

shall save His people from their sins." Second, to be made God's children, adopted into his family. Third, to receive the Promised Land, the better country, the heavenly Canaan.

It would be an interesting exercise for the scholars to trace out the close connection between these three promises in the New Testament. Thus, in Gal. iv. ver. 5, redemption; ver. 6, adoption; ver. 7, the inheritance. In Rom. viii. ver. 13, redemption; ver. 15, adoption; ver. 17, the inheritance. In 1 Peter i., ver. 2, redemption; ver. 3, adoption, ("begotten us again;") ver. 4, the inheritance.

Truly, to apply our Lord's parable, (Luke xi. 21, 22,) the "strong man armed," whether Pharaoh or Satan, can only "keep his palace" until "the stronger than he" cometh.

Seed-Thoughts for Senior Scholars.

BY L. D. BARROWS, D.D.

1. How was Pharaoh affected by the demand to let Israel go?
2. Why was Moses mortified by the first results of his mission? Chap. v. 21.
3. Why was he grieved? Chap. v. 23.
4. How did God cheer and encourage him?
5. What means, *I am the Lord*?
6. What is the import of the name JEHOVAH?
7. How was he to be known differently now than ever before?
8. Why does God allude to Abraham, Isaac, and Jacob, and to his covenant?
9. How was God affected by the groaning of the children of Israel?
10. What two reasons are indicated by the word *who* in v. 5?
11. Why did God take such a degraded and stupid people for his *peculiar* people?
12. What is implied in being his *people* and *he our God*?
13. How far extends the promise of that inheritance of the land?
14. Is it any proof of the *badness* of a cause that it does not at first succeed?

Blackboard Exercises.

Jehovah, the Supreme, made a promise to Moses, and a promise made by the Lord is sure to be fulfilled. He said to Moses, concerning Israel, "Now shalt thou see what I will do. I will bring you out from under the burdens of the Egyptians. I will redeem you, and I will

take you to me for a people." These were brave words in the form of a glorious promise. The value of words depends upon who utters them. If a weak, boasting person had uttered these words to Moses, there would have been no sound of deliverance in them; but when the Lord God of heaven and earth reveals himself to man and promises to help, guide, and save him, then, were he the weakest of all weak things, and a captive to one thrice ten thousand times his strength, he would know that victory belonged to him.

With God for us, all bonds are broken. Every one not free from sin is a captive, yet the bonds can be broken when Jesus our dear Saviour helps us. That was an exceeding precious promise made to Moses but you and I have just as precious a promise for us, and it will as surely be fulfilled. Each one of us, if we are living godly lives, can say, *My promise now* (not at some future time, but now) *is the life that now is and that which is to come.* "This is a faithful saying and worthy of all acceptance."

Blackboard Song:

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace.

NOTE.—Words in italic should be pointed out on the board by the superintendent and repeated by the scholars.

The Primary Class.

Notice the visit which Moses and Aaron made to Pharaoh as God had directed them, and their reception by the king. See Exod. v. 1-9. Then speak of the additional cruelty of the taskmasters to the Israelites, and of the sorrow of Moses and of the people.

Explain what is meant by a covenant, and describe the covenant which God made with Abraham. Show on the map the land of Canaan, and point to it as the land which God had promised Abraham, Isaac, and Jacob should be occupied by their people, and as the land into which he now promised them they should be led.

The point of the whole lesson may be made to centre in the fact that God keeps his covenant. We are to covenant with him, for a covenant implies two parties. Thus God has promised to bring to heaven all who trust