

and village. It was the uprising of a nation; yet not an insurrection, for their masters, struck with terror at the power of Jehovah, were thrusting them out, "urgent upon the people, that they might send them out of the land in haste." Exod. xii. 33. No doubt the Israelites, under Moses' direction, had long been making preparation for a sudden departure, and when the moment came, all was ready. The best illustration of what was to be seen that night and next day would be an account of one of those inconceivably rapid migrations of Arabs and Tartars which have so astonished modern travellers—the population of a whole district suddenly in motion.

The most striking incident of the start is the "borrowing," which must be carefully explained. The Hebrew word simply means "ask," or "require," and is so rendered elsewhere. Had not the Israelites a right to demand payment for the uncompensated work which they had been forced for years to do for the Egyptians? And even if it be doubtful whether we can regard it in this light, let it be remembered that the two nations were in fact "at war." The Israelites had been treated as captured slaves; no doubt much of their property, as well as their liberty, had been confiscated; and now that God's "right hand and his holy arm had gotten them the victory," they were quite justified, according to the usages of war, in "spoiling" their enemies. The teacher, therefore may draw a vivid picture of the money and ornaments being eagerly handed over by the terrified Egyptians for fear of their lives. "All that a man hath will he give for his life."

Then, again the march forward, the vast host led by the mysterious cloudy pillar, is a rare subject for a graphic description. For instance, imagine the evening of the first day drawing on, and an alarm creeping over the minds of the people that when darkness fell they would lose sight of the pillar, and then their sudden joy at seeing it shine forth as a brilliant column of fire, illuminating the way.

The application—based upon the general idea which should govern these lessons, namely, that the history of Israel is typical of the Christian life—may be twofold:

1. "Exodus means *"going out."* The beginning of the Christian life, *after redemption by the*

"sprinkling of blood," must be a *going out* from the dominion of sin and Satan. The question is, Has our *exodus* taken place? If not, the Divine call is, "Come out from among them, and be ye separate."

2. When we have come "out of Egypt," how shall we guide our steps? God will himself lead us, by his written Word and his indwelling Spirit, if only we will follow him. The Golden Text gives his promise of guidance; but observe what the next verse adds: "Be ye not like unto horse and mule, which have no understanding." Rather let us say with Habakkuk, "I will *watch* to see what he will say unto me."

#### Seed-Thoughts for Senior Scholars.

1. For what *reason* at last did Pharaoh let the people go?
2. When *right* is done from wrong *motives* what results?
3. Could not God have defended Israel in war with the Philistines on their nearest route to Canaan?
4. Does God impose on us any *more trial and danger* than is necessary and useful to us?
5. How were these people now particularly *disqualified* for war?
6. What had been the effect upon them of their long and severe bondage?
7. What disadvantages do we suffer, in religious efforts, from *ignorance and degradation*?
8. If, in the journey of those 600,000 men, they needed to be *harnessed*, or officered in companies, what is thereby suggested of Church order and discipline?
9. Why did Joseph wish his bones to be *carried* up out of Egypt?
10. Were the bones of others, besides Joseph's, carried to Canaan? Acts vii. 16-16.
11. What are the great lessons taught the Christian Church by the *pillar of cloud and fire*?
12. How many purposes did they serve? Chap. xiv. 19-20
13. Shall we in like manner depend on *miraculous* guidance?
14. To what *extent* does God *always* provide for the *emergencies* of his people?