

The Christian Messenger.

HALIFAX, N. S., MAY 6, 1874.

BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES.

SUNDAY, May 10th, 1874.

The Three Great Feasts.—Lev. xxiii. 4-6, 15-21, 33-36.

GOLDEN TEXT.—"Now about the midst of the feast Jesus went up into temple, and taught." John vii. 14.

COMMIT TO MEMORY: Verses 4, 6.

SUMMARY.—"Thrice in a year shall all your men-children appear before the Lord God, the God of Israel."

ANALYSIS.—I. The Passover. vs. 4-6. II. The Feast of Pentecost. vs. 15-21. III. The Feast of Tabernacles. vs. 33-36.

EXPOSITION.—The Connection.—The sacrifices, of which the last lesson treated, constituted the central service of the Jewish ceremonial. The sacred days were the times when the ceremonial appeared in its full significance. Hence they were to be settled course of Jewish worship what the sacrifices were to its circle of observances. See Num. xxviii and xxix on the connection of sacrifices and sacred seasons.

Sacred Seasons.—These, as "ordained in the law," fall under three heads: 1. Those connected with the institution of the Sabbath; viz: (a) The weekly Sabbath itself. Ex. xx. 9-11. (b) The Feast of the New Moon. Ps. lxxxii. 3. (c) The Sabbatical Month and the Feast of Trumpets. Lev. xxiii. 24, 25. (d) The Sabbatical Year. Lev. xxv. 1-7, 20 ff. (e) The Year of Jubilee. Lev. xxv. 10-16. 2. The three great historical feasts. (a) The Passover. (b) The Feast of Pentecost. (c) The Feast of Tabernacles. 3. The Day of Atonement. Lev. xxiii. 26-32. To these must be added—4. The festivals established after the captivity—namely, (a) The Feast of Purim, of Lots. (b) The Feast of Dedication." John x. 22.—Smith's O. T. History, (p. 254).

The Number Seven.—"The frequent recurrence of the Sabbatical number in the organization of these festivals is remarkable... and furnishes a strong proof that the whole system of the festivals of the Jewish law was the product of one mind. Pentecost occurs seven weeks after the Passover; the Passover and Feast of Tabernacles last seven days each.

Attendance.—"At the three great feasts every male was required to appear before Jehovah at the national sanctuary, with a voluntary offering. Ex. xxiii. 14-17. No age is prescribed. Luke ii. 41; 1 Sam. i. 24; and women were not forbidden to go. The passages just cited and others show that they were wont to improve their privilege. In later times Jews came from foreign nations to the feasts. Acts ii. 1, 7-11. For the defenceless condition of the country there was no reason for anxiety because of God's promise of protection given in Ex. xxiv. 24, which was never broken. The Talmud calls these feasts Pilgrimage Feasts, and the "songs of degrees" or of ascent, going up, that is, to Jerusalem, are supposed to have been sung by the pilgrims on their journey. Psalm cxxv.

The Design.—In general, it was to keep alive true piety, and to strengthen the band of national and social union. See 1 Kings xii. 26, 27; 2 Chron. xxx. 1. The feasts were for an agricultural people. The Passover marked the beginning of the barley harvest, the Pentecost the completion of the wheat harvest, and the Feast of Tabernacles the vintage and ingathering of all the fruits of the year.

I. The Passover.—The origin of this we considered in our seventh lesson of the first quarter, on Ex. xii. 21-30, 51.

Verse 5.—The first month. Called Abib until the Babylonian captivity, afterwards Nisan. It corresponds nearly to our April, but not exactly, because it always began with the new moon which would make it to vary continually from the exact time of a solar month. It was reckoned as first because it was the month of the Exodus, the beginning of the truly national life of Israel. At even. Literally "between the two evenings." The exact time meant is according to Gesenius "between sunset and dark." Deut. xvi. 6. The Lord's Passover. Literally "the Passover to Jehovah." The name is used in general of the whole festival of seven days, but it is in this verse restricted to the feast of the paschal lamb, type of Christ, described in Ex. xii. 21-30.

