the first plague?

A.—The waters of the land were turned into blood.

Q.—What was the second?

A.—The land was covered with frogs.

Q.—What was the third?

A.—All the dust of the land was turned into lice.

Q.—What was the fourth?

A.—Pharoah's palace, and all the houses in Egypt were filled with beetles.

Q.—What was the fifth?

A.—God sent among the animals upon which the Egyptians looked as their gods, a very severe disease.

Q.—What was the sixth plague?

A.—Both man and beast were troubled with boils.

Q.—What was the seventh?

A.—God sent upon the land of Egypt a severe hail-storm.

Q.—What was the eighth?

A.—Everything that was growing in the field was destroyed by locusts.

Q.—What was the ninth?

A.—For three days the Egyptians could not see each other for they were in total darkness.

Q.—What was the tenth?

A.—The Angel of death passed over the land of Egypt and killed every first born irrespective of rank and title, even the first born of their cattle were amongst the dead.

Q.—Did the children of Israel suffer any inconveniences through the calamities which God sent over the Egyptians?

A.—None whatever, neither they nor their property suffered.

Q.—Why is this festival called Passover?

A.—Because before God had killed the first born of the Egyptians he told Moses that every family in Israel should kill a lamb, and sprinkle the lintel and door post of their houses with its blood, for the Lord said: "When I see the blood I will pass over you and the plague shall not be upon you to destroy you."

Q.—Did God then need to see the blood in order to distinguish the Jewish houses from those of the Egyptians?

A.—Certainly not; God only wanted to see if the Hebrews had enough trust in Him.

Q.—Why is the Passover also called the Feast of Unleavened Bread?

A.—Because when our forefathers left Egypt their dough had not yet risen, and as they left in great haste, they were obliged to take it as it was.

PENTECOST.

Q.—What is the next holiday we observe after the Passover?

A.—The feast of weeks or Pentecost.

Q.—When is it celebrated?

A.—On the sixth day of the third month Sivan.

Q.—Why is it called the Feast of Weeks?

A.—Because we count seven weeks from the second day of the Passover and at the end of this period, we celebrate this Festival.

"Ye shall count unto you from the morrow after the Sabbath, from the day ye brought the sheaf of wave-offering seven complete Sabbaths." Lev XXIII. 15.

Q.—What is meant by the sheaf of wave-offering?

A.—It refers to the measure of green barley which was offered from the second day of Passover unto the fiftieth day or Feast of Weeks, when two loaves made of the first flour of the wheat harvest were offered.

"Ye shall bring out of your habitations two wave-loaves of two tenth deals, they shall be of fine flour, they shall be baken with leaven, they are the first fruits unto the Lord." Lev. XIII. 17.

Q.—What other event do we commemorate on this Festival?

A.—The anniversary of the delivery of the Law of God and His commandments which were given to the children of Israel on Mount Sinai.

Q.—Are there not other feasts which we observe though they are not commanded in the Bible?

A.—Yes; there are two, Chanuckah and Purim.

Q.—What do they remind us of?

A.—Of remarkable events which happened in our national history.

CHANUCKAH.

Q.—What is Chanuckah?

A.—The Feast of Dedication.

Q.—Of what event in history does it remind us?

A.—Of the triumph of the Maccabees over Antiochus Epiphanes, the tyrant King of Syria, who wanted to destroy the Jewish religion and nationality.

Q.—How did he seek to carry out his purpose?

A.—By forbidding the reading of the law of Moses and by introducing the Greek customs and idolatry among the Jews.

Q.—What did the Jews do when they were not permitted to read the law of Moses?

A.—They selected some portions of the prophets which were somewhat similar to the weekly sections of the law, and recited them instead.

Q.—Are these portions of the prophets or Haphtarot still being read in our Synagogues?

A.—Yes, the custom still continues among us.

Q.—Where were the idols set?

A.—In the Temple and throughout the entire land.

Q.—Did the Jews worship these idols?

A.—Many of them did, but many sacrificed their lives, rather than transgress God's law.

Q.—Where did the Jews resist Antiochus' order?

A.—In that small town of Judah, called Modin.

Q.—What was the name of the first man, who refused to obey the King's order in Modin?

