

## May Blossoms.

BY HORATIUS BONAR, D.D.

It is May, all May around us,  
In the flush of its summer-glee;  
Its blossoms, like smiles of childhood,  
They are sparkling on every tree.

O blossoms, May blossoms, how beautiful!  
But what is your fruit to be?  
Ye are waving and shining everywhere;  
But what is your fruit to be?

It is May, all May around us;  
And how softly its moments flee;  
The birds in the sunlight's singing  
To the hum of the happy bee!

It is May, all May around us,  
Over garden and vale and lea;  
The scent of the flowers goes past us,  
And the shadows are wandering free.

It is May, all May around us,  
And, with eyes all glistening, we  
Are watching the waving blossoms  
That are sparkling on every tree.

It is May, all May around us,  
And we lift up our eyes to thee,  
To whom all this May belongeth,  
With its beauty of earth and sea.

O blossoms, May blossoms, how beautiful!  
But what is your fruit to be?  
Ye are waving and shining everywhere;  
But what is your fruit to be?

## LESSON NOTES.

## SECOND QUARTER.

## STUDIES IN THE OLD TESTAMENT.

B.C. 1491] LESSON VII. [May 15

## THE CALL OF MOSES.

Exod. 3. 1-12. Memory verses, 2-5.

## GOLDEN TEXT.

I will be with thy mouth, and teach thee  
what thou shalt say. Exod. 4. 12.

## OUTLINE.

1. Moses. 2. The Call.

TIME.—1491 B.C.

PLACE.—Horeb, or Mount Sinai, in the Arabian peninsula.

RULER.—A successor of Pharaoh, the oppressor.

CONNECTING LINKS. Eighty years, or nearly so many, have passed since the Hebrew waif was drawn in from the Nile by the Egyptian princess. The princess was dead. The Pharaohs who had known Moses were dead. For forty years Moses himself had been a fugitive because of his hasty act in trying to right the wrongs of his people. The prince has become a peasant. He is now only a keeper of sheep in the desert. But God has not lost sight of him. Our lesson takes us to the burning bush. Let us draw nigh with reverent hearts.

EXPLANATIONS.—*Back side of the desert*—The part of the desert farthest from the land of Goshen. Desert does not here mean a barren, sandy waste, for in such a place there would have been no pasture, but a wild, deserted place. *The mountain of God*—Horeb, not so called then, but, when this record was written, it had become so known, and Moses calls it by anticipation by its well-known name. *The angel of the Lord*—The manifestation of God by fire in the bush. See Psa. 104. 4. Jesus Christ, the eternal Son. *God of thy father*—This means, as so often, the God of your forefathers. Abraham was not his father. Amram was. But the Jews called Abraham their father. *Land flowing with milk and honey*—That is, a land of marvellous fertility. The expression is a common one in Oriental literatures. *Place of the Canaanites*—The particular place of the nation to be is thus again designated. In Egypt these nations were well known. *Who am I*—An expression of humility and feeling of unworthiness for so great a mission. He, doubtless, remembered his first failure.

## QUESTIONS FOR HOME STUDY.

1. Moses.

How came Moses to be in Midian?

How came he to be a member of Jethro's family?

How many years did he live in Midian? What was the value of this life to Moses? Is there evidence that Moses knew the voice that called him?

Why was he so ready to believe the announcement of ver. 6?

What characteristic of Moses is shown by ver. 3?

What characteristic is shown by ver. 11? What change had these forty years wrought in Moses?

How do we know that it was forty years since Moses fled from Egypt? Acts 7. 30.

## 2. The Call.

From whom did the call in this lesson come?

What was the call? ver. 10.

What dangers were involved in the acceptance of the call?

What discouragements had experience taught him to expect?

Did this call come as an answer to prayer?

How had Moses long years before shown that he had felt called to this work?

Why did he hesitate now?

What personal sacrifice was then involved? What was now?

## PRACTICAL TEACHINGS.

God often comes to men who faithfully do the duty of the hour, with new commissions for service.

Moses turned aside to see. Do we?

Moses, like Jacob, was on holy ground and did not know it: and we are many times.

The faithful shepherd became the faithful leader. Fidelity is the great lesson of the word.

See God's compassion, "I know their sorrows." Read Isa. 53. 4-6.

The bush became a "holy place" because God was there. So our hearts can be, if we will.

## HINTS FOR HOME STUDY.

1. Perhaps you have already read all of the Questions, Explanations, and Practical Teachings. Perhaps you could no. answer some question. Do not give it up. Think. Think till you find what the answer must be. Think when you are unoccupied about this whole story.

