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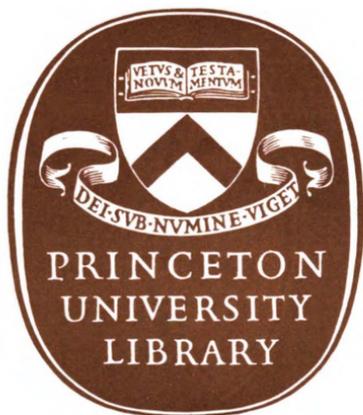
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THE JEWISH SABBATH

by

SAMSON RAPHAEL HIRSCH.

Translated by

BEN JOSEPHUSSORO.

NEWPORT :
MULLOCK AND SONS, LIMITED, PRINTER

1912.

With the Translator's kindest
regards to Mr. A. Weiss
Ben Josephson,

8/11 - 28

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PREFACE.

One of the most ancient religious institutions, one which is honoured in all civilised countries, and is perhaps most widely observed by all classes of society, is that of the weekly holiday or day of rest. It is a generally accepted fact that the origin of this institution is to be traced back to the Jewish Sabbath. The early Christians originally observed Sunday as a day of sanctification side by side with the Sabbath, but when later on, the observance of the Sabbath was abandoned by them, many of the notions and principles connected therewith, were transferred to the Sunday observance. It was not until the 8th century that formal prohibition of all worldly occupation not of immediate urgency, was determined upon. Although the designation of "Sunday," ("Dies solis") cannot properly be accepted as a synonym of the original "Sabbath," its real significance as a day of rest from worldly toil and labour, and a day of subordination to the Divine will, is indicated by other designations, such as "Lord's Day," "Dies Dominicus," "Dimanche," "Domenica," "Domingo," etc. The reformers at first advocated the observance of Sunday solely on the ground of practical expediency, but, even in those days, Beza insisted, that Sunday was a divine ordinance having taken the place of the Jewish Sabbath. It is therefore remarkable, although at the same time explicable on psychological grounds, that just that very section of the church, which on the ground of one of its fundamental principles, rejects all human or sacerdotal intervention between God and man, and which, in this as in several other respects, approaches Judaism very closely, should take a far more serious view of the observance of Sunday as a holy day, than the other branches of that communion. Thus among Protestants more especially in England, Scotland and North America, the strictest form of Sunday observance has been preserved to this day. Although certain antiquated laws have had to be abandoned owing to their interference with the individual liberty of conscience, it is

nevertheless a well-known fact that our most modern and progressive legislators have been actively engaged in devising the best means for regulating the observance of the Sabbath, the principles of which were laid down more than thirty-four centuries ago in Exodus xx., 8-11 and Deuteronomy v., 12-15 (especially the latter portion of verse 14 and v., 15). For many decades already the most civilized states have set the example, not only by prohibiting all official transactions and other work on Sunday in their governmental departments, but also by endeavouring to protect labourers, servants and factory workmen from the more or less justified demands of their employers.

It cannot be denied, that in other civilised countries as well, a more rigorous observance of the weekly day of rest has been spreading during the last few decades.

In spite of the great revolutions which occurred in the sphere of religious thought, towards the end of the 18th and during the first half of the 19th century, in spite of the Atheism which then became fashionable, in spite of Positivism, Materialism, and Darwinism, and notwithstanding the enormous advances made in science, industry and commerce in recent times, Sunday observance is becoming more general from year to year, even among the Catholic populations of Continental Europe.⁽¹⁾ And though the external forms of such observance vary as widely as the spiritual interpretations and the ethical conceptions which are bound up with them, this does not by any means do away with the undeniable fact, that the fundamental idea underlying these institutions is steadily gaining ground.

If only for this reason, some analysis of the historical and symbolical significance of the weekly day of rest which has been received by the world at large as a gift from Judaism might be of interest—an analysis that shall discuss the “Sabbath” in

(1)It is noteworthy that even France quite recently, by the law of 1906, established a weekly day of rest for every workman or employee, of 24 consecutive hours. In Belgium the laws regulating the Sunday rest were established in 1905 and 1907, in Spain in 1904 and 1905, in Italy in 1907 and in Switzerland in 1906. In Germany the present regulations have been in force since 1900, in Denmark since 1904. In Austria the law of 1895 was amended in 1905 and in Hungary that of 1891 was amended in 1903 and 1908.

relation to the creation of the world,—to the period of legal consolidation the Jewish nation,—to the building of the Temple,—also to its educational influence and its social and political aspects.

Among modern contributions to this class of religious literature we might search in vain for a more thorough and valuable work than a treatise entitled "The Jewish Sabbath" by Samson Raphael Hirsch, republished two or three years ago, in commemoration of the Centenary of the Author's birth, by the "Verein der Sabbathfreunde" in Frankfort-on-Maine.

Every Jew in German speaking countries, knows how much the writings of this man, with their vivid freshness of colour, their modernness, their almost unrivalled thoroughness, relieved by flashes of bright humour, have contributed towards a clearer conception of the mission of Judaism, and hence, also towards stimulating and elevating Jewish effort for its realisation. These writings, in spite of their sometimes decried "fanciful exegesis" have become to hundreds and thousands of his disciples and followers a "viaticum" on their path of life, and they have enabled them to demonstrate to the world that it is possible to accomplish eminent achievements, in art and science, commerce and industry, nay, that it is possible even to be hard-working, poor and much harassed, and yet to remain a Jew faithful to the old Law, and devoted to the observance of the Sabbath. They have created ideals which have been instrumental in training the wealthy to charity and humility, and the poor to that unwavering trust in God and that cheerful spirit which is so often admired.

Unfortunately, translation into a foreign tongue, more especially in the case of an author whose train of thought was not of the commonplace order, presents no mean difficulties. But for the fact that certain friends, more particularly Rev. D. Wasserzug of the Dalston Synagogue (to whom we gladly take this opportunity of expressing our sincere thanks) afforded us the invaluable advantage of their most generous assistance, these pages would never have seen the light of publicity.

Nevertheless we cannot refrain from soliciting the kind indulgence of our esteemed readers as regards any imperfections that

may have escaped attention. Any suggestion with regard to correction will be most gratefully accepted, and noted with a view to its being considered in any future revised edition that may be published.

Since the publication of the first issue of this booklet we have found the following notice in a recent number of the "Israelit" (Frankfort o/M.) which, we think, will interest some of our readers :

THE SABBATH and HYGIENE. In an article on "Hygienic thoughts and their manifestations in History" (Deutsche Revue, Oct. 1911) quoting from the last number of "Sabbath" the writer makes the following observations :

"What a fulness of blessing, both spiritual and physical, has been conferred on the Jewish people by this their holy day, their day of rest ! More than any other institution the Sabbath has given them the power to hold their own among other people, and the benefits of this day of rest they have transmitted to the Christian and Islamitic faiths. Thus they have given its immeasurable hygienic blessings to the greater part of the world. Had the Jewish race given to mankind nothing beyond this registration of every seventh day as a day of rest, we should be bound, already on this score alone, to regard them as one among the greatest hygienic benefactors of mankind."—

The writer of this paragraph is Geheimer Medizinalrat, Dr. Carl Sudhoff, Professor of History and Medicine at Leipzig University and — — — a Christian.

THE JEWISH SABBATH.

THE LOVELY PEARL.

*"See that God has given you the Sabbath."—Ex. 16. 29.
 "Behold the lovely pearl
 which I have given you!"—Yalkut, *ibid.**

Among all the heavenly gifts which Judaism has bestowed upon its followers, none surely is so holy, so full of blessing, as the gift of the oldest earthly institution, the gift of the Sabbath, the Jewish Sabbath. Take from the Jew his Sabbath, and you rob him of his richest jewel, and nothing that you may offer him in exchange can replace it. Take from the Jew his Sabbath, and you empty his life of friendship and happiness; and however much his friends may throng round him and crown him with ever so many wreaths of joy, he will never again find such a friend as the Sabbath. The delight of other enjoyments fades away before the sweet, quiet bliss of the Sabbath joy.

For the Sabbath is the pearl and friend of the Jew.

God has bound the Jew to the Sabbath in holy wedlock. He has introduced to him this most excellent of all His institutions as a loving bride. If he remains true to her, with all his heart, in devotion and self-sacrifice, she will prove his most loyal companion. She knows how to transform the poorest cottage into a paradise for him, and to turn his darkest night into fairest day. With her hand strong in love, she knows how to guide him safely along the most slippery paths, to level all mountains, to dry all tears, to heal all wounds, to sooth all pains, and to extinguish all cares. She makes the poorest rich, and the rich she teaches to become the true masters of their wealth and their pleasures. The simple she makes wise, and to the wise she points out the true foundation of their wisdom. She raises up the fallen and to the

pure and strong she gives the very soul of their purity, the very essence of their strength.

Little do they know what a treasure they are casting away, who turn their back upon this friend of their soul. Little do those know how poor they leave their children, who fail to leave them this pearl. Make your children rich, make them good, intelligent, strong, make them clever, educated, learned, honoured, and in addition give them the Sabbath, the old Jewish Sabbath—give it to them by your teaching, nay, more, give it to them by your joyous, your earnest, your self-sacrificing example, and you will have secured permanence for their riches, a support for their virtues, a shining light for their cleverness, vigour for their strength ; and for their knowledge, their science, their education and their honour, you will have secured their very pith and essence, their true value and significance.

You may enjoy your rest in peace, for even though your children's wealth should disappear, their virtue falter, their cleverness fade away, their health fail, their intelligence prove inadequate, their friends untrue, even though you will have to leave them—and you cannot remain with them for ever—even though they are far away and deserted and poor and degraded, yet the Sabbath will not forsake them, the Sabbath will remain with them and will at all times provide them with an inexhaustible store of comfort and strength, of light and balm, of sublime and exalted feeling, of peace and joy.

Give them EVERYTHING, however, but if you neglect to wed their souls to the Sabbath, you give over their happiness and peace, their bliss and joy, their wisdom, their Judaism to the incalculable vicissitudes of fortune !

For this reason we venture to set down in these pages a few reflections on this pearl of Judaism, the Jewish Sabbath. Happy indeed shall we be, if our feeble pen succeeds in drawing, impressively and truthfully, but a few features of its rich store of precious teaching, if only one family, one cottage, one Jewish soul shall be induced to save uninjured and unimpaired, this eternal treasure of life from the influence of the time.

1 —THE SABBATH, A DAY OF REST ORDAINED BY GOD.

“ When the Sabbath comes, comes rest.”

And were it nothing more than this, nothing more than a day of rest ordained by God, recurring every seventh day, as it presents itself in its outward appearance to the most superficial observer, what a blessing it would even then bring in its train !

If you had not this Sabbath, this day of rest, ordained by God, when would you rest, when would you come to your self, come to your wife and child, when would you attend to your mind and spirit, to your heaven upon earth ? “ When you had the time to spare ? ” —but **WHEN** would you have time, when would you **DARE** to have time to spare ?

Incessantly is the material world around you at work, it never rests, unceasingly it struggles for its material existence, irresistibly it marches on. He who does not go forward, goes backward, he who stands still is trodden down : “ by day and by night they never stand still ”—and could you, would you dare to cry “ halt ” to your labour ; “ halt ” to your cares for your daily existence ? You could, you might dare once in the way to proclaim a rest for your hand, your head, your mind ; once in the way wipe away the perspiration, smooth your forehead, shake from you the dust of the arena of life ? But dare you once stop even to look forward with earnest intent to the goal which you have to gain ; to gaze back for once, look around you and down into your inner self, look joyously and calmly at the hope which you cherished, the ideals which you strove after and partly realised, and for once in the way step out from the restless and afflicted world of, “ **THAT IS TO BE** ” into the blissful world of “ **BEING,** ” into the enjoyment of a paradise on earth ?

