

# Sunday School

LESSON III.—JAN. 12, 1919.

**The Passover—Exodus, 11: 1-12-36.**  
**Commentary—1. Death of Egypt's first-born foretold (11: 1-10).** The Lord told Moses that he would bring one more plague upon the Egyptians, and then Pharaoh and his people would not only be willing to let the Israelites go, but would insist upon their leaving the country at once. The Lord also directed Moses to tell the Israelites to ask the Egyptians for vessels of silver and of gold, as those were used to represent wealth, as money is with us. The word translated "borrow" would be better rendered ask, or demand. The Egyptians were under obligation to the children of Israel because of their enforced labor for them for years, and the silver and gold they would obtain by asking it of them, would but partially compensate them. The Egyptians resounded liberally to their demands. The people of Egypt came to regard Moses as a man of power and authority, and they must have been considerably moved when he told them of the approaching visitation of divine judgment upon them. He said that about midnight the Lord would go through the land of Egypt and all the first-born of the people would die, from the highest to the lowest, and the first-born of all the beasts also. Among the Israelites, however, there would be no deaths, and their beasts would be spared.

**II. The Passover Lamb (12: 1-10).** 1. In the land of Egypt—The Passover feast was the only feast or ordinance that was given to Israel in Egypt, and this was to be observed there, being vitally connected with their deliverance from bondage. The various other regulations, religious and civil, were given at Sinai. 2. This month, the beginning of months—The year of the Israelites had begun with Nisan, corresponding with our September, but now the year was to begin with Abib, of Nisan, which correspond with the latter part of March and the first part of April. The civil year of the Jews begins with Tisri and the sacred year with Abib. 3. Speak ye unto all the congregation of Israel—The Lord made known his will to Moses, and Moses, through Aaron, 4. his neighbor—No one was to celebrate the Passover alone. "Thus was symbolized the fellowship of the church in partaking of Christ."

5. Without blemish—The lamb was typical of the Lamb of God, who was perfect in his human nature as well as in his divine, hence it must be without blemish. 6. Until the fourteenth day—The three or four days during which the lamb was kept after its removal from the flock must have been days full of interest and joyful anticipation, for deliverance from slavery was at hand. Whole assembly—Though each family or group was to celebrate the feast by itself, it was to be observed throughout all Israel at the same time. In the evening—"At even"—R. V. The literal rendering is, "Between the two evenings." 7. Take of the blood—The blood of the Passover lamb, typical of the blood of Christ. Strike it on the two side posts—A bunch of hyssop was to be taken and dipped in the blood and struck upon the door posts of every house where the Passover feast was to be observed. Upper door post—The lintel. 8. That night—The feast was to be observed the same night the lamb was slain. Roast with fire—The lamb was to be roasted whole, and no bone was to be broken, typifying the sacrifice of Christ. Unleavened bread—This specially symbolizes three things: the haste in which they fled, not waiting for the bread to rise (vs. 34, 39); their sufferings in Egypt, for such bread was called "bread of affliction" (Deut. 16: 3); but chiefly their purity as a consecrated nation, since fermentation is incipient putrefaction, and leaven was thus a symbol of impurity.—Whedon. With bitter herbs they shall eat it—the bitter herbs symbolized the bondage in Egypt. 9. Eat not of it raw—The manner of cooking was definitely described. 10. Let nothing of it remain—No other use than this could be made of the Passover lamb.

**III. Eating the Passover (12: 11-13).** 11. Thus shall ye eat it—The manner of partaking of this feast was given explicitly. Loins girded—Ordinarily while eating the flowing garments of the Oriental are allowed to hang loosely, but now they were to be gathered into a girdle as if preparation was made for a journey. Shoes on your feet—Sandals were not usually worn in the house. Staff in your hand—A further preparation for a sudden departure. The Lord's Passover—The feast was divinely instituted to celebrate deliverance from bondage and the passing of the angel of death over the homes upon the door posts of which the blood was sprinkled. 12. Will smite all the firstborn in Egypt—In the homes of the Israelites there would be life and joyful expectancy, but in the homes of the Egyptians there would be death and mourning. I am the Lord—The hardened Pharaoh and his people would be shown that the God of the Israelites was mighty and far superior to the gods of the Egyptians. 13. When I see the blood, I will pass over you—The blood upon the door posts showed the faith of the Israelites. It became their protection.

