



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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A Five-Foot Shelf of Jewish Books, 1949.



729  
A FIVE-FOOT SHELF OF JEWISH BOOKS

In Honor of Jewish Book Month

Sunday, November 27, 1949

In the book of Ecclesiastes in the Bible we find the saying: "Of making of many books, there is no end." And I suppose that is true also of reading of many books - there is no end. And mostly, we read - when we do read - not good books - but new books which neither elevate nor instruct us. They help us to while away an idle hour or bridge the gap between drowsy wakefulness and initial slumber.

I address myself this morning to those whose reading is more seriously motivated, who read both for enjoyment and profit, who turn to a book not only for delectation, but also for the nourishment of mind and spirit, and I speak this morning of books written of and by the most literary people in history, the people which is credited with having invented the first alphabet of mankind - the Jewish people. The Jewish people is known as the People of the Book for having been the first to write down its faith and its moral code and history in a book. The teachers of our people were early known as "Sopherim" - book men, scribes. It is as if the admonition of the prophet Isaiah, "Take unto thyself a great tablet and write with the pen of a man" were addressed to the entire people. We have a continuous literary history of over 3,000 years, the longest in the history of mankind. Every age and almost every region of the globe produced its Jewish books. The genius of our people poured itself into no form of art as much as in writing. Our people attained high eminence in other fields - in art, music - but preeminently its achievements were those of books. And it is through books that our people influenced the civilization of the world.

These books which our people wrote were written in large measure in Hebrew, but not exclusively so. Much of our great literature is written in other languages. In the Greek, for example, the writings of Philo and Josephus were in Greek. Some passages of our Bible, much of the Talmud, a good deal of the literature of the Midrashim, the Homiletical literature of the first few hundred years of the Common Era, a good deal of the literature of the period of the Geonim, which followed the conclusion of



the Talmud, and much of the mystic literature of our people, including the foremost mystical text of Jewish literature of the Zohar were written not in Hebrew, but in Aramaic. A good deal of great literature of our people was written in Arabic. Practically the entire philosophic literature of the Middle Ages - the works of Maimonides and Halevy and even Gabirol and Sadya - their philosophic works were written not in Hebrew, in Arabic. Spinoza wrote his works in Latin and there is great Jewish literature in almost every language of Western Europe. Much of the so-called science of Judaism of the 19th century, works on Jewish history and literature, were written by men of the type of Graetz, Yost, Zundst, Einhorn, Geiger - written in German; some important literature written also in French and in English, and of course, a vast Jewish literature in Yiddish.

The national heroes of our people were truly the men, not of the sword, but of the pen. The sages say that the sword and the pen descended from Heaven wrapped together. Well, our people certainly did not select the sword; it selected the pen, and it is with the pen that the valiant sons of our people fought the great battles of human liberation.

Judaism drew its sustenance from books. Its survival was made possible by schools and by scholarship, and educated Jewish laity and an educated Jewish rabbinate conserved and transmitted Jewish learning. Jewish communities which were ignorant of Jewish literature, which had not produced Jewish students and scholars and writers, soon disintegrated and disappeared. Philanthropy was never enough for a vital and vigorous Jewish life. Judaism could not thrive on charity. There is a widespread delusion among our people in this country that Judaism and the Jewish people may survive on the strength of their charitable interests and institutions. That is a delusion. It is the book, learning, scholarship, knowledge which gives eternal life to our people.

I want to speak this morning of a few Jewish books which should be in every Jewish home, not merely for adornment but for use. It was Bacon who said that some books



are to be tasted and others are to be swallowed, and some few are to be chewed and digested. Now, the books to be tasted and swallowed, you can find in your list of best sellers, in your newspapers every week. I should like to draw your attention to a few books which should be chewed and digested, books which will give you the essential knowledge about the life and the faith, the thought and the traditions of our people.

We have no icons in our homes as members of some other faiths have, but a shelf of Jewish books may well become a sort of intellectual shrine in our homes to which we might turn from time to time for inspiration and for information, for the bread and the wine of man's spiritual and intellectual sacraments.

