

Subst. School Teacher.

LESSON VII.

JEHOVAH'S PASSOVER.

COMMIT TO MEMORY, vs. 26, 27.

PARALLEL PASSAGES.—I. Pet. I. 19; I. Cor. v. 8.

With v. 21 read Ezekiel vi. 19; with v. 22, Heb. xi. 28; with v. 23, Rev. vii. 3; with v. 24, 25, Jos. v. 10; with v. 26, 27, Ps. lxxviii. 1; with v. 28, 29, Job xxvii. 19, 20, and with v. 30 and 31, Jer. ii. 13.

CENTRAL TRUTH.—Deliverance by the lamb.

LEADING TEXT.—Even Christ our Passover is sacrificed for us.—I. Cor. v. 7.

Let us keep in mind the train of events. Nine plagues were sent on Egypt. They are in sets of three each, and the last of each set, that is the third, sixth, and ninth, came, without warning (viii. 16; ix. 8, 9, 21).

They increase in severity, from great annoyances like the frogs, to terrible darkness as in the ninth; and they gradually make an impression on the people, so that at the eighth (locusts), the Egyptians, or at least some of them, advise liberation (v. 7).

These plagues ran over many months, during which the Israelites were withdrawn from their usual way of living, in expectation and growing readiness to leave. Some of the plagues tended to increase that readiness, the cattle-plague making it needful to separate their cattle from the Egyptians (v. 6, 10).

The Lord puts forth no power needlessly. Most of these plagues have corresponding facts in Egypt. Frogs abound; so do flies; locusts often do mischief; but the miraculous part lies in the time of coming and going, the extent, the severity, and the regular gradation. Nature is there already, and is employed, but in such a way as to show that nature's God is directly working. Here, as elsewhere in God's revelations, the miracle is so outstanding that an "honest and good heart" perceives it; yet it has so much in common with ordinary life that a man bent on denying it, could find some apparent support. "Frogs, flies; yes, we had them always—now only worse than usual." Even so the continuity of nature is made an argument against revelation, as it was predicted, 2 Pet. iii. 4.

The plagues were directed against the "gods" of Egypt. The frog was worshipped. There is extant a figure of a king offering wine to a frog. The earth was worshipped as *Leb*; its black dust was turned to vermin. The air personified in *Shes*, and worshipped, brings forth swarms of beetles. The beetle was a sacred symbol. Cattle were worshipped, and they died. Ashes from the altar were cast, as in a challenge, towards the "gods," and became boils on man and beast. So hail and darkness proved the weakness of Egyptian deities, as did the locusts brought by the east-wind. The river, the land, its products, the heavenly bodies, are all seen to be under divine control. Still another plague is needed, and before it the "Lords Passover" is instituted.

ITS IMMEDIATE USE.—The Lord has given full explanations to Moses and Aaron (v. 1-20, which should be read). Now Moses gives these to the "elders," who were heads of families, represented them, and could communicate with the people. This natural arrangement was systematized after wards (Num. xi.) They were to direct the people in selecting a lamb, v. 21, called the "Passover," described in v. 5, in killing it, after being kept as in v. 6; in sprinkling its blood (v. 22 as in v. 7), and in keeping within doors till the morning. The immediate benefit to them lay in the safety this secured when the Lord "passed through" (as he was about to do) to destroy (v. 23). He had already separated between the Israelites and the Egyptians in the plagues of murrain, hail and darkness. Here he distinguishes in another way. There is safety within the doors on which is seen the blood. The destroyer slew the first-born, and this final stroke compelled Pharaoh to let Israel go (v. 51).

II. THE PERMANENT "SERVICE," as it is called in v. 26. The observance of which all the details are given in Egypt, before the law, so important is it, as to be continued (v. 24); to be annual (v. 25); to be a memorial (v. 27); to be solemn (v. 42 and impressive, "ye shall keep this service," v. 25); and to be instructive, awakening inquiry, and giving opportunity for explaining to the children, whom the Lord never forgets, but always arranges for being taught, first of all by their own parents, v. 27.

Some of the particulars deserve note. The "lamb" might be from sheep or goats (v. 6), the word being general: to be one year old, and faultless; to be kept from the 10th to the 14th of the month *Abib* (xiii. 4), or *Nisan*, as it was afterwards called (nearby our April), and the beginning of the sacred year. Its blood was to be caught in a basin (v. 22), sprinkled, on this occasion with some twigs of hyssop, on the door, very fully (v. 22). Its feet was to be roasted with fire (no other followed with fire, no other mode of preparing it allowed), and to be entirely eaten by the household, with unleavened bread and bitter herbs, and not a bone to be broken (v. 46). It was a supper, but eaten by travellers (v. 11) and for Israel only, v. 45.