**IV. The Passover a Memorial (12: 14-26).** 14. a memorial—The fourth month of Abib was to be observed each year as the feast of the Passover to

# HOW TO HUNT AND TRAP THE SKUNK

## More Easily Trapped Than the Fox and Other Animals—Not a Good Plan to Hunt Them With Dogs.

BY RICHARD K. WOOD.

Already it has been predicted by well-known men in the trade that skunk fur will bring higher prices this coming season than ever realized in the past. That this article was the highest last season in the history of the fur trade, is a well-known fact and many trappers reaped rich profits from the sale of their pelts. Considering that it is probable the skunk will continue to increase in popularity, and prices advance over last season's high quotations, it would seem this animal will be greatly sought after by trappers, farmers and country boys. Undoubtedly this is the most profitable animal to trap where they are found in large numbers. They are as easy to trap as the common muskrat, yet a prime black skunk pelt will bring as much as half a dozen of the best 'rat skins.

The skunk is sometimes taken by night hunting with dogs, but this is a very unsafe venture at the least. The most profitable and most practised method is that of trapping them in the modern and efficient steel trap. Lacking any tricks of eluding traps, as possessed by the fox and other fur-bearing animals, and thriving in num-

bers in the most settled districts, even the amateur trapper will have success from the beginning of the trapping season if he knows the fundamentals of trapping. This animal is easiest taken at the entrance to its den, and the trapper who can locate the largest number of them will get the largest number of pelts. Of course, as in trapping any fur-bearing animal, it is necessary to know something of the animal's habits. Since the skunk dwells in the proximity of civilization, and even dens under old buildings on the farm, an excellent chance is offered the amateur trapper to acquaint himself with their habits and habitat.

The skunk burrows up in the ground in old woodchuck dens, under rock ledges, upturned tree roots, straw stacks, old barns and other natural shelters from danger and cold. These dens are usually found along the ridges, rocky hillsides and in the woods. The skunk is strictly a land animal, but they often have their dens in bluffs bordering the banks of streams.

The skunk eats quite a variety of food, chiefly consisting of bugs, grasshoppers, birds and their eggs, and any tainted carcass they may find. In the fall they are active, looking up winter quarters and gorging for the trying winter days underground. This is the time to look up their trails, dens and observe their habits. They are moving every night, and approach

every den near their route of travel. At the fore part of the trapping season it is advisable to have traps set at every den, whether signs indicate use or not, for many skunks will approach to take a peak in and go on. If the trap is set in front of the entrance it will be more effective.

The No. 1 size of efficient trap brands will hold this animal, but since they so frequently gnaw out of common low jaw traps, I would recommend the use of high gripping and "triple clutch" jawed traps, which are more effective for this animal. During cold weather the portion of the foot below the trap jaw soon freezes, and the skunk can then gnaw it off without feeling any pain.

With these improved traps, the stub cannot be pulled out, even if the foot is gnawed off, because there is a double set of jaws holding it. The No. 115 is the size to use. I would recommend the No. 1½ size in preference to a smaller trap, or a "high grip," as the skunk is caught higher upon the leg and is more apt to stay until the trapper arrives on the spot.

The 22 rifle or pistol is almost a necessity when it comes to killing trapped skunks, if it is desired to avoid their vile scent. When shot through the head or through the back with the bullet exiting at the throat, there isn't much danger of the skunk ejecting its liquid defence, and the fur will not be damaged by such a small bullet.

Anywhere from two dozen to a hundred traps may be used, but as a rule, fifty traps are ample for the best trapping sections. The thing of main importance is to have every trap bringing in returns, and if this is to be accomplished it is necessary that each set be made with care and properly tended.

