

THE PASSOVER.

The Point of View.

BY MARGARET VANDEGRIFT.

Said the Gray Horse to the Brown Horse: "Eh, but life's a pull! Half at least every day My cart is full.

Half of every year—

Talk about the lark-I must leave my warm bed While it is dark.

> " Half the food I live on, Every day,
> Is—I give my word for it—
> Only hay.
> Half my time, yes, fully,
> Cold days and hot.
> I must still keep going,
> Whether I can or not.

Said the Brown Horse to the Gray Horse: My work is half play, For my cart is empty
Half of every day;
Half of every year, too,
I go to bed at night
Knowing I can stay there
Till it is light.

> "Master likes his horses "Master likes his horses
> With glossy coats,
> So half my food is always
> The best of oats.
> What with nights and standing
> While they unload,
> Half my time I'm resting,
> Not on the road."

Two little sparrows perched up on a beam, Broke into laughter with a perfect scream.

Mr. Sparrow chuckled, "Who'd believe it,

Their food and work are both alike all the livelong year?"

#### LESSON NOTES.

SECOND QUARTER.

OLD TESTAMENT TEACHINGS.

B.C. 1491.] LESSON X.

[June 3.

THE PASSOVER INSTITUTED.

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

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

OUTLINE.

The Sacrifice, v. 1.7.
 The Passover, v. 8-14.

PLACE. - Egypt. CONNECTING LINKS.—1 The signs given to Moses (Exod. 4. 1-17). 2. The return of Moses to Egypt (Exod. 4. 18-26). 3. The increased severity of the bondage (Exod. 5. 5-23). 4. Renewed commands to Moses (Exod. 6. 1-13). 5. Moses and the magicians (Exod. 7. 8-17). 6. The ten plagues upon Egypt: 1. Bleed (Exod. 7. 30-25); 2. Frees (Exod. 2. 5-15);

3. Lice (Exod. 8. 16-19); 4. Flies (Exod. 8. 20-24; 5. Murrain (Exod. 9. 5-7); 6. Boils and blains (Exod. 9. 8-12); 7. Fire and hail (Exod. 9. 22-25); 8. Locusts (Exod. 10. 12-15); 9. Fearful darkness (Exod. 10. 21-23), 10. Death of the firstborn (Exod. 11. 4-7); 12. 29, 30). (The last plague threatened, but not vet come). 29, 30). (The not yet come).

EXPLANATIONS.—"In the land of Egypt"—Just before the going out of the Israelites. "This month"—The month Abib, or Nisan, corresponding to parts of March and April. "First month"—Because the Israelites began their history as a nation by going out of Egypt in that month. "Congregation"—The families of the people. "Take to them"—Choose for themselves. "Souls"—Persons. "Without blemish"—God requires that which is perfect. "Of the first year"—The period of complete growth. "Sheep or . . . goats"—The rich probably took from the sheep, the poorer-from the goats. "Keep it up"—Keep it carefully, "Assembly.. "Shall kill"—That is, all the families of the people shall kill on the same day. "In the evening"—This may mean as early as three o'clock, the hour of the evening sacrifice and the hour when Christ died. "Upper doorpost"—The lintel across the top of the door, to show that all within were consecrated by the blood. "Unleavened bread"—Thin cakes made without yeast or raising. "Nor sodden"—Boiled in water, because that would separate the parts of the lamb. "Purtenance"—All the parts, as it was to be roasted whole. "Burn with fire"—As it was all to be used for God. "Loins girded"—Ready for travelling. "Shoes on"—In the house pople generally were barefoot. "All the gods"—As the gods of Egypt could not protect the people. "Pass over you"—Hence the feast was called the "passover." "Forever"—It is still kept by the Jews; and among Christians its place is taken by the sacrament of the Lord's Supper.

HOME READINGS.

M. The passover instituted.—Eved 10. EXPLANATIONS.—"In the land of Egypt"

HOME READINGS.

M. The passover instituted.—Exod. 12. 1-14.

Tu. A memorial service.—Exod. 12. 21-28.

W. Redemption by power.—Exod. 12. 29-36.

Th. For a sign.—Exod. 13. 3-10.

F. The plagues of Egypt.—Psalm 105. 26-38.

Christ keeping the passover.—Luke 22.

Su. Redemption by Christ.—1 Peter 1. 17-25.

PRACTICAL TEACHINGS.

MEDITERRANEAN

Where in this lesson are we taught-1. That faith is necessary to salvation?

2. That a sacrifice as necessary to salvation?

3. That God's mercies should be called to mind?

THE LESSON CATECHISM. 1. What did God send 1. What did God send upon the Egyptians before they would let the Israelites go out of Egypt? "Ten plagues."

2. What was the last plague upon the Egyptians? "The death of the firstborn."

3. By what feast was the last plague upon the Egyptians? ians? "The death of the firstborn." 3. By what feast was the departure of the Israelites from E ypt kept in mind? "The passover." 4. What was done with the I lood of the slain lamb? "It was sprinkled on "It was sprinkled on the door posts." 5. 18 what did the feast consist? "Of unleavened bread and a slain lamb." 6. What is the Golden Text? "Christ our pass-over," etc.

DOCTRINAL SUGGEST-ION.—The vicarious sac-rifice.

CATECHISM QUESTION.

What is the forgive-ness or remission of sins?

The penitent sinner who believes in Christ is freely pardoned, his punishment being either remitted or not inflicted.

Rom. 8. 1. - There is therefore now no co therefore now no con demnation to them that are in Christ Jesus.

EGYPTIAN MUMMY CASES.

#### EGYPTIAN MUMMY CASES.

THE embalmed bodies of Egyptians were placed in chests of sycamore wood and kept in the chambers of the dead. So Joseph's in the chambers of the dead. So Joseph's body was kept. Herodotus, after describing the arts of embalming, says: "The relatives inclose the body in a wooden image which they have made in the shape of a man: then, fastening the case, they place it in a sepulchral chamber upright against the wall. This is the most costly way of embalming the dead." The description is that of which we commonly call a mummy case. During the long interval between Joseph's death and the Exodus his venerable mummy, waiting for the time of its removal, cried silently to his kinsmen, "Here is not your rest, you are in a strange of its removal, cried shently to his kinsmen, "Here is not your rest, you are in a strange land." Coffins in Egypt were used only for persons of eminence and distinction. It is also reasonable to believe that in times It is also reasonable to believe that in times so remote as those of Joseph they might have been much less common than afterward, and that consequently Joseph's being in a coffin in Egypt might be mentioned with a design to express the great honours the Egyptians gave him in death as well as in life, being treated after the most sumpin life, being treated after the most sumptuous manner, embalmed and coffined.

#### A DREAM.

I READ of a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired in town came to him and said: "I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honoured judge and said: "I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench, if you will do my work." Then the doctor pro-

posed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said: '('j'm') wanted to fill a drunkard's grave; I have come to see if you wanted to see if come to see if you will take my place in these saloons and a will take my place in these saloons and on these streets

these saloons and on these streets? This is a dream that is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting as surely as if rich man, judge, dootor, drunkard stood ready to hand over place at once. Which will you choose, boys there are pulpits to be filled by God-festing ministers, and thousands of other honorable places; but there are also prison cells and drunkards' graves. Which will you choose? you choose?

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REFFT AND PALESTONE, SHOWING THE PLACE OF CROSSING THE RED SEA.