Now, what books should we place upon a Jewish book shelf in our home? A modest shelf of limited space. We can fill shelves with Jewish books almost endlessly, books noble and significant, but we shall have to select with an eye to the economy of space and with an eye also to what is available in the English language. Fortunately, a good deal is available although a great deal more is still unavailable in translation. Most recently the entire Talmud was translated, and well, into English by a group of Jewish scholars in England published by the Sonchino Press. It is interesting how many fine works that small Jewish community in Great Britain is producing, far more than the much larger Jewish community in the United States. The Talmud has now been translated into 34 volumes and is available in English. And also the basic Midrashim, this Homiletical literature, published by the same publishing house in 10 volumes, and they also translated this principal mystic text of which I spoke a moment ago, the **Zohar** into English. Those who are more ambitious to build up a fine Jewish library may well acquire these excellent volumes which are the storehouse of over 1500 years of Jewish lore and Jewish law and Jewish life.

Similarly, there are available for those who have room in their homes for excellent Jewish encyclopaedias, two written and published in the United States; the older encyclopaedia, the well-known Jewish Encyclopaedia in 12 volumes, which now is in need of revision, and a more recent encyclopaedia called the Universal Jewish Encyclopaedia



in 10 volumes. Both of these are highly recommended for full coverage of almost every subject of Jewish interest in which you might be interested.

But I do not include these translations and these encyclopaedias in our five-foot shelf because these sets would practically take up all the space. There would be no room for others. I would rather suggest some abridged compendia.

And so, among the books that I would suggest for a Jewish book shelf would be, first of all, the Bible which most of you have in your homes but seldom read - the Bible, the Book of Ages, our chief literary production and our incomparable contribution to civilization, the sacred book of half of the world. Ovid, the rabbi said, "Turn it round and round and round again for everything is in it." Along with the English Bible I would also have on that bookshelf a Hebrew Bible even if you can't read the Hebrew. Sometimes by accident your child may turn to the Hebrew Bible and might be intrigued into learning Hebrew - you can't tell. There is an excellent translation of the Bible which has been translated into every language known to mankind and into every dialect - there's an excellent translation of it in English, and of the English Bible Macauley said, "The English Bible is a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." No one can be a master of the English language without first mastering the English Bible.

And along with the Bible I would have on my shelf some commentary on the Bible because the Bible is not easy reading; it needs a background of interpretation, of historic information to get the most of it. A great deal of the Bible is easy reading. Much of it can be better understood and better appreciated with a good commentary. Now, there are good commentaries on almost every book of the Bible and along with a commentary on the Bible I would have a Concordance for a quick reference to a passage in the Bible. Where does this come from? A Cruden Concordance may be obtained very reasonably and may help you to trace down passages and personalities mentioned in the Bible with ease.



Along with the Bible I would have that precious little volume called the "Apocrypha" which contains some 14 books which were not included for one reason or another in the Bible, but which nevertheless are of great historic and ethical significance. Great books like the Book of Ecclesiasticus which in many ways is a finer book than the Book of Proverbs in the Bible is found in the Apocrypha, and the First and Second Maccabees, the story of Chanukah, is found in the Apocrypha, not in the Bible; and the very interesting story of Judith and Susanna which gave rise to so much in art and in painting and in music is found in this book of the Apocrypha, a word meaning hidden writings, writings put aside, not included in the Bible.

Along with the Bible and the Apocrypha, I would, of course, have my Prayer Book, the prayer book which we use - the Union Prayer Book - and with it, perhaps a good history of the prayer book. One has been written recently by Dr. Solomon B. Freehof called "The Small Sanctuary" which explains the prayers, tells who wrote them, conditions under which they were written, and gives very valuable and helpful information.

I would also have along side of the Union Prayer Book an old prayer book still in use in the orthodox synagogues of the world ~~in~~ <sup>from</sup> which the prayers of the Union Prayer Book were taken in the main. This prayer book has now been excellently edited and translated by the Chief Rabbi of England, "Authorized Daily Prayer Book".

Along with these books I would have a one-volume encyclopaedia, if you are unable to have these larger encyclopaedias, and two such encyclopaedias in English are available; one, the Valentine's Encyclopaedia called "Jewish Encyclopaedia" published in England, very well illustrated; and the other "Encyclopaedia of Jewish Knowledge" edited by Jacob DeHaas compiled and published in this country, so that if you want to know something about Jewish life, all you have to do is take down this encyclopaedia and turn to the subject and acquaint yourself with it.