A.—Mattathias, an aged priest of the Hasmonean family.

Q.—What reply did he give the King's Officers?

A.—When he was asked to set an example to the people he said "If all the people in the Kingdom obey the order of the monarch, to depart from the faith of their fathers, I and my sons, will abide by the covenant of our forefathers."

Q.—What act of valour did this aged priest perform?

A.—When he saw a Jew approach the altar, and was about to sacrifice to Jupiter, he rushed upon the apostate and slew him.

Q.—What followed?

A.—His sons fell upon Apelles the King's principal messenger, and his troops, killed them, and pulled down the altar.

Q.—How did Mattathias address the people after the officers of Antiochus had been destroyed?

A.—"Whosoever is zealous for the law and whosoever wishes to support the covenant follow me."

Q.—Did they remain in the town?

A.—No; Mattathias, his sons, and a small number of followers, escaped from the city, and songht refuge in the mountains of Ephraim.

Q.—How many sons had Mattathias?

A.—Five; namely, Judas, Simeon, Eleazer, Jochanan and Jonathan.

Q.—Whom did Mattathias appoint to succeed him?

A.—He appointed Simeon, who was a very wise man as counsellor, and Judas, who was a mighty and courageous man, as commander.

Q.—Was Judah successful when after his father's death he took command of his little band of patriots?

A.—Yes; he fought the enemies, defeated them, and recovered possession of the Temple which the Greeks had defiled by idolatrous, sacrifices and images.

Q.—What did the Jews do when they came to Jerusalem after they had defeated their enemies?

A.—They destroyed all the statues, and removed all unclean objects, from the Temple Courts, removed the altar which they did not think fit for their sacrifices, since it had been so frequently polluted, and erected another one.

Q.—What was done with the stones of the old Altar?

A.—It was decided to place them in one of the porches of the entrance court until Elijah the Tishbite, should come who would decide what should be done with them.

Q.—How long were they in this work of purification?

A.—Three weeks.

Q.—When was the Temple reconsecrated?

A.—On the twenty-fifth day of the month Kislev.

Q.—What did the Hasmonean brothers decide?

A.—That in the future this festival should be kept for eight days, beginning on the 25th of Kislev, in commemoration of the rededication of the Temple.

Q.—How do we celebrate this feast?

A.—By kindling lights in our Synagogues, and homes, and singing praises to God, who caused the weak to triumph over the strong.

Q.—Why do we celebrate it by the kindling of lights?

A.—Because at the time of the dedication all the inhabitants of Jerusalem, lit lights in the front of their homes as a symbol of God's law, for which they so bravely fought. The lights therefore represent the law.

PURIM.

Q.—When is Purim celebrated?

A.—On the fourteenth day of the month Adar.

Q.—What does this feast remind us of?

A.—Of the miraculous deliverance of the Israelites from the evil design of the wicked Haman.

"Because Haman the son of Hammedatha the Agagite, the adversary of all the Jews, devised against the Jews to destroy them and had cast pur, that is "the lot," to confound them and destroy them." Esther IX. 2-4

Q.—Under which reign did this event take place?

A.—Under the reign of Xerxes whom we find mentioned in the book of Esther by the name of Ahashverush.

Q.—Who was Haman?

A.—One of the chief officers and a special favourite of the King.

Q.—How did Ahashverush shew his favouritism for Haman?

A.—By raising him above all his courtiers and by issuing a royal decree that all the King's servants should prostrate themselves before him.

Q.—What led the wicked Haman to seek to annihilate all the Israelites?

A.—Because a Hebrew, Mordicai by name, who was of the tribe of Benjamin, firmly refused to comply with the Royal edict to pay Haman that homage and reverence which he thought was due to God alone.

Q.—What power had Haman who was only one of the chief officers to destroy the Jews?

A.—He obtained permission from the unworthy and weak Ahashverush upon whom he had absolute influence.

Q.—What excuse did he give the king for his nefarious designs ?

A.—That the Jewish laws were different from those of other people and that they disobeyed the king's laws.

"There is a certain people scattered and isolated among the nations in all the provinces of thy kingdom, and their laws are different from those of all people nor do they keep the king's laws; therefore it is not for the king's profit to suffer them. If it please the king let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the officers to bring into the king's treasuries." Esther III. 8-9.