It was a sacrifice (v. 27) to the Lord, in which the lamb was offered to him, and the circumstances reminded the people of the deliverance of which it was the immediate means in the first instance.

III. THE MORNINGS TO US.—Mark: *to us*; for we may well see more than Israel did, in the New Testament light.

(1) Probably the three days from the 10th to the 14th were the days of darkness, when Israel "had light in their dwellings." So Deliverance have light, and "the world lieth in wickedness." 1 John v. 19; li. xi. 7. The Lord "puts the difference." (2) But no merit of Israel distinguishes from Egypt: safety is by substitute and sacrifice; that sacrifice, a lamb, is perfect of its kind; to slain, is burnt with fire. So

erod on the cross, consumed by the fire of divine justice.

(3) The blood of the lamb was sprinkled and averted the death-blow; even as we believe, and the blood of Jesus saves, because it marks us as the Lord's and cleanseth us. 1 John i. 7.

(4) The flesh was eaten—*all eaten*. So we feed on Christ by faith, a full Christ for hungry sinners.

(5) The Israelites put away leaven, as we do sin, used unleavened bread, as we come in sincerity; and from unclean Egypt a bondage in latter days as we remember our lost condition. Eph. ii. 11.

(6) They were ready for the journey, as we confess ourselves pilgrims and strangers.

(7) It was the act of the "whole congregation," and we are one in Christ; yet it had regard to the household and the children. So Acts xvi. 31, and Josh. xxiv. 15. We are to hold by one holy church, and we are to prize true family religion.

ILLUSTRATION.

THE SACRED DUTY.—Locusts, butterflies, moths, and other insects are represented in the scriptures, but none appear to claim the honor of being sacred. Some fabulous insects may also be cited, as well as famous quadrupeds, which were chiefly emblematically appropriated to particular gods, or representatives of certain ideas connected with religion, the most remarkable of which were scarabaei (beetles), with the heads of hawks, rams and cows. Of these many are found made of pottery, stone, and other materials, and the sculptures represent the beetle with a human head. Such changes did not render them less fit emblems of the gods; the scarabaeus of the sun, appears with the head of a ram as well as a hawk; and the god Ptah was sometimes figured with the body of a scarabaeus and the head and legs of the usual human form.—W. Thomson, Vol. I. p. 255

SUGGESTIVE TOPICS.

The time of the Passover—number of plagues already sent—their general character and effect—on the Hebrews—on the Egyptians—the last—its severity—the preparation for it—the rite ordained—sacrifice chosen—its kind—its blood—how used—why—its life—how employed—how eaten—by whom—when—in what atmosphere—the nature of this rite—why—its instructive character—the lessons we may learn from it—the light in which we can study it—its typical character—of whom—and the effects of sprinkling the blood.

The Tempted Minister.

During the great revival of religion in America, which took place under Mr. Whitfield, and others distinguished for their piety, he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts farther on it, but was presently assaulted with a temptation that the Bible was not of Divine authority, but the invention of man. He instantly endeavored to repel the temptation by prayer, but his endeavors proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to this affliction, he was "shut up in prayer," a cloud dark as that of Egypt oppressed his mind.

Thus agonized in spirit, he proceeded to the house of God, where he found a large congregation assembled and awaiting to hear the word; and then he was more deeply distressed than ever; and especially for the dishonor which he feared would fall upon religion through him that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most painful and perilous situation, and with arms extended to heaven began with this exclamation, "Lord, have mercy upon me!"

On the utterance of this petition he was heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of the prayer, was a place of weeping. He delivered the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed this discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever afterwards spoke of as "the harvest day."—Christian Weekly.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general way-marks in the journey of life:

- Never to ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.
- Never to show levity when people are professedly engaged in worship.
- Never to resent a supposed injury till I know the views and motives of it; nor seek occasion to retaliate.
- Never to judge a person's character by external appearances.
- Always to take the part of an absent person who is consured in company, so far as truth and propriety will admit.
- Never to think the worse of another on account of his differing from me in political or religious opinions.
- Never to dispute if I can fairly avoid it.

The Scripture is the sun—the Church is the clock whose hand points us to and whose sound tells us the hours of the day. The sun we know to be sure and regularly constant in his motion; the clock may go too fast or too slow. We are wont to look at the clock to know the time of day, but where there is a variation we believe the sun against the clock, and not the clock

Our Young Folks.

"I Will Not."