On the great field of Jewish literature for a comprehensive account of the literature produced by our people throughout all the ages, an account of the authors and the books and the intellectual trends through the ages, there is a very fine "History of



Jewish Literature" in four volumes written by Dr. Meyer Waxman, and a one-volume short "History of Jewish Literature" by Professor Israel Abrahams.

Now, I mentioned a moment ago the Talmud. There are selections from the Talmud published in many small volumes, especially the "Sayings of the Fathers" and the tales and the legends in the Talmud. For a comprehensive survey of the teachings of the Talmud and the Rabbis, of the religion and the ethics and folk-lore and jurisprudence of the Talmud, for an excellent study - very readable - I would recommend Rev. Dr. A. Cohen's book, "Everyman's Talmud". There is also a rabbinic anthology available which contains on the proper headings all that the rabbis had to say on ethical themes, on religious themes in their own words edited by Claude G. Montefiore and Dr. Loeve of the University of Cambridge.

Now, those who are interested in a richer diet, who would like to grapple with Jewish philosophic thought and speculation, while so inclined, there are available good translations of some of the classics of the Jewish philosophers of the Middle Ages. The great work of Moses Maimonides, "The Guide to the Perplexed"; the "Cuzari" of Jehuda Halevi are available in translation, and recently Yale University made available the great work of Saadia, "The Book of Beliefs and Opinions". The Yale University has established a project for the promotion of research in Hebrew lore and literature called "The Yale Judaica Series", made possible by a generous contribution of a Jew, Louis M. Rabinowitz of New York City. That university intends to publish an excellent format, properly edited, the great classics of Jewish literature. That is a great tribute to the university and a great tribute to the Jew who has made this possible. I do not know why Jews don't think more about supporting scholarship, Jewish scholarship, and why they think exclusively in terms of hospitals and orphanages. We are not merely a people of sick people - we are a people of well people. We have to nourish our minds and our souls as well as take care of the weak and the sick and the delinquent, and it seems that the generosity of the Jews of the United States has for some strange reason been channeled almost exclusively to philanthropy and not enough



in scholarship. Non-Jews endow universities, colleges, libraries, foundations for the spread of culture. It's a rare thing to come across Jews endowing, as Mr. Rabinowitz did - as Jacob Schiff, in his day, did - projects for the publication of books, the making available to Jews the treasures of their culture and their literature.

The great poetic works of the Jews of the Middle Ages, particularly of the Golden Era in Spain, are available - some of it - in translation. The Jewish Publication Society, some years ago, through a gift of Jacob Schiff, established a library of Jewish classics. They have already published the works, the poems of Jehudah Halevi, selections of them both in the original and in good translation by Nino Solomon, and the poetry of Ibn Gabirol, magnificent poetry, translated by Israel Zangwill. Modern Hebrew poetry is now beginning to be translated into English, and the first volume of the works of Hayim Nachman Bialik, the greatest of modern Hebrew poets, is now available in good English translation.

And of course, you would want on your shelf a book or two on the religion of the Jewish people, on Judaism itself. What is Judaism, what are its doctrines? What are its ethical teachings? What is the theology of Judaism? Wherein does it differ from the teachings and the theologies of other faiths? It's amazing how many Jewish leaders set out to be experts on Judaism without ever taking the first step in acquainting themselves with the essential basic teachings of Judaism as they develop through the ages. Even if you want to reform Judaism, you have to know what you are reforming. On Judaism there is available an excellent book by Dr. Kaufman Kohler on "Jewish Theology" which any intelligent layman can read with pleasure and profit. For a more conservative point of view there is the book, "Judaism as Creed and Life" by Morris Joseph and "The Jewish Religion" by Professor Friedlander, and recently an excellent book on the "Essence of Judaism" by that prince of German Jewry, who suffered concentration camps, who is now in the United States, Dr. Leo Baeck.



On the ethics of Judaism there is a good book by Professor Samuel Cohen on "Judaism - A Way of Life", and a good book on "The Ethics of Judaism" written by Dr. Maxwell Silver, who is related to me, published by the Union.

