

## Sabbath School.

## BIBLE LESSONS.

Adapted from Palmist's Select Notes.

## SECOND QUARTER.

Lesson VII. May 13. Exodus 1: 1-14.

## ISRAEL IN EGYPT.

## GOLDEN TEXT.

"Our help is in the name of the Lord."—Ps. 124: 8.

THE SECTION OF HISTORY.—Ex. 1: 1-22.

NEW TESTAMENT LIGHT.—Reasons for affliction (John 16: 22; Rom. 8: 35, 36; 17: 2 Cor. 4: 17, 18; Heb. 12: 9-11). An example (Luke 15: 17, 18). A comparison (1 Peter 1: 7). The bondage of sin (John 8: 32-36; Rom. 7: 14-24).

THE BOOK OF EXODUS.—Exodus means departure, and the book is so named because the exodus or departure of the Israelites is its main feature. For the author, date, etc., see The Book of Genesis, Lesson I, First Quarter.

## EXPLANATORY.

1. THE IMMIGRANTS INTO EGYPT.—Vs. 1-6. By a series of strange providences, and for the purpose of depicting and training them into a people who could embody the kingdom of God on earth, Jacob and his sons had come into Egypt. The names are given here of the heads of the tribes or families. It is to be noticed that every man and his household, which fact is of some importance in computing the time needed for his increase to 600,000 went out from Egypt in the exodus. In the 430 years of his sojourn in Egypt, Joseph lived in the land, and his sons were born and grew up in the land. He lived to see his grandsons (Gen. 50: 26). For seventeen years he lived at home in Hebron; 10 years he was a slave in Egypt, three years in prison, and 80 years he was ruler in Egypt. He lived to see his grandsons (Gen. 50: 26).

2. HIS BODY WAS EMBALMED, AND HE WAS BURIED IN EGYPT.—Vs. 7-14. Joseph was buried in Egypt, and his bones were taken out of Egypt and buried in the land of Canaan, and buried in Shechem, near Mt. Ephraim and Gerizim (Ex. 13: 19). And all the generation of the Israelites that came out of Egypt, as well as the Israelites, no man is so important that his falling away will stop the progress of the kingdom of God.

3. THE RAPID INCREASE OF THE ISRAELITES.—Vs. 15-22. The children of Israel were fruitful (in children) and increased abundantly. Swarmed as fishes or bees. This is the fulfillment of prophecy (Gen. 48: 19). "And multiplied." This is the third of five expressions in this verse which are used together to give a powerful emphasis to the fact that there was a remarkable increase of the Israelites beyond all precedent or ordinary calculation. They added, they multiplied, they grew, they changed from a family to a clan, and from a clan to a nation.

4. AND WAXED (GREW) EXCEEDING MIGHTY.—Vs. 23-31. Because so many in number, they were strong, working hard in the open air so that as a body it could do things which were very powerful. "And the land of Goshen, the district allotted to them, was filled with them."

5. THE NEW DYNASTY.—Vs. 32-35. Now there arose up a new king. A new dynasty of kings. The old rulers under whom Joseph served were overthrown, and an entirely new dynasty came into power, who had no knowledge of, or interest in, Joseph. "Which knew not Joseph." He was ignorant of his personal history, and had no interest in what he had done for former generations, with whom he had no sympathy. It is now generally agreed for every strong reason, that the new dynasty was the nineteenth century, and that the Pharaoh of the oppression was the Great Ramesses II. the Sesostris of Greek history, whose reign extended over 67 years, and whose son, Menephtah I., was the Pharaoh of the exodus. There have lately been made some very remarkable discoveries throwing light on this portion of the Bible.

6. THERE IS NOW IN THE MUSEUM OF BALAO, NEAR CAIRO, EGYPT, THE ACTUAL BODY OF RAMSES II. THE PHAROAH OF THE OPPRESSION. It was discovered in July, 1881, together with thirty-five other mummies of kings, queens, princes, and high priests in the ruins of the temple of Deir el Bahari near Thebes, by Prof. Maspero and Brugsch. The written papyri preserved with the mummy, and markings on the case and on the bandages, it was easily identified. The mummy was unburied in 1881, and the presence of the Khedive, and an august assemblage.

7. THE PERIOD OF OPPRESSION.—Vs. 9-14. 9. "The children of Israel are more and mightier than we," not that the whole of Egypt but that of the province connected with Israel. "In Goshen, Israel might be more numerous than the Egyptians, as in Hungary, the Slavs are, than the Magyars. But the expression may mean only, too many for us, unmanageably strong." 10. "Come on, let us deal severely." Their policy was shrewd, but it was not wise. Sin is always lolly. Such a policy is at once short-sighted and wicked; short-sighted, since kind treatment would have made this rapidly growing people their fast friends and helpers; wicked, because it violates common morality. "And so get them up out of the land." There were two dangers. First, that they would join their enemies; and second, they would themselves escape, so do not they had often expressed their intention and hope to do.