"I will not," said a little boy stealthily as I passed along. The tone of his voice struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to my mother, and I won't," he answered in the same tone.

The little boy is on the right road. That is just one of the places to say "won't." I hope he will stick to it.

"What am I Going to Do?"

One morning a young lad set off to go with some thoughtless companions to a place of Sunday amusement. "What am I going to do?" he asked. "I am going to break the Sabbath. Suppose God should punish me for my wickedness." This so alarmed him, that he turned back and spent the day in a becoming punner.

A boy saw a person drop his purse which he picked up and was walking off with it and the money which it contained. "What am I going to do?" came to his mind and the answer followed. "I am going away with a purse of money that does not belong to me. This is not honest, God has said, 'Thou shalt not steal.'" In another moment he ran after the person, and gave up the purse. The man gave him a half-crown; and an honest half-crown is worth more than a great many dishonest pounds.

"What am I going to do?" asks the Sunday-school scholar on his way to the Sunday-school. "I am going where the young are trained up to fear God, and keep His commandments. May I be a studious, attentive scholar, and pay God to make me one of His obedient children."

Often ask yourself—and never be afraid to ask—"What am I going to do!" A bad act will not bear reflection as a good one will. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand or the left: remove thy foot from evil."

"Naughty Think."

"Cleanse Thine me from secret faults."—PSALM xlii. 12.

"Mamma," said Kitty, "papa calls me a good little girl, and aunty does, and 'most everybody; but I am not, mamma, good at all."

"I am very sorry," said mamma.

"So am I," said Kitty, "but I have got a very naughty think."

"Naughty what?" asked mamma.

"My think is naughty inside me," said Kitty.

"When I was dressed to go to ride yesterday, and the carriage came and there was no room for me, I went into the house, and aunty told you I behaved very goodabout it. She said I didn't cry or anything, but, mamma, I thought wicked, and I ran up stairs and lay down and kicked, and kicked and kicked, I was so—so—so mad," said Kitty.

"I wished the carriage would upset, and the old horses run away; that's what I mean. It was a naughty think in me."

"Well, nobody know it," said John.

"Somebody did know it," said Kitty.

"Who?" asked John.

"God," answered Kitty. "He can not call me good, as aunty and papa do. Mamma, how can I be good inside?"

Kitty is not alone in asking that question. Many and many a one is asking it very sorrowfully. How can I be good inside? King David felt like Kitty, and he fell down on his knees and prayed this little prayer, "CLEANSE THOU ME FROM SECRET FAULTS." Secret faults are in some sense the worst sort of faults; because, first, they deceive others, for they are inside and nobody sees them; and they deceive ourselves, for they are apt to think nobody will find them out, and if they are found out it is no matter.

Scripture Difficulties Cleared up.

Sir John Henschel says that "the surest and best characteristic of a well-founded and extensive induction is when verifications of it spring up, as it were, spontaneously into notice, from quarters where they might be least expected, or even among instances of that very kind which were at first considered hostile to them. Evidence of this kind is irresistible, and compels assent with a weight which scarcely any other possesses."

I do not in the least desire to underrate the existing difficulties of Biblical criticism, but I think, in relation to the veracity of the Bible narrative, there are some cases at least which are of a kind analogous to what Henschel here speaks of. I mean where apparent difficulties of a formidable kind have on further examination been found actually to yield confirmation to the veracity of the Scriptures.

Daniel relates that King Belshazzar was slain in the city of Babylon when that city was taken by the Persians. Profane historians say that the capture of Babylon took place in the reign of a Babylonian king called Nabonnedus, or Labynetus, and that this king was absent from the city at the time of its fall. Moreover, instead of being slain, he was made prisoner and kindly treated.

The discrepancy appeared for many years extremely formidable. But we now find that in an inscription, discovered only about twenty years ago, Nabonnedus, the last native king of Babel, is introduced as stating that his eldest son bore the name of Belshazzar, and he speaks of him in a way which suggests that he had associated him with himself in the government. Hence there is no difficulty in supposing that while Nabonnedus was absent his son was entrusted with the command of the city.

But not only is this view probable in itself, it is, in fact, incidentally confirmed by the very text of the book of Daniel. When Belshazzar promotes Daniel, he makes him

why the third? In every other case in the Old Testament, the favorite is advanced to the second place in the kingdom, the place next to the king. The answer obviously is that Belshazzar himself occupied the second place, and that in placing Daniel on the third he did as much as under the circumstances was possible.

