

tant, and the name given to it "sacrifice of peace," is of particular note, as it is the same which the apostle in writing to the Hebrews, ch. xiii. 15, applies to singing God's praise in the New Testament, showing that the latter occupies the same place now that the former did under the old dispensation.

The peace-offerings like all the institutions of the Jewish law, were based on a sacrifice for sin, so that even in offering of praise the offerer was reminded of his unworthiness of the blessings received, his unfitness in himself to stand before God, and the necessity of an atonement in order to his enjoying fellowship with him. But following this the peace-offering was intended to represent the offerer as restored to a state of friendship and harmony with God, and the joy which this must produce.—Hence in this offering, when a portion was presented to the Lord and given to the priest, the rest of the sacrifice was given to the offerer, that he and his family might feast thereon, with others whom he was to invite to share his joy, his servants, the Levite, the widow and the fatherless, (Deut. xii. 5, 6, 11, 12, 17, 18.) All this was intended to represent the offerer as restored to fellowship with God, and the joy and gladness resulting therefrom. But this was of a sacred character. It was to be a feast "before the Lord" and in the place where he recorded his name. But it will be at once seen that this was the very state of mind which finds its expression in praise—the same feeling which animates the New Testament, when God "puts a new song into his mouth, even praise to our God."

Of the same nature were the services of the great festivals, with the exception perhaps of the passover, which being commemorative of the bondage in Egypt was eaten with bitter herbs, and at which for seven days they were to use unleavened bread, or as it is called "bread of affliction."—But in regard to the other two, the people were commanded to rejoice in the same manner as in their peace-offerings. Thus the command regarding the feast of Pentecost is, "Thou shalt rejoice before the Lord thy God, thou and thy son and thy

daughter, and thy man-servant and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there." (Deut. xvi. 10, 11.) For similar commands regarding the feast of tabernacles, see Deut. xvi. 14, 15, xxvi. 10, 11.

It is to these scenes of sacred rejoicings that we are to look for the expression of praise in connection with the Mosaic Institute. The whole of such services were in their nature a service of praise. By the Mosaic law, on all these occasions the silver trumpet was to be blown over the burnt offerings. "Also in the day of your gladness, and in your solemn days and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings and the sacrifices of your peace-offerings; that they may be to you for a memorial before your God." (Num. x. 10.) This we deem a fact of some importance as it seems to be the germ of which that magnificent service of praise established by David and Solomon was but the expansion; under the latter trumpets still held a prominent place, there being no less than 120 trumpeters. Vocal music was not here commanded, but the people were already accustomed, to use it in their festivities, and the command to rejoice with their family and friends implied the continuance of it. We have only to glance over the Bible to see that among the Jews, music, song and dance were the most characteristic features of their festal hours. So much so that the music of the tabret or other instruments, the voice of song and the dance are used as synonymous with a state of gladness and a time of rejoicing. "Thou shalt again be adorned with thy tabrets and shalt go forth in the dances of them that make merry." "They shall come and sing in the height of Zion. Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy and will comfort them, and make them rejoice from their sorrow." (Jer. xxxi. 4, 12, 13.) On the other hand times of sorrow are represented by the ceasing of the voice of