11. "Therefore they did set over them taskmasters." They were men of rank, superintendents of the public works, such as are often represented on Egyptian monuments and carefully distinguished from the subordinate overseers. The Israelites were employed in forced labor, probably in detachments, each under an Egyptian "taskmaster," but they were not reduced to slavery, properly speaking, nor treated as captives of war; they continued to occupy and cultivate their own district, and they retained possession of their lands, flocks, herds, and other property until they emigrated from Egypt. "Kneel them with their borders." The proposed effect of this oppression was (1) to destroy their physical strength; (2) to break their hearts and to make them to check their increase by destroying their land, thus leading to disease (it did produce leprosy); and (3) perhaps to make them so wretched that they

would destroy their children to save them from so hard a life. "And they built for Pharaoh treasure cities," or store cities, as in Revised Version, that is, cities for magazines or depots of arms and provisions; granaries into which, says M. Naville, the Pharaohs gathered the provisions necessary for armies and caravans about to cross a desert.

12. "The more they afflicted them, the more they multiplied." Egypt's king and court could do nothing against the plans and blessing of the Almighty. So it has usually been when bad men have tried to destroy God's cause and His people. "Times of affliction have often been the church's growing times. Christianity spread not when it was persecuted; the blood of the martyrs was the seed of the church."

13. "They were grieved with the bondage of Israel." The word grieved very inefficiently renders the Hebrew verb, which "expresses a mixture of loathing and alarm." With enemies so near, and the Hebrews likely to revolt, Egypt was placed over a people who came that might at any time turn into slaves.

14. "The Egyptians made the children of Israel to serve with rigor." The rigor which went from the affliction of Israelites of old "by reason of their taskmasters" must have been, with slight differences, the same as that of the modern Egyptian peasants who are put to work along the banks of the Nile and who chant a melancholy chorus. "They starve us, they starve us!" "They beat us, they beat us!"

15. "And they made their lives bitter with hard bondage." The Israelites were employed in forced labor, probably in detachments, each under an Egyptian "taskmaster." They were grieved with the bondage of Israel. "They starve us, they starve us!" "They beat us, they beat us!" 16. "And they made their lives bitter with hard bondage." The Israelites were employed in forced labor, probably in detachments, each under an Egyptian "taskmaster." They were grieved with the bondage of Israel. "They starve us, they starve us!" "They beat us, they beat us!"

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## B. Y. P. U.

## OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary work; their training in denominational institutions.

## OUR FELLOWSHIP.

All Young People's Societies of whatever size in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our only support on any young people's names or meetings. Our only bond is in the New Testament, in the full affirmation of whose teachings.

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondence to this department should address: The B. Y. P. U., c/o Rev. J. J. BARNES, N. B.

For the Week Beginning May 11th.

TOPIC.—The Sympathy of Jesus. Jno. 11: 33-35.

1. Collocate the passages where Christ's sympathy was stirred. Compassion in the word we have in the Latin. How much will you do? How much will you do? How much will you do? "He had compassion."

2. His compassion fitted Him to be the help of the needy. Now fully he entered into the sufferings of others. His pity was real.

3. What can we do to help others if we have no sympathy? As you suffer with others, you will seek to relieve them, and they will accept your help.

C. E. THEME.—"Lessons from the lives of great missionaries."

"What Will Become of His Dreams?"

Of your dreams, young friend! What will become of your bright hopes and noble aspirations? "Light in the East is glowing" life and all life's possibilities are before you. It is possible for you to do all things through Christ. How much will you do? How much will you do? How much will you do?

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double postage on every letter he mails, simply from a manifest desire to increase the revenue of the government. It is further proved by no dispute that any rumors to the effect that our Editorial Secretary uses a solution of gold for writing ink, lights his cigars with five and ten dollar bills alternately, and drinks claret, are not true.

The fourth supposition is then the only one left. Indifference is evidently the explanation. Accordingly an interesting problem arises as to how long it is wise to carry on an organization that has this upon which to depend; and another as to whether, when the societies meet in Bear River, and spend valuable hours in deciding how to get rid of a deficit, they will not all wish they had paid the dollar. On the whole, this extraordinary circumstance is the subject of much speculation here, especially on the part of anyone who has had associations in the East.

WM. S.

Nothing but the infinite pity is sufficient for the infinite paths of human life.—John Taggart.

Only from the solid ground of some clear creed have men done good, strong work in the world. Only out of certainty comes power.—Phillips Brooks.