“ Paradise ” ? Who dares still to speak of a paradise on earth ? The gates of paradise were closed behind us long ago. The tree of life blossoms of itself now for no one. Thorns and thistles cumber the way ; our bread is gained in the sweat of the brow, and is eaten with sorrow and sighing. Without the Sabbath, without rest, man is fated but to toil ; without the Sabbath, without

rest, he is tormented by worry. And though a thousand minds were thinking day by day how to increase knowledge ; though a man's thousand inventions were day by day adding to power, this knowledge would make him no richer or happier, this power would bring him no greater freedom or ease. " The more knowledge, the more care " ; the more inventions, the more wants, the more strength, the more action. The father had to contend only with his neighbour ; but on the wings of the clouds the son has to battle with the whole world. The father had but his village to look round, but with flashes of lightning the son sets about to explore the whole world. Numberless possessions and pleasures unknown to the simple father, the wiser son must win for himself and his family in the sweat of his brow, at the highest output of his nervous force, at the uttermost charge on his time. He has to provide so much FOR himself, so much FOR his wife and child, that he has no time to think OF himself, OF wife and child ; and the cares for the house estrange him from the home. The word " existence " has assumed such gigantic proportions that life is entirely absorbed in the task of earning this existence, and no time is left to enquire into its purpose and aim, its value and meaning. The word " existence " has become so immense a problem that the sum total of all human wisdom, the exploration of the heavens and the earth, of countries and seas, aye, even virtue and morality, and almost even charity and benevolence, have to provide themselves with the industrial hall-mark of economic utility in order to obtain recognition and notice from a bread-earning humanity. And man, created to be God's image in wisdom and kindness, in love and justice ; created to rejoice, like God, in his work, pants under the yoke of the toil of the earth, dripping with sweat, seeking for food, and no longer hears the " Where art thou ? " of God's voice wandering up and down in search of him.

But then appears the messenger from Eden, the angel of God, the Sabbath approaches him and says, " In the name of God : no further ! " You must not only care for earthly bread for yourself and your family. You sin against yourself, your wife and child, if your hand is always busy only to procure food, if your foot is always moving only to find, if your head is always meditating only how to gain, the means of a livelihood. Have you no mind, no heart, no soul which in this temporal life are to blossom forth into

eternal salvation, and dare you let your souls starve and wither while you keep on only feeding and decking your bodies? Enough of labour! Your God commands that you SHALL no longer labour, and that is a guarantee that you NEED not labour, that you have done enough when you have honestly worked for six days. "If you do not wish to deny your better, eternal self, and your God, then desist from working, and enter your home with me." You now stand still, and the panting breast ebbs and flows more calmly the pulse of life beats more placidly, and you return to yourself. You lay down the yoke of labour, you wipe the sweat from your dripping brow, and shake off the dust from your garments, your forehead regains its smoothness, you raise your eyes, you look above and around—you smile. And now you hear the searching voice from Eden calling you home to the delightful attractions of your family circle; to the cheering side of wife and children. It introduces the Sabbath to your souls, to your home; and your dwelling becomes transfigured. No house is so small, or poor, in which God's splendour does not enter with the Sabbath! The light that shines in you, doubles the brightness of the Sabbath-light; the peace that dwells in you, flavours the Sabbath meal; care, tears, grief and sorrow, all these the Sabbath banishes from the poorest home. "Sabbath has come, you must not weep!" "Sabbath has come, you must not mourn!" The Sabbath has balm and comfort for all, makes all rich and equal. The Sabbath says to each one:

"גור על ד' ריכך והוא יעשה" "Place upon God the burden of your way, and He will accomplish it!" If you have done your duty, God will do the rest. This the Sabbath guarantees you, because it bids you, in His name to cry a halt to your cares and troubles and labours. It shows Him to you as your Father in heaven, the omnipotent Ruler and Guide of the times, shows Him to you as your God, who fights your battles with and for you, who knows your troubles and feels your cares, and would gladly take from you the greater and heavier part of your life's burden, would you but wish and entrust it to Him.

The Sabbath makes all rich--and EQUAL! The gains for which the battle of the week is fought, separate men according to the amount which each one acquires. Not all are successful in

the struggle, and there is infinite variety in the results achieved. But the treasures of paradise which the Sabbath dispenses, the peace, the divine bliss, the repose, these are granted to all in equally rich abundance, and "if all of us would but once keep the Sabbath truly, it would mean redemption for all. (Yalkut on Psalm 95, 7).

But it is ONLY TO GOD'S SABBATH that such a wonderful result is vouchsafed, only when GOD bids you pause in your labour, can you gain rest. In vain do you choose for yourself another day of rest during the week, your hand may be idle, your foot may rest, your body may feast, but it is only GOD who calms the mind, soothes the heart, revives the soul. ONLY WHEN GOD ORDAINS the repose you have the assurance that you may repose, and find in God the consummation of your life.

Only God's Sabbath brings you rest.

2.—THE SABBATH OF THE CREATION.

"Finished were the heavens and the earth."

We have considered the Jewish Sabbath in its widest aspect and have seen the abundance of blessings which it, and it alone, and then only as a day of rest ORDAINED BY GOD, is able to bestow upon us. But the Sabbath is much more. It enshrines yet a far richer treasure of light and truth, of holiness and blessing, which reveals itself to us the more, the deeper we enter into its spirit, and the less we are content to contemplate God's commandments merely on their surface.

For are not God's laws like His works! Even the man most ignorant of nature delights in the sight of heaven and earth, is elevated by the brilliancy of the starry sky, is charmed by the bloom and fragrance of the flowers, the life and might of the host of living things; even the most unschooled is uplifted by a careless walk through God's lovely garden of nature. But how

different becomes your delight when you have learnt to name a few of the stars that greet you from the sky, how different when you have acquired the most elementary knowledge of the laws by which we believe them to be guided in their orbits. With quite another and deeper delight do you contemplate the flower, the fruit, the animal, the beast, when you are familiar with the laws which are expressed in their forms, their shapes, their parts, their structure, their vascular system, their sap, and their development. Thus informed you wander thoughtfully through God's great workshop; thoughts of the Master greet you everywhere, nothing that you find there is insignificant, or trivial, or small; indeed just in the very smallest thing do you admire the Divine skill which is true to itself even in the finest fibre.

Thus is it also with the laws of God. Even to the most ignorant their fulfilment brings the richest blessing. "A tree of life they are for everyone who clings to them!" But the more you ponder over them, the more intimate you become with the ideas which God Himself has expressed in them, the more clearly you perceive the relations that exist between their ordinance, their parts and their purposes; the more will they become for you an inexhaustible source of instruction and blessing, the more will the voice of the highest wisdom of life speak to you even from the smallest organism, and you will recognise that even in this kingdom of God **כי לא דבר הוא רק הוא**, there is nothing without value or purpose, nothing small or unimportant, **ואם רק הוא מכם**, and if anything seems to us to be vain and purposeless, mean and insignificant, the reason for it is to be found in our own nature, **למה שאין אתם יגעים בו**, because we do not trouble to enter into its meaning, **כי היא חייכם אימתי הוא**, or else we would perceive even in the smallest thing a source of life, blessing and salvation.

Having therefore first of all considered the Sabbath in its general, its outward appearance, it is now proper for us to review the Divine utterances concerning it, as we find them preserved in Holy Writ.

The oldest pronouncement concerning the Sabbath is the first to arrest our attention. It shows this institution to us as the key-stone and crown, the aim and completion of CREATION.

*“ Completed were heaven and earth and all the host of them.
Then with the seventh day, God completed His work which He had made.
And God blessed the seventh day and sanctified it,
For with it He had ceased from all His work.
Which God had created in order to complete it.”—Gen. 2, 1-4.*

The Sabbath calls your attention to the conception of השמים והארץ, viz. : the conception כּל צבאם, of the whole great host of beings which fill heaven and earth, of all the innumerable warring and contending elements and forces which compose this צבא, this world of strife (as the Rabbis ingeniously explain the expression) and utters the pregnant and significant words: “וּיְכַלּוּ!” “מְלַאכְתּוֹ!” “They were COMPLETED!” “They are one WORK, they are His WORK!” and pronouncing “אֱלֹהִים” the name of “God” throughout the spaces of the universe, with blessing and sanctification points to Him who completed them, to Him who called heaven and earth His work.

וּיְכַלּוּ! “They were completed!” They not only arose in their time, but the smallest as well as the greatest thing, whether in its totality or in part, was the expression, the realisation of an idea of Him who did not rest till He had carried out and completed His idea. The fulfilment of His idea stands before you, and the Sabbath directs your attention to Him, who conceived the idea of כּל צבאם, of this world so full of contrast and harmony, of discord and peace, of hatred and love, so varied and yet so uniform; the fulfilment of His idea stands before you.

And therefore: מְלַאכְתּוֹ! מְלַאךְ: Angel, messenger, מְלַאכָה: message, mission, task, so the work is called in the spirit of Holy Writ. Every work is מְלַאכָה, the embodiment, the realiser, the executor of the Master’s idea. So long as it exists and operates, it exists and operates only by the Master’s injunction; and though you do not see the Master, the greatest and the smallest thing is His messenger, His message מְלַאכְתּוֹ. It stands there, because He has placed it there; it works and operates because He has determined the form, gauged and measured the force and material, originated the life and motion, which inform every action. He has said: Let this be, let this effect and create! for the laws of nature which you descry are but His ordinances!

Fools are those wise men who ponder day and night over their scientific experiments, watching the analytical and synthetic processes which are at work in the subject of their investigation, who with the magnifying glasses of their short-sightedness discover the smallest forms and with the telescope explore the boundless expanse in their distant vision ; and now, because through the powers given to them by the Master they espy wonder after wonder and hold His works in their crucibles or before their glasses—imagine that it is the MASTER himself whom they hold and survey.

מלאכתו , what He has prepared for you and sent you, His servants, His masterpieces, these you may analyse and divide into their component parts, ascertain the results of their combination, and fathom the laws of their evolution ; you may learn to admire more and more the great Master's wisdom and power in the immeasurable expanse of the universe, and in the minuteness of almost imperceptible things—but you are fools if you fancy that you have the Master Himself in your furnaces, before your glasses, in your scales, under your knives. Fools ! You take the watch to pieces to find its maker, you turn over the pages of the book in search for its author, you cut up the picture to discover the painter—the work, the ideas, the forms are your world ! But HE, the Conceiver of the idea, the Creator of the work, the Moulder of the form, HE is not to be found in your retorts. Even the more exalted of His ideas, the spirit, its free movement, its life, are not to be found there. YOU ARE NOT EVEN CAPABLE OF CONSTRUCTING THE BEGINNING, THE VERY FIRST BEGINNING OF A LIVING ORGANISM. And if all the world"—even at this, the proudest moment of modern science, the saying of the old Rabbis still expresses a truth—"and if all the world and the wisdom of the whole world were to combine, they would not be able to form the tiniest gnat !" Only inanimate matter and the forces which operate in inanimate matter are your kingdom. At the first beginning of life your brain reels and your sight fails, and yet you imagined you had captured Him, the unassisted Creator of the world in which you live, the Selector of the materials which you weigh, the Originator of the forces which you study, the Moulder of the forms which you measure, the Propounder of the laws which you

investigate, the Giver of the life which you marvel at, the Conceiver of the thoughts whose alphabet you are only beginning to spell ! HE IN HIS FREEDOM, AND WHATSOEVER HE HAS ENDOWED WITH A SHARE OF HIS FREEDOM, ARE BEYOND YOUR ENUMERATION AND MEASUREMENT.