Verse 6.—Feast. The Hebrew of this word is from a word meaning "to dance,"

and hence it signifies a joyful occasion, a festival. In verse 4 the Hebrew word for "feasts" means "set times," and is also appropriate for the day of Atonement, which was a day of fasting, not of feasting. Unleavened bread. It was made into round cakes "not unlike flat stones in shape and appearance (Matt. vii. 9), about a span in diameter, and a finger's breadth in thickness," "leaven" was the symbol of moral corruption. Matt. xvi. 6; 1 Cor. v. 7. Seven days. Week of days. Seven is the sacred perfect number. Vs. 7, 8. Convocation. An assembly for religious purposes. Vs. 3. Hence called holy. The first day and the last day were virtually Sabbaths.

II. The Feast of Pentecost. This name appears only in the New Testament. Acts ii. 1. In the Old Testament the feast is called the feast of weeks, because from the second day of the Passover, the sixteenth Nisan, and including it, seven weeks were numbered a week of weeks, and the day following, on the fiftieth day, was the feast. The word Pentecost is from a Greek word meaning fifty. "The fifty days formally included the grain harvest," and on the day of the feast two loaves of bread made of the new wheat, which ripened later than the barley, were offered as the firstfruits of the wheat harvest. Hence, in Ex. xxiii. 16, the feast is called "the feast of harvest," and "the feast of the firstfruits." The people were specially required at this feast to extend their liberality to their poorer brethren, and invite not only their servants but also the widow, the orphan, the stranger, and the Levite, to share with them in the goodness which the Lord had conferred on them, Deut. xvi. 10.

Verse 17.—Wave loaves. To be offered by raising them up as to God and waving them back and forth in token of God's universal ownership of the earth, his dominion over it, and his gracious presence in it. Two tenth deals (parts). Literally two tenths, that is, of an ephah as appears from Num. v. 15, called also omer or handful. Ex. xvi. 36. It was "about 3/4 qts. With leaven. The cakes were to be eaten by the priests, not offered on the altar—the only leavened, or raised offering. Fine flour. Even the best for God, in token of the fact that his claim is supreme, and he is all-worthy. First fruits. Of the wheat harvest. The first of the barley harvest, as we saw, was offered at the Passover Feast. Vs. 10.

Verse 19, 20.—"The same number and kind of offerings were presented as on each day of the Paschal feast." Num. xxviii. 16-31.

Verse 21.—Holy convocation. Like the two of the Paschal feast. See on verse 7. In all your dwellings. That is, throughout your land. Throughout your generation. That is, generation after generation, perpetually, though not absolutely without end, because this whole ceremonial was shadow, Heb. x. 1, and was not to be retained after the substance came in the person and gospel of Christ.

III. The Feast of Tabernacles.—The third great feast is so called, or more accurately "the Feast of Booths" because during the continuance of the feast the people dwelt in booths, "which were erected in the flat roofs of houses, in the streets or fields. This was in memory of the tent life in the wilderness, xxiii. 43, and at this feast on every Sabbath year the entire law was to be read to the people. Deut. xxxi. 10-13.

QUESTIONS.—The subject of the last lesson? Were sacrifices prominent at the feasts? Num. xxviii. xxix. What are the sacred seasons mentioned in Lev. xxiii? See vs. 3, 5, 16, 24, 27, 34.

Which are the "three great feasts"? Ex. xxiii. 15, 16. Who were to go to them? Did women ever go? Luke ii. 41; 1 Sam. i. 24. At what seasons of the year did they come? Vs. 5, 15, 34.

The origin of the Passover? Ex. xii. 27. Why so named? What was done "at even" of the fourteenth day? Ex. xii. 5-8. Who is "the Lamb of God" typified by the Paschal Lamb? How many days of the feast? Which two days were of chief moment? Vs. 7, 8.

Meaning of the word Pentecost? What other names does the feast bear? Ex. xxiii. 16. How long did it last? Describe the mode of its observance? Vs. 15-21. Why were the firstfruits to be offered to God? The lesson for us? Read Acts ii. 1-4.

What name is given the third great feast in verse 34? Its other name? Ex. xxiii. 16. Reason for the first? Vs. 42. For the second? Vs. 39. Design of the feast? xxiii. 43. How was it observed? Of what is it a type?

Abridged from the Baptist Teacher. Scripture Catechism, 187.

