bbath School.

LESSONS. Lesson 6.-August 7.

Exod. 12: 1-14. THE PASSOVER.

GOLDEN TEXT. our passover is sacrificed for us

Deliverance Assured. READINGS-Monday, Exod. 12

sday, Heb. 10: 1-10. n 12: 23-33. Thursday Thursday, Rom, 5: 11:23-29. Saturday, iday, 1 Cor. 11:23-29. Saturda 19-28. Sunday, Rom. 8: 31-39.

BY TALBOT W. CHAMBERS, D.D. I-In the land of Egypt. icates that the chapter was

Hence Abib, which was the ered as teaching that all who received blood there is no remission."

Jewish tradition specifies ten | thus directly presented to God. But | reverence and joy "until he come." east number, but this tradi- in this case the whole substance of me it is given by no authority the sacrificed lamb was to enter into than Josephus, cannot be re- the substance of the people (except with certainty. Let him only the blood which was sprinkled neighbor. It may be infer- as an act of propitiation), and nothin the case of childless par- ing was burned save that which havore than two families might ing remained over could not otherthe service. The last clause wise be appropriately disposed of. eactly rendered would run This feature of the rite finely typifies Each man according to his the incorporation of the Lamb of shall count for the lamb." God with his people so that they ming is that the head of the are "members of his body." was to judge what quantity son would probably consume, ing to age or sex or other cir-

-Three requisites were need he victim, that it might be a ype of the true Paschal Lamb 29, 36). It must be withnish, that is, perfect in its male, the one sex ranking he other in value; and of the r, or as the phrase really year old, this being needful rit of sufficient size for the (The Hebrew "son of

cannot mean anything else year old, the Rabbins to the notwithstanding. -Until the fourteenth day

ms to be no reason for seekical meaning in the four days' n of the lamb. It gives to the service, and awakthe whole assembly.

twas for all the people without lon, and each head of a family a priest for the coorsion.

The whole assembly.

The twofold meaning of the word is well given in a passage in Isa. 31: 5: "As birds flying, so will the Lord of hosts defend Jerusalem; tion to its claracter and priest for the occasionate sacerdotal order being instituted. The Passover mently a family festival. In ing. Literally, between the ngs; that is, according to 8 of most Jewish commentaween the decline of the day fternoon and sunset. Joseys that the sacrifice " was ofom the ninth hour of the day eventh." This view allows me that was required for the works done "between the

-The upper door-post. The cross-piece above the sideo in verse 23. Strike it. Forew means simply "put it."
for being the means by which stroyer entered to slay the first was natural that the blood, presenting atonement was off his approach, should be upon the fixture of the The application of the effected by means of a hyssop (v. 23), an aromatic n in Palestine and near onai. After the sprinkling ming, thus indicating that no safety outside the pre-

As. 8-10.—The sacrifical meat was special objects of reverence as repre-eaten within doors, and all partoob senting the primeval deities of nature. GOLDEN ELIXIR of it as having a common interest in In fact, not a single deity of Egypt the benefits secured by the sacrifice. was unrepresented by some beast. GOLDEN ELIXIR Roast with fire. Perhaps because Hence the force of the clause, "I fire concentrates the strength and fla-vor of the meat. Unleavened bread. gods of Egypt." It was the gods of Leaven is a mass of sour dough in Egypt whose destruction was thus which decomposition has begun, and menaced by the death of the firstit is therefore often (though not al- born of their representatives. I am ways) used as a symbol of corruption. the Lord: that is, Jehovah, not only Unleavened bread is an emblem of the self-existent and eternal Being, purity and truth. That this is not but the covenant God of Israel, and fanciful seems to be indicated in the therefore at once their protector and Prevents Disease, apostle's language (1 Cor. 5, 7, 8). the avenger of their wrongs. Bitter herbs have a symbolical re- Vs. 13 .- The blood shall be to you Prevents Disease,

ference to the previous sufferings of for a token. It was a sign and a the Israelites, and doubtless also to pledge to Israel of their preservation. Prevents Disease. the bitterness of the bondage of sin. As often as they looked on it they The partakers of the first Passover saw a sacramental token of the sacriwere affectingly reminded by the ad-fice which expiated their sin and projuncts of the feast of its religious cured their redemption. But their character and significance. It cele- eyes were not the only ones to see the author had left Eg- krated a temporal deliverance, but these crimson stains. Jehovah, in also emphasizes the fact that one that was inseparably connected gracious condescension, is pleased to here instituted preceded the with the exercise of repentance and represent himself as watching for the code. The first legislation the endeavor after a new and holy same signal. "When I see the blood, began on alien soil in the life. Raw. That is, as the word I will pass over you." This is the here seems to mean, half cooked. indispensible condition. The lamb This month. As we are "Not sodden at all with water." may be slain, roasted whole, and eat-4) the month Abib; that is, Boiling appears to have been the com- en by all the inmates with girded ears or newly ripe grain. It mon method of cooking meat, here toins and sandled feet, and staff in v considered as beginning prohibited for the reason already hand; but all this goes for nothing new moon of our April, when mentioned. The purtenance thereof. unless "I see the blood." This, is of our grain ripens in Pales. Better "its inwards." We learn from the means of safety. How faithfulwthe later Hebrews it was verse 46 that not a bone of it was ly the same feature was reproduced isan (Heb. 2: 1). The be- to be broken. The animal, therefore, in the Levitical ritual appears from of months. So important was to be roasted without any dissev- the statement in Hebrews (9: 22), events which should occur ering or subtraction. The unity of "And according to the law, I may almonth that it was made to ina new sacred or ecclesiastical has generally and justly been consid-blood, and apart from shedding of