“ How matter separates from and combines with matter, how form is developed from form and rounded off ”—for this, at most a standard criterion may be found, but how even the smallest atom of the simplest substance unites with even the simplest kind of organic vesicle to serve a specific purpose, and to conform to a definite pre-conceived idea ; how a substance void of thought becomes joined to a form that is instinct with organised thought, a form whose creative energy and omnipotence meet you at every step, all THIS eludes every calculation and hypothesis, since the sum total of all BLINDLY working forces—which are, therefore, susceptible of calculation—is not sufficient to create even the smallest fibre of a form which reveals a THOUGHT. And to this day, and for all future time, the despised wisdom of the Rabbis still remains true : “ Wherever form, dimension, organic structure, *i.e.* wherever a purpose and tendency are revealed, all the elements and substances together with their forces are insufficient to explain them, and you are inevitably driven to seek the ONE, the wise omnipotent Creator, who plans and fixes the limit.—(R. Yehuda Halevi).

Oh, what bliss, what glory will one day be promoted by the pearl of the century, the science of nature, when to each latest “cosmos” the spirit of the old Sabbath shall have been joined ; when an insight into nature shall no longer obscure the recognition of the Creator, when the Architect shall no longer be forgotten and eclipsed by the building, the Creator by the forces, the Law-giver by the laws, the Thinker by the thought ; when the mortal leaders of science shall no longer be here with their alembics and scales, their glasses and knives, shaking their heads and saying in presumptuous blindness : only what we feel and melt and weigh and see and measure and count, exists,—but we have melted and weighed, measured and counted and have not found God ; when only the mortal leaders of science while disclosing new vistas of “nature” to their contemporaries, shall no longer rob them of God ; when, on the

contrary, each fresh draught from nature's well of thought shall increase the thirst for the knowledge of the Conceiver of these thoughts, and each newly-ascertained law shall only increase the reverence for the Law-giver, and each newly-discovered marvel shall only heighten the longing for communion with the Master ; when the most devoted explorer of the cosmos shall, at the same time, be the most devoted Sabbath-priest in the glorification of God, and, filled with the spirit of the old Sabbath shall go forth as its herald, and proclaim to the spirits and minds of men the old Sabbath watchword : „מלאכתו!" Behold HIS WORK !

This time is indeed coming. Its herald and priest, its foundation and SURETY is : THE SABBATH OF THE CREATION.

Heaven and earth and the whole host of the elements that won harmony from discord were completed, but God's work of creation, „מלאכתו!" was not yet completed. The completion of His works was the Sabbath. WITH THE SEVENTH DAY ONLY DID GOD COMPLETE HIS WORK, and just as each one of the six days fulfils the end designed for it, so also will the seventh, the Sabbath day fulfil Its appropriate end. Indeed only by the attainment of the purpose of the Sabbath will a true crown be set to the preceding creations, for behold, God has BLESSED this seventh day and solemnly and inviolably SANCTIFIED it.

Heaven and earth, the whole world as perceived by the senses was created. But not merely as the arena for unconscious strife and involuntary conflict did God create this world ; for MAN was already here uniting in this world of contradictions, the highest contradictions in himself. He is dust from dust, he belongs to unconscious matter that acts and is acted upon without will, yet he carries within himself the invisible, and eternally free spirit of God, and because of this Divine spirit, is destined for a communion that sees and recognises God, and for a moral activity that expresses itself in the free worship of God. He is God's image on earth—and at the feet of this creature among creatures the whole terrestrial world is laid.

If he fulfils his vocation, then צבא, all contradictions find their solution in him, and the created world achieves its purpose. The whole world originating in God is brought back again to God

by him, and not only do all things on earth grow from God, they grow and mature in Him too. The MEDIATOR AND PRIEST IS MAN.

BUT HOW, IF HE BEGINS TO GO ASTRAY in his mission to doubt his God, and thus to doubt his own, innermost nature ; if in his conflict with this sensuous world, the consciousness of his own free and Divine nature becomes obscured, and if, in the intercourse with this sensuous world he loses the consciousness of the invisible and free God ; if this sensuous world becomes everything to him, and he forgets God, out of whose unassisted thought and will-power this sensuous world came into being, and with the abandonment of his belief in God's supreme power, he loses faith also in his own free divine nature, and he learns to despair of God, to despair of himself.

LET HIM CONTEMPLATE THE SABBATH IN THE CREATION ! This institution is for ever destined to accompany man on his career of toil and struggle on earth, and after six days shall have drawn his glance down to earth, its function is for ever to lift it up again and to show him the One whose, "מלאכתו," whose angel, whose messenger, whose agent in carrying out his injunctions is to be the whole of creation, but whose HIGHEST angel, whose HIGHEST messenger, whose most ENLIGHTENED SERVANT—THE SERVANT WHO FULFILS HIS TASK WITH FREE SELF-SURRENDERING DEVOTION IS TO BE MAN HIMSELF, HIS PRIEST ON EARTH.

And this Sabbath was introduced into the creation, this Sabbath which was added as the seventh day of creation was made the crown and coping stone, the completion and condition to the six preceding days, the six preceding days revolving round the seventh day, the whole world of sense being bound up with the Sabbath. The whole material welfare of man on earth has also been linked with the Sabbath ; " blessing and holiness, progress and cosmic stability are all ultimately founded on the Sabbath. And behold, man's moral nature, and man's moral and divinely inspired vocation is found after all to be no dream, no fairy tale ! " Heaven and earth are witnesses of his spiritual destiny and guarantees of its realisation ! " Heaven and earth smile kindly upon his labours, so long as in the execution of his work he is filled with the spirit of the Sabbath so long as he lives and toils on earth with earnest moral

endeavour according to the Divine will. **MAKE HIM THE LORD AND MASTER OF THE WHOLE OF THE SIX DAYS' WORLD**, let his acknowledge embrace the universal conquests of all the secrets of nature, give him wings to soar through the air, make lightning the messenger of his thoughts, harness clouds to his triumphal car, **BUT IF YOU STRIKE THE SABBATH OUT OF HIS WORLD** you cause him to deny his God and his own spiritual destiny—and the earth, that was to be his paradise, becomes his grave. For the **SABBATH**, is a part of the **WORLD'S CREATION**, a part of the **WORLD'S ORDER**.

It is not the mere output of perspiring toil that wrings the fruit out of the ground. The consciousness of God and the moral aim of the toiler are no less indispensable conditions of blessing. The first Sabbath greeted humanity already at the threshold of paradise. And as the spirit of the Sabbath continued more and more to depart from humanity, blessing departed from nature too, and the **WHOLE HISTORY** of the **WORLD** became **NOTHING MORE** than the **RECORD** of the **VAIN ENDEAVOUR TO REGAIN**, **WITHOUT** the **SABBATH**, the **LOST PARADISE ON EARTH**. “The earth mourneth, the earth fadeth away so long as the world of man languisheth and fadeth away. But God brings back the new heaven and earth when the spirit of the Sabbath shall have asserted itself victoriously, and with every new moon, and with every Sabbath all flesh, shall come to worship before Me, saith the Lord.” (Is. xxiv., 4 ; lxvi. 23.)

3.—THE SABBATH IN THE WILDERNESS

THE SABBATH HAD DISAPPEARED FROM THE EARTH, for two thousand years the Sabbath had been banished from human life. Man knelt before a creature of sense, and trembled before the numberless forces and material powers which everywhere hampered his existence and clogged his efforts on earth. Man felt himself at war with nature and every fragment snatched from nature only became in his hand a weapon, which made history only a panorama of human strife and contention. War was upon earth, man's creative genius was turned to violence, his creative spirit to cunning and craft, selfishness and love of pleasure. “To be and to enjoy,” were his watch-words on earth, and in this

watchword each one had thought only for himself. WITH REGARD TO NATURE, MEN TREMBLED before the dark powers ruling therein. The mysterious essence of the smallest worm, the mysterious properties of the living fibre of wood terrified him ; and this man trembling before the smallest worm, before the slightest quiver of nature, himself became a terror to his fellow-man. MAN TREMBLED BEFORE TREMBLING MAN. War of humanity with nature, war of man with man had become the meaning of life on earth, passion and greed, fear and hatred its levers. How to save oneself from nature, how to make her powers subservient, how to save oneself from the rivalry of a competing brother, and how to turn a brother's competition to one's own advantage,—this was the sum and substance of man's wisdom ; for the Sabbath had vanished from the earth.

THE SABBATH HAD DISAPPEARED* AND WITH IT THE CONSCIOUSNESS OF THE ONE AND ONLY MASTER and Lord, whose thought and will alone are active as well in the infinite in the whole as in the minutest fragment. The Sabbath had disappeared and with it went the consciousness of the only DIGNITY AND DISTINCTION WHICH MAN POSSESSED in this great divine universe. Man is the one being with whom the One and only Master of the universe is bound by a special covenant, into whom He has breathed a spark of His own free and eternal nature, and with this breath has destined him, not to be a slave of nature or a tyrant of his brother, but HIS FIRST FREE SERVANT in a divinely governed world to whom He entrusted the promotion of liberty, of truth and justice, of love and blessing. With the passing of the Sabbath there went too the consciousness that ONE free God-pleasing emotion in the human heart, ONE free God-pleasing human word, ONE free God-pleasing human act possessed of more power than all the mighty thunder of the chained and imprisoned forces of nature, and that man need only be GOOD to see the earth at his feet. With the passing of faith in God's Sabbath, there disappeared too the faith in man's divine nature, in man's moral freedom, in the divine empire over his moral thought, speech and life. The belief had gone, that the One and only Master of the world had promised His covenant, His assistance, and His blessing to Man's free moral choice and only to man's free moral choice ; and that it is not the

knowledge which comprehends, it is not the art that overcomes nature, it is not man's calculating cleverness, it is not man's will that holds man in subjection—but the knowledge which realises God, the art which serves Him, the wisdom which comprehends Him, and the deed which emulates Him and sheds blessing on mankind ; it is these which are able to secure man's welfare on earth.

The Sabbath was lacking, and for two thousand years the Sabbath stood by God's throne : " To everything Thou hast assigned a friend and an upholder, only I stand without a friend, without an upholder, disdained, forgotten."

Then it was that a human family in whose bosom a spark of God's pure consciousness had taken refuge, was cast by Him into the iron crucible of an Egypt that had forgotten God. During a long night lasting for centuries, He made them experience the utter misery, the infinite woe, the absolute curse of a tyranny that inherent in a nature-cult which is without the humanising influence of the Sabbath. At last He had taught the gods and tyrants of Egypt to tremble before His finger, and before the pure God-adoring spirit which swayed the heart of a slave, for whose deliverance and redemption the hand of the world's Master was to be uplifted. He had SHOWN that the most abject slave, without any possession or rights whatsoever, when supported by a free and untrammelled faith in God was more powerful than all the power that denied Him, and was armed with all the terrors that are wielded by the forces of nature and of man. He had burst chains and had divided the sea's waves for Israel and had now led them into the wilderness, there to begin the redemption of mankind—there to make them FIND THE SABBATH.

— " Would that we had died by the hand of God in the land of Egypt where we sat by the flesh pots and did eat bread to the full ! You have brought us into the wilderness to let this whole assembly die of hunger ! "

" I am here ! " said God unto Moses, " I will rain bread from heaven for you : the people shall go out and gather the daily requirements every day, that I may prove them, whether they will

walk in My law or not. But on the sixth day when they shall prepare what they have brought home, it shall be twice as much as what they otherwise gather daily.”

