

July 10

All bare Him witness, and wondered at the gracious words which proceeded out of His mouth. Luke 4:22

THIS should be true as far as possible with all of the Lord's footstep followers:

their speech should be with grace, with moderation, the overflow of hearts full of loving sympathy for the Truth and all who love and seek it. Their words should always be well within the limits of reason and righteousness, and strictly in conformity to

the Word of the Lord. And their manner, their conduct, as living epistles, should harmonize with these so that even their enemies would marvel, and take knowledge of them that they had been with Jesus and learned of Him. Z. '99-53 R2437:6

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ACCEPTABLE TO GOD

"Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."--Psa. 19:14.

HOW BEAUTIFUL in the sight of right thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned--the selfish, the unjust, the unkind and the violent-tempered! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in His sight; but with what carefulness should those who love Him and who value His approval study to conform their conduct to His pure and holy mind! True, all who are "begotten again," notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of His imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the Divine favor.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

"WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY"

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children! But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to some extent put their colored glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God's true children realizes and knows that he must strive against, if he would be acceptable with God! The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the heart are all open and manifest to God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to Thy Word." Then he frames for us this resolution: "I will meditate on Thy precepts and have respect unto Thy ways; I will delight myself in Thy statutes; I will not forget Thy Word." (Psa. 119:9,15,16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful painstaking *heed*, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The *standard* by which we test our lives

makes a vast difference in our conclusions.

The Psalmist further commends this standard to us, saying: "The Law of the Lord is perfect, converting the soul. [That is, if we take heed to our ways according to God's Law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones--clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a mental, servile fear, but a noble fear, begotten of love--a fear of falling short of His righteous approval], enduring forever. More to be desired are they [the Law and the testimony of the Lord] than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

"KEEP BACK THY SERVANT FROM PRESUMPTUOUS SINS"

"Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the Adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is *great reward*. Who [in the use merely of his own fallible judgment and without the standard of God's Law] can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"--thus supplementing our efforts by our prayers. --Psa. 19:7-12.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what He has revealed. To claim and hold tenaciously as a part of God's Plan any doctrine, merely on the ground of fallible human reason and without Divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the Divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting--"Then shall I be innocent from the *great transgression*"--evidently, *the sin unto death* referred to by the Apostles also. (I John 5:16; Heb. 6:4-6; 10:26-31.) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which He has appointed--the precious blood of Christ, shed for our redemption.

"BLESSED IS THE MAN WHOSE DELIGHT IS IN THE LAW OF THE LORD"

Well, indeed, may we pray and strive to be kept back from presumptuous sins--sins of pride or of arrogant self-will which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the *great transgression*."

"Blessed is the man whose *delight* is in the Law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes --better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the

home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear His name and wear the impress of His blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example--that model of the complete fulfillment of the will of God, in which the whole Law was kept blamelessly. Let us follow His steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the Divine approval now, and the glorious reward of Divine favor in due time.

[R5639]

"THE TONE OF VOICE"

"It is not so much what you say
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it..."

"For words but come from the mind,
And grow by study and art,
But the tones leap forth from the inner self
And reveal the state of the heart.

"Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

"Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice."

(Prov 18:21 KJV) "Death and life are in the power of the tongue..."

R5517 "CONTROL OF THE TONGUE A NECESSITY" *"I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the Day of Judgment."*--Matthew 12:36...

"By way of emphasis our Lord declared that every idle word--every unprofitable utterance--must be accounted for in a day of reckoning. With the Church, we understand the Scriptures to teach that this day of reckoning is this Gospel Age. Daily are we to go to our Heavenly Father and say, "Forgive us our trespasses, as we forgive those that trespass against us." Not only must we render up our account daily, but at the end of our course there will be a general summing up. By this we do not understand that at the end of our race course we shall be lined up and questioned about every word of our experience, but that each one who comes into contact with the Truth is either building up character or else breaking it down, and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final examinations at the end of the year, when there is a general testing of his knowledge, so with the pupils in the School of Christ. Day by day our Master deals with us; but at the end of our course there is to be a summing up..."

SPECIAL BRIDLES FOR THE TONGUE

Under stress of sudden temptation the Lord's people, who are now on judgment, might impulsively say that which is not pleasing to the Master. But we must *learn* not to speak thoughtlessly; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our

ways, in order to render the best possible service. We are not merely to have a good will to do that which is right; we are to seek to bridle our tongues. Whatever vows or resolutions or restraints we may seek to put upon our tongues may be considered as bridles, by which we are determined to bring ourselves into full subjection to the will of God.

So long as Satan and his demon host are at large, the Lord's people will do well to take heed to their ways, that they sin not with their tongue. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them in their words. So while we are in their presence we must be especially on guard, that they may not entrap us. As the Psalmist says, "I will keep my mouth with a bridle while the wicked [One] is before me."

