



LESSON.—SUNDAY, JUNE 9, 1907.

**The Passover.**

Ex. xii., 21-30. Memory verses 26, 27. Read Exodus vii-xii.,

**Golden Text.**

When I see the blood I will pass over you.—Ex. xii., 13.

**Home Readings.**

- Monday, June 3.—Ex. vii., 1-25.
- Tuesday, June 4.—Ex. viii., 1-19.
- Wednesday, June 5.—Ex. viii., 20—ix., 12.
- Thursday, June 6.—Ex. ix., 13-35.
- Friday, June 7.—Ex. x., 1-20.
- Saturday, June 8.—Ex. x., 21-29; xii., 1-10.
- Sunday, June 9.—Ex. xii., 11-30.

**FOR THE JUNIOR CLASSES.**

It will be as much as the half-hour of lesson study can hold to recall the point reached in last Sunday's lesson, and to cover the period in which Egypt was plagued, the land of Goshen, the home of the Israelites, alone being exempt, up to the culminating point in the slaying of the first-born and the institution of the Passover. It is perhaps easier to impress the plagues in their proper order on the minds of the children if they are taken in three sets of three, leaving the last and greatest to stand by itself. Of course it is important to point out the prophecy of the Passover as fulfilled in Christ.

**FOR THE SENIORS.**

In going over the plagues it will be seen that these punishments were not haphazard decisions, but definitely chosen for their significance in displaying the vanity of the Egyptian gods. The blood, the lice, and the flies, showed the uselessness of the Egyptian purification rites, the plagues in so many cases falling hardest on the sacred animals, and so often affecting the sacred Nile still further showed the supremacy of the Hebrew's god over the many deities of Egypt. The question of why it was that all Egypt had to suffer for the wrong-doing of their Pharaoh has often come up. There is good reason to believe, however, that the people shared in their monarch's oppression of Israel, and as to those who had become proselytes, there is all proof that they enjoyed Israel's exemption; for the rest, it is a law of nature that the innocent are bound to suffer with the guilty, and that is one more argument against sin. The greatest question that is likely to come up is that contained in Ex. x., 27, as well as in similar verses. It may be observed that in the cases of the first five plagues it is said that Pharaoh hardened his heart, and not until after that is it said, 'The Lord hardened the heart of Pharaoh.' It is one of the saddest facts of continuance in sin that there may come a time when God will let a man alone (Rev. xxii., 10, 11; Hos. iv., 17; Gen. vi., 3), and in the very act of removing from him all restraining influences and promptings to good the heart of man is hardened. Pharaoh was a hard and cruel man, as is evident in chapter five; he had gone so far in defiance to what even his own counsellors had declared the hand of God (Ex. viii., 19), and it is now as much as if God had said, 'you have gone so far to exhibit your own pride and strength, now I will take down the bars and you shall show forth my glory.'

(SELECTIONS FROM TARBELL'S GUIDE.)

Verse 24. Ye shall observe this thing for an ordinance. In the feast of the passover, the flight of the Israelites, its darkness, its hur-

ry, and confusion, was acted year by year, as in a sacred drama. Night falls; the stars come out; the bright moon is in the sky; the household gathers round, and then takes place the meal, of which every part is marked by the almost frantic haste of the first celebration, when Pharaoh's messengers were expected every instant to break in with the command, 'Get you forth from among my people.' The guests of each household at the moment of the meal rise and stand round the table. Their feet, usually bare when in the house, are shod as for a journey. Each member of the house holds a staff, as if for immediate departure; the long Eastern garments of the men are girt up, for the same reason, round their loins. The roasted lamb is torn to pieces, each snatching in his eager fingers the morsel which he might not else have time to eat. Not a fragment is left for the morning, as if it would find them gone and far away. The cakes of bread which they break and eat are tasteless for the want of leaven, as if there had been no leisure to prepare it, and finally the thanksgiving for the deliverance is always presented.—Stanley, 'Jewish Church.'

