

Their strengthened faith. The night before they had lost faith in Moses and in God, vers. 11, 12. Yesterday they feared Pharaoh; to-day they fear God with true godly fear. Prov. xxix. 25; Job. xxviii. 28. VICTORY THROUGH FAITH. 1 Cor. xv. 57; Heb. xi; 1 John v. 4.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK.

It is unnecessary in these notes to dwell upon the eternal features of a narrative so familiar, and so sure at all times to interest children, as the one before us. But the application of the subject is by no means easy. The teacher can of course content himself with tacking on to the end of his description of the great miracle a few declamatory sentences about the irresistible power of God, and this may be sufficient for younger classes. But with elder boys and girls the lessons of the passage for their own daily life ought to be carefully pointed out; and the question is, What are those lessons?

The whole history of the Exodus of Israel being typical of the Christian life, what experiences in that life are prefigured by the passage of the Red Sea? St. Paul, in 1 Cor. 10, treats it as illustrative of baptism, and we can at once see the appropriateness of the analogy in the circumstances surrounding the baptism of a Corinthian convert, as well as in the part played by the water. But take the case of a boy baptized in infancy, but brought in the later years of his boyhood to believe in the "Lamb slain," to turn his back upon the bondage of sin, and to come "out of Egypt," what are the teachings of the narrative for him?

1. No sooner has he entered on his new life and started on his journey toward the heavenly Canaan than he is "pursued." Pursued, it may be, in the sense of persecution by his ungodly companions, but pursued, in any case, by his own besetting sins to which he has hitherto been a slave. Sinful habits are not so easily shaken off, and often threaten to "entangle again in the yoke of bondage" the young Christian who, in the joy of his conversion, thought they would trouble him no more.

2. And sometimes there seems no escape from falling into sin. The straight path of godliness seems closed up, just as Israel's road was;

mountains of difficulty are on one side, and the raging waves of scorn and contempt on the other; and the temptation to desert, or selfishness, or evil temper, or reckless frivolity, seems certain to conquer.

3. What is the effect upon the tempted lad? Just what the sight of Pharaoh's host had upon Israel. God's love and power are forgotten, and the feeling is, "It's useless for me to try and be a Christian: my habits are too strong for me, and I might as well have stayed as I was, and saved myself all that has come upon me."

4. But what is God's command? Simply, *Go forward!* (ver. 15.) Walk on in the direct path of truthfulness, or unselfishness, or patient kindness, or unstained purity. It may seem to lead into a sea of trial. Never mind! Go forward!

"This is the way the Master trod;
Shall not the servant tread it still?"

5. How can the command be obeyed? Only as the Israelites obeyed it, "by faith," (see the Golden Text.) Faith in God's covenant promises—in past redemption, present adoption, future inheritance. (See my Note on "Jehovah's Promise.") Let even a boy rest upon those, and he will find he can escape the most urgent temptation. "In all thy ways acknowledge him, and (then) he shall direct thy paths."

6. Finally, the result of trustful obedience in this and all similar cases will be the same as the result to Israel. *The way will open*, sometimes in a very wonderful manner. As with "Christian" in the "Pilgrim's Progress," the lions in the path will turn out to be chained. And the day will come when the sins that now harass us we "shall see again no more forever."

Seed-Thoughts for Senior Scholars.

BY L. D. BARROWS, D.D.

1. Does God give commands the performance of which is impossible?

2. Was this angel the cloud, or the Angel of the Covenant—the Lord Jesus Christ?

3. What were the purposes of the pillar of cloud and of fire?

4. What different purpose had this?

5. What is the cause of one divine appointment producing many divine results?

6. How is it that in God's order what is light to one is darkness to another?