

Sabbath School.

BIBLE LESSONS.

THE FEAST OF TABERNACLES.

Lesson 7.—November 13.

Lev. 23: 33-41.

GOLDEN TEXT.

Bless the Lord, O my soul, and forget not all his benefits.—Psa. 103: 2.

TOPIC.—A Memorial Service.

DAILY READINGS.—Monday, Lev. 23: 34; Tuesday, Exod. 31: 12-17; Wednesday, Heb. 4: 1-11; Thursday, 1 Cor. 10: 3; Friday, Matt. 6: 1-4; Saturday, Gen. 6: 4-12; Sunday, Psa. 77: 10-20.

BY TALBOT W. CHAMBERS, D.D.

The Hebrews had weekly, monthly, and yearly festivals. The last mentioned class were three in number, and are all described or referred to in this chapter. (1) The passover (5-8); (2) The feast of weeks, or pentecost, (15-22); (3) The feast of tabernacles (33-43). The last is the subject of the present lesson.

Vs. 33.—And the Lord spake. The institution, therefore, was of divine authority.

Vs. 34.—This seventh month. During which occurred the feast of weeks (23-25), and the day of atonement (27-28). Called Ethanim, or Tisri, and supposed by some to be the first month of the civil year. The number of sacred observances in it made it sort of sabbatical month. It was our October. Tabernacles. Rather, booths, or huts. (See v. 43.) Seven days. Like the passover.

Vs. 35.—An holy convocation. The feast began with an assembly for worship. No servile work. The fifty-two Sabbaths and the day of atonement were days in which no work of any kind (save of necessity or mercy) was to be done. A lesser sacredness was given to other appointed times by the prohibition of all "servile work"—hard, heavy labor, such as was imposed upon bond servants (25: 29).

Vs. 36.—Offering made by fire. A general term, including sacrifices of all kinds. These offerings are specified in Num. 29: 13-38. They consisted of a he-goat for a sin offering, and also a burnt offering on each day. The latter included two rams and fourteen lambs each day, with a varying number of bullocks. These began with thirteen on the first day, and diminished by one every following day until on the seventh only seven were offered. In all, seventy-one (including one on the eighth day) bullocks were wholly consumed upon the altar, altogether with fifteen rams and one hundred and five lambs. The eighth day. Strictly, this was not a part of the feast, which we are told was for seven days; but it had a certain importance as marking the close of the festival when the booths were dismantled and the people returned to their houses. And ye shall offer. The nature of this offering is specified in Num. 29: 36. The victims were only a single bullock, a single ram, and but half the number of lambs offered on the previous days. It is a solemn assembly. The original word (atzereth) is of doubtful signification. Some scholars (Gesenius) favor the text of our version; others the margin, "a day of restraint; while a third class (Keil, etc.) view it as meaning the closing festival, applied at first to the concluding day of the passover (Deut. 16: 8) festival and of this one, but afterwards transferred to feasts generally as days of worship and the suspension of work (2 Kings 10: 20; Joel 1: 14; Isa. 1: 13) Servile work. See verse 35.

Vs. 37.—These are the feasts. This verse describes the entire contents of the chapter. The last word is an unhappy rendering of the original, for of the services here described, one (the day of atonement, verses 25-26) was not a feast but a fast, and did not have a holy convocation. It is better to render it "appointed times," or seasons, as in Num. 9: 2, 3, 7, 13. This is the primary meaning of the word; whence it came to be used of services occurring at set periods (Zech. 8: 19, Hebrew). An offering made by fire. A general term including the specifications that follow, namely, (1) Burnt offerings; (2) Meat offerings; that is, unbloody; (3) A sacrifice; namely, slain (that is, peace) offerings; and (4) Drink offerings (Exod. 29: 40). These were to be presented at the time prescribed; hence the closing clause. Every thing upon his day. Better, each on its own day, the one appointed for it.

Vs. 38.—Beside. The offerings just mentioned were not to take the place of others, but to be in addition to them. The sabbaths of the Lord. That is, the Sabbath sacrifices which were special. (See Num. 28: 9, 10). Your gifts. All dedicatory offerings which were presented to the Lord without being intended to be burned on the altar, such as firstlings, tithes, and heave offerings (Num. 18: 11, 29) Vows. Promises made upon the fulfilment of certain conditions, the earliest mentioned case of which is

that of Jacob (Gen. 28: 20). The law did not introduce the practice of vows, but regulated it. Free will offerings. Spontaneous oblations made as occasion suggested.

Vs. 39.—Also. Better, Howbeit, or, to render literally, Only. When ye have gathered. Better, "At your gatherings," which preserves the indefiniteness of the original. It is not certain that the harvest was fully gathered when the festival was held. The time here mentioned accounts for the name given to this feast. ("of ingatherings"), in Exodus 23: 16; 34: 22. It was the Hebrew harvest home or Thanksgiving. Shall keep a feast. The word here is the one regularly and properly rendered feast. On the first day shall be a Sabbath. The last word represents not the Hebrew word for Sabbath, but a modification of it, and therefore should be rendered "sabbath rest" or solemn rest." The first day of the feast, and the eighth were not made sabbaths, (how could they be?) but were, endowed with something of the rest of the holy day.