SUNDAY, May 17th, 1874.—The Lord's Ministers.—Num. iii. 6-13.

Youths' Department.

BEAUTIFUL SPRING.

Beautiful Spring! Beautiful Spring! Coming again on thy wandering wing, Sunshine and beauty and pleasure to bring; Gladly we welcome thee, beautiful spring!

Virgin of purity, beauty is thine, Bright is thy brow, as the lode of the mine, Fair is thy cheek, as the flush of the rose, Sweet is thy smile, as an infant's repose.

Robed with a mantle of gorgeous array, Girded with tendrils of amaranths gay, Gem'd with bright flowers of every hue, Fresco'd with sunbeams and spangled with dew.

Hollow-cheeked Sorrow and Sadness and Gloom, Vanish away to their wintry tomb; Grief bows her fennel-crowned head to thy sway, Time, like a phantom, glides swiftly away.

Genial laughter and frolicsome mirth Herald thy coming again upon earth, Welcome thee back to thy throne in our bowers, Queen of the empire of beauty and flowers.

Everything beautiful, noble, or grand, Wakes into life at the wave of thy wand; Earth dons her mantle of radiant sheen, Azure and purple, and scarlet and green.

Hedgerows and forests burst out into bloom, Flowers load the air with delicious perfume; Winds hail thy coming with boisterous cheers, Clouds in their gladness gush out into tears.

Birds sing thy praise with a sonorous voice, Trees clap their broad-waving hands and rejoice, Lambkins and fledglings the chorus prolong, Streamlets gush out into rapturous song.

Mortals, enamor'd, bow down at thy shrine, Painters portray thee a goddess divine, Poets, the landmarks of every clime, Praise and extol thee in epic sublime.

Everything beautiful, noble, or bright, Hails thy approach with a shout of delight, Welcomes thee back with a jubilant ring, Radiant, sunny-eyed, beautiful Spring! —Rural New Yorker.

DISOBEDIENT HATTIE.

BY MARIE OLIVER.

Mamma Raud was going out. She was just closing the door of the drawing-room as two merry little girls ran through the hall for a goodby kiss, and turning to them she said suddenly, as if a new idea had struck her.

"Children, don't go into this room while I am away. If you obey me, I shall be much pleased; but if you disobey, I shall be exceedingly sorry. I will not hide the key, however, but will trust to your honesty and principle."

So mamma went out, after kissing them goodby very tenderly. They watched her go down the long flight of steps and turn the corner of the street, then left the window to continue their game of romps in the hall.

For a long time they played very happily; then by degrees they drew near the door of the forbidden room, and there they paused.

Said Hattie, drawing a long breath as she laid aside her battle-dore: "I wonder what is in there, and why mamma said we mustn't go in? I think it's too bad, for I want my grace-hoop that I hid behind the sofa. I wonder if it would do any harm to peep in?"

"It would be wrong. Come away, Hattie. Never mind the grace-hoop; mamma will get it when she comes," urged little Dora, pulling her sister's hand nervously. "Don't go in."

"Foolish child," answered Miss Twelve-year-old, with her superior wisdom, "I'm not going in. I shall only peep."

"Don't even do that. Mamma has trusted us, you know, and she will be very much displeas'd," still urged the ten-year-old.

Hattie looked undecided.

"She will never know if we don't tell," she said reflectively; "and it is not locked. Besides, she won't punish us, anyhow. I will only take one little look." But Dora had run from the temptation. Her battle-dore lay neglected, and low voice was heard in the nursery singing to baby Gertrude. Hattie's lip curled.

"She is a coward," she said to herself, "a great coward. However, I am glad she ran off, for now no one will know but myself. Afraid, am I? We'll see who is the bravest?"

So Hattie, after carefully glancing about to see if she were noticed, took hold of the forbidden knob with an eager hand, and turned it slowly.

Something beyond resisted her slight pressure. She pushed harder the door, it opened wider, but there was a fall, a loud crash, and Hattie caught sight of fragments of glass dashed over the carpet.

She closed the door, her heart beating fearful. What had she done? Ah? surely mamma would know now, and what would she say?

Anxious and troubled she went slowly up stairs, midway meeting Dora—who had heard the noise.

