

as expressions of his nature....The justice of God's dealings with nations.

The Lesson Catechism.—(For the entire school.)
 1. How long did Moses live in Midian? Forty years.
 2. What life did he lead during that period? The life of a shepherd. 3. To what place did he at one time lead his flock? To Horeb, the mount of God. 4. How did God command him to do? In a burning bush. 5. What did God proclaim himself? "I AM THAT I AM."

DOCTRINAL SUGGESTION—The divine Personality.

ANALYTICAL & BIBLICAL OUTLINE. The Being in the Bush.

I. A DIVINE BEING.

God called....out of....the bush. v. 4.
 "In the bush God spake." Mark 12. 26.

II. A HOLY BEING.

The place is....holy ground. v. 5.
 "Holy, holy, holy is the Lord." Isa. 6. 3.

III. AN ALL-SEEING BEING.

I have surely seen the affliction. v. 7.
 "He knoweth the way that I take." Job. 23. 10.

IV. A LOVING BEING.

I know their sorrows. v. 7.
 "In all their afflictions....afflicted." Isa. 63. 9.

V. A MIGHTY BEING.

I am come down to deliver. v. 8.
 "I am the Almighty God." Gen. 17. 1.

VI. A JUST BEING.

I have also seen the oppression. v. 9.
 "Just and right is he." Deut. 32. 4.

VII. A SELF-EXISTENT BEING.

God said....I AM THAT I AM. v. 14.
 "Before Abraham was....I am." John 8. 58.

ADDITIONAL PRACTICAL LESSONS. The Call of God.

1. While God calls all men to his service, there are those whom he calls for a special work. v. 1, 2.
2. God's special call comes to men whom God has endowed and trained for their life-work. v. 1, 2.
3. God's special call comes to men in ordinary and lowly vocations, summoning them to higher tasks. v. 1, 2.
4. God's call is accompanied with revelations proportioned to the greatness and difficulty of the task required. v. 2-5.
5. God's call, with its accompanying revelations, recognizes and confirms his previous covenants. v. 6.
6. God's call is definite and distinct to a specific work. v. 8-10.
7. God's call is not to ease and enjoyment, but to danger and difficulty. v. 10.
8. God's call comes not to those conscious

of power, but to those who realize their own weakness.

9. God's call is accompanied by promises of his own presence and help.

CATECHISM QUESTION.

16. What does the conclusion of the Lord's Prayer teach us?

The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen;" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

Dan. 9. 18, 19. We do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

1 Chron. 29. 11, 13. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Now, therefore, our God, we thank thee, and praise thy glorious name.

Rev. 22. 20. Amen. Even so, come, Lord Jesus.

ENGLISH TEACHER'S NOTES.

THE passage introduces us to one who for forty years (chap. 7. 7.) has led a quiet, uneventful life. He is employed in keeping the sheep of his father-in-law, Jethro, and we find him leading them from place to place to find fresh pasture. The careful shepherd is Moses, once a prince of Egypt; and his present position is the consequence of the choice which we considered in the last lesson.

We are not told what intercourse he was able to have with his people and his kindred during these long years. That some communication passed between him and them is probable, for Midian was neither too far distant, nor too much cut off from civilized countries to render this impossible. And from chap. 4. 14, 27, we may infer that Moses and his elder brother Aaron were not strangers to one another. But whatever news may have come to him from the land whence he had fled, there was nothing to awaken any hope or arouse in him any of his former energy.

To him, in the wild and awful solitude of Sinai, is the sudden call given: "Come.... I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

It was a startling command. Forty years before he had made an attempt to undertake the deliverance of his nation; but he had utterly failed. Since then the bondage had pressed upon them more heavily than ever, and their condition must have appeared increasingly hopeless. And he himself was now a man getting into years, living in obscurity, well-nigh forgotten at the court in Egypt,