2. Take a reference Bible and look out carefully all the references to other parts of the Bible.

3. Find every place where God appears in fire, or by fire, or shows his power in fire.

4. Find how many men were spoken to by God by their names. See if you can find ten.

5. Find how many times the purpose had been expressed to give Israel the land of Canaan.

DOCTRINAL SUGGESTION—Divine compassion.

## CATECHISM QUESTION.

23. But are all mankind, being born in sin, born without hope?

No; for a Saviour was provided from the beginning, and all that come into the world receive of his grace and his Spirit.

Genesis iii. 15; John i. 5; John i. 9, 10.

B.C. 1491] LESSON VIII. [May 22

## THE PASSOVER.

Exod. 12. 1-14. Memory verses, 13, 14.

## GOLDEN TEXT.

Christ our passover is sacrificed for us.  
1 Cor. 5. 7.

## OUTLINE.

1. The Passover.

2. Our Passover.

TIME. 1491 B.C. Later in the same year as last lesson.

PLACES.—In Egypt. The land of Goshen.

RULER.—Thotmes II.

CONNECTING LINKS. From Midian back again to Egypt. The divine commission is accepted. Aaron and Moses have met, have aroused their people, have given God's message to Pharaoh, have been rebuked and refused. The land of bondage has fallen still heavier on the Hebrews. God has arisen in might. The plagues have only hardened Pharaoh's heart, and now comes the Angel of Death and of deliverance.

EXPLANATIONS.—*The beginning of months*—The first month of the first year of the new nation so soon to be. It was called Abib or Nisan, and corresponds nearly to our April. *The congregation of Israel*—Simply the people as a whole.—According

to the house of their fathers. That is, one lamb for each family. *The household be too little*—Tradition said there must be at least ten persons to make a sufficient number. *Keep it up*—That is, keep the lamb thus chosen with great care from the tenth day. *Kill it in the evening*—At some time between three o'clock and six, when the new day begun. *Unleavened bread*—Simple cakes of flour, baked without the use of anything to ferment, as a symbol of haste in departing. *Solden at all with water*—Not boiled, but roasted with fire. *Let nothing of it remain*—The whole substance of the animal, except the blood, was to pass into their substance as nourishment and support. *Loins girded*—The flowing skirts tied up out of the way of the feet, ready for a hurried march.

## QUESTIONS FOR HOME STUDY.

1. The Passover.

Of what two national observances does this lesson tell?

Do the Hebrews, who observe their national religion, still begin their ecclesiastical year with the month Abib?

Of what actual event was the passover a sign?

How long was it to be kept by the nation?

Was the law concerning it observed through their history?

How extensive was the destruction of the first-born in Egypt?

On what day was the preparation to begin?

How long did the feast last?

What was the food eaten at this passover supper?

In what manner was it to be eaten?

Why was this?

2. Our Passover.

Of what was this passover a type?

How does Paul in 1 Cor. 5. 7, apply the memorial to Christ?

Of what was the blood sprinkled upon the door-posts a sign?

In what respects was the paschal lamb a type of Christ?

On what day does tradition declare our Lord to have made atonement for his people?

Why was it to be "roasted with fire," and not to be "solden with water?"

Of what was the eating of the whole lamb symbolical?

What observance in the Christian Church commemorates the ancient passover feast?

What do the broken bread and the wine symbolize to the believer?

Do you believe in the historical truth of the passover?

## PRACTICAL TEACHINGS.

The passover was for every Hebrew family. The provision was ample: the means easy to obtain; the requirement easy to be met. Even so is it in Christ.

It was the mark upon the door that showed obedience, that saved the household. Even so in the spiritual house which we build. It must be by the blood upon the door post, or no salvation.

Who will say that the Egyptian family that should by any possibility have imitated its Hebrew neighbour would not also have been saved?

Who will say that the Hebrew family that neglected would not also have suffered the loss of its first-born? It is so in Christ. "How shall we escape, if we neglect so great salvation?"

## HINTS FOR HOME STUDY.

1. You cannot possibly understand this lesson, and what immediately followed, if you do not study from chap. 3 all between to chap. 12.

2. Learn the plagues in their order.

3. Find how many times Moses had been before Pharaoh; all that he had threatened. See how bold he had grown.

4. Learn the whole law of the passover. vers. 15-24, 43-48.

5. Find from the Scriptures notable instances in which the passover was observed by Hezekiah, by Josiah, by Ezra, by Jesus.

## DOCTRINAL SUGGESTION.—Salvation.

## CATECHISM QUESTION.

24. By what means were our first parents led to commit so great a sin against God?

By the subtlety of the devil, who made use of the serpent to beguile Eve.

Genesis iii. 13; 2 Corinthians xi. 3.

THE silent man may be overlooked now, but he will get a hearing by and by.

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