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SABBATH SCHOOL.

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Studies in the Old Testament. THIRD QUARTER.

VIII. August 19, Lev. 23 : 33-44, THE FEAST OF TABERNACLES. GOLDEN TEXT.

"The voice of rejoicing and salvation is in the tabernacles of the rightcour."—Ps. 118:16.

in the taberaacles of the righteour."—Pa. 118:15.

I. The Great Frants of the June. (1) The Facat of the Passover, beginning on the 14th day of Nisan (Abb) (our April-May), which was the first month of the sacred year. It was a variable test, and corresponds as to time with our Good Friday and Easter The fifteesth day was, strictly speaking, the Feast of the Passov. The seven days tollowing this were to be observed as the Feast of Unleavened Parad, during which it was unlawful to use bread made with leaven. (2) 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 Frits, and Pentecost, which means the "Fritisth." (3) The Feast of Tabernacles, which we study to-day.

Tacachings. 1. "The three great feasts

contractions of the Pierre of Pierre o

ward, how many thousand times I had have been deep their in the foregoing chapters.

38. Besides the subbaths. The expression "subbath" stands here for the sacrifices of the subbaths. The meaning, therefore, of the passage before use, is, therefore, of the passage before use, is, therefore, of the passage before use, that the sacrifices ordered for each of these festivals are to be in addition to the sacrifices appointed to a chapter of the substitution of the presence of the personal to the sacrifices appointed to a chapter of the personal to the sacrifices appointed to a chapter of the personal to the personal to

40. Bought (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 emanting from them was visible to the whole city. Around these lights pions men danced before the people with lighted flambeaux in their hands, signing hymns and songs of praise, whilst the Levites, who were stationed on the fifteen steps which led into the women's court, and which corresponded to the fifteen palms of degrees, f. e., steps (Pe. 120 to 134), accompanied the songs with instrumental music. It is supposed that on the last evening of the festival, when the splendid light of this grand illu mination was to cease, Christ called attention to himself, "I am the light of the world" (John St. 12), which is to shine for ever, and illuminate not only the temple and the holy city, but all the world.

Iff. Tachinos or this Ferrival. 1.

Memories of the past inspire and encourage the present. 43. That your generations may know, etc. They are reminded of the deliverance from Egypt, of their small and poor beginnings, of the wilderaces in contrest with the land dowing 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 obedience, loving, worshipful, moral.

3. There is great value in expressing our thanksgiving to God, in despensing the feeling of gratitieds:

4. Religion is naturally joyous awakens the glad and peaceful feelings, dissipates gloom, favors pure feelivity and social presures. It is never safe togo where religions leeves and on very single sendinged, worship prayer, religious feeling;

5. The religious element should prevade all our social recreations. Conse

"But remember this, whebever you need me, my son, you will find gue waiting to receive you."

And now the door elammed heavily, and the mother's darling went on his obstinate was not necessary to her son. She could convince him neither of the wisdom of her recoive, nor the strength of her iow. To have attempted to do either would only have added tuel to the fire. There was nothing to do but to let him go until he discovered by his own experience that abe was right, and he was wrong. In the mean time there could be no variableness in the affection of this mother. There was nothing but love and longing in her heart. She was not punishing her child any more than God punishes us whan we refuse to act in barmony with His will. This young man was simply getting the only education possible under the circumstances—that which would come from his pride, his obstinacy, his distorted sense of right and wrong, his undutifulness; and when, in his moments of suffering, he upbraided his mother for her refusal to make him happy, when a word, as he believed, might have done so, he simply did what most of us do when we complain of the unreasonableness and unkindness of our lot. We beg and pray for the things that we desire and think we need, and ory and rebel when our prayers are not answered.

"If God loved His oblidren," we say, in our wickedness and ignorance. "they would not be allowed to suffer so."

And still the great Heart of love broads and waits. Every child in the kingdom is allowed to try its own wings, to test its own wisdom, to doubt and to complain.

The mother cays: "When my child needs me, I am nore. Why arms are wide open. I am only waiting until he is in condition to receive my love in fullest meanne."

And when we carry this analogy into God's dealings with His children, and reflect upon the fact that even the manifestations of divine love are useless until their need is felt, then we begin to know constituing of the meaning of the beautiful words, "Waiting to be gracious." Congregationalist.

No Death-Bed to Many.

It is a great mistake to suppose that all persons, or even the unijority, have anything which can be called a death bed They live in the full blossom of their sins and vanities till in due time, one by one, some with lives that some to nothing, some with deeds as well undone, Death comes suddeely, and takes them where men never see the sun.

some with deeds as well undone,
Death comes audenly, and takes them
where men never see the ean.
Thousands die by what we call accident.
They are cut off as in a momeut; as by a
lightning flash. Thousands more pass
into the unseen world, not down the lingering declivities of disease, but by some
swift and sudden departure. As I look
back upon live's memories, I recall many
an instance in which men and women
have seemed to be in their usual health up
to the very week, or even the very day, on
which they died. They have had no misgiving, no intimation, no freegleam of the
awful svent which was so close to them.
The .Shadow with the keys his a waited
them on the broad roadside, and they have
been unconscious of this presence until his
ioy touch has stilled their hearts. Their
life ende as though a trivial every-day sentence should stop short without so much
sen a consma. They are matched away
from the midst of their meet ordinary avocations, fever-shally busy about all things,
save the oce thing needful.

But even when the death is not thus
abcolutely sudden, how often have I seen
persone, who were ill, wholly refuse to
believe or realize that their sickness was
unto death. Almost till the day of their
departure they have talked quite confdeatly of what they intend to do when
they rose from the bed of sickness; have
perhaps even seemed to there selves to be
much better just before they sank into
the long swoon which can only red it the
last fluttering sigh. "O God, they have
deceived me then; and this in death!" was
the startling exclamation of a sinful English king, and with those words he sank
back, and died. And very commonly for
hours, and even for days, before death,
men and women lie quite unconscioue, the
last fluttering sigh. "O God, they have
deceived me then; and this in death!" was
the startling exclamation of a sinful English king, and with those words he sank
back, and died. And very commonly for
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