SUNDAY SCHOOL LESSON.

LESSON FOR AUGUST 19TH.

THE FEAST OF TABERNACLES.—LEV. xxiii. 33-43.

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

We should observe sacred times of thanksgiving and joy.

TIME.—April, May, B. C. 1400.

PLACE.—Valley of Rahah, before Mount Sinai.

THE THREE GREAT FESTIVALS.—There were three great festivals each year, held at the religious centre of the nation; and to these every man was expected to go. (1) The Passover, held on the 15th of the first month of the civil year, about April 1, and continuing seven days. (2) The feast of Pentecost, held just fifty days later, the last of May, called the feast of the first fruits. (3) The feast of tabernacles.

VALUE OF THESE FESTIVALS.—(1) *Politically*: they bound the people together, by the bands of religion, around one centre. (2) *Socially*: they promoted intercourse and acquaintance, scattered news, made known improvements in arts, sciences and literature. (3) *Religiously*: preserved the religion pure, increased devotion and the spirit of worship; promoted religious knowledge. (4) *Personally*: these festivals were vacation times; they broadened the soul, inspired the heart, enlarged the being, kept the people from ruts and narrowness.

THE FEAST OF TABERNACLES.—This was the Jewish thanksgiving day, at the close of the ingathering of all the harvests and fruits. It was celebrated for seven days, beginning with the 15th of Tisri (about the first of October). The burnt offerings (of consecration) were very numerous. The whole feast was one of great rejoicing.

HELPS OVER HARD PLACES.—34. *Fifteenth day*: the full of the moon, as their sacred months always began with the new moon. *Seventh month*: of their sacred year. It was called Tisri (September-October.) *Tabernacles*: not tents, but booths of huts, covered with boughs. 35. *Holy convocation*: The assembly of the people for worship. 37. *These are the feasts*: the several feasts described in this chapter. 38. *Beside the Sabbaths*: *i. e.*, those offerings should be in addition to the Sabbath offerings, and other sacrifices. 40. *Goodly trees*: citron and ornamental trees. 42. *Dwell in booths*: in Jerusalem these booths were built in the courtyards of the houses, or on the roofs, or in the streets. 43. The remembrance was not of their troubles, but of God's mercies in carrying them safely through the wilderness.

SUBJECTS FOR SPECIAL REPORTS.—The great feast days of the Jews.—The benefits of them.—The feast of tabernacles.—The value of thanksgiving days.—Gratitude for God's mercies.—God's goodness leading us to a better life.

QUESTION.

About what great day did we study in our last lesson? What was its character? What festival is the subject of to-day's lesson? Where were the Israelites when this lesson was given? How long after the exodus?

SUBJECT: GIVING THANKS FOR GOD'S MERCIES.

I. THE THREE GREAT FEAST-DAYS (vs. 37, 38).—What were the chief festival days of the Jews? (Lev. xxiii. 5, 10, 34; Deut. xvi. 10). How long did the feasts last? (Lev. xxiii. 6, 21, 34-36). Where were they to celebrate these feasts? (Deut. xvi. 19.) Who must attend these festivals? (v. 42; Deut. xvi. 16.)

How would these festival days benefit the people politically? how socially? how religiously? What effect would they have upon their characters? Is it good for Christians to attend great religious meetings?

II.—THE FEAST OF TABERNACLES.—A Thanksgiving Day (vs. 33-42.—When was the feast of tabernacles celebrated? At what time of the year? How long after the day of atonement? What day that we keep was like it? How long did it last? How did the first and eight days differ from the others? How was it kept in Nehemiah's time? (Neh. viii. 14-18.) What was the general character of this feast? (Deut. xvi. 13-17.

III. TEACHINGS (vs. 43, 44).—What reason is given for keeping this festival? What good comes to us from remembering past mercies? How did it show that religion was joyous? (Deut. xvi. 14.) Should religion pervade all our enjoyments? How will this keep us from sinful pleasures? Will it diminish the pleasure? How were they to aid the joys of others? (v. 42; Deut. xvi. 14.) In what respects should we keep Thanksgiving as this feast was kept? Would such a festival as this make the people more religious?

