The Song of Moses and Its Significance—Will Judalsm Survive?

Weak ones will shrink from the invinious conspicuous position necessarily imposed upon a people intended to be priests and teachers. Indifferent ones will flee from prejudice and dislike, but Judaism will only be the stronger when freed from the presence of these and the Jewish nation will continue the work God entrusted to it 3,000 years ago. Rabbi Montague Cohen, at the synaomy, chap. 32, verses 10,18. The song lowly origin of Israel, their establishment in Canaan, their prosperity in that

Programme Issued for the Coming Fancy Fair at the Market Hall. ment in Canaan, their prosperity in that

can't. As there is growth, maturity, deciline and death in plant life, in animal life, in individual human life, so there is just such an evolution in national life. They say: Every nation passes through it; first, a struggle to establish itself, birth, then growth, development, extension, conquest, power, dominion. After, abuses, corruption, deellne. Finally—extinction. For confirmation of these theories they point to Expty, Assyria, Greece, and Rome. They say, perhaps in the time, of Moses there existed similar evidences of dead empires to guide him, or perhaps his own intelligence was sufficient to enable him to describe accurately the rise and fall of the people he rescued from bondage. These interpreters apply this theory to the Jewish race and faith at the present day. They say the process is going on before our very eyes. You can actually see it in different parts of the world lits various stages. Firstly, in Morocco and the East generally they are oppressed but the very oppression gives a fierce vitality to Judaism. Secondly, in Roumania and Russia there is a struggle for civil rights, an eager quest for secular learning. Thirdly, in England, Fourtally, in various quarters in parts of Germany and America particularly, the mext stage has been reached—Judaism faling away into materialism; and Fifthly, the last stage has commenced, absorption of the Jewish race in the general population. The rabbi asked his congregation to any opposition of the Jewish race in the general population. The rabbi asked his congregation to any opposition of the Jewish race in the general population. The rabbi asked his congregation to any opposition of the Jewish race in the general population and the bottle empty, the finance of the condition of the first and the present of the surface of th

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Adam Soper, of Burk's Falls, Ont., was for five rears a great sufferer from a most aggravated form of Kidney disease. To use his own words: I decided to try some of the patent medicines. I was recommended to use South American Kidney Cure. I received great benefit from one bottle, and five bottles completely cured me—and the e has never been a symptom of kidney disport reince that fime."

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was the teacher of Sinai, not of Calvary who commanded, I and saint love any neighbor as thyself." And Judaism furnishes glorious ideals. It sets the Golden Age, not in the past but in the future. It declares the perfectibility of man, his power to dominate over his passions, the declares the perfectibility of man, his power to dominate over his passions, the possibility of making earth a heaven in the sense that it shall be the abode of peace, plenty, justice and love. These ideals best satisfy the yearnings of the human heart for something better than the conditions of life, which now prevail. Therefore Judaism will always exist. Its truths and its ideals will keep it in life. Its forms may change—they have changed in the past, but whatever changes may take place, Judaism will remain a separate and distinct religious institution. Individuals may fall out of the ranks, but the army will not dissolve. Weak ones will shrink from the invidious conspicuous position necessarily imposed

THE KIRMESS.

lowly origin of Israel, their establishment in Canaan, their prosperity in that fertile land, then their insolence in prosperity, their forgetfulness of God, their worship of other gods, finally the results of this desertion of the Supremewar, defeat, famine, pestilence, dispersion.

There are different views as to this poem. The orthodox interpretation is very simple and clear. Moses foresaw that Israel then on the borders of the promised land, would after a long sojourn therein, be driven from it with defeat and shame. They might then turn angrily and accuse the Supreme of infirmity of purpose or instability of power. Therefore Moses wrote this poem. It would be preserved and remembered when ruin and expulsion should befall them, it would testify that these disasters were nothing but the results of foreseen and foretold of the sins against which he so often and so vehemently had warned them.

The rabbi proceeded to discuss the theories of higher criticism as applied to the "Song of Moses." The higher critics claimed it was no prophecy at all only a forecast, which any wise thoughtful man could safely lay down, a forecast of development and deeay. They say: Every nation passes through it; first, a struggle to establish itself, bith, then growth.

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