Q.—Did Ahashverush receive the money ?

A.—No; he took his signet ring from off his finger and gave it to Haman and told him:

"The silver is given to thee, and the people also to do with them as seems good to thee." Esther III. 10.

Q.—What did Haman do after he obtained the king's consent ?

A.—He summoned the king's scribes and ordered them to write the decree which he sealed with the king's seal and sent to the satraps of every province bidding them to

Destroy, kill, and exterminate all Jews, both young and old little children and women in one day. Esther III. 13.

Q.—On what day was the extermination of the Jews to take place ?

A.—On the thirteenth day of the month.

Q.—Were Haman's wicked devices carried out ?

A.—No; they were frustrated by Esther, the Queen of Persia.

Q.—Who was Esther ?

A.—A Jewish orphan, whom her cousin Mordicai had adopted.

Q.—What was her Jewish name?

A.—Hadassah, which means myrtle, but the Persians gave her the name of Esther (star), because she was very beautiful.

Q.—How did Esther come to be the Queen of Persia?

A.—When the former Queen was repudiated by king Ahashverush, for refusing to appear before all his princes, nobles and officials, as he, in defiance of Eastern customs, desired her to do, Esther was selected from among the most beautiful maidens of his vast empire as Vashti's successor.

Q.—Did Esther tell the king of her Jewish origin?

A.—No; in accordance with Mordicai's injunctions she concealed it.

Q.—When was the first time that Esther mentioned Mordicai's name to the king?

A.—When he, Mordicai, who daily came into the court of the palace to learn of his cousin's welfare, discovered a conspiracy against the king's life, by two of his chamberlains, and informed Esther of it and she in her turn related it to the king in Mordicai's name.

Q.—What happened to the traitors?

A.—When the crime was proved, they were hanged and Mordicai's name was recorded in the Royal Archives as the preserver of the king's life.

Q.—How did Esther learn of the calamity which was threatening her race, since she was secluded in her palace?

A.—She was told by her maids and chamberlain's that Mordicai was sitting in sackcloth and ashes before the king's gate within which no one was permitted to enter unless in festive attire.

Q.—What did she do when she received this news?

A.—She sent him garments and desired him to take off the sackcloth he had on, but he refused.

Q.—What did she do when she learnt that Mordicai refused the garments?

A.—She became alarmed and sent again to find out the cause of his affliction.

Q.—What did Mordicai send to her?

A.—He sent her a copy of the royal decree and related to her messenger all that had happened and bade him tell the Queen to present herself before the King and implore his mercy for her people.

Q.—What was Esther's reply to his message?

A.—That "All the king's servants and the people of the king's province do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live, but I have not been called unto the king these thirty days." Esther IV. 11

Q.—What did Mordicai send to tell Esther when he received her message?

A.—"Think not within thyself that thou shalt escape in the king's house more than all the Jews. For if thou keepest quiet altogether at this time help and deliverance will rise to the Jews from another place, but thou and thy father's house shall be destroyed; and who knows whether thou art not come to the kingdom for such a time as this." Esther IV. 13-14.

Q.—What did Esther do?

A.—She heroically resolved to undertake the perilous enterprise, either to deliver the Jews or to perish with them.

"Assemble all the Jews that are present in Susa and fast for me and neither eat nor drink three days, night or day; I also and my maidens will fast, and so will I go to the king though not according to the law and if I perish, I perish." Esther IV. 16.

Q.—Did Esther appear before the king?

A.—Yes; on the third day.

Q.—How was she received?

A.—Favourably; for when the king saw her, he extended towards her the golden sceptre as a sign that he was pleased to see her.

Q.—What did she do then?

A.—She advanced to the steps of the throne upon which he was seated and touched the sceptre.

Q.—What did Ahashverush tell her?

A.—"What wilt thou Queen Esther, and what is thy request? Were it even half of the kingdom it shall be given thee." Esther v. 3.

Q.—Did Esther then entreat the king's mercy and pardon for the Hebrews?

A.—No; but she invited the king to come that day together with Haman to a banquet which she had prepared for them.

Q.—Did Esther make use of this opportunity and plead for the Jews?