"Oh, Hattie! you didn't go in—did you?"

A wicked plan flashed into Hattie's mind, and without a moment's reflection she abided by it.

"No," she said boldly. "I suspect the jarring of that heavy wagon in the street has overthrown something. Too bad we cannot go in to see what it is." Dora drew a long breath of relief.

"Oh! I am so glad you didn't go in," she said, and went back to baby quite content.

Her little sister's confidence hurt Hattie more than the dread of her mother's displeasure; but she was too proud to acknowledge her fault, so she went away and waited tremblingly.

Mamma came bringing for each a little present; not a word was said about the closed room.

Hattie began to breathe more freely as the day wore on, and at length the teabell rang.

But as she took her seat at table she noticed the shade on her mother's face; and when the meal was over, Mrs. Raud spoke quietly,

"Children, I have been disobeyed. One of you has been into the drawing-room. Which one?"

Dora's sob of dismay and frightened looks cast toward her sister, pointed at once to the real offender; and filled with repentance Hattie burst into tears, confessing her fault and the wrong story she had so boldly told her little companion.

The kind face of the mother saddened; but it was worse when the father spoke in his grave voice, while gentle little Dora tried to comfort the sobbing Hattie.

"My little daughter," he said, this being your birthday, I had purchased a present for you, (it came last night after you were in bed), intending to present it this evening. To try you, I placed inside the door on a table a glass vase. You well know the result; and now as Dora's birthday is to-morrow, I shall transfer the present to her as a reward for her honesty and obedience. We will go up now and take a look at it."

Silently the two little girls crept up stairs, and when the glare of the gas-light filled the room, they saw the beautiful gift Hattie had lost through disobedience.

It was a new piano! Yes, there it stood with glistening ivory keys, carved legs, and some new music lying on the pretty covering with a neat golden-vine border. Just such an instrument as Hattie had always coveted.

Dora's earnest thanks to their father and pity for her, eased Hattie's tears to flow faster. She was not destined to forget her loss very soon. Daily did her little friends come to see the new treasure; and to their questions, she was obliged to say "It is Dora's," thus keeping before her the whole story of her fault.

Little reader, which would you rather be, Hattie or Dora?

WOULD YOU LIKE IT YOURSELF?

We all know what comfort there is in feeling settled for an hour or two with something pleasant to do, or talk about. A bright fire, an easy-chair, a pair of old shoes, which of all friendly things are friendliest, and the conviction that we can be undisturbed at books or work for an afternoon, are among the delightful experiences of life. Nobody understands the blessedness of this better than grown people do, and yet grown people generally seem to be of one mind in never giving children a chance to enjoy it.

This is how it is in a great many houses. Mattie has taken her drawing paper and pencils to the window, and has just got absorbed and interested in sketching the foliage of a tree, when Auntie, who is reading a new magazine, happens to think of a book she wants to see. Without a thought of the disturbance she is bringing to the child, she says: "O Mattie, darling, just run down to the library and bring me David Copperfield, won't you? there's a dear." Mattie goes, of course, and having been duly thanked, seats herself again,

to be interrupted presently by Mamma who wants "one of your father's old books, my love. You'll find it in the right hand corner of the middle drawer of the bureau in my room." So it goes on. We have seen an obliging child sent upon errands of this sort half a dozen times in an hour, until we have wondered at the sunny good temper which bore it without rebellion.

We believe in training children to be helpful, courteous and unselfish. We don't believe in treating them as if they had no right to their own occupations, their own leisure, and their own time. A very little forethought would enable people to save steps, both their own and the children's; and a regard for the Golden Rule would sometimes induce us to go ourselves on our multitudinous errands, instead of always sending somebody else, who being a score of years younger, has no right to say no to our requests. The injustice of the proceeding is not less manifest because we sugar our demands with "dear" to make them as palatable as pills rolled up in sweetmeats.