The amateur trapper will have trouble locating the dens which will bring results and weeding them from the numerous rabbit, woodchuck and abandoned burrows. If the den is regularly occupied by skunks, it is likely to bear a perceptible skunk odor and be worn smooth at the entrance. Black and white guard hairs can be found in the loose dirt and are

destroyed and depopulated. The immunity of Israel in the midst of the judgment-swept land attested divine protection.

**PRACTICAL SURVEY.**  
 Topic—The meaning of the Passover.

I. Deserved judgments.  
 II. Divine protection and provision.  
 I. Deserved judgments. The divinely-authorized demand of Moses, "Let my people go," precipitated at once the question of the ownership of Israel, and introduced the contest which could have but one ending. The Lord's disclaimer, "Who is the Lord?" the peremptory and repeated refusal, "Neither will I let Israel go," and the increased oppression of God's people, filled the measure of iniquity, exhausted divine forbearance and lifted the gates of judgment. The succeeding history discloses what is worthy of remark and of permanent application, that the obduracy which the tyrant first chose for himself, the judgment of God afterward chose for him. God often confirms our own choices. The visitations of judgment covered a period of about nine months, and were designated to discredit the multiplied divinities of Egypt, derange their systems of worship and assert the supremacy of Jehovah in every sphere. They invaded the realms which the Egyptian deities should have protected. They progressed from loathsomeness to physical suffering and material disaster until Egypt was

destroyed and depopulated. The immunity of Israel in the midst of the judgment-swept land attested divine protection.

II. Divine protection and provision. The Passover marks the birthday of the great Hebrew nation. It is the first national institution, the first sacrifice by direct divine command of which we have any record, and embraced the first precept of Hebrew legislation given in Egypt. Its first design was to preserve a memorial "throughout your generations" of their deliverance, and with its accompaniment of "bitter herbs" preserved a remembrance of their generations of bondage. It can not escape notice that in their first national institution God cemented and sanctified the family relationship. No nation rises about the average of its home life, and no nation can continue whose family life is disordered. It is of far-reaching significance that to the final visitation of death, there was universal amenability. The exemption of Israel was not of course, but by a provision of grace. Their salvation was not without price. It was not procured by prayer or fast, but by a life. The first-born even of Israel were included in the universal forfeiture. The blood was the visible token that a life had been surrendered. The first paschal feast was not eaten with a light heart. There was a rustle of safe wings, and "death was

scrutinizing the lintels and door posts." Its observance was an expression of faith (Heb. 11: 28). In the act of sprinkling, the Israelish householder claimed exemption from the desolating judgment which was sweeping abroad. The hyssop branch which was used, and admirably suited for the purpose, was afterward reserved by the law for those sacrifices which expiated sin. The sacrifice must be perfect, remain unbroken, and be eaten with girded loins, sandaled feet and with staff in hand. Its accompaniments were unleavened bread and bitter herbs. They were about to leave the land of judgment and death. All that typified evil or insincerity must be put away.—W. H. C.

Often it will be found that a whole family of skunks are living in one den, as will be evidenced by the numerous and well-defined trails leading up to the entrance. When such a find is made, set several traps in the trails several feet from the den and have them clogged to bushes the skunks can drag. It is also a good plan to make only bait sets in the proximity of the den and then several of the skunks will be lured away before the others take alarm, as they would be apt to do the first time one was caught at the front of the burrow. Tainted meat, or fish and flesh oil placed in a cubby pen or an enclosure of some sort should be followed in making bait sets.

To properly set a trap at a den, dig out an excavation and bury it so the jaws will be level with the surface of the ground. Then cover the trap lightly with fine soil and leaves, first taking the precaution to see that no gravel or dirt gets under the sides. Have the jaws parallel with the sides of the den.



Sly Reynard is not so easily captured as some of the less valuable animals.

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# MARKET REPORTS

## TOBACCO MARKETS

FARMERS' MARKET.