IV.—NEW TESTAMENT LIGHT.—Which was the first of the great feasts that Jesus attended? (Luke ii. 41, 42.) What did Jesus teach at the feast of tabernacles? (John vii. 37-39.) What did Jesus say about the joy of giving to others. (Acts xx. 35.) What does God command us to do? Phil. iv. 4; Heb. xiii. 15.) What reasons have we for thanksgiving? (1 Pet. i. 3; ii. 9; Eph. i. 3; 1 Cor. xv. 57.) What good does it do to recall past mercies? (2 Cor. i. 4, 5.)

PRACTICAL SUGGESTION.

I. The three great feasts represent the beginning, the progress, and the triumphant close of a godly life.

II. The value of great religious gatherings.

III. The religious life is one of joy and thanksgiving.

IV. Each new mercy calls for new expressions of gratitude.

V. True gratitude leads us to give freely to God and his poor.

VI. We should so live that the harvest home of life shall be full of joy with many fruits.

English Worship of Royalty.

It is only natural that there should be great competition among the London hotelkeepers for the royalists who visit the metropolis during the season. No one knows better than the landlord of one of these fashionable hotels what fearful snobs the well-to-do English man and woman of the middle class are. They would black the boots of a king every morning, and pay handsomely for the privilege. The King of Sweden is stopping at the Grand Hotel, and, whether he is in or out, there is always a crowd of snobs hanging about the door. They gloat over the coronetted carriages which drive up to the door and worship the very calves of the footman who opens the doors and carry the bouquets. It is a sickening sight.—Pall Mall Gazette.

A Valid Reason.

Mable—No, Mr. Kidder; I can never be yours.

Kidder—And is it thus you treat me after leading me on to hope for your hand? But you need not think to escape without explaining the reason for refusing my love. Why will you not be mine?

Mabel—Because I cannot write a capital K to save my life.—Washington Critic.

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SHERMAN ON CANADA.

THE TARIFF QUESTION.

In the United States Senate Mr. Sherman opposed the ratification of the Fisheries Treaty, because he believed it would fail to bring about the harmony that was desired between Great Britain and the States. In the course of his remarks the Senator said he regarded a controversy with Great Britain as infinitely more important and more injurious than a controversy with any other nation, for all the people who inhabit the globe the people of the United States and Great Britain were the most intimately allied by every tie of consanguinity, of history, of faith, of institutions, of similarity of character and disposition, of ancestry and everything which tended to make ties between separate nations. He had a strong desire to maintain the most cordial relations with the Dominion of Canada. He looked upon the Dominion of Canada and the United States as twin sisters that had the same institutions, that were governed by the same ideas and that lay alongside of each other for 4,000 miles. It would be impossible to establish a bar sinister between the two peoples. The people on either side of this border of 4,000 miles were of the same descent, the same birth, the same ideas, the same aspirations and interests. The productions were alike. This was especially so as between the State of Ohio and the province of Ontario, and their relations were as close as those between the States of Ohio and Kentucky. Citizens of the Ohio had large interests in Canada where they owned mines and forests and other property amounting, perhaps, to hundreds of millions. Ohio sent its coal to Canada and exchanged with Canada a vast multitude of things. He was willing and anxious to accomplish a public policy that would make more intimate the relations between Canada and the United States. The interest of both tended that way and nothing pulled them apart except the jealousy of local interests and the aspirations of leading men. Anything that tended to promote free commercial intercourse—nay, anything that tended to produce a union of Canada with the United States would meet his support. In his judgment the Dominion of Canada would be within ten years represented either in the Imperial Parliament of Great Britain, or in the Congress of the United States, and it would be, in his opinion, the Congress of the United States. He therefore favored the policy of bringing about exchanges with Canada of the freest character possible, perhaps something in the nature of a zollverein which would relieve both countries from the necessity of establishing a line of custom houses and fortifications along the border.