In Cincinnati they tell a little story about Mrs. Chief Justice Waite. A short time ago, before General Grant had broached Mr. Waite's name to the Senate—though General Hillyer says Mr. Waite was always General Grant's first choice—but before anything was thought of the matter by the Waites, Mrs. Waite wrote an article on cookery for the Cincinnati Gazette. The article was signed "Yankee Cook Girl." It was full of sound suggestions on the cookery question, and replete with good advice to housekeepers. The article from the "Yankee Cook Girl!" arrested so much attention that finally a rich old widower in Cincinnati wrote to Sam Reed, the editor, that he would be glad to give the "Yankee Cook Girl" a situation—not as a servant, but she might preside over his household. Mr. Reed had to answer in a paragraph that the "Yankee Cook Girl" was not in the market, she having got a situation in a neighboring city. The people of Cincinnati don't know even now that the "Yankee Cook Girl" was Mrs. Waite, the sensible and practical wife of the new Chief Justice; and that her new situation is to be the highest in the land—chief mistress in Uncle Sam's household of law and justice.

DEATH AND LIFE.—It is a very serious thing to die, but it is a much more serious thing to live. Death is but a single event, life is a series of events. Death can make no change in our character; life makes or unmake us forever. Death is only serious because it is followed by eternity; life is serious because it decides whether our eternity shall be one of happiness or woe.

LOVE AND SORROW IN OUR SOULS resemble the fire in some deep mines; it may for a long time be apparently smothered, we fancy that it is entirely extinguished, but some sudden draught, some ashes dropped, and the flames, wild and consuming, will break forth with redoubled fury.

BENEFIT OF ADVERSITY.—There are many fruits which never turn sweet until the frost has lain upon them. There are many nuts that never fall from the boughs of the forest tree till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow comes.

WHAT MAKES A GENTLEMAN.—Gentility is neither in birth, manner nor fashion, but in the mind. A high sense of honor, a determination never to take a mean advantage of another, an adherence to truth, delicacy and politeness towards those with whom you have dealings, are the essential characteristics of a gentleman.

HOW A POPE DIED.—It is said of Pope Pius V. that when he was dying he cried out in despair: "When I was in low condition I had some hopes of salvation; when I was advanced to be a cardinal I greatly doubted it; but since I came to the popedom I have no hope at all."

"BY AND BY—THINK OF THAT!"—On a cold, windy March day, I stopped at an apple-stand, whose proprietor was a rough looking Italian. I alluded to the severe weather, when with a cheerful smile and tone he replied: "Yes, pritty cold; but by-and-by—sink of dat!" In other words, the time of warm skies, flowers, and songs, is near. The humble vnder little thoughts of the impression made by his few words. "By-and-by—think of that!"

Corre

MISSIONAR

LETTER FROM

S

Mid

THE BAPTIST U  
ING AND PU  
PAISLEY AND  
ITS ANTIQU  
KINDNESS  
PAISLEY

Dear Editor,

Letters from  
the Glasgow I  
us most c  
their homes.  
quite a while  
The work of  
all-absorbing  
It so happen  
not difficult to  
it) that the B  
in Glasgow a  
Some of us at

request Bro. A  
of our mission  
interested in  
It was said by  
the zeal and  
(Nova Scotia  
pendent Missi  
to undertake  
ed to visit Pa  
the claims of  
Baptists of th  
we gladly nee  
use if possib  
country.

We went d  
meeting coul  
about 15 min  
gow. It is a  
the buildings  
thatched roo  
manufacturing  
the far fame  
Coats, Esq.,  
the Baptist U  
through his  
After this ou  
at his hospita  
we met with  
of the town  
largest Bapti  
party is quit  
After tea we  
missions and  
Their treat  
kindest natu  
After this  
ply upon our  
Missionary  
Glasgow—p  
the Paisley  
dresses kept  
till near the  
find time to  
to the carne  
influential  
ford and I w  
bath but o  
three times,  
ject of mi  
churches of  
in the after  
Andrew Fu  
nected with  
frequently s  
rest of our  
week and w  
seeing. Ou  
ings in the  
like to spea  
romantic Se  
only once in  
to write an  
since I com  
myself near  
Said, where  
and so can  
or two.

The situa  
que beyond  
posed of th  
upon its th  
over rocks  
hand, moun  
noble Firth  
the east—al  
artists coul  
around the  
are so many  
knows wha  
guidance of  
the Castle.  
nearly 400  
before the  
have been a  
torical inte  
trees—it h