A,—No; she did not think it was time yet; though Ahashverush asked her again to name her request, but she invited the king to come on the morrow together with Haman to another banquet and she would then make her petition.

Q.—Whom did Haman meet on leaving the Queen's banquet?

A.—Mordicai the Jew, whom he hated.

Q. What did Haman relate to his wife, relatives, and friends?

A.—Of his honour and glory; how the king advanced him above all his princes and servants and of the distinction which Esther made between him and all the other princes and nobles.

"Yea, Esther the Queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing so long as I see Mordicai the Jew sitting at the king's gate." Esther v. 12-13.

Q.—What did Haman's wife, relatives and friends advise him concerning Mordicai?

A.—They said to him:

"Let a gallows be made fifty cubits high and to-morrow speak to the king that Mordicai may be hanged thereon; then go thou in merrily with the king unto the banquet." Esther v. 14.

Q.—Did Haman prepare the gallows?

A.—Yes! but God did not intend it for Mordicai, but for him who erected it.

Q.—What happened on that same night?

A.—The king was restless and could not sleep, so he commanded that the book of the records of Chronicles be read to him in order to while away the time.

Q.—What was found recorded in it?

A.—How Mordicai the Jew had revealed the conspiracy of the two chamberlains against the king's life.

Q.—What did the king say when he was thus reminded that Mordicai had saved his life?

A.—He asked "What honour and dignity has been done to Mordicai for this?" And upon hearing that nothing had been done for him, he asked "who is in the court?" for he was determined to make some compensation to the man who had rendered him such service.

Q.—Who was found in the court?

A.—Haman, who was immediately summoned before the king.

Q.—What brought Haman to the king's court at such an early hour?

A.—He came for the purpose of asking the king's permission to hang Mordicai the Jew.

Q.—How did the king greet him, when he was brought before him?

A.—He asked him, "What shall be done to the man whom the king delights to honour."

Q.—What did Haman reply?

A.—He thought that the king meant him so he replied in the following words:

"For the man whom the king delights to honour let the royal apparel be brought, which the king is wont to wear and the horse that the king rides upon, and the crown royal which is set upon his head. And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal, whom the king delights to honour, and lead him on horse back through the streets of the city and proclaim before him, thus shall it be done to the man whom the king delights to honour." Esther VI. 7-9.

Q.—What was the king's next order?

A.—He told Haman "Make haste and take the apparel and the horse, as thou hast said and do so even to Mordicai the Jew, who sits at the king's gates, let nothing fail of all that thou hast said." Esther VI. 10,

Q.—Did Haman execute the king's command?

A.—Yes; and after he had done so he went home and related to his wife and friends of his downfall.

Q.—What did they tell him?

A.—"If Mordicai, before whom thou hast begun to fall, is of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him." Esther VI. 13.

Q.—Who came for Haman whilst he was still speaking to his relatives and friends about what had happened to him?

A.—The king's servants to hasten him to the banquet of Queen Esther.

Q.—What did the king tell Esther during this second banquet?

A.—For the third time he told his Queen to ask for anything and it shall be granted, "were it even to the half of the kingdom it shall be performed."

Q.—What did Esther say?

A.—"Oh king, let my life be given at my petition and my people at my request, for we are sold, I and my people, to be destroyed, to be slain and to perish. And if we had been sold for bondmen and bondwomen, I should have been silent although the enemy could not repay the king's damage." Esther VII. 3-4.

Q.—What did the king say upon hearing Esther's words?

Q.—"Who is he and where is he that durst presume in his heart to do so?" Esther VII. 5.

Q.—What was Esther's reply?

A.—"The adversary and enemy, is this wicked Haman." Esther VII. 6.

Q.—What followed?

A.—When Ahashverush in a paroxysm of wrath, rushed into the garden, Haman who realized that his downfall was now completed, prostrated himself before the Queen to implore her mercy.

Q.—What followed?

A.—When the enraged king returned and found him kneeling before his Queen, his wrath was increased and he ordered him to be hanged immediately on the same gallows he had prepared for Mordicai.

Q.—How did the king know that Haman had prepared a gallows for Mordicai?

A.—Harbonah, one of the chamberlains told him.

Q.—What did the king give Esther on that same day?

A.—Haman's house.