AN IMPORTANT LESSON

FOR ALL

Although our Lord declared that men should give account for every pernicious word, yet He referred to the thoughts behind the words. It was the attitude of heart that distressed Him. He knew the attitude of heart displayed by the Scribes and the Pharisees would bring injury upon them.

Amongst the Lord's people there is nothing more important than that they should learn to be very just. While it is right to be loving, kind, generous, yet *justice* is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others, a child of God will not think, What will my fellow-men let me take from them? but, What are the rights of others, and what would my Heavenly Father have me do?

It is very natural for one to recognize his own rights in any matter, but the fallen nature does not so quickly perceive the

rights of others. Therefore one of the most important lessons for the Lord's people to learn is to do unto others as they would have others do unto them-- simple justice.

We fear that many of the Lord's dear people have not fully realized that obedience to the rules which govern the New Nature means absolutely the "Golden Rule" on their part toward all others. They must not do to others what they would not have others do to them. It is the duty of the New Creature to bring the body into such subjection that justice shall rule in every act and word, and so far as possible in every thought. One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will act unjustly in spite of endeavors to the contrary."

THE TREASURE STORED IN OUR HEARTS

As we reflect that the Church is standing before the Bar of Divine Judgment, under the personal inspection of our Lord, and that in His estimation our words are a criterion of judgment, we cannot weigh too carefully the underlying principles upon which His decision will be made. Our Lord's words, as recorded in Matthew 12:34-36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order that the words of our mouth may be acceptable to our Lord and Redeemer!...

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man, "His delight is in the Law of the Lord; and in His Law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in Thy Word," Law, precepts --the spirit, the purpose of that Law, not

merely the outward form. So should we meditate upon the spirit of the Law of God. The sentiment of our heart should be the desire to get the Divine Mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain His character-likeness will think upon things that are good, pure, holy.--Psalm 1:2; 119:148; Philippians 4:8...

Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inher-

itance in the Kingdom of Heaven. Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

Our first concern, then, must be for the heart--that its affections and dispositions may be wholly under the control of Grace Divine; that every principle of truth and righteousness may be enthroned there; that

justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles are established in the heart, we shall have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom and grace."

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AT THE FEAST OF TABERNACLES
FEBRUARY 26.--JOHN 7:14,28-37

"If any man thirst, let him come unto me and drink."

AS A RESULT of the miraculous feeding of the five thousand, noted in our last lesson, the multitude pronounced our Lord a great prophet, and proposed to take him by force to make him king. He, however, knew that such was not the Father's program; that, on the contrary, he was to fulfil a mission of contradiction of sinners, which would end in death, and that the Kingdom to which he was heir could only thus be attained--that the Kingdom promised him was not of this world, not of the present order and arrangement, but of a new dispensation. Our Lord therefore sent his disciples away by boat, while he himself withdrew to the mountain, subsequently meeting his disciples, walking on the water.

Six months more of preaching and teaching in Galilee, without any apparent effort to take advantage of the popular interest in his miracles, to forward his cause as a king, began to tell upon his brethren--his kinsfolk--who began to lose confidence, for their interest all along had been rather of pride than of faith. Now the time to go up to Jerusalem to celebrate the Feast of Tabernacles having come, they noticed that Jesus was making no special preparations to attend. They were anxious that his power should be put to the test--Either do something, and make yourself great in the eyes of the whole world, or give the whole matter up and admit that your claims to Messiahship are fraudulent--was their attitude. Hence they said, Why do you not go up to the feast? Any person who makes such claims as you put forth should not make them in secret, but should seek the largest opportunities for publicity. You tell us that you have eternal life, and that you are able to give it to others, but apparently you are afraid to risk your life: "For neither did his brethren believe on him."

Our Lord's answer pointed out that it was very different with them than with him--they might go at any time, but he was under certain restrictions. They had not drawn upon them the murderous animosity of the most influential and powerful class of the nation. He had done this, by faithfulness to the truth which he came to the world to serve. While it is true that "Jesus did not walk in Jewry (Judea) because the Jews sought to kill him," yet this evidently was not for any fear of death, but because he realized that "his hour was not yet come." He felt it, therefore, to be his duty to cooperate to the extent of his ability with what he knew respecting the Father's plan, and not to ignore that plan so as to require a special miracle for his deliverance, that the divine plan might not be frustrated.

