

Sabbath School.

BIBLE LESSONS.

Adapted from Falmouth's Select Notes. SECOND QUARTER.

Lesson X. June 3 Exodus 12: 1-14 THE PASSOVER INSTITUTED.

GOLDEN TEXT.

"Christ our Passover is sacrificed for us." I Cor. 5: 7.

THE SECTION OF HISTORY. Chaps. 11 and 12.

Exodus 12: 1-14. At the full moon of Abib (also called Nisan), the later part of March or early in April. Good Friday and Easter come on the same day...

EXPLANATORY.

II. THE BIRTHDAY OF THE NATION. Va. 1, 2. Now began a new era and epoch in the history of Israel.

1. "And the Lord spake unto Moses." The work of redemption, the appointment of the feast, the change in the calendar, were all divine.

2. "This month." Abib (ch. 13: 4), i.e., the month of ears, when the corn comes into the ear. It was called, by the later Hebrews, Nisan, and corresponds nearly to the first half of March and the first half of April, the same date as our Easter.

3. "The firstborn of the land." The religious year begins at this time, but the civil year still began in Tishri, about the first of October.

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5. "Your lamb shall be without blemish." i.e., entire, whole, sound, having neither defect nor redundancy of parts, unblemished, unblemished, unblemished.

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B. Y. P. U.

OUR ORIGIN. The unification of Baptist young people; their Christian spirituality; their stimulation in Christ's service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their settlement in missionary activities, through existing denominational institutions.

OUR FELLOWSHIP. All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our support, not on any young people's name or method. Our common bond is the New Testament, in the full sense of whose teaching.

OUR WEEK BEGINNING. Correspondents to this department should send their communications to Rev. J. J. BAKER, St. John, N. B.

THE CONQUEST MEETING. The conquest meeting for May should be one of more than ordinary interest. The story of Diaz is a new chapter to the Acts of the Apostles.

ARRANGEMENTS AS TO ROUTE, rates and conditions are practically completed. Look for announcements in this column next week, and before June 1st a circular containing all desired information.

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the Toronto convention is our Maritime convention at St. John's. Those of us who cannot reach Toronto can look forward to that gathering in August. In the meantime let us remember these conventions at the throne of grace; let us watch, pray and love; that we may be Christ in all things and at all times.

FROM TIME TO TIME a correspondent asked for pointers in conducting juvenile organizations. As none has been offered, I venture to suggest, as one feature in the exercises that the old-fashioned, and now nearly obsolete, decalogue be brought out and given the boys and girls to memorize; that they be taught what God says: "Thou shalt not do; they must not do; and that the enormity of the sin of violating His commands be impressed on their young minds. Here the Lord's authority is at this point: "And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

"Oh, but," says some one, "all that was so sacred to ancient times." So we read, and for that matter, was not the whole of the Scriptures addressed originally to ancient people? But who will say that modern human nature does not stand in the same need of being held in check—the same need of the injunctions, warnings, admonitions, counsel, comfort—in short the same need of the glorious old Book in its entirety, as the ancients? And that is not just; as much God's message to our age and race as it was to that of the ancients.

OUR GREAT EXEMPTAR TEACHES the commandments as a very essential factor in Christian education; for you remember how He said to the young man who came to consult Him on the momentous question of his eternal interests, "If thou wouldest enter into life, keep the commandments."

Obedience is the keynote of the Bible, from Genesis to Revelation, and through all the dispensations, and through the solemn injunction, "Keep the commandments;" for scarcely had the echoes of Sinai's thundering died away, when Jesus, the Mediator of the New Covenant, took up the refrain, and instead of annulling the old code, set it to new music, and in a symphony of love, changed it forth to future ages.

And now, as one who feels a consuming interest in "the young people's movement," I would like to say how most heartily I do commend that wise pastor who led of the juvenile department. Oh, if all our pastors could but estimate the importance of getting into touch with the children of their charge, how immeasurably greater would be their success. Why, my friends, if you save the children, you save the world. Then, in His name, who exhorts you to "Feed my lambs," instruct, train, educate the children, and enter the "obedience to God's eternal thought."

I was most interested in reading, some time since, a report of the Nat. Supt. of juvenile temperance work in the neighboring republic. In it he remarks in discussing a company of little people, he drew from them by questions their ideas of the evils of the saloon, and finally asked: "What are you boys and girls going to do about it?" "Keep it a-going," one very little fellow promptly answered, and another what a going?" she responded. "The Loyalty Temperance Legion" was his reply. To her question: "And what good will that do?" came his ready answer: "Oh! the Loyalty Temperance Legion are growing up, and the bad people will die off; then, we'll all be good."

Now, that boy had a wise head on him, wiser by a long way than a good many adults we might name, and he uttered a profound truth. And as with the L. T. L. so with the B. Y. P. U., including the juvenile branch, "Keep it a-going," for by-and-by the dry, dead, unfruitful members will drop off, and the new ones will come in, and the church will be a sturdy, vigorous, consecrated membership.

BUCHANAN'S REQUEST. Buchanan preaching one day said to his people: "When you have your conscience sprinkled in the blood of Christ, when you have an entrance into the holiest and have liberty in prayer, remember this request: 'Keep it a-going.' With what earnestness and iteration did Paul urge his brethren everywhere to pray for him. No direct miracle call by Christ to this ministry, no high apostle to commission, no lift above the necessity and aid of the prayers of the saints. The ability, the zeal, the steadiness and success of his ministry was greatly due to the prayers of the church for him.

There seems to be a lack in recognizing and urging this right-hand power. There is a seeming self-sufficiency and independency in our way of doing things. It looks to us as if this demand emphasized betokeners our inability and discomfiture of talent. We do not hesitate to assert that as spiritually prevails, and the apprehension of the sources of power and of ministerial success are known, requests of this kind will be urged with particular earnestness and profound concern. We are sure that as godliness and true views of the sources of pulpit power decline in the preacher and people there will be less and less requests for prayer from the pulpit, and his sponsors from the pew will be feeble still till they die so entirely.

The spiritual benefit from pulpit to pew and the sympathy between them must be kept up by prayer. The preacher who does not have the prayers of his people will do them but little good. Closet prayer for the preacher will prepare the preacher to deliver the sermon and prepare the heart to receive it. God praying in the pew will make good preaching in the pulpit.—Christian Advocate.

THE LAW OF LIBERTY. James says we shall be judged by the law of liberty. The most rightful judgment in the world is the judgment of liberty. You three men are on a

vacation. You are away from your wife and your daughters, from all the society in which you go. That is your judgment day. Not when you come up to your little children and say in your heart, Oh, dear children, I will be pure in speech and lofty in life for your sake, that was only your judgment day. But when you were off, and every limitation was removed, and you could do what you wanted to do without anybody knowing it; that was the test of your manhood. Oh, how sober a man seems when he knows that every limitation is removed, the laws are all thrown aside; and yet that man wants to do the thing that is glorious, and sublime and heroic, and true; that is his judgment day. Some day the judgment will open court—the judgment in which every man will be allowed to do the thing that he wants to do. Where will you and I be?

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