Vs. 40.—This verse describes the materials of which the tabernacles or booths for temporary residence were made. The boughs of goodly trees. "Boughs" is given in the margin as "fruit," which is literal and to be preferred, as it is found in all the ancient versions, and an old tradition says it was customary at this feast to carry some fruit in one hand. Fruit cannot well be the same as shoots and branches, either in Hebrew or English. The term "goodly," literally ornamental, is generic, and comprehends the various kinds of trees afterwards mentioned. Palm trees. The well known species formerly common in the Sinaitic Peninsula and in Palestine, although now found only in a few places in either. Thick trees. Trees of various kinds, having thick foliage. The Targum interprets the word specifically of myrtles; but this cannot be right, because in the account of the celebration of this feast in Nehemiah 8: 15, the myrtles and the thick trees are distinguished. Willow of the brook. The well known trees that like the water and springs up beside streams. Its use as an emblem of sorrow is modern, and apparently derived from the pathetic passage in Psalm 137: 2. Anciently it was always associated with feelings of joyful prosperity. And ye shall rejoice. This was the great feature of the institution. The people were to be, as it is said in Deut. 16: 15 (in the Hebrew), "altogether joyful." The harvest had been gathered, the produce of the floor and the wine-press yielding not merely what was needed for daily food, but also much that added to the enjoyment of life. The duty, therefore, was as natural as it was pleasant. Before the Lord your God. It was to be religious joy, but not for that reason any the less real and sincere. And, besides, this fact implied a recognition of the truth that the fruits of the earth, as well as every other blessing, came from one supernatural source.

Vs. 41.—A statute for ever. The institution was to be observed not only once but permanently. It was to endure as long as the dispensation of which it was a part. This popular use of the words "for ever," which obtains in all languages, gives no countenance to the modern theory that the Hebrew term denotes a limited period. It denotes just the contrary, but is applied familiarly to things which are terminable. The seventh month. This was chosen, doubtless, in order that the feast might synchronize with the gathering of harvest.

Vs. 42.—Dwell in booths. The same word that is rendered "tabernacles" in verse 34. The original word sometimes denotes a shed for cattle, or a watchman's lodge, or a soldier's hut, but here seems the same as a bower of branches. The Jewish tradition represents them as structures of boards with a covering of boughs. But the main idea is that of a temporary covert from the weather. All that are Israelites born. The omission of others is something peculiar, for generally there was one law for the people and one for the stranger that sojourned with them (Num. 15: 14-16). It is an acute suggestion of a modern expositor that perhaps the intention was that on this joyous occasion the foreigners were to be hospitably entertained as guests by the home-born Israelites (Deut. 16: 14).

Vs. 43.—That your generations may know. Here the chief object of the institution is definitely stated. It was to perpetuate from age to age the memory of the fact that God caused the children of Israel to dwell in booths when he brought them out of the Land of Egypt. This could not have been to bring before the people the unsettled, wandering life in the desert, and the hardships endured there, for this would scarcely be an occasion of joy. But it was to remind each successive generation of the grace, protection and care shown to their forefathers in the great and terrible wilderness (Deut. 8: 15). There they led a nomadic life; they had no land to call their own; they

had neither harvest or vintage; yet God's wonderful providence fed and sheltered them all through the forty years. Recalling this truth in the midst of the plenty and comfort of a settled possession in the promised land, they might well rejoice in the past as in the present, and be still more guarded against the danger of forgetting the Lord their God who brought them out of the land of Egypt.

Vs. 44.—And Moses declared. If so, then it cannot be possible that the Levitical system was framed after the Captivity.

This feast reappears in Zechariah (14: 16), where the conversion of the heathen is represented under the figure of a streaming together of all nations toward Jerusalem, there to keep this holy and joyful commemoration. Just as the Jews of old, they will celebrate the goodness which has brought them through their tedious wanderings in the wilderness of this world to the true Canaan of heavenly rest. Again it was on the last day of this feast (John 7: 2, 37-39) that our Lord uttered one of his most gracious invitations, and one of his most blessed promises. But the final and complete antitype of this happy feast is seen in the countless and varied company (Rev. 7: 9, 10), the representatives of a redeemed and triumphant church who stand before the throne and before the Lamb, clothed in white robes, and with palms in their hands, crying with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

FUTURE PUNISHMENT.

De Wette and Meyer are acknowledged to be among the most eminent Greek scholars, and exegetes of the day. Their testimony in regard to the fearful subject of future punishment as taught in the New Testament must carry weight with it.

Commenting on Matt. 12: 32, De Wette says, "Certainly, nevermore is absolutely expressed," and Meyer says, "The eternity of punishment is not to be explained away." On Matt. 25: 46, De Wette says, "The eternity of hell-punishment, lies in the very meaning of the word," and Meyer, "The absolute conception of eternity in reference to the punishment of hell is not to be removed, but exegetically stands fast."

The doctrine of the everlasting duration of the future punishment of the impenitent is the most terribly fearful subject for our consideration, and it is not strange that men endeavor in every way possible to explain it away. It is as true as it is fearful, and as fearful as it is true.