So strong on the authority of Herodotus, who speaks of the year did not grow in Egypt, and adds that he had seen in the city of Genesis, because Pharaoh's butler speaks of passing the grapes into the king's cup. But it is now clear, from representations on the Egyptian monuments, that the cultivation of the grape, the art of making wine, and the practice of drinking it, were well known in Egypt, at least in the time of the Pyramids. It is the error of Herodotus whom most either have been imperceptibly informed, or must have been speaking of a particular part of Egypt only.—H. K. B. Review.

Love, Honor, and Obey.

On the whole, married women, that is real women, prefer being ruled to ruling. It is natural to a woman to seek advice. It is scarcely in her nature to go spontaneously on doing what she has to do without aid or counsel. Almost any one of our sex is happier if she can "talk things over" with some man upon whom she discreetly relies, and in married life most wives do, even in the smallest things, what "he" likes, and fancy that they like it themselves. Since independence has become the fashion, and strong-minded women have sneered at their more gentle sisters, there is a great affection of despising the opinion of the men, but it is all sheer pretence. Almost every wife chooses her gloves and her ribbons of the tint that her husband admires, and the man she loves almost invariably gives her her political opinions, and bias, even her religious views. Her speech, her dress, her manners change under his influence. What he desires her to do she does, in nine cases out of ten. The tenth case we find in the divorce courts. You may rule your wife as you please, good married reader, if you only love and pet her enough. Haughtiness and fault-finding alone will make her restive. And you, dear girl, remember that it will be well to choose a husband good, and noble, and upright, so that you may obey him to your heart's content without losing your own self-respect; for you will obey him if you love him; and if he be low and mean, you will sink to his level slowly but surely in the course of years.—M. K. Dallas.

Auld Lights, New Lights, Lifters, and Antilifters.

The origin of these sects of religious people was in Kilmarnock, Ayrshire and arose thus.—The Rev. Hugh Thompson was incumbent in 1712, when, having a prospect of being called to the adjoining parish of St.ewarton, he demitted his charge. He was disappointed, however; and either his pride would not permit him to solicit re-appointment to Kilmarnock, or a majority of the people, having taken umbrage at his demission, opposed his reappointment. No clergyman was appointed for five or six years; and during that period Mr. Thompson preached either in his own house or in a tent in the fields, and continued to do so long after a successor had been appointed. Mr. Smytton, an *Antiburgher* (Original Seeding) minister, after Mr. Thompson's death, settled at Kilmarnock, and married one of his daughters. Mr. Smytton attracted many hearers on account of his declamations against the Established Church; but after a period of coolness arose between him and his congregation, till it ended in a rupture, which was carried to his associate brethren. Mr. Smytton insisted that it was of religious obligation to lift the bread in the Sacrament, and hold it during the prayer or consecration; and that this was enjoined by the words of the institution itself. His brethren took a different view, holding that this was not binding on the conscience, but that it might, or might not, be performed without incurring guilt. So keenly was this contested that it produced a rupture. Mr. Smytton refused to hold communion with those who did not conform to his opinion, and the Synod expelled him for his obstinacy and formally deposed him. He despised this sentence and continued to preach, the congregation having divided, part remaining with him and part withdrawing. Those who remained were called *Lifters* or *New Lights*, and those withdrawing the *Antilifters* or *Old Lights*.—Notes and Queries.

The Chinese Mission.

The annual meeting of the mission at Amoy, Swatow, and Formosa, was held on Wednesday in the Freemasons' Hall, Edinburgh.—The Earl of Cavan in the chair. Mr. Bell, treasurer, read extracts from the annual report. The work during the past year has been vigorously prosecuted by the nine missionaries in the field and their native helpers in the various departments of preaching and teaching, healing the sick, and training the native ministry. There were above fifty stations, and forty Chinese evangelists. A school for Chinese girls had been commenced at Swallow by the missionaries' wives. Since last annual report was given in the number of adults reported as received into the Church at Amoy by baptism was forty-eight, and these had been admitted from a large number of inquirers. In Swallow, which Mr. Burns first occupied, Mr. George Smith had been actively engaged for the last sixteen years, and had succeeded in working a transformation in that lawless region. In Formosa there were twenty-two stations and twenty three evangelists, and the work during the past year had presented a fair share of prosperity in some directions, and a good deal of trial in others. There were now three great groups of stations in Formosa associated with the English Presbyterian Mission, and a fourth group was being begun in the extreme north in connection with the work of the Canadian Presbyterian Mission. The southernmost group of stations, ten in number, were under the care of the Rev. Hugh Ritchie. In a few places the civilized abor-