- - - “This is the bread which God has given you for food ! But this is the word that God has commanded : Gather of it every man according to his needs. According to the number of your souls let every man take for them that are in his tents a measure for each head.

- - - Then they gathered, some more, some less. But when they did measure it with a measure, he that gathered much, had no more, and he that gathered little, had no less. But each one had gathered according to his need of food.

- - - Let no one leave of it till the morning !

- - - Some of them left of it till the morning ; then it bred worms and became rotten, and Moses was wroth with them.

So they gathered every morning, each one according to his needs : When the sun grew hot it melted.

Then it was that on the sixth day they gathered twice as much bread, two measures for each one. And all the rulers of the congregation came and told Moses.

But he answered them : That is what God has said ! The Sabbath rest, God’s holy Sabbath is to-morrow ! What you want to bake, bake it to-day, what you want to boil, boil it to-day, and everything that remaineth keep it for to-morrow. And they kept it till the morning as Moses bade them. It mouldered not, and no worm was in it. Then Moses said : Eat it to-day for to-day is God’s holy Sabbath, to-day you will not find it in the field. Six days you shall gather but on the seventh day is the Sabbath, on it there shall be none. But on the seventh day some of the people went to gather and they found none.

Then God said to Moses : How long do you refuse to keep My commandments and My teachings. See for that God hath given you the Sabbath, therefore, He giveth you on the sixth day the

bread of two days. Let every man abide in his place on the seventh day. So the people kept the Sabbath on the seventh day.

— But the children of Israel ate manna for forty years, until they came to an inhabited land. They ate manna until they came to the borders of the land of Canaan. (*Ex.*, chap. 16.)

Thus you see the Sabbath given to every cottage, to every human soul, and the life of a whole generation pledged and promised two thousand times over !

Why do you tremble before the forces of NATURE, why do you court her favour—the Sabbath tears you from her altars, and throws you into the arms of Him who begat you ; shows you nature's one and only Lord and Master, the all-powerful, the all prevailing, all over-ruling who is yet near you with the most fervent love, shows you *רוכב שמים בעזרך*, the Director of the heavenly paths—by your side. The Sabbath assigns you a position above and outside nature in the covenant which she has established with her God and yours.

*He who fixes the number of stars,
He who gives the stars their names,
The great all-powerful Lord,
Encompasseth the infinite with His spirit,
He giveth length of days to every meek human soul,
And casteth the wicked to the ground'
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh herbs to grow upon the mountains,
Who giveth to the beast their food,
The young ravens what they cry for,
He delighteth not to trust in the strength of horses,
He desireth him not to trust the strength of his legs,
He is near in love to them that fear Him,-
That hope in His mercy.—(Psalm 147, 4-6 ; 8-11).*

As near as He is to the whole great universe SO NEAR IS HE TO EACH INDIVIDUAL SOUL. He poureth out the whole fulness of His world-swaying power, the whole fulness of His world-sustaining love for the benefit of each individual, even the poorest, human soul. Even to count every single person in a human habitation is not too insignificant for Him. He makes heaven and earth revolve in order to feed ONE starving human creature day by day, for with God heaven and earth do not outweigh even ONE human soul that worships Him and inclines towards Him in love.

But to **RECOGNISE** God and to **TRUST** in God, that is the corner stone of the whole divine teaching. The **SABBATH** therefore stands supreme before all laws in the aim to establish this recognition and trust in God on a firm foundation, so that you may be **EDUCATED** by this **PROBATION** to realise your faith in Him.

To build temples to God, to beautify altars for God, to sing Hallelujah to God, to declare one's trust in God, in words, in poems, in hymns,—this is not the essential thing ;—to have His name in one's mouth, but not to have the courage to forego the smallest profit in life, or to give up the smallest enjoyment for the sake of that name—this is not the essential thing. To serve **GOD IN TEMPLES** while **IN LIFE** you serve the **CREATURE**, **THAT SURELY IS NOT JUDAISM**, that is not the Jewish freedom that has been sent to redeem and bless mankind. But to show **IN** and **THROUGHOUT** your life, your knowledge of and trust in God, gladly to retreat into a desert with wife and child if God's word calls you there, to be prepared for His sake to renounce goods and chattels, gain and pleasure, strength and life; not to tremble if, for His sake, the world around you were to become a desert ; not to tremble if, in order to fulfil His word you had to forfeit the favour of nature and man; to reject the flesh pots of Egypt and the bread made by man, and to accept it only from God's hands ; not to tremble even if you know not to-day whence your bread may come to-morrow, to regard as rottenness and corruption that which the God-denying narrow-hearted man gathers and enjoys, but cheerfully to await His blessing from the smallest thing that He bestows upon you as a reward for your efforts to please Him—**THIS IS JUDAISM**—And to train for this Judaism, to prove yourself in this Judaism, to test yourself again and again whether you are strong enough for such Judaism, for this—the Sabbath was sent you. **THE SABBATH IS THE TOUCH-STONE OF THE JEW.** On the Sabbath you are to be tested again and again whether your Judaism, and your knowledge of and trust in God are genuine. הִלֵךְ בְּתוֹרַתִי אִם לֹא !

CALL YOURSELF NO LONGER A JEW IF YOU DO NOT KEEP THE SABBATH, no longer call yourself a Jew if your knowledge of and trust in God do not stand the test of the Sabbath. By the Sabbath your God wishes to see whether He may still count you among His people or not. **BECAUSE WITH THE SABBATH JUDAISM STANDS OR FALLS.**

Of all God's holy institutions none, therefore, was so carefully prepared, none subjected to so long and continuous a trial, none so repeatedly attuned to human consciousness and human recognition, as the SABBATH. In none of God's holy institutions was Israel so expressly and continuously trained and educated as in the Sabbath. Just as the first institution to greet Israel on his entering the desert was the Sabbath, so we may say that the whole of his forty years' journey in the wilderness was nothing more than an education for the Sabbath: Hence every complaint and murmuring in the wilderness against the long-suffering Father was nothing more than a sin against the Sabbath spirit. Indeed, if you go through the whole history of your people, you will find that every misfortune which befel Israel, again and again arose solely from the fact that the Sabbath spirit had not completely penetrated their minds.

For FORTY YEARS the Sabbath had its pledge and guarantee in Israel. No child in Israel could be in doubt as to which was the Lord's day *ברכו במן וקדשו במן*, every Sabbath was announced already on the Friday by the two-fold measure of the manna, and every Sabbath stood forth, sanctified by God, and proclaimed as a day on which man was to refrain from going forth to seek his food, *קדוש היום לך*, because the day was to be holy unto God! On the Sabbath manna was not to be found in the field.

For FORTY YEARS the people were taught *כי לא על הלחם כי על כל מוצא פי ד' יחיה האדם* that it was not only the bread gained from nature by human art which nourishes man: *כי על כל מוצא פי ד' יחיה האדם* but the favour of God which man had to seek.

For FORTY YEARS the people were taught that God desires man's industry, that he should not turn his week days into holidays, but that on the other hand he must not be utterly absorbed in this struggle for a subsistence, he must not sacrifice the present for the future. The people were taught that God's blessing would be as certain to-morrow as it was to-day, that, trusting in God, they could rejoice every day, and trusting in God, might rest on the seventh day. THAT ONLY TRUST IN GOD WOULD ENSURE MAINTENANCE AND BLESSING, BUT THAT MATERIAL POSSESSIONS GAINED THROUGH

THE DENIAL OF GOD, WOULD BEAR IN THEMSELVES THE GERM OF PUTREFACTION.

And this lesson which seems so simple, for which our forefathers were trained for forty years, is to remain Israel's everlasting heritage. Because, however simple the lesson may seem, yet it and it alone bears within it the possibilities of holiness and happiness, peace and blessing for humanity.

WITH THE SABBATH BEGINS THE TRANSFORMATION OF MAN. The Sabbath man is a new man.—He looks upon nature and history, God and humanity, himself and his relations to nature and to God and to his fellow creatures with different eyes.

He does not crawl or tremble before nature, he does not bend his knee before the "groves and bats"—the name of God has made him FREE, free from the terrors of nature's forces; his covenant with God uplifts his soul above all nature's empire, "in heaven he has but Him, and beside Him he needs nothing on earth!"

He does not lord it over nature. The name of God has made him HUMBLE. Notwithstanding all the power with which he rules nature, he humbly bows his head before the one higher Creator and Master, and desires to use the strength granted to him only in the saving service of Him who has placed him in nature's garden, "to protect and to perfect it!"

He does not crawl and tremble before the power of man. The name of GOD has made him FREE, free from the fear of man, and the worship of man. God is as near to the humble cottage, as He is to the most magnificent mansion; the souls of His children in the meanest cradle are of as much account as the scions of kings swathed in silk. God is as near to the man of quiet, humble calling as He is to the much trumpeted hero,—and if God is with him in his quiet pure labour, what can man do to him?

He is no enemy in the family of man. The name of God has made him free, free from envy and arrogance, from hatred and enmity, from revenge and violence. Just as he feels himself bound up with God, so he sees God's name stamped upon everyone of his

brethren. Hence this name draws everyone near to him, as to a brother, and teaches him to regard every one's circle as a divinely hallowed place. He neither looks disdainfully upon the poorest of his brethren, nor envies the richest. He grudges no one his blessing, no one his share of the possessions, pleasures and honours, which God has conferred upon him. "He who gathers much has in his eyes no more, he who gathers little has in his eyes no less than the measure allotted by God to each person."

"COMPETITION", this word of blessing and of curse which drives the man without a Sabbath into the sweat and dust of the race after fortune, which transforms the friendly eye that was made to smile genially upon every fellow-worker, into a killing look of envy ; which clenches in violence and cruel treachery the hand that was made to grasp every fellow-man's hand in frank and hearty and sympathetic grip ; which locks up the heart, that divine human heart in which mercy and love that are for ever aspiring unto God should dwell, with the locks of envy, malice and hatred ; which dwarfs the spirit, that divine spirit which was destined to be a torch of truth and justice and redeeming wisdom, into a will o' the wisp of falsehood, injustice and violence ; "competition" which has transformed society from a brotherhood that rejoiced in the blessing of God into a horde of endless fratricidal strife ; "competition," however, for the Sabbath observer has lost its baneful power. He is not here to build his house on the ruins of his neighbour's fortune ; he is not here to put his proud and domineering foot upon his brother's neck. His brother's cannot raise him, his brother's elevation cannot hinder him. His God is rich enough to maintain with blessing the millions of homes striving in purity. And as the bitter poison of envy is driven out of the breast of man who keeps the Sabbath, the paradise blossoms of LOVE and CHARITY grow up in its place inspiring him with their gracious perfume to realise his greatest blessing in the blessing which he lovingly prepares for his fellow mortals.

That DELUSION of the SABBATH-DESECRATOR which teaches man "to have his god only in his hand" which makes man "worship his net of violence and drag of cunning because by them his portion is a fat one and his food savoury," THAT delusion makes "man like the fish of the sea, like worms that have no

master" ; because under it humanity has lost its only hold, its God.

On the contrary, by the Sabbath, every human home and heart recognises in God not only the God of the universe, but THE ETERNALLY EXALTED GOD WHO IS EVER NEAR TO EVERY HUMAN DWELLING and to EVERY HUMAN HEART, under Whose care and guidance every dwelling and every soul truly reposes. With this knowledge and this HOLY aspiration salvation is brought to every dwelling and peace to every soul.

Give the world the Sabbath and you will break the fetters and heal the wounds of mankind.

