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The good old man was in his "study," Deeply engaged in solemn thought—To learn the meaning of God's seers, And what their many symbols taught.

About two hours' time he needed To preach a sermon in those days, And so explain for ordination That we might understand "God's ways."

Election was his favorite theme— In every sermon it was preached— That "thy elect and them alone A heavenly mansion would be reached."

Those not elect were not taught That they could love and serve the Lord, For such poor souls the light shone not In all God's holy, blessed word.

The saved were just the "chosen few," For whom the Saviour lived and died; The "few" God gave to his own Son When justice he had satisfied.

His heart was right, but creed was wrong; And creed was mighty in that day; It taught that non-elected souls Would not be helped to praise or pray.

His heart was honest and sincere, And ever overflowed with love; His earnest prayers seemed "mixed with faith," While seeking blessings from above.

If that good man had lived to-day, Instead of sixty years ago, He would not preach as he did then— That God dooms man to endless woe!

He would now preach a risen Christ For the whole family of man, Exhorting all the Lord to seek An I find salvation while they can.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson VIII.—Aug. 19.
THE FEAST OF TABERNACLES.—Lev. 23: 33-44.

GOLDEN TEXT.—The voice of rejoicing and salvation is in the tabernacles of the righteous.—Ps. 118: 15.

THE GREAT FEASTS OF THE JEWS.
1. The weekly Sabbath.

2. The Feast of the New Moon, to announce the beginning of the new month.

3. The Sabbatical Month and the Feast of Trumpets. This feast marked the beginning of the new civil year.

4. The Sabbatical Year (every seventh year).

5. The Year of Jubilee (every fiftieth year).

6. The Day of Atonement.

The Three Great Annual Festivals. At each of which all the men were required to present themselves at the sanctuary.

(I.) The Feast of the Passover, beginning on the 14th day of Nisan which was the first month of the sacred year, and corresponds as to time with our Good Friday and Easter. The fifteenth day was, strictly speaking, the Feast of the Passover. The seven days following this were to be observed as the Feast of Unleavened Bread, during which it was unlawful to use bread made with leaven.

(II.) The Feast of Pentecost, held on the 50th day after the Passover; by which time the grain harvest had been gathered. Hence it was called the Feast of the First Fruits, and Pentecost, which means the "Fiftieth."

(III.) The Feast of Tabernacles, which we study to-day.

The festivals were arranged so as to interfere as little as possible with the industry and convenience of the people.

Teachings. (1.) "The three great feasts represent the beginning, the progress, and the triumphant close of a godly life." (2.) The first of the three great annual feasts spoke, in the presentation of the first sheaf, of the founding of the Church; the second of its harvesting, when the Church in its present state should be presented as two leavened waves (the mixture of good and evil, with thanksgiving for the good); while the third pointed forward to the full harvest in the end, when "in this mountain shall the Lord of Hosts make unto all people a feast of fat things."

THE BENEFITS OF THESE GREAT FEASTS. Political effects. Annual gatherings of the people exhibited the numerical strength of the nation. The numbers would be great, as each tribe desired to be well represented. They would carry back to the provinces glowing accounts of the wealth, power, and resources of the country.

Sanitary effects. They would greatly influence the health of the people. The Sabbath, necessitating weekly cleanings, and rest from work. The annual purifying of the houses at the feast of unleavened bread, the dwelling at certain times in tents, leaving the houses to the free circulation of light and air, and the repeated journey on foot to Jerusalem, must have had a great sanitary influence. Vacation seasons are no modern invention, but ordained by God of old.

Social effects. Promoted friendly intercourse between travelling com-

panions. Distributed information through the country at a time when the transmission of news was slow and imperfect. Enlarged the general stock of knowledge by bringing many minds, and great variety of taste, together. Spread before the eyes of the nation the wonders collected in Jerusalem.

Moral effects. The young looking forward to the aged looking back upon, and all talking about past or future pilgrimages to the city of the great King. Education, thus, of memory and hope and desire. Influence of this on the habits of the people. The promise of bearing company held out as reward to well-conducted youth.

Religious effects. Preserved the religious faith of the nation and religious unity among the people. Constantly reminded the people of the divinely wrought deliverances of the past. Promoted gratitude and trust. This God their dwelling-place in all generations. Testified the reverence of the people for the temple and its sacred contents.

THE FEAST OF TABERNACLES. Thanksgiving Day. The fifteenth day of this seventh month: at full moon. The fifteenth began with sunset on the fourteenth, according to the ancient mode of reckoning time (ver. 32). The seventh month: of the sacred year, but the beginning of the civil year. It closed not only the sacred cycle, but also the agricultural or working year.

This festival was held five days after the great day of atonement. The feast of tabernacles. Booths, huts, or sheds: those used at the festival were constructed of boards, and covered with boughs. These huts, when the festival was celebrated in Jerusalem, were constructed in the courts of houses, on the roofs, in the court of the temple, in the street of the Water Gate, and in the street of the gate of Ephraim. (ver. 40; Neh. 8: 15, 16). The trees were emblematical. The thick shady trees, suggested the protection and shelter of the covenant of God.

The "palm" was an emblem of victory (Rev. 7: 9). The "willows of the brook" represented the thriving condition of the happy (Isa. 44: 4). The olive was a symbol of peace (see Neh. 8: 15).

For seven days unto the Lord. All these seven days "all that are Israelites born shall dwell in booths" (ver. 42). It was followed (ver. 36) by a holy day, the eighth, to be kept most religiously.