There should be on our shelves a book on the customs and the practices of Judaism, the history of our festivals. Judaism is a religion of doctrine; it is also a religion of practice, ethical and ceremonial. The story of the Sabbath, the ceremonies connected with the Sabbath, with Chanukah, with Purim, with the High Holydays, the many beautiful symbols of Jewish life. A good book on that has been published by Hayyim Schauss called "The Jewish Festivals" with beautiful illustrations, which would make a real addition, a beautiful addition, to a library. And the Jewish Publication Society has recently begun the publication of a series of books on the Jewish holidays, their history, their traditions, their ceremonies, their songs, the music connected with it; three have already appeared - the one on "Sabbath", another on "Chanukah", the third on "Purim". And it would be well if Jews would have such books in their homes and acquaint themselves and their children with the beauty of the celebration of these festivals like Chanukah, the Sabbath, and Purim. There would not be so much concern with how their little darlings should celebrate Christmas.

You want a good book on Jewish history in your home. There is a long list to select from; good one-volume histories on the Jewish people are available, one recently published by Rufus Lears called "The Jewish People", one by Dr. Grayzell, "A History of the Jews", another by Abram Sacher, "A History of the Jews"; Cecil Roth wrote a good volume on "A Bird's-Eye View of Jewish History". I would recommend for a delightful book Professor Israel Abrahams' "Jewish Life in the Middle Ages", and a good book on the last 100 years of modern Jewish history - Professor Ismar Elbogen's book, "A Century of Jewish Life". By the way, I hope next Sunday to have available for distribution at The Temple this list of books that I am speaking of now. You might want to have it with you.



A volume on American Jewish history is in order, and there is such a book - "History of the Jews in the United States" by Lee J. Levinger, and if you can acquire "Josephus", the original source book of Jewish history, I would advise you to get it, "The Antiquities of the Jews" and "The Jewish War". It's one of the great classics of all literature. And they are available in numerous editions.

Along with a volume on Jewish history as a whole you might be interested in having on your shelves some books on periods in Jewish history, movements in Jewish history, prophets of Israel, Pharisees, Hellenism, Chassidism, Reform Judaism, the Haskalah, Zionism, anti-Semitism. Books are available in each one of these fields - good books, many on the prophets in Israel, quite a number on the Pharisees. On the movement called Hellenism, I would suggest a book by Dr. Norman Bentwick. Hellenism was a movement which colored every aspect of Jewish thought in the early centuries. It has been properly said that "the inter-action of Judaism with Greek culture, with Hellenic culture, is one of the fundamental struggles in the march of civilization" and Hellenistic Judaism is, after the Bible, the most remarkable contribution of Jewish genius to the thought of the world. Professor Wolfson has recently completed two volumes on Philo who belongs to this group of Hellenistic Jewish scholars and maintains that it was Philo who influenced the whole of Christian religious thought throughout the Middle Ages up to the time of Spinoza.

The movement of Chassidism, one of the most fascinating movements of Jewish life, a movement for a more intensive, pietistic form of living - a life of greater religious ecstasy rather than a life centered in intellectualism - Chassidism which greatly influenced Jewish thought, its literature, its art, its music, its drama - it's well for you to be acquainted with this movement which began in the 18th century in Eastern Europe and in a few short years captured almost half of the Jewry of Europe. There's a good book on it called "The Romance of Chassidism" by Jacob S. Minkin.

On Reform Judaism there is, of course, the classic by Dr. David Philipsohn called "The Reform Movement in Judaism". It's well for us to know the story of Reform Judaism,



why it originated, what it set out to reform, the differences of opinion on the degree of reform, how reform has changed and been reformed through the years.

On a similar reform movement in Eastern European Jewry is the Haskalah, of which I spoke a few weeks ago, there is a good book by Dr. Jacob S. Raisin called "The Haskalah Movement".

You ought to know Zionism in its original sources. It is still a subject of discussion around dinner table, most of it uninformed and ignorant. There are the two classics of Zionism - "The Jewish State" by Theodor Herzl, "Auto-Emancipation" by Leo Pinsker. There is a good one-volume history of the Zionist movement by Dr. Israel Cohen and an excellent volume on the development of Palestine, the up-building of the country called "Jews in Palestine" by Abraham Revusky.