4.—THE SABBATH OF THE TEN COMMANDMENTS.

*Remember the Sabbath day to keep it holy.
Six days thou shalt labour and do all thy work ;
But the seventh day is the Sabbath of the Lord thy God,
In it thou shalt do no work, thou, nor thy son, nor thy daughter, thy
manservant, nor thy maidservant, thy cattle and also the stranger
within thy gates,
For in six days God created heaven and earth, the sea, and all that is in
and upon them, and rested on the seventh day
Therefore God has blessed the seventh day and hallowed it.—
(Ex 20, 8-11.)*

In the wilderness, Israel found the Sabbath again, and the Sabbath found Israel. In the wilderness where the life of man was visibly maintained by divine mercy ; where every crumb of manna was a reminder of God, the Creator and Lord, of God, the Ruler and Disposer, the Father, Protector, and Sustainer of every human being, of every human heart ; in the wilderness where man was so absolutely nothing, and God was so evidently everything ; in the wilderness it was difficult to forget God, it was difficult not to remember the Sabbath.

But the wilderness was not Israel's final destination, and to proclaim the knowledge of God in this unique situation so full of miracles was not the whole sum of Israel's mission. Israel was to ENTER the COMITY OF NATIONS with his idea of God matured on his own soil. He was to develop a political life in all its unity and diversity. The pillar of cloud and the pillar of

fire remained in the wilderness, the manna ceased as soon as Israel set foot on an inhabited land. From that time forth there were fields to be tilled, vineyards to be planted, meadows to be looked after, flocks to be tended, crafts to be practised, justice to be administered, and order to be established. Henceforth, like all other human societies, Israel was to wring from nature by the exercise of human intelligence and human strength the means of a livelihood, the privilege of ownership and happiness ; and by the exercise of human intelligence and strength to bind the community to the individual and to adjust the liberty of the individual to the law established by the community. In this political STATE where man and nature show themselves in all respects and effects, the latter either subordinate to or master of the mind of man ; in this POLITICAL LIFE, where man seems to be everything, where his intellect, his strength, his power, his art, his inventions, his institutions appear to be predominating factors ; in this political life where man rules like a creator—there was and always is near at hand—the danger that the idea of “ God ” might recede more and more into the background ; that man might say, כחי ועוצם ידי “ my strength and my power,” that he might forget, כי הוא הנותן לך כח לעשות חיל, to whom he owes his strength, who has given him his intellect, which has made nature his servant, who is nature’s and his own Creator and Master, in whose service and for whose satisfaction he is to exercise his strength. In this political life THE DANGER IS EVER PRESENT THAT ECONOMY AND POLITICS BECOME THE TWO GODS OF MAN, and GOD who should be the beginning and the end of all human effort, is effaced, and all the claims of truth and justice, of morality, of holiness and of love, claims which bring human life into harmony with God, and crown it with dignity and importance, with salvation and blessing, have at most to be satisfied with only a fragment of the incense-laden feast, and often do not get even that fragment, because they add nothing to wealth that is purely industrial and political, but on the contrary frequently require sacrifices of strength and power. The danger is so imminent, and it should not befall Israel ; indeed, Israel was sent for the very purpose of averting this danger !

It was not without purpose then that God had delivered them

out of Egypt, out of the house of bondage ; it was not without purpose that God made them realise the full curse of a life, whether in a state of nature or organised, which is at war with God and would deny Him ; it was not without purpose that God had shown them, and through them all mankind, how all the gods of the earth tremble before His finger, how He is not only the God of nature, but also the God of history, not only the God of heaven, but also the God of earth, and not only the God of earth but the God also of states and cities, of cottages and houses ; and that no prince on his throne, and no slave under his load are too high or too low that He should not be near to them, judging, punishing, helping, saving—it was not without purpose that He made them pass through this great and unique experience when bringing them into the domain of human history.

On the basis of this experience a whole national and political life was to be evolved in which there was to be no room for the Egyptian worship of nature and man, no room for a denial of God and a human tyranny so characteristic of Egypt.

On the basis of this experience a national and political life was to be built up in which science and art, industry and commerce, force and power, were not to blind man's eyes, so that he should no longer see the one and only God, or imprison his heart in an iron casement, that it should no longer feel its own divine dignity or be sensible of the influence of the guardian angels of mankind, the teachings of truth and justice, morality and love.

On the basis of this experience a national and political life was to be evolved in which the sun of God's greatness need not set in order that the stars of human greatness might shine ; in which science and art, industry and commerce, force and power should not erect, for self adoration, the golden-iron-clay idol of glorified human grandeur, and in which the worship of the Creator should not pale before the self-worship of the creature.

On the contrary on the basis of this experience a national and political life was rather to be evolved, in which man's smallest and greatest activities were to be developed in contact with God, in which

science and art, industry and commerce, agriculture and state-craft, IN SHORT, ALL ASPECTS OF HUMAN POWER AND GREATNESS WERE TO JOIN FORCES SOLELY FOR THE GLORIFICATION OF THE ONE AND ONLY GOD ; in which sacrifices were to be made to God and His precepts fulfilled in the palace of the ruler, in the hut of the peasant, in the study of the scholar, in the laboratory of the scientist ; in which every moment of the day, whether with the plough or the needle, the sword or the anvil, the pen or the spade at all times, at every hour, with every thought and feeling, with every word and action in private and public life—the service of the one and only God was to be performed AND THE INDIVIDUAL AND THE NATION, THE HOME AND THE STATE WERE TO FIND THEIR OWN GLORIFICATION SOLELY IN THE GLORIFICATION OF THE ONE AND ONLY GOD !

אֲנִי, “ I,” God, had therefore said to Israel, I, whom you know from Egypt, from the home of slavery, you know in what manner I am God, God in nature, God in social life. I SHALL BE YOUR GOD, to Me you shall dedicate yourselves and Me you shall serve in all your relations, with all your powers, efforts and aims. You shall erect no idols beside Me, whether in private or public life, build no altars to them or devote your strength to them. For I God, YOUR God claim the WHOLE man, the whole life of the family, the nation and the state. The smallest thing which man, nation or state withholds from My services affects their happiness, and that of their children and children’s children. When, however, the surrender to My will shall be complete, and the fulfilment of My commandments perfect, then I lay the foundation of the happiness of all mankind to the thousandth generation. Hence, you should not lightly esteem the simplest word you utter, for I do not lightly esteem even the smallest thing ; I am near to the simplest word, the least shaped thought of the most insignificant and forsaken of men. I am in the centre of all human intercourse, and am witness of and surety to men’s truthfulness, I make heaven and earth the executors of man’s least and most transient utterances. Wherever My name is mentioned there I am, and who so mentions My name for deception, for falsehood, for levity shall never remain free.

זָכוֹר שְׂמוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ ! Therefore take heed that your

political and economic life does not banish God from your heart, that you do not come to imagine that God sends manna for every soul whether young or old, only in the wilderness, but in your organised social life, you alone, with your intellect, your strength, your mastery of life, are the provider of manna. IN THE MIDST OF THE BUSIEST, THE MOST WONDERFUL DEVELOPMENT OF HUMAN HISTORY AND EFFORT, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY" and make the Sabbath AN ETERNAL MONUMENT OF THE KNOWLEDGE AND SANCTIFICATION OF GOD, both in the centre of your busy public life and the peaceful retreat of your domestic hearth.

For six days work the earth and rule it ! For six days labour and do your work, your "Melachah," master and mould and shape the things of the earth for your ends, impress upon them the stamp of your intellect, of your will, and make them "Melachthecha," servants, and messengers and executors of your will ! For six days till and plough, sow and plant, reap and gather, thresh and grind, bake and cook. For six days cut and spin, wash and bleach, weave and sew. For six days hunt and kill, tan and shear. For six days write and draw, paint and sketch. For six days wield the hammer and chisel, and practise every art and craft. For six days administer the affairs of state the relations of the community to the individual, of the individual to the community and promote their mutual purposes. For six days carry from the sphere of the individual to that of the community, from the sphere of the community to that of the individual, and extend the welfare of the community, in its corporate capacity. But the seventh is THE SABBATH OF THE LORD THY GOD. On the seventh do no manner of work ! On the seventh day let the husbandman quit his plough, the reaper his scythe, the miller his mill, the baker his oven, the spinner his spindle, the weaver his spool, the hunter his net, the tanner his pit, the furnace-man his fire, the sculptor his chisel, the trader his business, and let every one remember HIM WHO has given him this world, from WHOM he derives the intellect and strength, the insight and skill, to master it ; WHO has formed the materials, created the forces, laid down the laws which human intellect turns to account to its own use. Let him remember, HIM in WHOSE service he is working

and producing, under WHOSE eye he is dealing and trading, and WHOSE purposes he must seek to further. Let him remember, moreover, on WHOSE goodwill and help and blessing, the well-being of the community and of the individual, of the prince and of the peasant in the last resort depends. And let him lay his productions and materials, his world and himself as holy sacrifices on the altar of HIM who created heaven and earth, and who rested on the seventh day and blessed and sanctified it. And finally let him therefore realise THAT THE CREATOR OF OLD IS THE LIVING GOD OF TODAY, who watches every man and every human effort, to see how man uses or abuses the world lent to him and the forces bestowed upon him, AND THAT HE IS THE SOLE ARCHITECT TO WHOM EVERY MAN HAS TO RENDER AN ACCOUNT OF HIS DOINGS OF THE WEEK.

Thus it has been for thousands of years—and can we in our time dispense with the Sabbath? OUR TIME in which the spirit of invention and art has exalted human greatness to an unimagined height; in which the clouds have become our steeds, the lightning our messengers, and the sunbeams colours and pencils for our painters? OUR TIME which is getting nearer and nearer, not only to the secrets of heaven, but what is still more, to the secrets of the earth and life; which is beginning to discover the laws of nature and to find the magic formula which her forces obey, and in which every newly discovered marvel of nature is utilised, not as is said, for aimless scientific amusements, but for immediately practical purposes, for the increase of man's wealth and pleasure; OUR TIME in which the conquest of nature by man's INDUSTRY is revered as the only saving God whose altars never lack for worshippers—OUR TIME INDEED CAN IT DISPENSE WITH THE SABBATH?

HAD THE SABBATH NOT BEEN GIVEN TO US LONG SINCE BY OUR MERCIFUL FATHER IN HEAVEN, WE SHOULD HAVE TO IMPLORE HIM FOR IT ON OUR BENDED KNEES, so that it might save us from ourselves, save us and our children, from self-deification and the denial of God, the danger of which has never been greater than in our days.

If the Sabbath were a recognised institution, every newly discovered marvel of nature would only increase our reverence for the great Master, who is the Author of it, who has conceived the

ideas, and calculated and determined the laws which we discover, investigate and fathom, and our gratitude towards HIM would be still further kindled for having vouchsafed us a spark of His spirit and a portion of His creative energy whereby we are able to follow Him, in the operation of His mind and will.

If the Sabbath were a recognised institution, the deeper our insight, the more ingenious our inventions, the more extensive our discoveries, the more modest would we become, and the more reverently would we walk across the stage of nature and of human activity which, with ever-growing splendour, reveals God's creative wisdom; the more holy would we consider every little speck of dust which we gratefully use in God's great household, the more holy would we ourselves become, as well as every human being toiling along and near us ; the more holy would every faculty of our intellect, mind and body which has been called by God to such high authority in His kingdom become, and the more would we at all times endeavour to use everything, the smallest as well as the greatest for the purpose only of our salvation, that under God's protection and blessing it may be made to contribute to His great scheme of salvation for the whole of mankind. Our God-like UNDERSTANDING would even be surpassed by our God-like COMPASSION, and every new discovery, every new invention would not only add to our wealth and pleasure, but be a source of ever new BLESSING and SALVATION.