Verse 30. There was a great cry in Egypt. The moment a death occurs in a household the female members sprinkle themselves with water, and then throw dust or ashes over their persons; immediately after which they raise in concert a shrill cry or shriek which is heard over the whole neighborhood. This is often continued for an hour or more—shriek after shriek filling the air. Imagine those shrieks raised in every house of every city, village, and hamlet in the country, and then some conception may be formed of that 'great cry.'—Josiah Porter, in 'International Bible.'

Till He come. Christ swept aside the sacrifice that was made for the redemption of Israel from the captivity of Egypt, and He said, 'Forget the shadow and remember the substance; forget the sacrifice that was made of the lamb, unbroken in bone, and remember the other of Him whose body was given for you, the Lamb of God, the Passover for the sins of the world.'

'Ye do show the Lord's death till he come.' (I. Cor. xi., 26). All symbolical worship carries in itself the witness of its own cessation, and points onward to the time when it shall not be needed. It is, so to speak, a concession to sense. It is no proof of spiritual immaturity to cling to them, if only it be distinctly understood that the whole value of them lies, not in what they are, but what they signify. But still the existence of symbolical worship is a prophecy of its own cessation. It digs its own grave, as it were; and just because here we need the bread and wine to help us to remember the death, the taking of these, in compliance with that temporary necessity, itself carries our thoughts, or ought to carry them, onward to the time when, Christ Himself being present with His Church, and we sitting at His table in His Kingdom, the symbol shall be no more needed.—Alexander Maclaren.

**BIBLE REFERENCES.**

- II. Tim. iii., 8; Psa. lxxvii., 42-52; cv., 27-38; Heb. ix., 14; xi., 28; Eph. v., 2; John I., 29; xv., 13; I. Cor. xi., 26; I. Pet. i., 18-19; I. Cor. v., 7-8.

**C. E. Topic.**

Sunday, June 9.—Topic—How to help those younger than we are. Matt. xviii., 1-6.

**Junior C. E. Topic,**

**GOD'S PATHS.**

- Monday, June 3.—The path of life. Ps. xvi., 11.
- Tuesday, June 4.—The path of the just. Isa. xxvi., 7.
- Wednesday, June 5.—A plain path. Ps. xxvii., 11.
- Thursday, June 6.—Crooked paths. Isa. lix., 7, 8.

Friday, June 7.—'Teach me Thy paths.' Ps. xxv., 4.

Saturday, June 8.—The narrow way. Matt. vii., 13, 14.

Sunday, June 9.—Topic—Walking in God's paths. Isa. ii., 1-3.

**'Prove Your Faith by Your Works.'**

The Rev. A. D. Rice, Presbyterian Mission, Tsing Kiangpu, writes:

The famine-stricken district of North Kiangsu Province is estimated at forty thousand square miles. I have just returned from a two weeks' trip over a great part of this district. Half the destitution and suffering has not yet been told. . . . Not one-fifth of a year's crop was gathered. Everything was drowned out, the houses, being made of mud, have fallen down. The people are homeless and starving.

My trip extended north from Tsing Kiangpu, one hundred miles to Haichou. Over all this district, flour, rice, fuel and every necessity of life is more than double its usual price, and little to be had at any price. Haichou is a great salt depot, all the salt used in this part of the Empire comes from there. The salt is made from water taken from salt wells and evaporated on mud pans in the sun. The wells and salt pans were all submerged in fresh water for days. The result is a great salt famine. On the streets of Haichou salt usually sells for two cash for three pounds, now it is twenty-eight cash per pound.

All this section of the country is now being rapidly deserted. The lame, the blind, and the weak, are left at home, while the stronger are coming south as refugees for the winter. A conservative estimate of the number camped at Tsing Kiangpu at present is five hundred thousand, and still they come. Other cities also have these refugee camps, though the numbers are not so large. These refugees are being very systematically helped by the officials. They are getting now thirty cash (one and a-half cent), or the equivalent of a teacup of rice per day for one person. The officials cannot undertake to give them more.

I am sure that Christian hearts cannot but be moved by the sufferings of their fellow beings. Come to the help of these people that are in such distress, and prove your faith by your works.

**Hints.**

The superintendent should see to it that the time for class study is regular—not long to-day and short next time.

'All things come to him who waits,' says a lazy old motto.

Don't you believe it! A Home Department, a good class or a full school will never come until somebody gets up and hustles for it!

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