Regulate Hours for Sleep.

The final word of physiology to the student is not turn night into day, and to never subtract from a due measure of sleep. No one needs regular and full hours of sleep more than the brain-worker. I believe we loose nothing by taking nine hours of sleep; no one can do sound and bountiful thinking with less than seven or eight hours. We become sleepy at regular hours, if we habitually take sleep promptly when the hour comes. Sleeplessness is brought about by irregularity. So, again, if we deduct from the regular hours given to sleep, it becomes difficult to sleep at all. Drugs compel it for a time, but no drug exists which gives normal sleep, or fails in time to make us its slave. Natural sleep can come only by natural process. Night, let it be understood, is not, and is never, the time for study.

The very best rule is to study in the morning, before breakfast, before noon; and again, if necessary, before the third meal; but never in the evening. The later hours of the day should be given to sport, to light reading and to those occupations that relax the nerves. Let no temptation whatever induce you to return to writing or study, or even letter-writing, or to anything annoying or exciting, after four in the afternoon. Defer all matters liable to arouse and intensify attention or anxiety until morning. If you have a worry let it alone till the early hours; and so with any problem that taxes the brain. Children should be forbidden their books in the evening. We shall be driven to reverse the prevalent fashion of turning night into day. The night has the advantage of relative quiet, but the disadvantage of being the true time for sleep.—M. Maurice, M.D., in Globe-Democrat.

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A Pocket Nuisance.

"I have made a complaint, Mr. Smith, but that lawn mower of yours is a terrible nuisance."

"Lawn mower? I haven't got a lawn mower."

"Haven't got any lawn mower? Well, that's good! As though I haven't heard it night and morning ever since I moved here. There! there goes the confounded thing again."

"But, my dear, sir, that isn't a lawn mower. That's my son winding up his Waterbury."—Boston Transcript.

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Helps for Housekeepers.

Put salt in the water to prevent black calicoes from fading when they are washed.

Sweep and dust once a week the rooms which do not daily received this attention.

A wineglass of strong borax water in a pint of starch will make collars and cuffs stiff and glossy.

Wash mirrors in warm suds, then dust with whiting from a muslin bag and polish with a chamois skin.

A cheap rug wears a great deal better than a cheap carpet, and somehow they are far more artistic in design.

Rub your lamp chimneys after washing with dry salt and you will be surprised at the new brilliance of your lights.

Give children oranges before breakfast in the spring time. It is better than sulphur doses or any spring medicines.

The rollers of wringing machines sometimes rendered sticky by flannels, can, it is said, be restored to smoothness by rubbing with kerosene and wiping dry.

If there is much sickness about the neighborhood, boil the water which is used in baby's food, for boiling kills all the animalcules contained in the water. Cool it before using it.

To raise the pile of plush or velvet dampen on the wrong side with clean cold water, then hold tight across the face of a hot iron and rub up the crushed spot with a clean stiff brush.

Visit the market yourself rather than order by mail or messenger; be more interested in your own welfare, and you will supply your table with better food at one-half the expense.

A good way to starch linen: Take one teaspoonful of powdered borax and dissolve in a teacupful of hot water, then add three teaspoonfuls of starch; dip in the bosoms and collars, roll up tightly and iron in half an hour.

Twenty drops of carbolic acid evaporated from a hot shovel will go far to banish flies from a room, while a bit of camphor gum, the size of a walnut, held over a lamp till it is consumed, will do the same for the festive mosquito.

A patent nutmeg grater and an ounce of nutmegs will keep a restless child busy and happy half a day turning the tiny crank, while the grated spice, carefully preserved from the air in a tin box, is a real help when one is hurried with cooking.