There are lessons here for all who are seeking to walk in the Master's footsteps:--

(1) If we are finding no opposition in the world it is because we have not been faithful to our Father's Word, and to our appointed mission in connection with it,--not been about the Father's business: for our Master declared that it would be with us, his followers, as with himself--not being of the world the world would hate us, would say all manner of evil against us falsely, and think that those who persecuted us did God service. The positive declaration is, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) We are still in this time of persecution; the great Adversary is not yet bound, and if we are entirely free from such opposition it is a sure indication that we are not living up to our privileges in godliness--not following closely enough in the footsteps of Jesus to incite the animosity of the Adversary and his blinded servants.

(2) We are to remember that the special opponents of our Master were not the unbelieving world, but were the unbelieving, unfaithful professors of holiness and of complete devotion to the divine law. So with us, our special opponents and defamers and persecutors are to be looked for inside and not outside the pale of the nominal Christian church.

(3) We may profit by our Lord's example in not needlessly and unwisely placing ourselves in positions of jeopardy, expecting the Lord to miraculously intervene for our preservation. Like our Lord, however, we are not under any consideration to deny the truth, nor to forsake a duty for the preservation of our lives. We see that when the most wise and appropriate time came our Lord went to the Feast, and spoke fearlessly and boldly. So our caution in the protection of life, etc., is not to be the result of fear and lack of confidence in divine providence, nor lack of courage to do our duty, but merely the caution and prudence which desires to cooperate as far as possible with the divine will.

Our Lord knew the disposition of the Pharisees to kill him. He knew also that they would hesitate a great deal more to make any attempt against him on the occasion of these Feasts, when Jerusalem was full of visitors, thousands of whom would be from Galilee and more or less his friends and the friends of his disciples, who were also Galileans. He may have known, too, of some arrangements among the rulers to apprehend him at the beginning of the feast, during the commotion incident to the arrival of pilgrims. At all events, acting upon his own superior knowledge of the situation, he deferred his going until after the multitudes had gone, and then went in a quiet manner, avoiding teaching, miracles, etc.

In the midst of the feast-week he appeared in the Temple, teaching the people. His enemies had sought him previously, and were rather surprised that he had not come as usual, but now they beheld him teaching publicly and boldly; but they refrained from laying hands on him, because they feared the people--they feared that too large a proportion would have at least a sympathy for his teachings, recognizing that he "taught them as one having authority," with positiveness, and not with uncertainty, as themselves. The fact that many of the multitude were favorably impressed, and inquired amongst themselves whether or not they could expect any greater miracles from Messiah at his coming than those which Jesus had already performed, and the fact also that he was teaching publicly, and the rulers did not interfere with him, led some to inquire, "Do the rulers really acknowledge that this is the Messiah?"

Thus the rulers saw that their timidity was really advancing the cause which they hated, and they sent officers to take him; but apparently these felt that they must hear some rebellious, anarchistic or blasphemous utterances from his lips or they would not be justified in the eyes of the people in making the arrest, and so they waited, to watch him. They were charmed with "the gracious words which proceeded out of his mouth," and returned without him, saying, "Never man spake like this man." Then Nicodemus, in his heart believing Jesus to be a teacher, sent from God, tho doubtful of his being the Messiah, raised his voice, being a member of the Sanhedrin, and expostulated, defending the officers, and exclaiming, "Doth our law judge any man before it hear him and know what he doeth?" Even this plea for justice was met with the sarcastic remark, "Art

thou also of Galilee?" And the meeting disbanded, angry because they were foiled in their murderous attempt.

⁽¹⁾This should be true as far as possible with all of the Lord's footstep followers: their speech should be with grace, with moderation, the overflow of hearts full of loving sympathy for the truth and all who love and seek it. Their words should always be well within the limits of reason and righteousness, and strictly in conformity to the Word of the Lord. And their manner, their conduct, as living epistles, should harmonize with this, so that even their enemies would marvel, and take knowledge of them that they had been with Jesus and learned of him.

Having in mind the murderous designs of his enemies, and that thus it behooveth the Son of Man to suffer and to rise from the dead, and knowing that the end of his pilgrimage was only about six months distant, our Lord said, I will be with you but a little while, "and then I go unto him that sent me." Then, taking into account the predicted troubles to come upon Israel, expounded to his Apostles subsequently (Matt. 24) and that they would endure much before he would offer himself to them again as the Messiah at the second advent, he added, "Ye shall seek me, and shall not find me." The Jews have been seeking the Messiah during the eighteen centuries of trouble experienced since that time, for, as the Apostle declares, "the rest were blinded," except the remnant which received the Lord at his first advent--"the day of their visitation." So our Lord declared to them subsequently, "Ye shall see me no more *until that day* when ye shall say, Blessed is he that cometh in the name of the Lord." The prophet tells us that they shall *then* look upon him whom they have pierced, and mourn for him as an only beloved son, and that *then* the Lord will pour upon them the spirit of prayer and supplication, their blindness being *then* turned away.--Rom. 11:27-32.