Believe that the highest you ever have been you may be all the time, and vastly higher still if only the power of the Christ can occur you and fill your life all the time.—Phillips Brooks.

I've many a cross to take up now, And many left behind; But present troubles move me not, Nor shake my quiet mind; And what may be tomorrow's cross, I never seek to find.

He who realizes that he is where God wants him to be, and that he has what God wants him to have, will be content with his lot and his life, whatever they are; but he who fails to realize this truth, would never be content, though he were the most favored man in all the world.—Sunday-school Times.

Happy is the man whose life has been verified, as so many lives verified, the words of the apostle Paul, "Tribulation worketh patience, and patience experience, and experience hope." This is to have the soul take root in the midst of earthly trial and trouble, and blossom forth in the beauty and strength of an immortal hope.

A lock was shown to Gothold, constructed on rings, which were severely inscribed with certain letters, and could be turned round until the letters represented the name of Jesus. It was only when the ring were disposed in this manner that the lock could be opened. The inventor pleased him beyond measure, and he exclaimed: "Oh, that I could put such a lock as this upon my heart!"—Selected.

Shoes of iron are promised only to those who are to have rugged roads, not to those whose path lies amid the flowers. There is a comforting suggestion here for all who find peculiar hardness in their lives. Peculiar favor is pledged to them. God will provide for the ruggedness of their way. They will have a divine blessing which would not be theirs but for the roughness and ruggedness. The Hebrew parallelism gives the same promise, without figure, in the remaining words of the same verse: "As the days, so shall thy strength be." Be sure, if your path is rougher than mine, you will get more help than I will. There is a most delicate connection between earth's need and heaven's grace. Days of struggle get more grace than calm, quiet days. When night comes stars shine out which never would have appeared had not the sun gone down. Sorrow draws comfort that never would have come in joy. For the rough road there are iron shoes.—J. R. Miller; D. D., in Making the Most of Life.

There are days in our lives when our hearts seem filled With utter confusion and pain, And into the darkness of heavy hearts Comes a light but but the fall of rain, And the web of our lives stretches onward.

In a tangled mass of threads, And our God has forgotten and stoops And our God has forgotten and stoops And our God has forgotten and stoops

The sad and bowed-down heads Of His children feel less calling, calling, Hush! did I say forgotten— Does the Father ever forget? The web of our lives shall stretch onward.

In perfect beauty, while yet Sweet Faith keeps her foot on the treadle, And Hope lifts her beautiful eyes; For God's finger smooths out the tangles, And left aloft in the skies Is the sun, till cheerily shining, shining

—Thornburg.

Love is as irresistible as dynamite. No barriers can withstand its overcoming power. The cruellest enemy or the hardest sinner must bow before it. I once heard of a woman who was like a wild beast in her brutal ferocity. No one, at the risk of their lives, dared approach her, unless they were armed with a revolver. But a Christian woman, who loved sinners, went into her cell, armed only with words and looks of love, and stooping over her as she crouched in a corner like a tiger ready to spring, kissed her forehead and said, "My dear sister." In a moment the fountains of that poor sinner's heart were unsealed, and she poured out floods of tears and sobs of penitent anguish. She was saved by the "law of love." I seem to get glimpses now and then of what life will be for all of us if we but know and live by this "law of love" what infinite rest and joy, and what mighty power mankind would be ours!—Hannah Whitall Smith, in Every Day Religion.

Christ had His word of encouragement and strength to say to every soldier in His army and to every worker at His work. He made both Martha and Mary the servants of His will. It

is not only His loftiest disciples at their loftiest tasks. It is all souls, all hands and feet that have duty to perform. They all belong to Him; not merely scholars in their studies, not merely missionaries in their manydoms, not merely saints in their own cloisters, but every working man and woman everywhere—they are all His. The spirit which proceeds from Him may pour through the whole mass and find out every article, and give to each an impulse towards its own next higher stage of life, and so bear the whole along together toward the completion of each man and the completion of the whole business and social life, and politics, and education, and then, as the crown of them all, Religion.—Phillips Brooks.



## The Best Medicine.

J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas, thus speaks of Ayer's Pills:

"Ayer's Pills are the best medicine I ever tried; and, in my judgment, no better general remedy could be devised. I have used them in my family and recommended them to my friends and employes for more than twenty years. To my certain knowledge, many cases of the common complaints have been completely and

## Permanently Cured

by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colic. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint required, would be found an absolute cure for the disorders I have named above."

"I have been selling medicine for eight years, and I can safely say that Ayer's Pills give better satisfaction than any other pill I ever sold."—J. J. Perry, Spottsylvania C. H., Va.

## AYER'S PILLS