Q.—And what did he give Mordicai?

A.—The signet ring which he had taken away from Haman, because Esther confessed to him that Mordicai was her cousin.

Q.—Did Esther make any further appeals to the king?

A.—Yes; she implored him to revoke the edict, which was sent by Haman to all the king's provinces.

Q.—What was the king's reply?

A.—"Behold I have given Esther the house of Haman and him, they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name and seal it with the king's ring: for the writing which is written in the king's name and sealed with the king's ring may no man reverse. Esther VIII. 7-8.

Q.—What followed?

A.—Scribes were called and letters were written and sealed with the king's ring and sent by fast messengers, bidding the Jews to defend themselves and resist their ememies.

Q.—What did this new proclamation produce?

A.—Great joy among the Hebrews and fear among their enemies.

Q.—What took place on the thirteenth day of Adar?

A.—The Jews vigourously defended themselves and slew 75,000 of their enemies in the provinces, and 800 in Susa including the ten sons of Haman who were among the victims.

Q.—Would it not have been better if Esther had treated the enemies of her race more leniently.

A.—Undoubtedly; but at that time, love of revenge was unfortunately the characteristic of every nation.

Q.—What became of Mordicai?

A.—He was made a grand vizier.

Q.—What promise did the Jews make after their miraculous preservation?

A.—To keep for ever the fourteenth and fifteenth days of the month Adar, as days of rejoicing and feasting.

"The Jews ordained and took upon them and upon their seed and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing and according to their appointed time every year. And that these days should be remembered and kept throughout every generation, every family, every province and every city, and that these days of Purim should not fail among the Jews, nor the memorial of them perish from their seed" Esther IX. 27-28

Q.—How are we reminded of this event?

A.—By reading the book of Esther in the Synagogue and by rejoicing in our homes, sending presents to each other and making presents to the poor.

Q.—What lesson do we learn from this event which happened in our history.

A.—To put our implicit confidence in God who is our Guardian and Protector; and if even our enemies rise against us we must only trust in Him and He will surely help us and punish the wicked.

Behold the Guardian of Israel will neither slumber nor sleep. Psalm CXXI. 4.

FAST DAYS.

Q.—Do we observe any other fast days besides the Day of Atonement?

A.—Yes; there are five minor fasts?

Q.—Which are they?

A.—The fasts of Tebet, Tamuz, Ab, Gedaliah and Esther.

Q.—When is the fast of Tebet solemnized?

A.—On the tenth day of that month.

Q.—What happened on that day?

A.—Jerusalem was besieged by Nebuchadnezzar's army.

Q.—When is the fast of Tamuz kept?

A.—On the seventeenth day of that month.

Q.—Why do we fast thereon?

A.—Because it was on that day that Jerusalem was entered by Nebuchadnezzar's army.

Q.—When is the fast of Ab?

A.—On the ninth day of that month.

Q.—Why is this fast observed?

A.—Because both the first and second temples were destroyed on that day.

Q.—By whom was the first Temple destroyed?

A.—By Nebuchadnezzar, King of Babylon.

Q.—By whom was the second Temple destroyed?

A.—By Titus.

Q.—When is the fast of Gedaliah observed ?

A.—On the third day of the month Tishri.

Q.—What happened on this day ?

A.—Gedaliah who was a good and righteous Jew was cruelly murdered.

Q.—Who was Gedaliah ?

A.—A Governor whom the King of Babylon appointed for the Jews.

Q.—When is the fast of Esther solemnized ?

A.—On the thirteenth day of the month Adar.

Q.—What does it remind us of ?

A.—Of the fast which Esther Queen of Persia commanded the Jews to fast for her, when she was going to King Ahashverush to implore his mercy for her people.

THE JEWISH CALENDAR

Q.—Into how many months is the Jewish year divided?

A.—Into twelve lunar months, of twenty-nine or thirty days each, but in leap year it consists of thirteen months.

Q.—What are the names of these months?

A.—Nisan, Iyar, Sivan, Tamuz, Ab. Elul, Tishri, Heshvan, Kislev, Tebet, Shebat and Adar and in leap year Adar Shenee or second Adar is added.

Q.—Is Nisan the first month of the year?

