

**THE WAY OF TRUTH, OR,  
A MOTHER'S TEACHINGS  
FROM THE BIBLE**

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The way of truth, or, A mother's teachings from the Bible by Anonymous

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“These my words . . . ye shall teach them to your children.”

Deut. xi. 18, 19.



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## ADDRESS TO MOTHERS AND TEACHERS.

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FOR many years the want of simple Scripture-teachings, free from doctrines opposed to the Hebrew faith, has been felt by most mothers of the Anglo-Jewish community. It is earnestly hoped that the little work now offered to the public will partially supply this want.

*The Reverend Chief Rabbi, Dr. Adler, having kindly perused the MS. copy of these pages, and expressed his approval, the writer trusts no further recommendation is needed, so she merely adds, that in this abridgment the endeavour is to preserve as closely as possible the text of the English version of the Bible, on account of its beautiful simplicity, and its being considered desirable to familiarise the ear of the child with the text in common use. Some slight deviations from it, demanded by the pure spirit of Judaism, have been made; for these the commentaries of Messrs. De Sola and Lindenthal and Dr. Raphael have been consulted; such passages as have been altered will be found marked with reference to the notes from which they have been taken.*

Proper names and numbers, which are in many instances wearying to the memory of a child, and are not absolutely necessary for the clear compre-

hension of the Bible history, have been omitted, as also some chapters and passages fitted for maturer years.

The conversational style has been adopted in preference to that of "questions and answers," for three reasons; firstly, that arrangement has been found more attractive; children fancy they are really listening to the expressed ideas of other children, and like to compare their own thoughts with those of their imaginary companions; they are thus led to reflect, and the facts are more vividly impressed upon their memories by the interest thus awakened.

Secondly, this form gives more scope for questions and answers through the medium of "Mamma," which would not spontaneously arise in the minds of children; on this account also, children of different ages, namely, six and twelve, are assumed to take part in the conversations.

And, thirdly, this form will, in succeeding portions of the work,\* give more ample opportunity for explaining the observances attached to our festivals and ceremonies.

The compiler of this little work suggests that it should not be made imperative upon the pupils to learn by rote the whole of the "Conversations"; it may be well to commit to memory the simpler interrogations and the replies, but certainly not the longer explanatory chapters.

Many queries may be put by children that the

\* It is proposed to continue the remaining books of the Pentateuch, and possibly through the whole of the Bible, in the same form.



instructors may not find answered in these chapters ; it has been the desire of the writer to avoid raising any doubt that could not be entirely dispersed, yet fully believing that with faith and patient study, all may be made as clear as possible to our finite understandings, and should be answered to a child by deferring to riper years and fuller knowledge.

Although no question occurs in the "Conversation" on the third chapter of Genesis as to the potency of the serpent, the teacher is strenuously advised to explain the Jewish acceptance of the incident.

Children cannot mix with the Gentile world without having forced on their apprehensions the existence of evil spirits, from "Bogey" upward to that mightier worker of evil, who, according to the Nazarene creed, is impersonated by the "Serpent."

The experience of the writer has taught her, that children should not go unprepared to meet what to them is either, a novel idea, or forced upon them by wily conversionists, as an accepted fact, in the Bible.

The desire of the writer is to make the study of the Bible a pleasant pursuit. She fully believes that most children earnestly love "truth," and prefer the Bible even to their "story books," because they know it contains only truth.

The preface for little readers indicates the spirit in which the study of the "Word of God" should always be pursued, by a "mother and her children."

Unless from unavoidable circumstances, religious training should never be deputed to strange teachers.

Chiefly from a mother's lips should a child receive religious instruction; by her tender care should be fostered those sacred feelings which arise in the heart; from her loved precepts the child learn the first lessons of duty, and be led in the path of virtue. The writer offers no apology for presenting this volume to the public; she hoped that long ere this some abler pen would have accomplished the task; her only desire is to help those who would fain pursue the path of instruction, but who for lack of aid hesitate.

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## INTRODUCTORY CHAPTER

FOR

### LITTLE READERS.

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THE compiler of this little work thinks that her young friends will like an introduction to the family for whom it was arranged.

Let them then fancy themselves in a pretty neat breakfast parlour; there, seated at a table whence the breakfast has just disappeared, are a lady and two little girls, two boys have just left the room on their way to school, and Papa has also gone to his business. Nurse and baby (for the youngest child is still called baby, although he is nearly three years old) are waiting for Esther. Baby is always brought down from the nursery to see Papa before he leaves home, and until this morning it has been the custom that Esther should go up with nurse and baby, leaving Ada and Mamma to spend the morning together.

Little readers, do you not wish for a description of the Mamma? Your friend, who now addresses