It is also desirable that we have on our shelves a selection of the essays of the great Ahad Haam, the exponent of what came to be known as cultural, in contrast to political Zionism.

Anti-Semitism, of course, is a constant subject of interest to Jews, even to those Jews who want to know very little about Judaism. There is a vast literature on anti-Semitism; one of the best books on the subject, objective and scholarly, thorough is the book by Hugo Valentine called "Anti-Semitism Historically and Critically Considered".

A book on the Jewish influence on civilization you would like to have. Such books are available. The Oxford University some years ago ran a series of books called "The Legacy Books", the Legacy of Islam, the Legacy of the Middle Ages, the Legacy of India, of Rome, of Greece. It also published a first-rate book on "The Legacy of Israel" which was planned by Professor Abrahams and executed by others. A book of first-rate essays on the Jewish influence on Christianity, on Mohammedanism, the Jewish influence on medieval thought, on the Reformation, on Western law, on modern liberalism - "The Legacy of Israel". There is also a volume by Joseph Jacobs as well as by Cecil Roth on "The Jewish Contribution to Civilization". There is "A History of Jewish Art" by



Dr. Franz Landsberger published by the Union of American Hebrew Congregations.

I should also like to have on my shelf some good books on Judaism and Christianity, the relation of the two religions, since one is the daughter religion of the other; something about the founder of Christianity because we live in the midst of the Christian civilization. Well, excellent books are available on the subject. There is Professor Joseph Klausner's volume on "Jesus of Nazareth" and his other book, "From Jesus to Paul" which gives the Jewish interpretation of the life and the mission of the founder of Christianity. A very luminating study of that period, of the first few centuries of the common era is that of Professor George Foot Moore called "Judaism in the First Centuries of the Christian Era", a veritable treasure-house of information about Jewish life, thought, Jewish religion in those centuries during which Christianity arose and developed. There is a good book on "The Jewish Sources of the Sermon on the Mount" by Dr. Gerald Friedlander; an excellent book on the trial of Jesus by Professor Zeitlin of the Dropsie College. To read one of these books is to fortify yourself with knowledge and understanding concerning many problems which have agitated and still agitate Jewish life. It will make you an intelligent listener, an intelligent conversationalist, will enable you to understand much that is being said and written in the world today about Judaism and its relation to Christianity.

And finally, I would suggest that you add to your books a few anthologies so that you have from time to time an opportunity to sample something of Jewish literature through the ages. There are such anthologies. Leo W. Schwarz has done a good service in the last few years by publishing three anthologies, one called "The Jewish Caravan", great stories of 25 centuries selected from the vast field of Jewish literature; the other one called "A Golden Treasury of Jewish Literature" and finally "The Memoirs of My People" through 1,000 years, memoirs written by Jews in all parts of the world. It's good to have such a volume; you can take it down from time to time to read a chapter or two.



Now, in this five-foot - I don't know whether it's five-foot or four-foot, maybe longer by now - shelf of Jewish books, I have not included any biographies, any novels, any short stories, any essays. There are tens of thousands of them literally. I have tried to suggest to you a basic Jewish library. Now, such a library is not built in a day. I don't expect you to go out tomorrow and buy all these books, but it's good to start to build such a library, a library which is not intended for one day's reading or one hour's amusement. Begin by buying one book at a time; begin by reading a book at a time. You will be amazed how deeply satisfying this will be to you. My own feeling has always been that Jewish life in this country is too thin, and that the Jewishness of the average Jewish layman is not sufficiently rooted in knowledge. It's not his fault; this isn't a matter of criticism, but there it is. There's a way of correcting it. The way to learn is to start learning. It's never too late to learn.