A.—No; Tishri is, because it is the first month of our civil year, but we count from Nisan as the first, because in that month we were emancipated, by God, from the Egyptian bondage, it is therefore the beginning of the year of freedom.

"This month shall be unto you the beginning of months; it shall be unto you the first of the year."

Q.—How do we designate the day on which the moon makes its appearance?

A.—Rosh Chodesh which means the first of the month.

THE CREED.

Q.—How many articles are there in the Jewish Creed?

A.—The primary ones are three, but Maimonides extended them to thirteen.

Q.—Repeat them?

1st. I believe with a perfect faith, that there exists a Creator, who, blessed be his name, has created and governs all his creatures and that He alone has made, will make and does make all things.

2nd. I believe with a perfect faith, that the Creator blessed be his name, is One and that there is no unity like Him in any manner, and that he alone is our God, who was, who is, and who will ever exist in glory.

3rd. I believe with a perfect faith, that the Creator, blessed be his name, is incorporeal and that no bodily infirmities, or accidents, can reach him and to nothing whatever that is corporeal can he be compared.

4th. I believe with a perfect faith, that the Creator blessed be His name, is the first and the last.

5th. I believe with a perfect faith, that the Creator blessed be His name, is the only One to whom we should pray, and that it is not proper to address our prayers, to any other being besides Him.

6th. I believe with a perfect faith, that all the words of the prophets are true.

7th. I believe with a perfect faith, that the prophecies of Moses our instructor are true and that he was the chief of the wise men, who preceded him, or who may come after him.

8th. I believe with a perfect faith that the whole of the law, which we have at present in our possession is the law which was given to our teacher Moses, peace be to him

9th. I believe with a perfect faith, that this law will never be changed, neither will there be another law, from the Creator, blessed be His name.

10th. I believe with a perfect faith, that the Creator blessed be His name, knows all deeds and thoughts of the sons of man; as it is written, "He who fashioneth all their hearts and understandeth all their works."

11th. I believe with a perfect faith, that the Creator blessed be His name, will reward those, who keep His commandments and punish those who transgress them.

12th. I believe with a perfect faith, that the Messiah will come and though he tarry, still will I daily wait for his coming.

13th. I believe with a perfect faith, that there will be a resurrection of the dead, at the time when it shall be the will of the Creator blessed be his name and glorified be His memorial for everlasting and to all eternity.

AMEN.

ADON OLAM.

Lord over all! whose power the sceptre swayed,
Ere first Creation's wondrous form was framed.
When by His Will Divine all things were made;
Then King, Almighty, was his name proclaimed.

When all shall cease—the universe be o'er,
In awful greatness He alone will reign.
Who was, who is, and who will evermore.
In glory most refulgent still remain

Sole God! unequalled, and beyond compare,
Without division or associate;
Without commencing date or final year.
Omnipotent he reigns in awful state.

To him, no like, no equal e'er can be;
He, without change or substitute remains,
Without divisibleness or adjunct he,
In highest might and power, supremely reigns

He is my God! my living Saviour he!
My sheltering Rock in sad misfortune's hour!
My standard, refuge, portion—still shall be
My lot's disposer when I seek his power.

Into his hands my spirit I consign.
Whilst wrapped in sleep, that I again may wake;
And with my soul, my body I resign;
The Lord's with me—no fears my soul can shake.

THE UNITY OF GOD.

(Adapted from the "American Hebrew Ritual.")

One God! One Lord! One mighty King!
In unity will Judah sing;
Transmitting e'er from sire to son
The truth, that God is only One.

Thee, sov'reign of the universe,
Through ages, 'mid all sects diverse,
The Hebrew child is taught to praise,
To lisp Thy name, and learn Thy ways.

To Thee alone, when life recedes,
The dying Israelite still pleads;
In One Redeemer, God and Guide
His fleeting spirit doth confide.

Centre and source of truth sublime!
The sun is but a lamp of time,
A transient spark by mercy fed,
That man might up to Thee be led.

Thy law is that eternal Light,
That, dawning first on Horeb's height,
Still deigns on Israel to shine,
A proof of grace and love divine.

It penetrates the stubborn heart,
It purifies its sinful part,
The voice of God, O Judah! hear,
And fix his law forever there.

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