

SABBATH AND SUCCOTH.**Dr. Calisch on Roanoke and the Festival.**

On last Sabbath the usual large congregation was found at "Beth Ahaba." Rabbi Calisch took his text from the xxiii Chap. Deuteronomy, which deals with the blessings bestowed on the children of Israel.

He said in beginning that, it was obedience to the law that brought the blessing; that the blessings of health, of progeny, prosperity, peace, and content were the results that of necessity came from law-abiding, temperate and chaste living. The people of Israel were to-day the living testimony of obedience to law under the most trying and adverse circumstances.

The test of a people's civilization was the measure of its obedience to law. The fair fame of Virginia had been sullied by two occurrences that had occurred during the last ten days—one at Amelia Courthouse and one at Roanoke. There was no prosecution sufficiently great, no crime so heinous as to justify people to overturn and defy the law which they are to support and to which they owe allegiance. It was no glittering generality or mere platitude that said the majesty of the law must be upheld. Law was based on public sentiment, on public confidence, and every act that tended to weaken public sentiment or confidence destroyed the power of the law. It was deeply regrettable that any lives were lost, but it was time that for the fair fame of the South and for the ultimate safety of its citizens, there should be shown a disposition to uphold the laws. The saddest feature of the event was the fact that the one man, who saw his duty and had the courage to perform it, should be an exile and a fugitive from his home. Was there no public sentiment in Virginia that would bring him back to his place? The very men who had caused his flight should carry him back on their shoulders. Liberty was not license, nor was obedience to law servitude. That nation was most free which has best learned to obey. The blessings for an individual lay in a law-abiding life—no less so for a community or a State, for these were but masses of individuals subject to the same influences and conditions. Every

violation of law, every overturning thereof, every wresting of it from its proper channel, was a step backward. It was a hindrance and a clog to the material progress as well as to its civilization.

Sunday evening divine service began at 6 o'clock, and by that hour, a large congregation, that completely filled the house of worship had assembled. The pulpit platform and candelabra had been most tastefully decorated with a profusion of fruits and flowers and herbage, that had been brought by the children of the Sunday-school.

Rabbi Calisch gave a brief address, in which he said, that "the chief lesson of the 'Succoth' festival was that of humility and gratitude. While we may not be as directly interested in the ingathering of the crops as were our fathers, yet we are no less indebted to them for our happiness. Our fathers came before God, rejoicing in the fruits and flowers, which were the products of their fields—We too have decorated the shrine of our faith, with the fruits and flowers, incidental to the season of the year and the climate and soil of the country where we live. But these things have not been placed here merely for decorative purposes. It is possible that many of you will see this, and be untouched and unmoved, more than to say, 'it is very pretty,' 'it looks very nice.' But it was not placed here to appeal to your critical eye or to your æsthetic sense. It is true it is arranged as nicely as possible, for the same reason that our house of worship is made handsome, commodious and artistic, because the best that we have belongs to God. But the true value of a house of prayer lies not in stained glass in the windows, nor in mahogany or marble pulpit, nor in luxuriously cushioned pews, nor richly frescoed walls, but rather in the heart of those who worship therein. There may be blank walls but not blank hearts, cushions barren of adornment, but not bosoms barren of devotion. These decorations are placed here not for the purpose of being criticised or commented upon, but to drive home to your hearts the lesson of God's infinite and all enduring grace, and our own weak dependence on Him.

You have all been blessed during the year that has passed, some more plenteously, some less so. I

pray heaven that your blessings may be doubled in the year that is coming, but you must take with you from this festival the lesson of humility and gratitude.

Learn to be humble in your prosperity. Learn to be grateful for your many blessings. Learn to give as has been given unto you. From the fields of your life's-activities you are all gathering the bountiful harvests of plenty, affluence and luxury. Do not gather too closely the corner of your field. Do not glean too carefully in your ingathering of the crops. At your side are the stranger, the widow and the orphans. Let not the shadow of need be made too deep and dark by the contrast with the bright sunshine of your prosperity. Let not the wail of poverty be drowned by the clinking of the glasses of your happiness. Learn to give as has been given unto you. Learn to be humble and grateful. Therein will you learn the true value of life, and be planting the seed here which will yield for you the harvest of unending bliss in the world to come."

On Monday morning Rabbi Calisch took his text from Leviticus xxiii-40.

"And ye shall take unto yourselves on the first day (of 'Succoth') the fruit of the tree hadar, palm branches, boughs of the myrtle-tree, and willows of the brook; and ye shall rejoice before the Lord your God seven days."

The lesson of humility and gratitude was re-enforced, adding that while it was perhaps a trite and hackneyed subject, and preachers always preached this, yet it was one of the eternal verities of life and of faith and could not be repeated too often, nor impressed too deeply. It was also shown that religion was a thing of gladness and happiness as well as of earnestness and solemnity. A long-drawn face and rigid puritanism were not the necessary results of faith, but rather lightness of heart, gladness and contented joy—for we are commanded to "rejoice before God."

"The equality of all men before God is illustrated by the four kinds of offerings brought. The tall and stately palm, the meek and lowly willow, the sweet smelling "esrog" and the myrtle, though differing in appearance, size, characteristics, beauty and usefulness, were all brought together before God. So stand all men before Him. The haughty and the meek, the purse-