Who can fathom the full grandeur and blessing of a Sabbath in our time ? Would that on every seventh day civilized man would descend from his throne of cloud and lightning, and in meek devotion place himself and the world he rules at the feet of Him before whose creative grandeur all human art pales like a vision and compared with whose radiant crown his own lustre is but like a single pearl of glory. Would that with ever increasing devoutness civilized man would embrace on the first day of the week a world that is being constantly rejuvenated by the spirit of Sabbath ; and that there would be but ONE AIM, namely to use his power a thousand times multiplied and his insight a thousand times quickened, SOLELY IN THE SERVICE OF TRUTH AND JUSTICE, HOLINESS AND LOVE.

“ Sabbath in our time ! To cease for a whole day from all business, from all work in the frenzied hurry-scurry of our time !

To close the, exchanges, the workshops and factories, to stop all railway services—great heavens! how would it be possible? The pulse of life would stop beating and the world perish!”

The world perish? On the contrary, it would be saved, על כן, ברך ר' את יום השבת ויקדשהו The GOD who sanctified the Sabbath, He has BLESSED IT TOO! קדשו במן וברכו במן, He who withholds the manna on the Sabbath day, knows how to bless the work of the week with a twofold measure of manna, and if only you would reverently lay at His feet on the Sabbath the sacrifice of your labour, He would bless its fruits with the fulness of peace and joy, of salvation and blessing.

Therefore זכור את יום השבת לקדשו! וזכרו על היין בכניכתו, וזכרו, על היין ביציאתו, the more you see how labour in your time swallows up every circumstance, every human concern, the more you yourself feel the pressure of the industrial current, the more you must tremble at the thought that you and your child may finally be completely submerged in it, and that you may lose in it your God and the whole dignity of your calling as a man. The more significant the industrial factor becomes to you, the more precious, as you say, becomes your time. The more your profit or loss depends on days, hours and minutes, the stronger becomes the industrial fetter. The greater the Sabbath-sacrifice the more zealously must you grasp the CUP of the Sabbath-sanctification, and the more devoutly must you gather ונתך עבודך ואמתך, wife and child and all the members of your household around you and hallow the Sabbath, extolling it and returning fervent thanks for its saving and sanctifying gift. You must teach them through your self-sacrificing example that not only in the desert was the dew-covered granule of manna a message of God not only in the desert did every dwelling and every soul depend on God's mercy, not only in the desert did God know how to compensate for the keeping of the Sabbath by a two-fold blessing of the week, but that even in the midst of the city's boisterous traffic it is only God's mercy that protects your dwellings and sustains its inhabitants, it is only God's mercy that knows and numbers every soul, old and young under your roof. It is not your strength, not your cleverness, not your assiduous industry, but only God's blessing, which is assured to everyone who surrenders himself to Him in

faithfulness, He feeds you and your family, and to you too, the Sabbath will mean not a loss, but the provision of A DOUBLE MEASURE OF BREAD, AND YOU WILL BE THE MORE BLESSED, THE MORE JOYOUSLY AND CONSCIENTIOUSLY YOU KEEP THE SABBATH. Gather your wife and child and all the members of your household around you, and teach them by the solemnity of your Sabbath-celebration that not your industry, your trade, or your profession is your god and the centre of your life, but that God is still your Lord even now, the God who not only created the world, but Who rules it with omnipotence, and governs it with blessing, and Who, from the time of Egypt downward, has taught you to realise His almighty power and His blessed and sheltering providence, that He may remain your and your children's God for ever and ever.

Just as you greet the Sabbath on its entry and usher it in in sanctity into your domestic hearth with the cup of "thinking" and "remembering"—זכור—, so when the Sabbath departs, you gather wife and child and the members of your household around you, and before you once more make use of "Fire," the symbol of man's conquest over nature, you raise the cup again with the same joyousness as when you received it, manifesting your desire, as you bow the Sabbath out, to "preserve" and retain שמור, the sanctifying influence which it has brought you; not to let it vanish indeed with the departure of the Sabbath, but to take it with you into your week-day life; and gladly do you refer to the evidence which it gives of your having fulfilled your Sabbath celebration: הנה אל ישועתי, You thus testify that GOD is to you the God of your salvation; you testify this by the assurance and the repose and trustful faith with which you once again enter upon the week; you have gained two-fold what you may have lost in material traffic, and you call upon your household to drink joy and gladness out of THESE springs of salvation! God is your strength, He makes you joyous and glad, He has hitherto helped you, He will give you and all who belong to you His blessing in the future, too. Joy and gladness, brightness and honour WERE the Jewish heritage. THEY WILL BE SO AND REMAIN SO. Therefore, you "raise on high the cup of salvation" and consecrate yourself to God, who

mixes the cup of your destiny, and you brace yourself to take with you the "fragrant spice of recreation," which the Sabbath has brought you, into your working and producing days. You brace yourself to display your activity in God's world, whose symbol you hold up to view in the "fire," in the spirit of Him who has ordained this activity, and has given you the power to assert this authority. For He who has separated the holy from the un-consecrated, the light from darkness, Israel from the rest of mankind, has also separated the Sabbath from the six working days, in order that by its means "holiness and light" and the "Jewish spirit" may be preserved and secured for your productive work on earth.

THE SABBATH AND THE TEMPLE.

אך את שבתתי השמר!

"Only keep My Sabbaths!"—Ex. 31, 15.

When the prophet Isaiah was consecrated to his high calling as God's messenger, and his eyes were opened so that he was able clearly to realise the condition of his people, he heard the angels' choir praising God with the exclamation: that though holy, holy, holy was the Lord of hosts, yet the whole earth was full of His glory; and before this exclamation the pillars of the temple trembled and the halls of the sanctuary were filled with smoke.

The little word "אך," "only" with which God in the beginning secured the holiness of the Sabbath whilst building THE Temple, has grown in our time into a word of thunder that causes the very pillars of our temples to shake.

Build me a Temple and I will dwell among you, God had said: take gold and silver and copper, azure and purple, crimson and byssus, cedar-wood, oil and spices and precious stones, and make the ark and the table, the lamp, and the altar, make golden hangings and stretch over them carpets with cherubim—"אך"
ONLY KEEP MY SABBATH; FOR THAT IS THE SIGN BETWEEN ME AND YOU THROUGHOUT ALL YOUR GENERATIONS THAT YOU MAY KNOW THAT I, GOD, MAKE YOU HOLY.

Temple and altar, table and lamp, incense and sacrifice all these are meaningless, if, outside the Temple, you desecrate the Sabbath! TO VISIT THE TEMPLE, TO SING SONGS OF HALLELUJAH IS BLASPHEMY, IF WORSHIPPERS AND SINGERS DO NOT KEEP THE SABBATH.

For temples and altars are not the signs of recognition between God and Israel, temples and altars are not the sanctuary which has been committed to every Jew, temples and altars are not the everlasting covenant; by the SABBATH God wishes to test you whether you are His or not; **בני ובין בני ישראל אמת היא לעולם**, between God and Israel it is the everlasting sign, **כי קדוש היא לכם**, the Sabbath is the sanctuary of every Jew **לעשות את** the Sabbath is the covenant to be preserved throughout all generations.

PROVE, FIRST OF ALL, BY THE SABBATH, THAT GOD IS TO YOU A GOD OF LIFE, THAT YOU COMMIT TO HIM YOUR HOME, your family, your business, your strength, your aspirations, your fortune, your sustenance, your happiness, that you are ready to devote your life to Him, to sacrifice it for His sake, THEN BUILD HIM TEMPLES, for then the Temple will be helpful to you in your pursuit of your holy ideals; it will help you to effect the atonement, the sanctification, the glorification of your whole life. You will then find God in the Temple, because you seek Him there as He wishes to be sought. Do not seek Him merely for the fleeting moment of swift speeding devotion, or for the brightly decked hours of ritual service, but seek Him for the full round of your time, as master of your thoughts, controller of your feelings, guide of your actions, owner of your possessions, and director of your pleasures; seek Him in your home, at your business, in your education, in your joys.

But if you desecrate the Sabbath in your life, IF YOU SO LITTLE WORSHIP GOD, YOUR ONLY SUPPORT. THAT YOU HAVE NOT THE COURAGE EVEN TO TRUST HIM FOR ONE DAY IN THE WEEK, if you care so little about your divine uplifting which the temple is to secure for you, that when you take a single step outside the temple you can be induced, not only by the hope of profit, whether great or small, but even by the slightest attraction, the most insignificant practice, the least and most transient pleasure, jest, or pastime, to trample

under foot, frivolously and publicly, the sign which God has established as a token between you and Him ; if the bond which the Temple is to rivet, is such a feeble thread that it snaps outside its very threshold, and if in the mode of your life you wilfully destroy your covenant with God and blasphemously throw into His face the tattered fragments of His compact, THEN DO NOT CALL UNTO GOD BY NAME AND DO NOT BUILD TEMPLES UNTO HIM. For YOUR GOD is a dead idol. The living Jewish God who made the covenant of the spirit with you for life, is not this God ; the temple, in which you seek to drug your dead God with the opiate of incense lest He arise and angrily destroy the life that is withheld from him, is a prison.

You cannot erase these words from God's book :—

“ ONLY keep My Sabbath for it is the sign between Me and you, throughout your generations, that you may know that I, God, do sanctify you. Keep the Sabbath, for it is your sanctuary. He who defiles it, deserves death. For he who does any work on the Sabbath, his soul shall be cut off from among his people. On six days shall work be done, but on the seventh is the Sabbath, God's sanctuary, to be celebrated by abstaining from work, he who does work on the Sabbath has deserved death ! The children of Israel shall keep the Sabbath as a PERPETUAL COVENANT throughout all their generations. Between Me and the children of Israel it is a PERPETUAL SIGN that in six days God created heaven and earth and only on the seventh day ceased to create and retired unto Himself.”—(*Ex. 31, 13-17.*)

All our levity and all our false teaching cannot blot out or explain away these divine declarations.

The Sabbath remains the hall-mark of the Jew, his sanctuary and covenant. And the Jew who desecrates the Sabbath rejects the sign, defiles the sanctuary, destroys the covenant.

You may build temples, “ BUT keep my Sabbaths, for the Sabbath alone is the sign, by which you may know that I, God, do sanctify you ! ” “ It is a perpetual sign that God created heaven and earth.”

You may wish to glorify God by the temples which you

build, but only by the Sabbath can you testify that God sanctifies you.

The name of God is used by men in many languages and in many meanings, and every nation has built temples to ITS god. The name of God which you have in your mouth, and the temples which you build, mean nothing in themselves. It is only by the Sabbath that you can demonstrate that your God, to whom you build your temples, is the one and only God, who created heaven and earth and only then sealed and crowned his work of creation when with the seventh day He had established this monument of the absolute holiness of His relations with mankind. It is not He, therefore, who wants the temple, but YOU who want it. You, in the first place, have to demonstrate through the Sabbath that your God is He who spoke of Himself in these words :

“Heaven is My throne, and the earth my footstool, where is the house that you would build unto Me, and where is the place of My rest ? My hand has created the universe, when the universe came into existence, says God, and only him will I regard with love, who, though poor and bruised in spirit, yet lives conscientiously according to My word.”—(*Is.* 66, 1-3.)

