



LESSON.—SUNDAY, JUNE 16, 1907.

**Israel's Escape From Egypt.**

Ex. xiv., 13-27. Memory verses 13, 14. Read Ex. xiii., 1-xv., 21.

**Golden Text.**

Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore.—Ex. xiv., 30.

**Home Readings.**

- Monday, June 10.—Ex. xii., 30-42.
- Tuesday, June 11.—Ex. xiii., 17-xiv., 12.
- Wednesday, June 12.—Ex. xiv., 13-31.
- Thursday, June 13.—Ex. xv., 1-22.
- Friday, June 14.—Ps. lxvi., 1-20.
- Saturday, June 15.—Ps. cvi., 1-12.
- Sunday, June 16.—Isa. xliii., 1-10.

FOR THE JUNIOR CLASSES.

Did you ever have to wait for anything? Perhaps your father went away on a visit, and you could not run out to meet him until you saw him at the gate, or perhaps you were to go out for a drive, and the carriage had not come into sight yet, but whatever it was I am sure you have all had to wait for something. And you fidgeted about, didn't you? It did not seem at all as though you could keep still and just wait, did it? No; waiting is very hard. In our last Sunday's lesson we were studying about the Israelites, and had come to where they were eating a very strange and hurried meal, and were waiting for something. They hardly knew what was coming, but Moses had told them that this was the time when they were to go free after many bitter years of slavery. Can't you think how they felt? They were all ready dressed for a long journey, didn't even have time to sit down to this last meal, but had to eat it standing up, and everything was ready packed for them to start. Then the message came, and Pharaoh sent to tell them to hurry away. They didn't even have time to bake their bread, but carried it away with them in the form of dough. All around them were the Egyptians saying, 'Oh, do go! hurry up! Here, take this, you may find it useful, only go! We don't know what your God may do to us if you stay any longer. Do you want more money? Here is some. Perhaps you want to give your God some gifts; here are lovely jewels, only do hurry!' And so the people went; old men, and women, mothers and fathers carrying little children, other little girls and boys hurrying along after them—wouldn't you have liked to see them go? It was very easy to describe the stop at the Red Sea, and the terror of the hurried frightened slaves when they saw the Egyptians coming after them. This lesson ought to be one of the most interesting of the series.

FOR THE SENIORS.

All the events in Israel's history are full of warning and advice for the guidance of God's people at all times. The bondage in Egypt has always been the symbol of man's slavery to sin, the opened way of the Red Sea the way to pardon through the opened fountain of Christ's blood, and the song of rejoicing of Moses after the deliverance, is joined with the song of Christ's redeemed in Heaven (Rev. xv., 3). God's guidance of Israel is typical of His guidance of His Church to-day, and just as surely as there was always a way opened in extremity for the one, there will be for the other if his peo-

ple will only 'go forward.' God had proved to the Egyptians that He was Master of all elements, and again he must prove it to his doubting people. There is no word of rebuke because God understands the limitations of our humanity (Psa. ciii., 14). Moses' prayer to God was evidently urgent (verse 15), but his confidence showed no wavering (verse 13). The reckless haste of the Egyptians led them to follow the flying Hebrews under cover of night, little knowing evidently over what a strange path they were travelling until the difficulty of driving through the moist and heavy sand, and the returning daylight drove them on a wildly hurried return to the shore they had left. The motto of every man for himself, the struggling frightened horses, did their work, and the returning waters cut off a too tardy retreat. They had imagined it safe to go where the Hebrews had gone, but they went without God's presence. The professed follower of God often thinks it safe to travel the apparently easy way in which the world goes, but he forgets that he will then have to go without God's presence.

SELECTIONS.

Some time must have elapsed before Pharaoh would have pursued the Hebrews. 'The piety of the Egyptians to the dead was so great that the weightiest political affairs would necessarily be neglected while the king paid the last honors to his dead son. Besides, the families of the officers and soldiery had also been universally bereaved.'—Geikie.

But Pharaoh soon found time to repent of having let the Israelites go. 'The public works stood still for lack of labor. Vast territories were suddenly unoccupied. There was a sudden loss of revenue and service which he could ill dispense with.'—F. B. Meyer.

It was not long, therefore, before the Pharaoh's pride and sense of loss impelled him to start in pursuit of his slaves. 'Under Menephtah, the chariot force of the army had been more assiduously encouraged than under any other of the Pharaoh's.'—Geikie.