bers and adherents, and lately quite a number of Hakkaes has been received into the Church. A new station had been opened in the north this year, in a hitherto unvisited village at the very base of the high range of mountains by the natives. The income this year had amounted to £2,639 19s. 11d., as against £2,106 last year, with an increase of £533. They had been enabled to pay a salary to nine natives £2,123, as against £2,225 last year. There remained in the treasury a balance of £1688. 1d.—Mr. G. I. Bell read a letter from Mr. H. M. Matheson, reporting his inability to be present. Last year they had asked for the mission money, and Mr. Matheson mentioned that there were prospects of getting them. The Rev. Mr. Cowie and Mr. Macgregor from Amoy, have encouraging accounts of the spread of the Gospel in China. After the following resolution was carried: "That this meeting approve of the report, welcome the Rev. George Smith, the Rev. Hugh Cowie, and the Rev. William Macgregor their return from China; for a brief period, to their native land; and having heard from Messrs. Cowie and Macgregor the accounts of the progress of the Gospel in those parts of China where they and their fellow-missionaries are laboring, of the native Churches already established, and of the many open doors for the preaching of the Gospel, desires to give thanks to God, whose good hand has so graciously been with them and their fellow-labourers, and who has crowned their unwearied exertions with so large a blessing."

Romish Vultures.

If a census should be taken of the curses which the Church of Rome deals out to individuals and the world at large in one year, it would help to show how utterly wanting that Church is in anything approaching the spirit of Christ. While the Pope is hurling his anathemas at everyone who does not bow the knee to him, his myrmidons in this and every other country are ever prowling about with a curse on their lips. No possible harm could come from this, for their curses are just about as effectual as their absolutions; but they have trained their dupes to fear the one and crave the other. It is mostly the bereaved and the dying that these vultures hover over. The other day a poor Irish widow who had sent her child to a Protestant school in the heart of London, was waited upon by a priest, who informed the sorrowing and suffering woman, that unless she immediately removed the child he would call again and curse her. It is needless to say his request was complied with. But the demonical system of keeping the "faithful" within their clutches is carried on more openly on the continent. The following incident, which is reported from Nassau, is a fair specimen of the manner in which these Papists prey upon the dying, and break up the peace of families.—A respectable inhabitant of a village of the Westerland had lived for twenty years with a Protestant wife, to whom he promised that their children should be brought up in her faith, a promise which he had religiously kept. The Catholic priests and all they could to induce him to break his word, but in vain. At length he lay on his death-bed, and asked for the last rites of the Church; the priests refused his prayer unless he lost written directions that his three young children should be brought up in his faith, and that the four already confirmed should be urged to conform to the Roman Catholic Church. Then ensued a struggle between the man's true conscience and that made for him by superstitious belief, and at last, overcome by spiritual torments, he suffered his dying hand to be guided to trace the words by which, in his last hours, he broke faith with the companion of his life.—London (Eng.) Weekly Review.

Presbytery of Cobourg.

This Presbytery met at Peterboro' on the 20th of January. There was a large attendance both of ministers and elders. The Committee appointed to visit the congregations of Cartwright and Ballyduff, and the neighborhood, from which had emanated a petition for supply in connection with the latter congregation, reported favourably to the application. In connection with the report, a communication from the Presbytery of Ontario was submitted. After full deliberation it was unanimously agreed to propose to the Presbytery of Ontario, either to appoint certain of their members to confer with this Presbytery at its next meeting, or to appoint commissioners to meet the same number of commissioners appointed by this Presbytery, the commissioners of the two Presbyteries to form a joint commission with a view if possible, to the final settlement of the case. Mr. Bennet moved that the Presbytery overture the General Assembly to appoint a committee to consider if no better Home Mission regulations can be adopted than those at present on the Statute Book of the Church. A committee was appointed to consider the proposed overture, and report. A communication from the Home Mission Committee, intimating that action had been delayed in making a grant to the congregations of Fenelon Falls and Somerville, in accordance with the rule adopted by the last General Assembly regarding supplemented congregations was considered. The representatives of the congregations interested were instructed to report on the matter before next meeting of Presbytery. By a unanimous vote, the Presbytery decided to approve of Union with other Presbyterian Churches on the Basis sent down by the General Assembly. It was agreed to invite congregations within the bounds to consider and report on the Basis before the next meeting of Presbytery. The following commissioners to the General Assembly were appointed:—Messrs. MacWilliam, Douglas, and Mitchell, with their representative elders, and Messrs. Clark, Ewing, and Smith, ministers, and Messrs. Gavin, Craig, James Hall, and Joseph Wilson, elders. The next meeting of Presbytery was appointed to be held at Port Hope, on the 31st March, at 3 p.m.—WILLIAM DONALD, Clerk.

A man who had lived much in society and