

A Nice, Clean House.

I scarcely dared to tread within,
So neat was every thing.
The porch was clean as any pin,
The stoop showed soap was king.
Almost with awe I strode the floor
Into the parlour prim,
And as I closed the noiseless door
The light was soft and dim.

The sofa stood in stately form,
Each chair was in its place;
I could not say the air was warm,
Though order reigned with grace.
No speak of dust no sign of rust,
Profaned this nice, clean house;
No cat, no dogs their bones discussed,
Nor e'en a nibbling mouse.

I said unto my well-housed friend:
"You're very quiet here."
And as he speaks his cold words send
A chill upon my ear.
"No! no!" he said; "our child is dead;
There's none about the place."
Alas! within the life he led
No sign of dust I trace.

No children round the well-kept house,
No sound of pattering feet,
No little ones to kiss and bowse,
No dirty fingers sweet.
Give me the toys and dust and noise
And furniture awry—
The work of baby girls and boys—
And that will suit my eye.

--J. W. Watson.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1491] **LESSON IX.** [May 29
THE RED SEA.
Exod. 14. 19-31. Memory verses, 19-21.
GOLDEN TEXT.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

OUTLINE.

1. The Cloud.
2. The Sea.
3. The Foe.

TIME. 1491 B.C. Just after the passover.
PLACE. Pihahiroth. The sea.

CONNECTING LINKS. The foretold destruction has come. In every house, from king's palace to peasant's hut, there was one dead. The call comes from Pharaoh in the night. Depart. A vast army had obeyed the man date. Desire for revenge takes possession of Pharaoh, who in his heart, charges this calamity upon the Hebrews. He sees them hemmed in by sea and mountain, and resolves to destroy them. Our lesson is the story of their escape.

EXPLANATIONS.—*The Angel of God*—See ver. 21, 22, chap. 13. *The pillar of the cloud*—The Lord himself did for Israel what the leaders of armies were wont to do for their troops. More than a thousand years after this, Alexander led his troops by similar signals. *A strong east wind*—The account distinctly claims that God used the forces of nature to aid in this work of power. *I will unto them*—No attack was possible on either flank, but only from the rear. *In the morning watch*—At sunrise; a little before 6 a.m., in the month of April. *Took off their chariot wheels*—The Septuagint translation says, *clogged*. *The sea returned to his strength when the morning appeared*—Doubtless the wind ceased, the waters receded, the tide may have been rising, and the full power of the sea would be once more felt. *The Lord overthrew*—Or shook them off from their chariots. Not so much as one—They perished utterly. Psa. 136. 15, says Pharaoh also perished.

QUESTIONS FOR HOME STUDY.

1. *The Cloud.*
When did the cloud, mentioned in ver. 19, first appear?
Where was it wont to be when Israel was marching?

How long did this cloud remain as the guide of Israel? Exod. 40. 38.

What ought to have been the effect of the Lord moving to the rear upon the minds of the people?

What was the purpose of this cloud?
Is it like anything in secular history?
What did it become to the people in their years of wandering?

2. The Sea.

What part of the Red Sea did Israel cross?
What led them to this entrapped position between the mountains and the sea?
What was the means that opened the sea, natural or supernatural?

What purpose did Moses's outstretched hand subserve?
Of what was the wide sea spread before them a type in our lives?

What was the one essential to deliverance?

3. The Foe.

How came Israel to have a foe in the rear?
What was the first effect upon the people? ver. 10-12.

What promise did Moses make them of deliverance?

Why did these Egyptians follow so eagerly?
How was their destruction effected?
How complete was it? Psa. 136.

How does the fact that the Israelites were not molested in the peninsula corroborate the Bible story?

How generally was this story believed by the Jews even to latest times?

PRACTICAL TEACHINGS.

In God's providence very often what is light to one man is dark to another. Why? The extremity of Israel was God's opportunity.

The command of God was explicit: "Go forward." What God wanted was not vain cries for deliverance, but action.

Let us learn these lessons.
God is always ready to help when help is needed.

God could not have helped them then, if they had not obeyed.
God never leads a man into difficulty without providing an escape.

If there is no way of escape opened, be sure God did not lead you. You went by yourself.

HINTS FOR HOME STUDY.

1. This is an exceedingly important lesson; therefore, study it with great care. Read over and over till you can tell it, like a familiar story.

2. Try to picture to your mind the whole scene. The mountains in the rear; the sea before; a foe close at hand; no escape possible; a frightened people; a praying leader; and then the first sign of help, the slowly changing pillar of cloud.