You have to demonstrate through the Sabbath that it is your God who made His prophet say :—

“Trust ye not in lying words, saying : ‘Temples of God, God’s temples ! Man himself shall be the temple of God !’”—(*Jer.* 7, 4)

In regard to time and importance the Sabbath takes precedence of the whole system of Jewish Laws and Commandments ; nay it is just from the Sabbath that all Jewish institutions derive their true connection with the pure idea of the living God. From the sacredness of the Sabbath proceeds the sacredness of Israel and his festivals, **וישראל והזמנים מקדש השבת**. Abolish the Sabbath and you root out the fundamental principle of Israel and his religion. Even the seal of the covenant on the flesh is not made on the Jewish body until, as our wise men ingeniously remind us, the first Sabbath has been greeted.

Temples and altars may even fall into ruin and decay, but the

Sabbath קודש היא לכם, is a sanctuary that can never be destroyed. It accompanies the Jew always and everywhere, that he builds ever anew every seventh day לעשיית אתה השבת לדורותם ברית עולם. It is a perpetual covenant that he has to ratify ever anew every seventh day.

If you keep the Sabbath, you testify and prove ever and anon to your God that you are His, that you are sanctified through Him and that you sign anew as it were the letter of your covenant with God.

But what is it, by which the Sabbath is to be kept according to God's commandment, or by which it is violated, on this point you cannot be in doubt. The consecration or the desecration of the Sabbath must be something visible. For your God calls it a "sign," a "means of recognition" "אות היא" „לדעה“.

Whether you have preached or not, listened to the sermon or missed it, prayed or left your prayers unsaid, you have neither consecrated or desecrated the Sabbath by these acts or omissions. "Sabbath Sabbathon" says your God! There must be rest from work on the Sabbath, therefore resting from work means keeping the Sabbath, doing work means desecrating it. The Law does not say that he who does not attend to the sermon or say his prayers, or sing on the Sabbath, has transgressed it; but it says, who so works on the Sabbath forfeits his life.

"Issur m'lachlah"—ABSTINENCE FROM WORK, this is the sign which your God expects from you on every Sabbath, abstinence from work is the sign, by which He seeks to prove you whether you still call yourself His.

Abstinence from work is the sign by which you are to demonstrate that God is the Creator of heaven and earth, that He is also your Creator and that you too, belong to Him, that all your powers are His, belong to His service, are consecrated to Him, are holy unto Him לקדשה כי אני ה' מקדשכם.

For six days the world belongs to you, for six days you may exercise your dominion over everything that your God has created, and perform "M'lachah"; you may stamp your creative impress on everything and make it the agent of your will, the executor of

your purpose. But ON THE SEVENTH DAY YOU SHALL TESTIFY THAT, after all, THE WORLD IS NOT YOURS, that you are not its lord and master, but merely God's vassal on earth, that you only live and work by God's grace, that He is YOUR Lord and Master, the Lord and Master of the smallest as of the greatest creature within your ken. To this you shall testify by giving the world its freedom on this day, by retiring into that sphere of creation which is subject to you and by not exerting your powers on any work of God to bend it to your purpose.

By Issur m'lachah, by abstinence from work on the Sabbath you place yourself and your work reverently on God's holy altar.

By Issur m'lachah you make the twenty-four hours on the Sabbath a continual sacrifice of the world unto your God and a consecration of yourself.

The bird, the fish, the animal that you refrain from seizing on the Sabbath, the plant that you refrain from tearing up, the material that you refrain from fashioning or chiselling, or cutting or mixing, or moulding, or preparing, all these facts are just so many expressions of homage to your God, proclaiming HIM Creator and Master and Lord of the world ; and the Jewish child which refrains from catching the butterfly, or plucking the blossom on the Sabbath has glorified the Almighty God more effectively than the most brilliant orators and poets glorify Him by their words and songs.

Every idea and every faculty which stimulates thought held in check on the Sabbath in God's world, so as not to make the smallest creature, the tiniest fibre of material into a servant of the least of your purposes, every idea and every faculty which stimulates thought held in check on the Sabbath, so as nowhere in God's world to stamp and impress of your human authority, are just so many tokens of the consecration and hallowing of your thinking and creative life in the service of God, so many renewed tokens of your wish to fulfil your covenant with your God—and the Jew whom neither the desire of pleasure nor the hope of profit, neither the love of comfort nor frivolity can tempt to engage in productive activity on the Sabbath has, by this self-restraint and by the consecration of his thoughts and forces to the service of God, sanctified and elevated himself more truly and lastingly, than if he had shed

most devoutly tears in the temple before God and then hurried to his business.

And not only in respect to nature does God require on the Sabbath these tokens of the subjection and consecration of your thoughts and faculties to His service. God is God also of history, a God of human society. The conditions of society, the relations of the individual to the community, and of the community to the individual, and above all the political conditions and activities of men are His concern too. It is just in these relations of life that God seeks to be glorified ; they must, therefore, be so ordered as to win His favour, that His kingdom and His glory may once more enter into the sphere of human life. Hence also for the sake of these relations which you hold to society, you must perpetually prove ever anew, on the Sabbath, the subordination and consecration of your creative ideas and faculties to the service of God, and for this consecration to God also of your thinking and creative life in the social sphere, God has instituted a sign between you and Him. הוצאה מרשות היחיד לרשות הרבים. הכנסה מרשות הרבים, מלטול ארבע אמות ברשות הרבים, these are the symbols of recognition which your God has instituted for the sanctification and glorification of your activity in your relations to human society on the Sabbath.

BY CARRYING NOTHING ON THE SABBATH FROM A PRIVATE AREA INTO THE PUBLIC AREA AND VICE VERSA, AND BY CARRYING NOTHING FOUR YARDS OUTSIDE THE PUBLIC AREA, YOU AFFIRM THAT THE FUNDAMENTAL PRINCIPLES OF THE SOCIAL ORDER ARE LIKEWISE ORDAINED BY GOD. Neither an arbitrary will nor necessity is to appear to you as the originator of the human state, as the factor which led man to man and founded society, where the individual can find his salvation only in co-operation with the many, and the salvation of the individual is made the goal of the corporate activity. GOD associates you with the state, He indicates society as the foundation on which alone you can attain to the fulfilment of our human destiny, in which alone you can accomplish the task which He, your Creator and Lord and Master, has committed to you. Your relations to society and the relations of society to you, the relation further-more, of Society to itself, are equally holy before God. They are as much the scene of divine governance and

providence as the entire realm of nature. If, therefore, God is to recognise you as His, you must subordinate to Him on the Sabbath, the thoughts and faculties which operate also in your social life, you must consecrate and dedicate them to God, to the service of His kingdom on earth, so that in your social relations you refrain from violence and lawlessness, hatred and injustice, and on the contrary you endeavour to become a messenger of justice and order, of loving-kindness and mercy, who with trustful devotion shape your relations to society in a manner so pleasing to God that the "LIBERTY OF THE INDIVIDUAL SHALL NOT DISTURB THE ORDER OF THE COMMUNITY, THAT THE BOND OF THE COMMUNITY SHALL NOT DESTROY THE LIBERTY OF THE INDIVIDUAL and that in the corporate life, the affairs of the community shall be directed with wisdom and justice to their divinely approved end ; that רשות היחיד and רשות הרבים and מלמול ברשות הרבים may be preserved and safeguarded each according to its ordinance.

And so highly does God esteem this consecration of the Sabbath, of the relations of society that He caused it to be set forth by His prophet Jeremiah, when the fall of the Jewish state was already impending.

" Thus has God spoken to me : Go and station thyself in the gates of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem ; and say to them : Hear the word of God, ye princes of Judah, and all Judah, and all the inhabitants of Jerusalem that enter by these gates ! Thus God has spoken : For the sake of your own good take heed and carry nothing on the Sabbath day and bring nothing in by the gates of Jerusalem, and carry nothing out of your houses on the Sabbath day, and do not work, but sanctify the Sabbath day, as I commanded your fathers . . . Then shall there enter by the gates of this city, kings and princes, sitting upon the throne of David riding in chariots and on horses, they and their princes, the men of Judah, the inhabitants of Jerusalem, and this city shall remain undisturbed for ever. And they shall come from the cities of Judah and from the places about Jerusalem, and from the land of Benjamin, and from the low land, and from the mountains, and from the South, bringing burnt offerings and meal offerings and incense and sacrifice of thanksgiving unto the house of God.

But if you will not hearken unto Me to sanctify the Sabbath-day and to carry nothing in or out by the gates of Jerusalem on the Sabbath day, then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." —(*Jer.* 17, 19-22, 25-27.)

Thus even IN THE HOUR WHEN THE FALL OF THE STATE OF JERUSALEM WAS AT HAND, GOD MADE THE KEEPING OF THE SABBATH AND PARTICULARLY THE HALLOWING OF THE הוצאה והכנסה, THE SYMBOL NAMELY OF THE SUBJECTION TO GOD OF ALL THE PRIVATE AND PUBLIC AFFAIRS OF THE COMMUNITY AS A CONDITION OF ITS SALVATION AND ITS UNDISTURBED PROSPERITY FOR ALL FUTURE TIME.

And surely you are not to believe that work is forbidden on the Sabbath, only in regard to the so-called lower purposes of business or the earning of a livelihood, but that it is no desecration of the Sabbath to do work for the sake of pleasure, or amusement, for the cultivation of the arts and sciences, for the promotion of education or religion. This you are not to believe. Is there a higher or holier purpose to which man's creative energy could have been dedicated than the building of the first temple of God on earth than the work concerning which, God said "Build Me a sanctuary and I will dwell among you?" Is there a higher aim to which man can aspire? And behold the building of this sanctuary embodies all the characteristic activities which man exercises, in his conquest of nature as in his social relations, from the first cut of the upturned sod to the transfer of the finished work, which in the constitution of the Temple, became the symbol of Israel's national life. It was in itself a consecration of the collective activities of men—nevertheless God placed the Sabbath above the building of the temple and said: "ONLY keep My Sabbath, for THIS only is the sign of recognition that I, God, do sanctify you.

Well, then, let us prove ourselves true sons of Israel, let us observe the Sabbath as an everlasting covenant for our children and children's children; let us, by our celebration of the Sabbath, bear witness among our fellow men to God's supremacy in nature and society. Then every Jew and every Jewess may stand forth sanctified by the celebration of the Sabbath and the word of the Jewish sage may be verified: *כי קדש היא לכם מגיד שהשבת קדושה לישראל*,

the Sabbath is Israel's sanctification מה לפלוגי שחננתו נעולה, why is this man's shop closed ? שהיא משמר את השבת, "because he is keeping the Sabbath," ולא עוד אלא כל מי שמשמר את השבת מעיד על מי שאמר "and every one that keeps the Sabbath bears witness before God to the highest conception of salvation, who by His word created the world in six days and rested on the seventh, for does it not say ואהם עדי נאם ד' ואני א' "You are my witnesses, says the Lord, and I am God."

6.—THE SABBATH AND EDUCATION.

איש אמו ואביו תיראו ואת שבתתי תשמרו!

*"Let every man honour and fear his mother and father.—
and keep My Sabbaths!" (Lev. 19, 3).*

Among all the forces with which the blessing or curse of humanity is bound up, there is none more hidden and yet more patent, none more tender and yet more powerful, none nobler and yet more generally accessible than the influence of education.

Even if all the forces of darkness were to unite to destroy the human race, yet if the fathers and mothers of the new-born generation pledged themselves to save the future by educating it, the future would be saved.

And if heaven and earth were to combine finally to establish on earth the kingdom of salvation and peace, of blessing and joy, yet if fathers and mothers excluded this work of salvation from their educational system, heaven and earth would be unable to save the future of mankind. Mankind would undoubtedly be lost.