I remember some years ago Mrs. Silver and I were traveling through Southern France once, and we came to the city of Montpellier and visited the University. Montpellier has a great Medical School, one of the oldest in Europe, and in the lobby of the building there are huge marble tablets which carry in gold the names of the Deans, all the Deans of the Medical School of the University of Montpellier since its foundation in the 12th century. The first name on the first tablet was that of Judah ibn Tibbin, for Judah ibn Tibbon was a famous Jewish physician in the 12th century, but also a great lover of books, a great Jewish scholar. He's called the father of translations. He is the one who translated the Arabic works of Halevi and ibn Gabirol and Bachya into Hebrew. He also had a famous son, Samuel ibn Tibbon, who was also deeply interested in books and had a great library, and also was a famous translator. It was he who translated Maimonides' "Guide to the Perplexed" from the Arabic into the Hebrew. When the father, Judah ibn Tibbon, was about to die, he wrote his testament. It was a custom in those days to leave to children some testament, some ethical will - not merely money, business - but some ethical guidance, the crystallization of the life experience



of the father handed down to the son. Well, Judah ibn Tibbon wrote such a testament and among the instructions which he gives to his son is the following:

"Avoid bad society, but make your books your companions. Let your bookcases and shelves be your gardens and your pleasure-grounds. Pluck the fruit the grows therein gather the roses, the spices, and the myrrh. If your soul be satiate and weary, change from garden to garden, from furrow to furrow, from sight to sight. Then will your desire renew itself and your soul be satisfied with delight."

I pass on to you the advice of a great lover of books and a great man, Judah ibn Tibbon.





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SAVE THE DATE FOR THE FORMAL DEDICATION OF

## *The New Sinai*

Friday Evening, March 3 — Saturday Morning, March 4 — Sunday Morning, March 5

### BOOKS: THE SECRET OF JEWISH SURVIVAL

By DR. ABBA HILLEL SILVER

*This essay is an extract from a sermon delivered by Dr. Silver to the congregation of The Temple, Cleveland, of which he is spiritual leader, in honor of Jewish Book Month.*

In the book of Ecclesiastes in the Bible we find the saying: "Of making of many books, there is no end." And I suppose that is true also of reading of many books—there is no end. And mostly, we read—when we do read—not good books but new books, which neither elevate nor instruct us. They help us to while away an idle hour or bridge the gap between drowsy wakefulness and initial slumber.

I address myself here to those whose reading is more seriously motivated, who read both for enjoyment and profit, who turn to a book not only for delectation, but also for the nourishment of mind and spirit, and I speak of books written of and by the most literary people in history, the people which is credited with having invented the first alphabet of mankind—the Jewish people.

#### 3,000-YEAR HISTORY

The Jewish people is known as the People of the Book for having been the first to write down its faith and its moral code and history in a book. The teachers of our people were early known as "Sopherim"—book men, scribes. It is as if the admonition of the prophet Isaiah, "Take unto thyself a great tablet and write with the pen of a man," were addressed to the entire people.

We have a continuous literary history of over 3,000 years, the longest in the history of mankind. Every age and almost every region of the globe produced its Jewish books. The genius of our people poured itself into no form of art as much as in writing. Our people attained high eminence in other fields—in art, music—but preeminently its achievements were those of books. And it is through books that our people influenced the civilization of the world.

#### MUCH IN OTHER THAN HEBREW

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of the first few hundred years of the Common Era, a good deal of the literature of the period of the Geonim, which followed the conclusion of the Talmud, and much of the mystic literature of our people, including the foremost mystical text of Jewish literature of the Zohar were written not in Hebrew, but in Aramaic. A good deal of great literature of our people was written in Arabic.

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#### MEN OF THE PEN

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### CHICAGO SINAI CONGREGATION BULLETIN

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#### ENTERED AS SECOND CLASS

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RAIBI ABBA HILLEL SILVER  
THE TEMPLE  
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## BASIC JUDAISM

Friday Evening, February 10, 8:15 p.m.

