

Fame and Death, upon a day,
Met and chatted on the way.

"Greeting, friend," in kindest tones,
Murmured Death, with happy smile,
"Let us rest beside the way:
Need we hurry all the while?"

"I must hurry," answered Fame,
"Further down the way I haste,
One abides there whom I must
Bid my sweetest fruits to taste."

"Rest you, rest you, brother mine,"
Death insisted graciously,
"But an hour ago that one
Answered to a call from me."

Fame and Death upon a day,
Met and chatted on the way.—v. 6.

So marvellous was the growth of these simple shepherd strangers in Egypt, and so vigorous and capable were they, that it is no wonder that the king looked upon the presence in the land of so many foreigners, and of such a virile type, as an element of danger. Although most of them were shepherds, some of them had become proficient in Egyptian arts. A few were expert in working with the precious metals (Exod. 31: 2, 3), and their leaders at least had mastered the art of writing. The people of Israel were so formidable in the eyes of the king that he dared not make a fair and open attack, but had recourse (v. 10) to cunning craftiness to accomplish his resolution to crush them.

It is said that when the canal which joins the Nile to the sea at Alexandria was made, one hundred and fifty thousand men were

forced to labor on it, and of these twenty thousand perished before it was completed. Human life was counted as nothing.

Light from the East

A NEW KING—This has been generally thought to refer to the accession of the nineteenth dynasty, whose policy of oppressing the foreign nations in the Delta culminated in the long reign of Rameses II. Scholars are now inclined to place the Exodus a century earlier, and thus make the new king one of the early monarchs of the eighteenth dynasty.

BRICKS—All the houses of the common people of Egypt are still built of sun-dried bricks about twice the size of ours. The ancient mode of making them by slave labor is depicted in detail on a Theban tomb. Nile mud was carried to a convenient place, mixed with chopped straw, sand, and water, and trodden into a paste. This was carried in baskets to a smooth, sandy place, and filled into a wooden mould, without a bottom, placed on the ground. When the top was smoothed off, it was impressed with a wooden stamp bearing the king's name. The mould was then lifted, placed alongside of the wet brick and filled again. After the bricks had lain a week or ten days under an Egyptian sun, they were ready to be built into a wall. They could resist a very heavy pressure, and large pyramids were built of them.

TEACHING HINTS AND HELPS

This section contains material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

This oppression is a gigantic example of ingratitude on the part of the Egyptians. Joseph had been a father to Pharaoh and lord of all his house. His wisdom, fidelity, and energy saved the people. All this is now forgotten, and his descendants and his race are treated with the utmost cruelty. v. 8.

Notice:

1. *The abnormal numerical increase of the Hebrew people.* (a) To make this apparent the historian records the names of the heads

of the tribes, vs. 1-5. This handful of people so grew and multiplied that Pharaoh (probably Rameses the Great) said of them, no doubt in exaggerated terms, they "are more and mightier than we." v. 9. (b) This growth of the Israelitish nation was in fulfillment of a special promise as seen in Gen. 46: 3; Deut. 26: 5; Psal. 105: 24. (See "Exposition," v. 7.)

2. *The causes of the oppression of the Israelites.* These were complex. (a) Change of dynasty, v. 8. This seems to convey the idea of a king of another race, a foreigner, one not in the regular succession. Thus foreign gods are "new," Deut. 32: 17; Judg. 5: 8. It