"THE BEARER IS A BEAST," says a quaint old book, published in London three centuries ago, "whose flesh is good for mankind; his fat is good, with laudanum, to make an ointment to heal baldheaded men to receive the hayre agayne." We know of many "baldheaded men" who would be glad to "receive the hayre agayne," but we do not desire to encourage them in a trial of bear's fat and laudanum. Far from it. We, however, do not hesitate to commend Dr. J. C. Ayer & Co.'s Hair Vigor, which not only has the effect in some cases of making grow on heads once bald, but cleans the scalp and restores gray and faded hair to its original color and vitality, imparting to it the glossiness and softness of youth. The evidences of its utility are too numerous and of too high a character to admit of any doubt. It requires years of study and scientific experiment to decide upon the combination of ingredients that would accomplish what Ayer's Hair Vigor now does.—The Interior, Chicago, Ill.

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Notice of Sale.

To James Donnelly, and John Donnelly, both of the Parish of Lancaster, in the City and County of Saint John, and Province of New Brunswick, Millmen and all others whom it may concern.

Take notice that there will be sold at Public Auction, on Friday the eighteenth day of November next, at twelve of the clock noon, at Chubb's Corner (so called), on Prince William Street, in the City of Saint John, in said Province, all those certain lots of land and premises with the buildings thereon, situate lying and being in the said Parish of Lancaster, and conveyed by way of mortgage, dated the twenty-eighth day of November, A. D. 1876, and made between the said James Donnelly and John Donnelly of the first part, and the Saint John Building Society, of the second part, and described in the said indenture of mortgage as follows, that is to say:—

"All that certain piece and parcel of land situate lying and being in the Parish of Lancaster aforesaid bounded as follows: Beginning at a marked point on the southern side of the road leading from the Saint Andrews Road near Sawyers, to the mills presently in the occupancy of the said James and John Donnelly, thence from the said point south, three degrees west, twenty chains of four poles each, or to the low water line of the River Musquash thence following the shore in a southerly direction to the western line of land, held by William O'Neil, thence northwardly, on O'Neil's fence, to the edge of the upland adjoining the Dyked Marsh, thence easterly on the northern side of O'Neil's possession, five chains, or to the western line of land, granted by the Crown to Patrick White, thence on the western line of land granted White to a northeast-easterly direction, fifty chains to Menzie's Brook (so called), at the southern bounds of land, purchased from Archibald Menzies by John Cairns, thence following the Brook southwardly, about sixteen chains, or to the eastern line of another parcel of land purchased by said Cairns, from said Cairns, thence north three degrees east, eleven chains, or to land owned by said Cairns, thence following the southern line of Cairns' land, in a westerly and southerly direct on, to the eastern line of land owned and occupied by Israel Sherwood, thence southerly on Sherwood's east line, fifteen chains, or to the Mill privilege, thence on the line of the Mill reserve, northerly and easterly to the bridge, crossing Menzie's Brook, and thence westerly on the Mill road to the place of beginning, containing forty acres more or less."

Also—All those two several lots, pieces, and parcels of land, situate in the parish of Lancaster in the County of Saint John, heretofore granted by the Crown to the said John Hamilton Gray by grant bearing date the twentieth day of March in the year of our Lord one thousand eight hundred and forty-seven, being numbers thirty-two and thirty-three in the said Grant, the whole of the lands granted in the said grant being described as follows, namely:—Beginning at a Spruce tree, standing on the southern bank or shore of the Menzie's lake, at the northerly angle of Lot number thirty-four Block thirty, thence running by the Magnet, south fifty-six chains to a stake; thence west sixty-one chains to a stake; thence north fifty chains, thence east forty-six chains; and thence following the several courses of the aforesaid bank or shore in an easterly direction to the place of beginning, containing three hundred acres, more or less, distinguished as lots, numbers, thirty-one, thirty-two, and thirty-three."

Also "all that certain other lot, piece, and parcel of land, heretofore granted to the said John Hamilton Gray, by grant from the Crown, dated the twenty-ninth day of October, in the year of our Lord one thousand eight hundred and fifty-two, and in the said grant described as follows. "Beginning at a Spruce tree, standing in the north-west angle, of lot number forty, in Block thirty, thence running by the magnet, west twenty chains, thence south fifty-three chains, thence north eighty-two degrees, east twenty chains and twenty links, thence north forty-nine chains and sixty-three links, to the place of beginning, containing one hundred acres, more or less, distinguished as lot number forty-one of Block thirty."

The above sale will be made under and by virtue of the power of sale, contained in the above mentioned Indenture of Mortgage which Indenture of Mortgage is duly recorded by the No. 45,266 in Book B. No. 8 of Records, pages, 481, 482, and 484, in the office of the Registrar of Deeds, in and for the City and County of Saint John, because default has been made in the payment of the money, or contributions secured by the said Indenture of Mortgage, and by virtue of an order of the Board of Directors of the Saint John Building Society, made for that purpose.

Terms and particulars made known at the time of sale, or on application to the undersigned.

By order of the Board of Directors, of the Saint John Building Society.

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