Ingrain carpets, worn beyond repair, should be cut into lengthwise strips, and woven the same as a rag carpet. It is unnecessary to sew the ingrain cuttings, weavers generally preferring to overlap the strips as they weave. Mats and carpets assume quite a Persian look when made in this way, and are very durable.

If, after putting the wick into the bowl of the lamp, and before pouring in any oil, the bowl is crammed with sponge, the wick and sponge then saturated with the oil to the fullest capacity of the bowl, the lamp is converted at once into a safety lamp, so that there is no danger to life from accidental upsetting or breakage of the lamp, or fear of spots on the table scarf or carpet. Add more sponge as the wick burns away: keep the bowl full of it. The lamp will continue to burn till the oil in the wick and sponge is exhausted.

Spreading Fresh Manure.

The Albany Cultivator on this question says:—The practice which is becoming more common, of spreading fresh manure on land and allowing it to remain through winter till the rains and melting snow carry the soluble portions down into the thawing soil early in spring, is still opposed by some on the ground that the enriching portions are thus washed away from the land and wasted. This opinion seems to be founded on theory, and not from careful test. In one case heaps of fresh manure were placed on steep hill-sides covered with grass. The rain washed the heaps, and carried the liquid manure about five feet at the furthest down the hill, and by that distance it was all absorbed by the earth. A part of the liquid was washed away from the heaps before the ground was thawed and while it was yet in the condition of ice. But as soon as there was enough water to dissolve the soluble manure, there was at the same time quite enough soil thawed to absorb and hold it. There was no difficulty whatever in the process, for the rain did not come down like a running brook over the whole broad surface, but the rain drops sprayed it gently, and the thawing earth could easily absorb all the fertilizing parts, which constituted but a small portion of the liquids. If the heaps had been thrown into the bottom of a brook, the result would have been different, but farmers would not make such mistakes unless they did so on purpose.

This question was discussed last winter at the annual meeting of the Western New York Horticultural Society, when, in answer to this objection, Mr. J. A. Rock, of Skaneateles, said he had found a great benefit to have land covered in winter, and that it was better to place the manure on the ground than to allow it to waste. Mr. Rupert said a farmer near him draws out manure and spreads it on a steep hillside, with a descent of 45°, and he could see no effect of the manure two or three feet below. A strong soil would, however, retain it much better than a light, gravelly or porous one.

Employed the Wrong Man.

Dr. S.—You don't mean to tell me that old Saw Jones charged you $15 for cutting off your arm?

Mr. P.—Yes, $15.

Dr. S.—Now, why didn't you send for me? I would have cut off both arms for less money than that.—Life.

A current paragraph credits the late Prof. Arnold with the statement that it costs more to make milk from old cows than from young ones of the same capacity. "As a rule the best effects do not last beyond the eighth year of the animal's age."

Discreet Silence.

"What if I were one of those husbands, my dear, who get up cross in the morning and bang things around and kick like everything just because the coffee is cold?"

"John," responded his wife, "I would make it hot for you."

As her words admitted of more than one interpretation, John said nothing more about the coffee.—Times.

When Baby was sick, we gave her Castoria,
When she was a Child, she cried for Castoria,
When she became Miss, she clung to Castoria,
When she had Children, she gave them Castoria.

Will Want More Later On.

Passenger (in crowded car)—Aren't you a Chicago drummer, sir?

Drummer—Yes.

Passenger—Your first trip, isn't it?

Drummer—Yes, it's a new business to me; but I'm selling more goods in my line than any two men on the road. Why do you think it's my first trip?

Passenger—Because you only occupy two seats.

George Was No Food.

"George," she said, as the hammock sagged a little his way and a neighboring hand organ struck up a familiar tune, "George, darling, why was it the letter never came?"

"I don't know, precious," said George, as his arm disappeared in the gloaning, "unless it was because Gallagher wouldn't let 'er go."

A Bad Guess.

"How much is my bill?" said a Western man to a clerk of a New York hotel. The guest has been in the house two days.

