

one God. The Modern Jews do not believe that a Messiah is to come in the flesh, but that "that glorious period designated by the term 'Time of the Messiah' will be at hand when peace and harmony will unite all human beings as brothers, and God alone will be acknowledged as the Universal Father."

All Jewish Holidays are reckoned according to the Hebrew era, which dates from the creation of the world, and is written E. C (Era of Creation), or A. M. (Anno Mundi). Each month has a name, which is of Babylonian origin. The Hebrews number the days of the week just as we Friends do, and their days are counted from sunset to sunset. Festival days as well as the Sabbath or Seventh-day are with them days of rest. These are divided into "days of rejoicing and thanksgiving," and "days of purification and repentance" Under the first heading come the Passover, Pentecost and Feast of Tabernacles. They are also called the "Three Feasts of Pilgrimage," the law having in Bible times made it obligatory on every Israelite to appear at the Temple of Jerusalem on these days. Their New Year's Day and Day of Atonement are for purification and repentance.

The Passover begins on the eve of the fourteenth day of Nisan (i.e. April) and lasts one week. The first and last days only are strictly holy days. The first eve of this holiday is distinguished by solemn home devotion, the members of each family partaking of unleavened bread and bitter herbs; the latter, which usually consist of horseradish or parsley, signify the bitter trials which the Israelites experienced during their sojourn in Egypt. The unleavened bread is to recall to memory that sudden deliverance when the terrified Egyptians compelled Israel to leave at once, and would not permit them sufficient time to bake their dough, which after being shaped into thin cakes they baked in the hot sun

during their journey. The Passover is sometimes called "Feast of Unleavened Bread" and "Feast of Liberty."

On the second day of Passover the grain harvest began in Palestine. From this second day forty nine days are counted, and on the fiftieth day they celebrate the second "Feast of Rejoicing," or Pentecost (Deut. vi., 9). "Seven weeks shalt thou count unto thyself, from the time thou puttest the sickle to the corn, thou shalt count seven weeks, and then keep the feast of weeks unto the Eternal, thy God."

"New Year's Day," also called "Day of Judgment," "Day of Sounding the Trumpet," and "Day of Memorial," occurs on the first day of Tishri, and falls either in September or October. The blowing of the trumpet was a practice in ancient Israel which was observed on joyful occasions as well as at times of serious apprehension, hence the Biblical name of this feast day is "Day of the Trumpet." Its object is self-examination and thorough repentance.

"The Day of Atonement," or most solemn festival day, is celebrated from the eve of the ninth to the eve of the tenth day of Tishri. The objects of this, the greatest and holiest of their days, are purification, reconciliation and peace. Israelites all over the world are assembled during the entire day in their respective places of public worship and celebrate a solemn fast, while they devote their time to prayers and religious observances.

Five days later they celebrate the last "Feast of Thanksgiving," called "Sukkoth," or "Feast of Tabernacles." Its object is that there may be rejoicing before God after the gathering in of the harvest, and it is intended to commemorate the wonderful support and deliverance of the ancient Israelites during their forty years' wandering in the desert when they dwelt in booths or tabernacles (Lev. xxiii., 34).

Besides these great festivals, there