On the first day shall be a holy convocation. The assembling of the people for solemn and joyous worship, both at the national sanctuary and in the cities and villages throughout the land. Ye shall do no servile work: literally, work of labor. Works of necessity and mercy are of course not prohibited. The first day of the year did not always come upon a Sabbath, but it was to be kept as a day of rest, like a Sabbath, but not quite so strictly.

Seven days ye shall offer an offering made by fire. The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, 14 lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to 70. 12 were offered on the first day, 12 on the second, 11 on the third, and so on, reducing the number by one each day till the seventh, when seven bullocks only were offered. When the Feast of Tabernacles fell on a sabbatical year, portions of the law were read each day in public to men, women, children, and strangers. Whilst these sacrifices were being offered up, the Levites chanted the festive Hallel (Psalms), as on the feasts of Passover and Pentecost. Each of the 70 bullocks was accompanied by an abundant oblation and drink-offering; and as the number of bullocks diminished daily, so also did the number of oblations and drink offerings. It is a solemn assembly. The word in the original hardly means this; still less does it mean "day of restraint," as in the margin. It is a peculiar word, which seems to mean conclusion or closing festival. It was the last day, not only of this feast, but of the whole cycle of festivals, and therefore well called the great day of the feast.

These are the feasts. Vers. 37-44 are a recapitulation. Besides the sabbaths. The expression "sabbaths" stands here for the sacrifices of the sabbaths. The meaning, therefore, of the passage before us is, that the sacrifices ordered for each of these festivals are to be in addition to the sacrifices appointed to each weekly sabbath in the year. Both must be offered in their proper order. Beside your gifts. Nor are they to interfere with the voluntary offerings which each individual brought privately (Deut. 16: 10, 17), or with the performance of vows (Deut. 12: 6, 12).

Here certain regulations are introduced which were not inwoven with the previously given laws respecting the feast, because those laws were, like the laws regulating the other feasts, wholly concerned with the

religious and sacrificial observances of the festival. Also: the word in the original is not only connective, but also emphatic, surely. A sabbath (Rev. Ver., solemn rest): the word thus rendered is a variation of the one usually rendered sabbath, and means a little Sabbath, or a day of sabbatical rest.

Boughs (Rev. Ver., fruits): a fruit in the left hand, and branches in the right. On the eve of the second day, or what is called the lesser festival, and on each of the five succeeding nights, was celebrated the "rejoicing of the water-drawing" in the court of the temple.

Four huge golden candelabra were lighted in the centre of the court, and the light emanating from them was visible to the whole city. It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself, "I am the light of the world" (John 8: 12).

Early in the morning of the last great day of the feast, the people, with the Paradise apple (a species of citron) in their left hands and branches in their right, march to the sound of music, in a procession headed by a priest who bore a golden pitcher, to draw water from the fountain of Siloam south of the temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the temple amid the shouts of the multitude and the sound of cymbals and trumpets. The rejoicing was so great that the Rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt-offering, toward the close of the ordinary morning-sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great "Hallel," consisting of Psalms 113-118, was chanted antiphonally, or, rather, with responses, to the accompaniment of the flute. As the Levites intoned the first line of each psalm, the people repeated it; while to each of the other lines they responded by Hallelu Yah ("Praise ye the Lord"). At the close, they shook towards the altar the Lulab (branches) which they held in their hands, as if with this token of the past to express the reality and cause of their praise, and to remind God of his promises. It was in an interval of silence after this that Jesus cried out, "If any man thirst let him come unto me and drink."

TEACHINGS OF THIS FESTIVAL.—Vers. 43, 44. (1.) That your generations may know, etc. They are reminded of the deliverance from Egypt, of their small and poor beginnings, of the wilderness in contrast with the land flowing with milk and honey. God's goodness and power gave them their land and their prosperity. He was a God worthy of their love and trust.

(2.) The consciousness of dependence on God, ever present with them, was of great value in helping them to be obedient, loving, worshipful, moral.

(3.) There is great value in expressing our thanksgiving to God, in deepening the feeling of gratitude.

(4.) Religion is naturally joyous, awakens the glad and peaceful feelings, dissipates gloom, favors pure festivity and social joys.

(5.) The religious element should pervade all our social recreations. It is never safe to go where religion is excluded.

(6.) Every person should take such social recreations. By them energy is increased, knowledge is enlarged, the sympathies are widened, the spirit is uplifted.

(7.) Life is a pilgrimage. We should live conscious that we are pilgrims and strangers, waiting and preparing for the joyous going home.

(8.) The drawing of the water prefigured the outpouring of the Holy Spirit.

(9.) It was a day of triumph, looking forward to the ingathering of the whole world into the kingdom of God.

(10.) All this joy should be accompanied by charity (ver. 22; Deut. 16: 14), gifts to those less favored, help to all those in need. Joyous as this festival was, the joy was intensified by giving. "It is more blessed to give than to receive."

THANKSGIVING DAYS.—Thanksgiving Days, we see, are no modern innovation, but as old as the visible kingdom of God. Every nation needs them. But they should be filled with religious fervor. They should be days of religion as well as of festivity.

Every Christian should take special pains to attend some of the great religious gatherings of the church every year. There will be a lack in the spiritual life of every person who fails to experience the enthusiasm, the social blessing, the heavenly experience of such assemblies.

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