With 600 of his best chariots, and a large force of ordinary troops, the king started in hot haste. They proceeded 'in orderly march, with the confidence of trained armies moving against an unarmed and panic-stricken mob.'—March.

Verse 15.—Wherefore criest thou unto me? Can prayer ever be out of place? Not if we mean a prayerful dependent mental attitude toward God. But certainly, yes, if God has already revealed that for which we still importune Him, and we are secretly disquieted lest His promise should fail. It is misplaced if our duty is to be done, and we pass the golden moments in activity, however pious. Christ spoke of men who should leave their gift before the altar, unrepresented, because of a neglected duty which should be discharged.—G. A. Chadwick.

'There are moments when vast blessings are gained through our own exertions. Such, in Jewish history, was the conquest of Palestine by Joshua, the deliverances wrought by Gideon, by Samson, and by David. Such, in Christian history, were the revolutions effected by Clovis, by Charlemagne, by Alfred, by Joan of Arc, and by Luther. But there are moments of still higher interest when deliverance is brought about not by any human energy, but by causes beyond our own control. Such, in Christian history, are the raising of the siege of Leyden, and the overthrow of the Armada; and such, above all, was the passage of the Red Sea.'—Stanley.

If you see in your providential surroundings only the cloud and the darkness, then it is high time for you to understand that you are yourself upon the wrong side, and that instead of being numbered among the people of God, you are still lingering in the camp of His enemies, the Egyptians.—Jesse W. Brooks.

2. Often God's guidance brings Christians into positions of great difficulty, from which they see no escape. But such a position 'is

a platform for the display of God's almighty grace and power.'—F. B. Meyer.

'When God leads us into danger, he will take us safely through it.'—W. M. Taylor.

Worship is no worship which does not lead to action.—Symonds.

BIBLE REFERENCES.

Psa. lxxvii., 16-20; cvi., 7-12; xviii., 1-19; lxvi., 6; lxxviii., 13, 14; xciii., 3, 4; Isa. li., 10; xii., 2; Heb. x., 13; Phil. iii., 13, 14.

C. E. Topic.

Sunday, June 16.—Topic—Who are slaves and who are free men? Rom. viii., 12-23. (A temperance topic).

Junior C. E. Topic.

PRAISE MEETING.

Monday, June 10.—David's psalm of praise. I. Chron. xvi., 28-34.

Tuesday, June 11.—A new song. Ps. cxlix., 1-6.

Wednesday, June 12.—Joyful service. Ps. c.

Thursday, June 13.—Thanks for God's mercies. Ps. cxviii., 1-4.

Friday, June 14.—A praise meeting in a prison. Acts xvi., 25.

Saturday, June 15.—The sacrifice of praise. Heb. xiii., 15, 16.

Sunday, June 16.—Topic—Isaiah's song of thanksgiving. Isa. xii., 1-6. (Praise meeting.)

Do It Well.

No one likes to do a thing that he can not do well. One reason why so many teachers find so little interest and pleasure in their work is that their teaching is of such an inferior quality that it appeals neither to them nor to their pupils. They do 'the same old thing, in the same old way,' so long that it becomes tiresome. If such teachers would subscribe to some of our Sunday school periodicals, read some of the recent inspiring books, take a course in Teacher Training, and attend a few institutes and conventions, they would soon find interest and enthusiasm developing in their own hearts and it would soon develop a like interest and enthusiasm in the hearts of the pupils. A dead teacher equals a dead class, and a live teacher equals a live class. A little fellow in the Sunday school distinguished between the quick and the dead thus: 'Them that gits out of the way of the auto car is quick, and them that don't is dead.' So the Sunday school teacher that doesn't get out of the way of the rapidly moving Sunday school car of progress 'is dead.'—Kentucky 'S. S. Reporter.'

**SUNDAY-SCHOOL TEACHERS and Christian Workers who know the 'Messenger,' believe it to be a powerful influence for good, and are glad to see it win an entrance into other schools. Just at this time, owing to new postal regulations, many Sunday-Schools will be making a change in their paper, and we would respectfully solicit the co-operation of our friends in introducing the 'Messenger' into many other Canadian Schools. A copy shown to a teacher in another Sunday-School, with a word as to its merits and its low price, would be doing a real service to the Sunday-School in question, and would be greatly appreciated by the publishers. Read our 'Special Offer to Sunday-Schools' on last page.**