3. Read chap. 15, to see how Moses describes the deliverance. Read also the Psalm which describes it.

4. Find other Scripture incidents where the waters of rivers or seas yielded obedience to God's servants acting under his direction. Can you think of four others?

5. Find for yourself two practical lessons not given already.

DOCTRINAL SUGGESTION. The supernatural in religion.

CATECHISM QUESTION.

25. Who is the devil or Satan?
The chief of the fallen angels, who, before man's fall, sinned against God, and were cast out of heaven.

1 Peter v. 8; Jude 9.

B.C. 1491] **LESSON X.** [June 5
THE MANNA.

Exod. 16. 4-12. Memory verses, 7, 8.
GOLDEN TEXT.

Jesus said unto them, I am the bread of life. John 6. 35.

OUTLINE.

1. The Manna.
2. The Bread of Life.

TIME.—1491 B.C. Later in this first year of national life.

PLACE.—The wilderness of Sin.

CONNECTING LINKS.—The Red Sea is behind them. The song of Moses has been sung. The day of festivity, when Miriam and the women danced to the sound of the timbrel, is over. The hard life of the wilderness has begun. Marah and its

bitterness is forgotten in the delights of Elim. But they cannot rest in Elim, and food fails the mighty host, and the cry of hunger is for the plenty of Egypt. Then comes the manna.

EXPLANATIONS.—*Bread from heaven*—The food was to be supernaturally supplied. *A certain rate*—A day's portion. They were to gather only enough for the daily want. *Prove them*—This was the first restricting command. *On the sixth day*—Here was a direct remembrance of the Sabbath before the giving of the specific commandment. *The Lord hath brought you out*—They were continually murmuring against Moses personally, as though he, and not Jehovah, had brought them out. *The glory of the Lord*—Probably some appearance in the pillar of cloud; as yet there was no tabernacle or abiding place for this pillar of cloud and fire.

QUESTIONS FOR HOME STUDY.

1. The Manna.

What was the manna?
Who gave the name to this food?
What caused the gift of manna?
Upon whom did the people charge their troubles?

Had they any reason to expect deliverance from this trouble?
How many manifestations had they previously received of God's presence and power?

How long did this daily gift of manna continue? ver. 35.

How was the memory of this food to be preserved?

What was the appearance of this food?
How was it prepared for use? Num. 11. 8.

2. The Bread of Life.

What was one of the things that Israel learned from this gift of food?

What evidence in after history is there that the people believed that Moses wrought this miracle? John 6. 30, 31.

What did Moses himself claim concerning it? Exod. 16. 15.

What did Jesus say on this same point? John 6. 32.

What suggestion did Jesus make as to the spiritual significance of the manna?

Who is the true Bread from heaven?
What is the meaning of this; how is Jesus bread?

The body grows by the earthly food it receives. Is there such a thing as spiritual growth?

How does the spirit grow? On what does it feed?

Of what is the Lord's Supper a great memorial?

How may we eat of this bread?

PRACTICAL TEACHINGS.

See the patience of God with the weakness of his children. He is just as patient with us. They were very ignorant. So are we. They were very forgetful. So are we. They were trying. So are we. God was wonderfully loving. And so he is still.

See how God provides for his people. No doubt they hungered. We often do. No doubt they felt troubled because they could not see where food was to come from. So do we.

Yet God was able to feed them. And as the manna was free to them, so the Bread of Life is free and at hand for us.

HINTS FOR HOME STUDY

1. Trace on the map the probable course of Israel to Marah and Elim, and into the Wilderness of Sin.

2. Find the evidence that Moses stood nearer to God than Aaron, and that Aaron was nearer to the people than Moses.

3. Study the sixth chapter of John's gospel to see how Jesus used this history.

4. Compare Jesus in his relation to the people and the manna.

The manna was in great abundance. It was no..... at h.....

It was fr.....

It never for forty years fa....., etc.

Find at least four more things about the manna. Then compare Jesus with them all.

5. Take the lesson to your bedside, and pray honestly the prayer in John 6. 34.

DOCTRINAL SUGGESTION.—The Bread of Life.

CATECHISM QUESTION.

26. What is the employment of the fallen angels?

They tempt men to sin, and thus seek to bring them to their own place of misery.

Matthew xxv. 41; Ephesians vi. 12; 1 Thessalonians iii. 5; 1 Timothy iii. 7.

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