"Fifty dollars," was the reply.

"Guess ag'in, you earth grabber," returned the Westerner, "I've got more money than that."—Arkansaw Traveler.

NEWS ITEMS.

Olive oil saturated with camphor makes an excellent application for inflammatory swellings; also for rubbing rheumatic joints.

Ewes that have weaned their lambs may be fatted very easily if given two meals a day of grain with plenty of grass in the pasture.

The Rev. Philipps Brooks offers this bit of good advice: Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.

Mr. Galen Wilson says that a speedier and cleaner way to remove the skin of new potatoes than the common practice of scraping them with a knife is to "use a scrubbing brush."

"Here we come," exclaimed the farmer who undertook to train a young steer by yokin himself up with it, "here we come, blame our fool souls. Won't somebody head us off?"

After visiting cattle show at Wales, Secretary Woodward concludes that either England is not a long-wool country, or that the long-wool industry is dying out.

If you see your hired hand using a tool awkwardly, it will pay you to kindly show him the better way. Most men are anxious to do their work in the best way if they but know how.

Many farmers lay shingles on the ground among cucumbers and squash vines, and in the morning destroy the bugs that have gathered on the under side by clapping the shingles together.

The farmer who allows the rays of the moon to shine through the cracks of a rail fence on his cattle through the winter while they subsist principally on straw, says a correspondent of the National Stockman, is often unlucky with his cows at calving time, and is evidently not farming for profit, and as he must have some motive, it is probable that he does it for fun.

A farmer with considerable experience, who has siloed clover two years, says if it should be left to wilt on the ground for two hours after cutting, and each day's filling of the silo be allowed to heat before the fresh clover is added, and the sides, not the centre, kept thoroughly tramped, the clover will come out moist and green, and the cattle will relish it as thoroughly as summer pasture.

A young man stood in a doorway on Saturday evening. Another young man and a young woman passed. "Hello, Mary!" called the young man who stood, loudly, to the companion of the young man who walked. That young man stooped walking, deposited his girl in another doorway, come back to the other young man and gave him an unmerciful beating. "What did your do that for?" demanded the vanquished one as soon as he had a chance to speak. "You insulted the lady I was with," was the reply. "I didn't do anything but say 'Hello, Mary!' and, anyway, don't you know that she's my sister?" "Yes, I know that, but you had no right to attract attention to her on a crowded street by hollering at her. Do you suppose that the crowd know that you are the brother? What would they think of a girl thus rudely accosted?" It was a severe lesson in street etiquette.—Buffalo Express.

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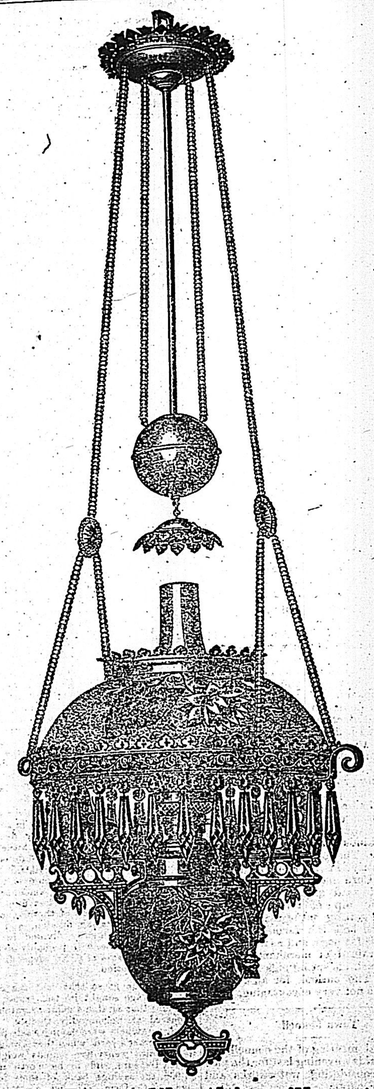

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