month of the old civil or com- a portion of the one intact lamb Vs. 14.—Here the ordinance is dem now becomes the first of a should regard themselves as a unit clared not to be temporary, but per-The founding of the na- and a whole bound together in a very manent. For a memorial. A comthe completion of the church sacred and inviolable manner. Just memorative appointment of perpetmight well justify such a as the Apostle (1 Cor. 10: 17) says ual obligation, continually recalling of those who eat the New Testament | the great deliverance in which it or-4.—In the tenth day. The Passover, "Seeing that we, who are ignated, and pointing forward to the was made thus early in or- many, are one head, one body; for still greater deliverance of which it would the haste and confusion we all partake of one bread." Let was an illustrous prefiguration. Each would occur were it delayed nothing of it remain. A regulation generation in succession was to revery last day of the sacrifice. designed to prevent all possibility of peat the observance, and thu trans un. Each head of a family, profanity or of superstitious abuse, mit the great truths bound up with Or a kid, as is shown by v. The lamb was, if possible, to be en- it. An ordinance foreve . And so ording to the house of their tirely consumed by the household. it has been. To this day the feast Better, according to house- If, however, this was impracticable, is celebrated by the Jews (without a This is one of the prominent appropriate provision was made, sacrifice), and by the few remaining ristics of the rite. It was a Burn with fire. Not being consum- Samaritians on Mt. Gerizim with a mst. The whole nation par- ed by man, it was thus, like other sac- slain lamb. But in a higher sense the but not in common. Each rifices, offered to God. Herein ap- Passover is perpetuated in the great d had its separate obser- pears one of the peculiarities of this sacrament of the Lord's Supper, which th the exception that follows. oldest of Israel's sacrifices. In all took place at the reconstitution of the for the lamb. Not having other animal offerings a part or the church by our Lord. And here it enough to consume it at one whole was burned on the altar, and will always be observed with grateful

Worthits Weight in Gold.

TORONTO, ONT., June 2, 1880. H. R. STEVENS, Esq., Boston, Mass.

Sir:—Having been persuaded by a friend of mine to try Vegetine for Kidney Disease, with which I had been troubled for four years, I consented and have given it a fair trial, and am happy to say that I am relieved to such an extent that I can attend to my work with ease and comfort, which I was deprived of for over three years. The best medical men of Toronto have given my case up as hopeless. I have tried every kind of medecine I ever heard of, but with no avail whatever. Any person who may be afficied with the same terrible disease I would advise to try Vegetine, for I assure you (as many can testify) that it is undoubtedly the best medecine on record for the Kidney Disease. I am able to work at my trade as gilder and earn a living for my wife, two children and myself, through Vegetine, which I consider is worth its weight in gold. Hoping that those who may give Vegetine a trial may receive the same benefit that I have, I remain,

Yours respectfully.

CHAS. COOKE,

106 John St. H. R. STEVENS, Esq., Boston Mass.

Vs. 11.— Thus shall ye eat it. Each

of the directions here given marks

preparation for a journey, and they belong to the essential nature or sig-

nificance of the sacrament, but to the

circumstances in which it was observ-

ed. The long flowing robes, which

are an impediment when the wearer

is in quick motion, are to be girded

round the loins; the shoes, or rather

sandals, which are not worn in the

house or at meals, are to be fastened

on the feet; and the traveller's staff

is to be taken in hand. Shall eat it

in haste. Because they did not know

when the stroke would fall upon

Egypt and themselves hurried forth

to take their departure from the land.

emn commemoration of that great act

in which while inflicting an inconceiv-

ably dreadful blow upon his foes, he passed over and protected his chosen

defending also he will deliver it, and

Vs. 12.—I will pass through. This in the original is a very different word from the one used in the name of the

ordinance. In the latter God passes

over in mercy; in the former he passes through in judgment. I will pass. The Lord himself, without the inter-

vention of Moses and Aaron, is to

execute the awful judgment. This

night. That following the fourteenth

day of Nisan, when all the Israelites

were shut up in their houses, keeping

born. The first-born is the beginning

and hope of the family (Gen. 49: 3).

and is always, especially in the East, regarded with peculiar interest and affection (see Mich 6: 7; Zech. 12:

10). That the beasts were included

in the visitation was not simply an

extension of the stroke to the irrat-

ional creation, but a direct attack up-

on the objects of Egyptian worship. For not merely were the bull and cow and goat and ram and cat worshipped

by the people as representatives or incarnations of their deities, but the

worship of beasts included all orders of the brute creation. Every town had its sacred animal, sometimes ex-

the solemn feast. Smite all the first

passing over he will preserve it.'

It is the Lord's Passover. The sol-

I gave Mr. Cooke the. this statement to be true. JAS. D. VEREDITH. 35 Adelaide St., W. I gave Mr. Cooke the medecine, and I know

VEGETINE. GIVES SATISFACTION: I RECOMMEND

VEGETINE.

TRURO, N. S., June 17, 1880.

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I am, Yours, etc.,

THE STANDARD MEDICINE.

TRUBO, N. S., June 17, 1880,

pleasure in informing you that it has given general satisfaction. I find that the sale have increased from fifty to one hundred per cent. per annum, and it has now established a reputation for itself as one of the standard proprietary medecines of the day.

Voice very traily

Yours very truly, H. WATKINS,

VEGETTAE

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Express from Sussex Accommodation from P't 2.25 p.m. 2.30 p.m Express from Halifax and

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D. POTTINGER, Chief Superintendert. Railway Office, Moncton, N. B., 30th May, 1881

SUMMER

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