When our Lord declared that they could not follow him to the place to which he was going, the people speculated whether or not he meant that as he had shown himself willing to preach to the lowest classes of Israel (publicans and sinners), he might now purpose to leave Palestine entirely, and go to the "dispersed amongst the Gentiles," the scattered Jews amongst the Greeks,--speaking the Greek language and not the Syrian, the language of the Jews in Palestine. Here we see afresh the error of the so-called "Anglo-Israelites," who have a theory about "lost" (?) tribes of Israel. The scattered Jews were not considered lost in our Lord's time, evidently, and this statement of the multitude is in full accord with the statement of the Apostle, when he speaks of "the twelve tribes scattered abroad." The only sense in which these tribes are lost is that they have become so thoroughly combined and amalgamated that all tribal distinctions are lost, and very few Jews in the world to-day have the slightest idea of which tribe their ancestors belonged to.

Our Lord's remark, "Thither ye cannot come," is worthy of consideration from another standpoint. He did not mean that he was about to establish a kingdom, and that they could not get into the kingdom, but he did mean that he was going to heaven, and that they could not come to heaven. This is evident from his further statement, "Ye are from beneath, I am from above: ye are of this world; I am not of this world. I have said, therefore, unto you that ye shall die in your sins."--John 8:21-29.

But the poor, disbelieving Jews are not the only ones who cannot go to heaven. The Scriptures clearly indicate that Abraham, Isaac and Jacob, and all the holy prophets, have not gone there. (See Acts 2:34; Heb. 11:39,40.) Moreover, this same declaration was repeated by the Lord to his *believing* followers, saying "Yet a little while I am with you. Ye shall seek me: and I said unto the Jews, Whither I go you cannot come; so now I say to you." (John 13:33.) It is because the believers of the past as well as the believers of the present age could not go to our Lord, that all of them who were rightly instructed from his Word looked earnestly for *his return*, his second advent, his coming in glory and kingdom power, according to his promise, "I will come again and receive you unto myself, that where I am ye may be also."-- John 14:3.

Many have lost sight of the hope set before us in the Gospel,

and have accepted instead a hope that has no foundation, except like the errors of fleshly Israel, in "the traditions of the elders"--the hope that when they die they will not be dead, but more alive than ever: a hope that is as contrary to reason as to the Word of God, in which it finds not one solitary word of support. "But he that hath this hope in him [the hope of the second coming of the Lord to make up his jewels, to receive his faithful ones to himself] purifieth himself even as he is pure." There is no greater incentive to faithfulness than this, the true Gospel hope.

The last day of the Feast of Tabernacles was the eighth day, for it lasted in all for that period. The seven days of the feast were devoted to sacrificing, seventy bullocks being burned upon the altar, and understood to be sacrificed on behalf of the whole world, but the eighth day was specially a Jewish day, and was the most joyous day of this joyful thanksgiving feast. Describing it, Geikie says:--

"The whole week was full of excitement, the great altar smoking with whole burnt offerings of oxen, lambs and rams, besides the solemnity of the morning and evening sacrifice, the Sabbath sacrifice, and countless private voluntary sacrifices and offerings of all kinds. Every available spot inside Jerusalem, and in the hollows, and on the slopes around it (which, by legal fiction, were counted holy ground) was covered with huts or tabernacles of wattled or interplaited twigs, set off by branches of trees, fronds of palms, and all kinds of ornamental greenery."

But the last day of the feast, called the great day, the day of special rejoicing, had one peculiar feature--its *Water-offering*, and it was on this day, and probably in connection with the pouring out of this libation, that, taking it for a text, our Lord lifted up his voice, saying, "If any man thirst let him come unto me and drink." He is here presenting himself as the giver of the water of life, as in the more private discourse to the woman of Samaria. He is the fountain of life, the fountain of truth, the fountain of refreshment, to all who accept him. In every human heart there are thirstings, longing desires, and all who have sought to satisfy these desires from earthly fountains of fame or pleasure or wealth have found that they do not satisfy; but those who have received the water of life, the truth, the grace of God in Christ, have received the only satisfying portion. Lord, ever more give us of this water.

An able writer, Edersheim, gives us a very interesting account of the last day of the Feast of Tabernacles, the great day, as follows:

"Let us suppose ourselves in the number of worshipers who, on 'the last, the great day of the feast,' are leaving their 'booths' at day-break to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow branch tied together with a palm branch (Lev. 23:40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these, to the sound of music, started in a procession from the temple. It followed a priest who bore a golden pitcher, capable of holding three *log* (rather more than two pints). They proceeded to the fountain of Siloam, in the valley 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 Psa. 113-118, was chanted antiphonally, or rather with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them."

⁽¹⁾ Jul. 10 Manna, Lu. 4:22