

Moses did not think much of place or people. His great work was to get Israel free.

Few, if any, knew the strange old Hebrews that sought an audience with the King. At length it was granted. They made known their request. What sneers of surprise there would be! Let Israel go. By no means. And the two were driven out from the King's presence.

Then came the plagues, one after another, extending over a period of about ten months, as time after time Moses and Aaron presented their plea, until at length the Egyptians were made to know that it is vain to strive against God and they yielded and let Israel go.

There is a worse bondage than that of Egypt. You are subject to that bondage. There is a greater deliverer than Moses. He wants to set you free. Have you asked Him to do so.

June 3.

THE PASSOVER INSTITUTED.

Les. Ex. 12 : 1-14 Gol. Text, 1 Cor. 5 : 7.
Mt. vs. 13, 14. Catechism, Q. 105.

Nine or ten weary months dragged their slow length over the land of Egypt. Plague after plague had come. How the Egyptians would hate the sight of the two aged Hebrews who time after time came to seek audience with the King, and yet these old men were safe for God was with them.

Nine plagues had come and gone. The tenth and last, and worst, the death of the first-born, was soon to come. The lesson tells how it came and how Israel was kept free from it.

It did come. What a sad night for Egypt. The saddest the land had ever known. The other plagues were as nothing to this one. The eldest child died in every home. The people of one house would send, in their sorrow, to get help from their neighbors only to find that they were mourning too.

Let us visit the Hebrews this evening. They are killing a lamb in every home. We do not wonder at that, for they are soon to start on a long, long journey. But see, they are sprinkling the blood on the top and sides of the door. They have been told of the awful plague coming upon Egypt and that the way to prevent its coming to them is to sprinkle this blood upon their door posts. The night passes. They sleep but little for mingled fear and joy. But no ill comes. What a glad night for Israel; the long and cruel bondage at an end. Deliverance at hand. No more bricks or whips no more taskmasters. They are to be free!

As they turne from the dreary past to the future, some of the older ones would tell of the promises of greatness and glory which had been handed down from Abraham's time

but of which they had almost despaired; and their hopes would revive and they would look forward to Canaan with eager longing. Yes, it would be the gladdest night that Israel had known in Egypt.

Not only was that ceremony to be observed that night. God told them that they were to keep it up in after years in memory of what he had done for them in delivering them from Egypt.

That Passover feast is a type of Christ, and of what he has done for us. We are in bondage to sin. The wages of sin is death eternal. Christ has died to atone for sin and those who trust in him go free. Christ our passover is sacrificed for us.

Look at some of the ways in which the lamb of the Passover represented Christ.

1. The lamb was to be a means of deliverance from death. Christ delivers from Eternal death.
2. The lamb was to be without blemish. Christ is perfect.
3. The death of the lamb would do them no good unless the blood were sprinkled upon their houses. Christ's death will do us no good unless we put our trust in that death.
4. That blood on the door posts had special reference to the children of the family. Are you, young people, trusting in the death of Christ.

June 10.

CROSSING THE RED SEA.

Les. Ex. 14 : 19-29. Gol. Text, Heb. 11 : 29.
Memory vs. 27-29. Catechism Q. 106.

This is the last of six months' lessons from the Old Testament. In these six months you have had twenty-three lessons on outstanding points of human history from the Creation down to Israel's leaving Egypt, the beginning of the Hebrew nation.

After that terrible night, when all the first born died, the Egyptians wished to get Israel away as soon as possible. But the Israelites did not want to go empty handed. They had served for long years and it was fitting that they should get presents on leaving. So they asked for them. They did not borrow as if they would pay back. They asked for gifts, and the things they received were bestowed as gifts. The people of Egypt were afraid, and wished to get rid of them at once, and gave them all that they asked, gold and silver and clothing in great plenty. This explains how the people who had been poor slaves in Egypt had so much gold and silver in the wilderness when they came to build the tabernacle.

All is now ready for a start. From district to district the call passes for them to gather for the desert march. They say good-bye to their Egyptian neighbors, gather their flocks,