**DR. H. TZ**

will speak on

### "Epic Movements in Jewish History"

#### IV. THE RISE OF JEWISH NATIONALISM

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#### Handicapped and Sightless Fund

Miss Eleanor Davidson. . . . . Mrs. Clara Bachman  
Miss Eleanor Davidson. . . . . Brother, Joseph Davidson  
Miss Eleanor Davidson. . . . . Yahrzeit of Mother, Mrs. Bertha Davidson  
Mrs. C. Gray Butler. . . . . Joseph Davidson  
Mrs. Jas. Robinson. . . . . Joseph Davidson  
Mr. and Mrs. A. Berlow. . . . . Mrs. Flora Goldberg  
Mr. and Mrs. H. B. Guthmann. . . . . Mrs. Flora Goldberg  
Mr. and Mrs. Irwin Feitler. . . . . Mrs. Flora Goldberg  
Mr. and Mrs. Jerry D. Schuster. . . . . Mrs. Samuel E. Green  
Mrs. Chas. Loeb. . . . . Parents, Solomon and Fanny Joseph  
Mrs. Conrad Glogau. . . . . Leon Strauss  
Mrs. Garda Westerfeld. . . . . Mrs. Carl Stricker  
Mr. and Mrs. Roy Soll. . . . . John Weiss

#### Youth Fund

Mrs. Gussie Morse. . . . . Mrs. Flora Goldberg  
Mr. and Mrs. Jack Berg. . . . . Mrs. Emilie Kraus  
Mrs. Gussie Morse. . . . . Harry Levy  
Mr. and Mrs. Willard Frechling. . . . . Mrs. Carl Stricker  
Mr. and Mrs. Lawrence I. Cohen. . . . . Jack Goldring  
Mr. and Mrs. Herbert Silver. . . . . Ruth Schneider

## NURSERY SCHOOL REGISTRATION

April 1st - 30th  
are being held at the

Second Street  
Jewish Community Center

Tuition

\$15.00 per month for members  
\$20.00 per month for non-members

## FAVORITE BIBLICAL EXPRESSIONS

Here are some more every-day quotations which you can find by turning to your Bible.

#### From The Psalms

Put your trust in the Lord.—iv:6.  
Out of the mouths of babes and sucklings.—3.  
The law of the Lord is perfect, restoring the soul; the Lord is sure, making the heart simple.  
The precepts of the Lord are right, rejoicing the heart.  
The commandments of the Lord are pure, enlightening the eyes.  
The fear of the Lord is clean, enduring forever;  
The ordinances of the Lord are true, they are righteous altogether;  
More to be desired are they than gold, yea, than much fine gold;  
Sweeter also than honey and the honeycomb.  
Moreover by them is Thy servant warned;  
Kin keeping of them there is great reward.—xix:8-12.  
"Let the words of my mouth and the meditation of my heart be acceptable before Thee,  
O Lord, my Rock, and my Redeemer."—xix:15.  
"Green pastures."—xxiii:2.  
"The valley of the shadow of death."—xxiii:4.  
"Keep thy tongue from evil,  
And thy lips from speaking guile.  
Depart from evil, and do good;  
Seek peace, and pursue it."—xxxiv:14, 15.  
"Happy is he that considereth the poor."—xli:12.  
"Deep calleth unto deep."—xlii:8.  
"Create me a clean heart, O God;  
And renew a steadfast spirit within me."—li:12.  
"We went through fire and through water."—lxvi:12.  
"From strength to strength."—lxxxiv:7.  
"A thousand years in Thy sight  
Are but as yesterday when it is past."—xc:4.  
"Three score years and ten."—xc:10.  
"He that keepeth Israel  
Doth neither slumber nor sleep."—cxi:4.

#### From Proverbs

"Whom the Lord loveth He correcteth."—iii:12.  
"Sharp as a two-edged sword."—v:4.  
"At the cost of his life."—vii:23.  
"Stolen waters are sweet."—ix:7.  
"The memory of the righteous."—x:7.  
"A soft answer."—xv:1.  
"Pride goeth before destruction,  
And a haughty spirit before a fall."—xvi:18.  
"Death and life are in the power of the tongue."—xviii:21.  
"A good name is rather to be chosen than great riches."—xxii:1.  
"Train up a child in the way he should go,  
And even when he is old, he will not depart from it."—xxii:6.  
"Whoso diggeth a pit shall fall therein."—xxvi:27.  
"A woman of valour."—xxxii:10.

#### From Job

"Shall we receive good at the hand of God, and shall we not receive evil?"—ii:10.  
"Though He slay me, yet will I trust in Him."—xiii:15.  
"With the skin of my teeth."—xix:20.  
"Thus far shalt thou come, but no further."—xxxviii:11.

#### From Daniel

"Weighed and found wanting."—v:27.