

with the statement in Exod. 12, 40, that the sojourn was four hundred and thirty years. The land was filled with them. Not the whole land of Egypt, but the land of Goshen, extending from the eastern branch of the Nile to the desert.

8. A new king. This is believed to refer to the founder of a new dynasty or succession of sovereigns, separated from the traditions of the past. The king referred to may have been Amosis, or perhaps the great Tameses II., whose mummified body has recently been brought to light. He was a great conqueror, and enlarged the boundaries of Egypt beyond the dominions of all its preceding or succeeding kings. **Knew not Joseph.** He may have known of Joseph's rule from the annals of the kingdom, but cherished no attachment to his memory. (2) *Earthly honor soon passes away, but the honor which co-*es* from God is enduring.* (3) *A man may be forgotten, but his influence and the results of his life will abide.*

9. He said unto his people. Probably in the council of state, to the rulers. **The people of the children of Israel.** In the course of a few centuries they had grown from a family to a people, and were now recognized as a distinct element in the political problems of the time. The king of Egypt knew little of their history, and of course had no conception of their destiny, but looked upon them as an alien race, with foreign customs, and worshipping other gods than those of Egypt. (4) *How rarely are God's people fairly estimated by the world! More and mightier than we.* If spoken of the land in general, this was a gross exaggeration; though it may have been true in the district of Goshen. Says Trapp: "He speaks as if he had looked through a multiplying glass."

10. Come on. The Rev. Ver. omits "on." Let us deal wisely. Their plan was dictated by worldly cunning, rather than true wisdom, for no wrong act is ever wise. By kindness they might have made this increasing people their friends and helpers. **Let them multiply.** The policy of the Egyptian government was to stop the rapid increase of the Israelites, by their enslavement and the destruction of their male children. A similar plan was pursued by the Spartans toward the Helots in ancient times, and by the Saracens toward the Egyptians in the Middle Ages. **Falleth out any war.** The Israelites lived on the eastern border of Egypt, the side exposed to invasion from Asia; and being of Semitic origin, might be friendly toward the Asiatic peoples. **Fight against us.** The danger from the Israelites was purely hypothetical, a "may-be" only, yet it served as an excuse for the proposed legis-

lation against them. (5) *How many of our troubles are only in our own imagination!* (6) *How easy it is to find an excuse for an evil deed!*

11. Therefore. There are two sides to the oppression of the Israelites. On the human side it was a great wrong, as well as a political blunder, for no race ever gains by the oppression of another. But on the divine side, it was permitted that Israel might be weaned from its Egyptian home, and disciplined into strength for its destiny. (7) *God's plans include and employ even the wrath and wrong of man, for divine ends.* **Taskmasters.** In the original an Egyptian word, meaning "chiefs of tribute," and found on the monuments. They were Egyptian nobles, under whom were native Hebrew overseers. Exod. 5, 19. **Burdens.** The Israelites were not individually reduced to slavery, and sold, as Joseph had been to Potiphar; but were oppressed by heavy exactions in taxation and compulsory labor upon public works. **Treasure cities.** Rev. Ver. "store cities," depots for military supplies and provisions. **Pithom and Raameses.** One of these was situated on the eastern branch of the Nile; the other between the Nile and the desert. Both had been built long before, but were now enlarged and fortified as a defense to the frontier of Egypt. Some Egyptologists claim to have found the Hebrews named, under the form Aberiou or Apuru, in an ancient papyrus, as builders of Raameses.

12. The more they afflicted them. The persecution only served to show the vigor of the Israelite stock, and utterly failed to extirpate the chosen people. Their toughness and power of endurance have been marked traits in the character of the Israelites as a race in every age, and were foreseen in God's choice of the Abrahamic family. **They multiplied.** (8) *Just as trees grow better from pruning, so God's Church grows by persecution.* They were relieved. The word in the original "expresses a mixture of soothing and alarm."—Canon Cook.

13, 14. Serve with rigor. The object of the Egyptians in their treatment of the Israelites was to break their spirits, shorten their lives, stop their increase, and diminish their numbers. **In mortar and in brick.** Many of the buildings of Egypt were of brick, made from Nile-mud mixed with chopped straw and dried in the sun. In a temple at Thebes may still be seen depicted the process of brick-making by captives, with overseers sitting by, whip in hand. **In the field.** Probably in digging canals by which the water of the Nile was carried throughout the land for irrigation.

HOME READINGS.

- M.* The house of bondage. Exod. 1, 6-14.
Tu. Praise for deliverance. Deut. 26, 1-11.
W. Freedom through Christ. Rom. 8, 1-14.
Th. O ye redeemed sinner. Luke 8, 26-39.
F. The year of jubilee. Lev. 25, 39-46.
S. The thankfulness of sin. Rom. 7, 7-25.
S. The blessedness of freedom. Psa. 1, 1-6.

GOLDEN TEXT.

He increased his people greatly; and made them stronger than their enemies. Psa. 105, 24.

LESSON HYMNS.

- No. 110, Dominion Hymnal.
God bless our Sunday-school,
Increase our Sunday-school.
No. 109, Dominion Hymnal.
Oh, sometimes the shadows are deep,
And rough seems the path to the goal.
No. 96, Dominion Hymnal.
To the work! to the work! we are servants of God.
Let us follow the path that our Master has trod.

TIME.—1580-1571. A period longer or shorter down to Moses's birth.

PLACE.—The land of Goshen. Pithom. Raameses.

RULERS.—In Egypt, Raameses II. or Amosis I.

DOCTRINAL SUGGESTION.—Bondage in sin.

QUESTIONS FOR SENIOR STUDENTS.

1. A Growing People.

How many direct descendants or relatives of Jacob came with him into Egypt?

How many years passed from the presentation of Jacob before Pharaoh to the birth of Moses?

How many years from the descent into Egypt till the exodus?

Was it possible for the population to increase to a million or two millions in this time?

What was the purpose of this prosperity in God's plan?

Why was the life in Egypt necessary?

Give probable reasons why they did not go directly back to Canaan when the famine was over.

What was the effect of trial upon these Israelites?

What sort of life did they lead in the times of our lesson?

2. A Cruel King.

Who was this Pharaoh?

What dynasty had preceded him?

How was his cruelty shown?

What settled purpose concerning the children of Israel did he announce?

What place was this experience of cruelty to have in the memory of this people? Deut. 26, 6. To understand it, read also vers. 1-5.

What is meant by the king not knowing Joseph?

What more serious defect was there in this king's knowledge?

What allusion to this bitter bondage is found in the opening of the Decalogue?

Do you see any resemblance between Pharaoh's course and that pursued by Satan toward the sinner?