Stronger than the united strength of all earthly powers, more powerful than the united force of all the experience of wise men, is the spell exercised on the child's mind by the mother's eye, by the father's word, by the teaching and example of parents in moulding the coming generation.

NOT IN THE CABINETS OF PRINCES, NOT IN THE FIELD OF BATTLE, BUT IN THE NURSERIES, AT THE CHILDREN'S CRADLE, ON THE MOTHER'S KNEES IS THE FATE OF NATIONS DECIDED.

"כי ידעתיו לבען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ד'" "I have known him that he will command his children and his house after him that they shall keep the way of God " said God and He entrusted the seed of salvation folded in the Abrahamic faith, to the overmastering power of education triumphantly preserved in the bosom of one single family in the face of the antagonism of a whole erring world.

"ידוע הדע כי גר יהי' ורעך בארץ לא להם" Four hundred years of sojourning among strangers, slavery, and torture, were calmly imposed upon this family by God, who trusted to the power of education to plant the ancestral faith with so firm a root that all the terrors of tyranny and degradation would be powerless to destroy it.

"ואתכם אזור בננים" "I will scatter you among the nations" again said God, and once more He trusted to the power of education to fasten the bonds of religious teaching and of life with so firm a rivet, that the influence of the most divers nations and countries, of the most divers customs and conditions, of the most divers times and crises, the shock of the most hostile attacks, the force of an overwhelming disintegration caused by the most widespread dispersion, not only for decades, not only for centuries, but for thousands of years, would be powerless to sunder the bonds which education had forged, would be powerless to destroy the seed which education had sown.

To education, God entrusted His holiest work והודעתם לבנך ולבני בניך "you shall bequeath to your children and to your children's children that which you learnt in Horeb" ואני זאת בריתי אותם "and this is My covenant with them, said God, the spirit that rests upon thee, and the words which I have put into thy mouth, shall not depart out of thy mouth, nor out of thy children's mouths, said God, from henceforth and for ever"—thus He spoke, and nowhere has education achieved more brilliantly conspicuous triumphs than in Jewish houses, on the knees of Jewish fathers, in the bosoms of Jewish mothers.

אִשׁ אִמּוֹ וְאָבִיו הִירָאוּ וְאֵת אָבִיךָ וְאֵת אִמְךָ, therefore, God spoke: "Honour thy father and thy mother!" אִשׁ אִמּוֹ וְאָבִיו הִירָאוּ "let every one revere his father and mother." With these words he fastened the bonds between children and parents in the community of Israel as strongly as the bond that links mankind to God, and next to the veneration and reverence that we owe to God, He placed the veneration and reverence that we owe to our parents. And indeed, all Israel's hopes are based on the pure and holy keeping of this bond. Since education is to form the connecting link between the latest generation and those ancestors who, at the feet of flaming Horeb, were filled with divine enthusiasm, and pledged themselves to the everlasting covenant of the "Naasseh Venishma" of deed and thought; since education is thus ever progressively to lead the descendants of the Jewish race to that height on which the desire of the greatest of the prophets is to be fulfilled "that the whole of the nation may become prophets and God may bestow His spirit upon all!" Since, our cradles, our nurseries, our homes are the holiest places in which מְפִי עוֹלָלִים וְיוֹנְקִים, out of the mouths of children and babes, the stronghold of God's kingdom on earth is to be built; since our fathers and mothers are called to that holiest of priesthoods which is to kindle in the pure hearts and souls of our little ones the sacred flame of the knowledge, the fear, love of God, throughout their lives; God has therefore placed the child's soul into the hands of its parents, as the seed is in the hands of the sower or to use the simile of the author of the Psalm "like the arrow in the hands of the archer," and He has said to the parents: here you have יְדֵי מַעֲשֵׂה "the noblest work of My hands" educate it לְהַתְפָּאֵר "for my glorification." And to the child He has said: כְּבֹד אֵת אָבִיךָ וְאֵת אִמְךָ "Reverently obey your father and your mother" and אִשׁ אִמּוֹ וְאָבִיו הִירָאוּ וְאֵת שְׁבֹתֵהּ תִשְׁמְרוּ

"Let everyone honour and fear his father and mother,"

But

"keep My Sabbaths!"

How full of meaning is this little word "But!"

The deepest pain and the noblest comfort, and at the same time the only right foundation, the essence, the whole force and blessedness of education are contained in this "but."

Was not the building of the temple the holiest work of mankind? Yet with regard to the building of the temple God said:

„7N“ “ but keep My Sabbath ” and raised the Sabbath above temple and divine service, indeed He made it the foundation and root of temple and divine services.

And just as God said with regard to the temple, so He says here with regard to education : “ Let every man honour and fear his father and mother, but keep My Sabbaths ! ”

With indissoluble bonds God has attached the infant’s mind to father and mother ; hence obedience, absolute obedience is the first, the most important, the most essential tribute of honour which the Jewish child has to pay to father and mother throughout life. Not only as boy and girl, not only as young man and maiden, but even as man and woman, even—should this rare fortune fall to your lot—as an old man or woman, “ honour thy father and thy mother ” means to the Jewish child in the community of Israel “ OBEY thy father and thy mother ! ”

To live as father and mother desire, to rejoice their hearts with your thoughts and feelings, your sentiments and opinions, your sayings and doings, your work and your recreation, your whole mode of living and striving, this is the meaning of honouring father and mother ; and all your caresses and gifts, all presents, your greetings and formal expressions of reverence are empty and meaningless so long as you cause grief to father and mother by your mode of living. In this cause for grief they see the work of their education frustrated, they see the perpetual reproach of having failed to perform, in your case, their great and holy task. “ Educate this human soul to become a valiant Jew, a valiant Jewess ! ” said God when He first bade you smile into your parent’s enraptured face, and you have not become valiant, have not become a Jew, or Jewess—of what avail to them then is the wreath with which you celebrate their birthday, if your life plants thorns of grief in your father’s and mother’s heart.

“ Honour father and mother ” means “ obey father and mother ” and on the obedience of the child to his parents God has based all hope of Israel’s salvation. Yet His holy book adds : “ But keep My Sabbaths ” ; there lies the deepest pain.

His holy book has already pictured parents, families, communities, and generations, where parents themselves have broken with

the Sabbath, have renounced obedience to THEIR father's teaching, have spurned the vessel of the Jewish sanctuary which has come down to them from their ancestors, and who then have to face their children with empty hands, and though they may leave them material wealth and possessions, honour and fame, they cannot leave them the glory of Horeb, which alone gives a true value to all other possessions, a true glory to all other splendours. They know how to educate their children for agriculture, for commerce, for art and science, but they have no place in their education for Judaism, which, through the influence of the spirit of the Sabbath devotes the ripening powers of their child to God's service and places his whole life under God's care and guidance. Against this sad phenomenon the word of God protests, which says to the child: "Honour father and mother," "reverence father and mother," show thyself docile, and absolutely submissive in all good and praiseworthy actions, and even ordinary circumstances. Where, however, your parents are opposed to God's will, וְאֵה שְׁבַתְתִּי הַשְּׁמֵרִי, there you must be prepared to withstand the hardest task, to fulfil the most painful duty. With meek, but earnest resolution, with bleeding, but unflinching heart you must refer your parents to God כֹּלְכֶם חַיִּיבִים כְּבֹדִי! Then as you owe obedience so much more to God—do at least remain faithful to God, faithful to His holy will, and follow His injunctions, even when your parents' teaching has led you astray.

And see what surpassing comfort there dwells in this hard difficult situation! What a glorious triumph there springs just from this embarrassing position, because God's word counts upon finding ready admittance into the children's hearts, even though the parents' hearts have long been closed to it. Not only was an Abraham born under Terah's roof, Hezekiah too was the son of Achaz, just as Josiah was descended from Menasheh and Amon. The sons of Korah returned to God, the grandsons of him whom the earth swallowed up because of his disobedience swept their inspired harps beside God's altar, and Samuel, a descendant of Korah was the third in glorious triumvirate with Moses and Aaron. So deep are the roots which a training in the fear of God strikes in the hearts of the parents that, quite unconsciously the seed of goodness and nobleness, passing sometimes through the medium of alienated

children, is transmitted into the hearts of the grandchildren, and discovers there the most suitable soil for the cultivation of that very seed which the parents' infatuation tried to deny to it. So much faith has God in good education that the triumphant progress towards the eventual realisation of His kingdom on earth which education is to accomplish cannot be hindered even by periods of neglected education. To such extent has God made man's heart susceptible to all that is good and pure that even the most dangerous enemy of man's salvation, a corrupt education is unable utterly and irrevocably to ruin completely the human heart in the later generations.

But not only to a system of education that is totally divorced from the Sabbath does God oppose His Sabbath here as the Saviour of future generations. The Sabbath is further designed to counteract the error, the weakness, the confusion to which EVERY education is subject. You yourself, Jewish father, you yourself, Jewish mother, if you are earnest with regard to your children's education, if you honestly wish to train them for God, then you must train them yourself to keep the Sabbath ; you must hand them the sacred book and show them God as your and their father, show them that the Sabbath is your and their educator, and you must teach them to obey God first and then yourself. And what a completeness, what a foundation, what a vital force and hallowing power does your education receive, when you bow down with your child before God, and by your observance of the Sabbath, manifest your obedience to God by your own example.

Do you, Jewish father, expect obedience from your child, if you refuse it to your Father in heaven? How can your child remain faithful to you if you break faith with your Father in heaven? If the will and guidance of your Father in heaven means so little to you that you hesitate to give up, for His sake, the most trifling profit, the most insignificant comfort, the slightest pleasure, the most unimportant custom, how can you expect your child to give up his inclinations, his desires, his opinions, his comfort, his habit, in order to submit to your will?

By banishing the Sabbath from your family life, you cast God down from the altar of your hearth and set yourself up, your human will and understanding, your intractable intentions and opinions, as the loadstar of your home. What will you appeal to, if your son

or your daughter, on their part oppose their will to yours, if they wish to go their own way, just as you have gone and are going yours ?

Oh, you fathers and mothers, you do not know what a treasure, what a faithful helpmeet, what a teacher and guide, an educator and friend you rob yourselves and children of, when you desecrate the Sabbath !

Keep the Sabbath, forego material profit, comfort, inclination, show by your actions, not by an empty ritual celebration, that you are faithful children of your heavenly Father, and your children, by giving up their material profit, their comfort, their inclinations, will prove themselves by their actions, your faithful children.

Keep the Sabbath. With every Sabbath place your whole life and endeavour at the feet of God, and you will stamp the name of God upon your whole life, upon your whole upbringing. In His name you will perform the parental priestly office of education, in His name you will expect from your children not what is in accordance with your will, but what is in accordance with His will, and in His name you will be able to claim and you will receive obedience.

Keep the Sabbath, **SEEK BY YOUR EXAMPLE TO MAKE THE CELEBRATION OF THE SABBATH A NECESSITY OF LIFE**, of soul and heart for your children, and the Sabbath will complete what your training has failed to do. The sanctifying, inspiring, strengthening, and ennobling influence which its holiness has on every Jewish soul will crown the work of your education, and the Sabbath—your remembrance of your celebration of the Sabbath in the home of your parents—your own celebration of it in your own atter and independent life—will uplift your children, will wed them ever anew to all that is divine and good, to all that is pure and holy. It will complete your education and will transfigure you and your children in your united glorification of God, long after you have left them, long after you have been removed from this earth and returned to your heavenly Father to that beyond where the whole life is identified with the one everlasting Sabbath,
 ליום שבלו שבת ומנוחה לחיי העולמים!

