



MOSES AND AARON BEFORE PHARAOH.

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"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

"Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments.

"For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods."

—Exodus 7. 10-12.

LESSON NOTES.

SECOND QUARTER.

OLD TESTAMENT TEACHINGS.

B.C. 1491.] LESSON IX. [May 27.]

MOSES SENT AS A DELIVERER.

Exod. 3. 10-20. Mem. verses, 10-12.

GOLDEN TEXT.

Fear thou not; for I am with thee.—
Isa. 41. 10.

OUTLINE.

1. The Message, v. 10-16.
2. The Promise, v. 17-20.

PLACE.—The "mountain of God," that is, Horeb, near which Moses was feeding the flock of Jethro, his father-in-law, when God called to him out of the midst of a burning bush, and gave him the message which is our lesson.

EXPLANATIONS.—"Come now"—This is the close of the Lord's command to Moses, who stands awe-struck on the edge of the desert, with bared feet and hidden face, while these astonishing words are spoken by a fire in a bush on a mountain side, to which Moses had led the flock of Jethro, his father-in-law. Carefully read all this chapter. "Bring forth my people"—God had just described the rich land to which he purposed to lead his people. "Who am I"—Moses was neither in favour at the Egyptian court nor with the Israelites. "A token"—An offset to the doubts which beset him during this arduous undertaking. "This mountain"—The bush was evidently on Mount Sinai. "What is his name"—In that simple day all names stood for character. This anticipated question was deeply theological. "I AM THAT I AM"—This name indicates, first, a Being of absolute independence and consequent unchangeableness and eternal activity; and, second, that this Being is identical with the JEHOVAH whom the Hebrews worshipped as the true God. "The elders"—Hereditary

heads of families. "The affliction of Egypt"—The cruelty of slavery which they suffered. "Met with us"—That is, through our representative, Moses.

HOME READINGS.

- M.* Moses sent as a deliverer.—Exod. 3. 10-20.
Tu. The burning bush.—Exod. 3. 1-9.
W. Objections answered.—Exod. 4. 1-9.
Th. God's command enough.—Exod. 4. 10-17.
F. The message delivered.—Exod. 5. 1-9.
S. Promise of deliverance.—Exod. 6. 1-13.
Su. Power from God.—Jer. 1. 6-10.

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That God knows the troubles of his people?
2. That God sympathizes with human sorrow?
3. That God helps his people in time of need.

THE LESSON CATECHISM.

1. For what was Moses sent to Egypt by the Lord? "To deliver the Hebrews from bondage."
2. What did Moses fear? "That the Hebrew elders would not believe him."
3. What did God promise concerning these elders? "They shall hearken to thy voice."
4. What did God promise concerning the Egyptian king after divine wonders had been performed? "After that he will let you go."
5. What did God promise Moses as a sure token that he had sent him? "The Hebrews should worship God at Mount Sinai."
6. What promise does the Golden Text present to all who are sent on errands by God? "Fear thou not; for I am with thee."

DOCTRINAL SUGGESTION.—The holiness of God.

CATECHISM QUESTIONS.

What is meant by salvation?

It is the deliverance of the soul from sin and its recovery to spiritual life in God.

What are the chief benefits included in salvation?

They are the forgiveness of sins, regeneration or the new birth, and sanctification.

JUNIOR LEAGUE.

TEMPERANCE EXERCISES.

THE methods of conducting the Temperance Department must be either general or special. Assemble the League, sing several rousing songs, Scripture lesson and prayer, followed by more singing. Introduce some speaker previously secured from the Women's Christian Temperance Union, Independent Order of Good Templars, or other organization. After the address distribute tracts; follow with closing exercises.

At these general exercises it is a good plan to utilize local musical talent. Fife and drum, violin, banjo, and piano playing will add greatly to the interest of the hour.

Temperance Target.—League leaders will

find a great help in "Blackboard Temperance Lessons," by Mrs. W. F. Crafts. Draw the picture in the presence of the League. The interest never lags. Lesson No. 7, "Temperance Target," has been used by the writer on several occasions, and has been spoken of in after months by children and parents.

Temperance Arithmetic.—Try the following method: After the opening exercises distribute lead pencils and a leaf from a pencil tablet (both are inexpensive) to each boy and girl. Take the "Temperance Arithmetic," by Julia McNair Wright, in hand, step to the blackboard and give out an example, stating it at the same time on the board; let the Leaguers work them out and place the result on the board, meanwhile fastening the lesson to be taught by general remarks.

Mental Exercises.—Exercises may be found in the same book which do not require paper and pencil. The dullest boy in the League will wake up under this method of temperance instruction.

Pledge Signing.—Purchase an illuminated Roll of Honour, and at the close of the exercises, whether general or special, while singing a spirited song, call for pledge signers to come forward and sign the pledge. After the Leaguers have all signed frame the roll and give it a place on the wall of the room where you meet.

Tracts.—Always have a tract or paper for the boys and girls to carry away with them; they are inexpensive, always appreciated, and oftentimes most effective in fastening a truth.

Experiments.—Few things are more fascinating than actual experiments performed in the presence of the League. "Drinks from Drugs," by Eli Johnson, will furnish an abundance; also "Lessons for Christian Workers," pages 55-57.

CROWNS.

BY JESSE S. GILBERT.

If Queen Victoria were compelled to wear her crown all the time, she would find it a very heavy burden, and give a literal turn to Shakespeare's declaration, "Uneasy lies the head that wears a crown." It contains more than three thousand precious stones, of which over two thousand seven hundred are diamonds. It is valued at \$1,500,000, and is kept in the tower of London in a great iron cage, which is at all times strongly guarded, as well it may be, as it contains other valuables to the extent of \$15,000,000.

History acquaints us with many other very precious and valuable crowns, as the Iron Crown of Lombardy, the crown of the German Empire, and that of Charlemagne. The Iron Crown of Lombardy is said to contain a nail from the true cross, which is covered with gold. There is no crown, however, that can be compared to the crown that the faithful Christian will re-

ceive when Jesus comes to reign. Paul declared that a "crown of righteousness" was laid up for him, and not for him only, but for all who loved the Lord's appearing. A "crown of life" will be the reward of all who continue faithful unto the end.

All may have the faithful Christian's crown. Is it not worth striving for? Souls that we lead to Jesus are sometimes said to be stars in the Christian's crown. A lady once dreamed that she had left this world and arrived at the gate of heaven. She saw a great number of crowns, and among them some full of shining stars. But the guiding angel took from among the crowns one that had in it no stars and gave it to her, at the same time showing her a very beautiful crown, flashing the light of many bright and beautiful stars, and telling her that this one had been intended for her, but that she failed to receive it because she had brought no souls to Jesus. Of course it was only a dream, but when she awoke, it made such an impression upon her, that she resolved to do more and better work for Jesus in the future. Those who turn "many to righteousness" are to shine "as the stars for ever and ever."

Almost Gone.

BY A. C. G. S. C.

An invalid boy of twelve years.

'Tis almost gone! Oh, boys, how dear
To miss the best time of the year!
Methought before the snow had gone
I'd share some of the winter's fun.

'Twas not to be; for sickness came
And bound me with relentless chain;
And now I am a poor "shut-in,"
Who cannot bear the noise or din.

My sled is gone, I'll not deprive
Another of the coast or slide,
But I'll sit by and see the fun,
Whispering, "Thy will be done."

Perhaps when pain has done her work,
And I am cleansed from gross and mire,
I'll lean upon my crutch once more
And wander by the wave-beat shore.

Then next year, if the Master will,
I'll join the coasters on the hill,
And be the happiest of the throng
Because I am so well and strong.

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