Dairy Produce—	
Butter, choice dairy	0 50
Do., creamery	0 47
Margarine, lb.	0 35
Eggs, new laid, doz.	0 75
Cheese, lb.	0 40
Dressed Poultry—	
Turkeys, lb.	0 50
Fowl, lb.	0 23
Spring chickens	0 35
Roosters, lb.	0 25
Ducklings, lb.	0 35
Geese, lb.	0 28
Fruits—	
Apples, basket	0 25
Do., bbl.	3 00
Vegetables—	
Beets, peck	0 25
Do., bag	1 00
Carrots, peck	0 25
Do., bag	0 75
Cabbage, each	0 05
Cauliflower, each	0 15
Celery, head	0 05
Lettuce, 3 bunches	0 10
Onions, 75-lb. sacks	1 50
Do., bkt.	0 50
Do., peckling, bkt.	0 40
Leeks, bunch	0 10
Parsley, bunch	0 10
Parsnips, bag	1 00
Do., peck	0 25
Pumpkins, each	0 15
Potatoes, bag	1 50
Do., sweet, 3 lbs.	0 05
Sage, bunch	0 10
Savory, bunch	0 05
Spinach, peck	0 40
Squash, each	0 10
Turnips, bag	0 75
Do., peck	0 20
MEATS—WHOLESALE.	
Beef, forequarters	18 00
Do., hindquarters	22 00
Carcasses, choice	22 00
Do., medium	17 50
Do., common	14 50
Veal, common, cwt.	15 00
Do., medium	20 00
Do., prime	24 00
Heavy hogs, cwt.	19 00
Shop hogs, cwt.	25 00
Abattoir hogs	25 00
Mutton, cwt.	18 00
Lamb, lb.	0 24

## OTHER MARKETS

WINNIPEG GRAIN EXCHANGE  
 Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:—  
 Open High Low Close

Oats—	May	1 82	0 83	0 81½	0 82½
Flax—	May	3 45	3 47	3 44½	3 44½
Wheat—	May	1 08	1 09	1 06	1 06½
x 20 2½c sold.					

MINNEAPOLIS GRAINS.  
 Minneapolis—Barley 89 to 90c; rye, No. 2 \$1.52½ to \$1.57; bran \$50.00; flax \$3.65½ to \$3.65.

DULUTH LINSEED.  
 Duluth—Linseed on track \$3.62½ to \$3.64½; arrive \$3.62½; January \$3.61½; February \$3.62 bid; March \$3.64 bid; May \$3.65 bid.

No man or woman should hobble painfully about because of corns when so certain a relief is at hand as Holloway's Corn Cure.

## AIR RAID HUMOR.

Old Gentleman Wanted to Be Left Alone.

"He wasn't half angry," said a constable to me, smiling reminiscently as he cast his eye over what remained—mostly top story only—of an old-fashioned house which had suffered in a recent air raid. "You should have heard his language!"

"Curious thing," I said, "the top floor doesn't appear to be touched."  
 "Yes, that's where he was," said the constable. "Of course, we thought he was a casualty. We cleared away the rubbish, and somehow or other got up to his rooms with an ambulance and the doctor. The door was closed, so we started prying it open. That's when the fun started."

"The door was flung open, and there stood the old gentleman with a big book in his hands, his 'specs' on, and in a proper temper. I just caught a glimpse of a cosy armchair drawn up to a blazing fire."

"What the — does this mean?" he says. "Haven't I been disturbed enough this evening? Get out of it, all of you." And without troubling to shut his door, he went back and sat down with his book beside the fire, muttering most awful. It gave me the biggest shock of the raid."—London Mail.

## Heavy Cost of Malaria.

Malaria causes an economic loss in the United States estimated to be not less than \$100,000,000 a year. The annual number of cases is believed to be in the neighborhood of 1,600,000.

Revive the Jaded Condition.—When energy flags and the cares of business become irksome, when the whole system is out of sorts and there is general depression, try Paralee's Vegetable Pills. They will regulate the action of a deranged stomach and a disordered liver, and make you feel like a new man. No one need suffer a day from debilitated digestion when so simple and effective a pill can be got at any drug store.