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No 4

THE TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

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The Teachers Monthly

Vol. VII.

DECEMBER, 1901

No. 12

The present issue of the TEACHERS MONTHLY contains forty-eight pages, the usual number being forty. The pages are added to afford room for additional articles of interest, such as that of Professor Falconer on Books Worth Having, without reducing the space devoted to teaching material. This plan will be followed from time to time throughout the year, as occasion may require.

A well-set table tends to a keener relish and better digestion. In our various publications, therefore, we have steadily kept an eye to good mechanical, as well as to good literary work. As already announced, the forthcoming issues of the TEACHERS MONTHLY, HOME STUDY QUARTERLY, and PRIMARY QUARTERLY will be in enlarged form. With the larger page, and better margins, the reading matter will be more attractive, and the whole appearance greatly improved, as the "proofs" already in hand make manifest.

Now is the time to organize Home Department Classes. The machinery is very simple; no community is too small or too scattered for its successful operation. The instituting of the Home Department is strongly recommended by the General Assembly. *Send to us for leaflet* containing full instructions as to how to proceed.

A. New Prize Competition

Attention is specially drawn to the following interesting offer. Three CASH PRIZES of the value of \$3.00, \$2.00 and \$1.00 respectively, are offered for the three best stories for JEWELS, our illustrated paper for the little ones; stories not to exceed 350 words and to reach the Editor not later than 15th February; manuscripts to be marked by a

motto, which is also to be written on the outside of a sealed envelope containing name and address of the writer. Manuscripts and sealed envelopes, as above, to be sent to Rev. R. Douglas Fraser, Editor JEWELS, Confederation Life Building, Toronto. Copies of JEWELS will be sent to any address, on application.

The Call of the Deliverer.

By Professor W. G. Jordan, D.D.

We often meet with deserts in Bible history, and whenever they are mentioned, we are brought face to face with the deepest things of human life. There is a weird, mystic interest about the lonely struggles through which God's servants have passed in the silent places of the earth. In the wilderness, Elijah, faint in soul, struggled with bitter despondency. From the secrecy of the desert, John the Baptist, the prophet of fire, came forth to herald the kingdom of God. In the desert place alone with the wild beasts, the Son of Man wrestled with the prince of darkness.

These are not mere rhetorical pictures, the products of poetic fancy. There is deep truth and reality in them. The life of the soul needs solitude and many of its fiercest battles must be fought out alone. For all of us, there are deep secrets to be fathomed and hard lessons to be learned, and through such experiences we must pass, feeling the mystery and sacredness of our individual life.

Horeb, the mount of God, is a place of sacred associations. It now suggests to us that in the solitary place God comes to throw light upon the meaning of a man's life. Moses might seem to be forgotten, doomed to insignificance and obscurity. No, God

does not send His servants into silence that He may forget them. When the hour comes, it will be seen that silence also has played its part.

From lowly duties to a great mission: that is God's order for His servants. The man who faithfully shepherds a flock of sheep may cultivate qualities that shall be useful in caring for the people. "The pathway of duty leads right up to God." Elisha at the plough, Amos gathering "sycomore" fruit, Matthew at the receipt of custom, John and James mending their nets, Moses caring for the sheep, these all teach the same lesson, and in due time they hear the call to higher service.

This call came to Moses in strange, mysterious fashion. He might not know just how it came, but he rightly felt that the only explanation was God, God coming near to seize his soul for new service. "A religion without a mystery would be like a temple without a God." Have you not met with marvels in your own life, in the depths of your experience as in the events of your life? Have you not been confronted by "the burning bush," symbolizing the divine presence? Then a Bible without a miracle,

a temple without a God, might suit you. If we have met with mystery in our own life, in our quiet home, out on the restless sea, in the wilderness, or at the grave side, then we shall not murmur at "the burning bush."

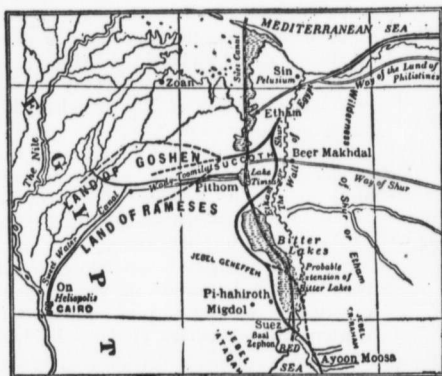
"Come now, therefore, and I will send thee unto Pharaoh." At last the call to a great work has come, the man receives his name, his life has its meaning revealed, all his past is interpreted, and his future given its true direction. It is now seen why his life has been preserved, why he received great opportunities for education and why his patience was so severely tested. His trouble is not ended—in a sense, it is but commencing—but a great light is beginning to dawn as to one important point; that is, the meaning of his own life.

When he was not really ready for this work, he would have jumped at it. Now, when he has been so largely and richly prepared, he shrinks in humility before a task so great. He had begun now to cultivate resignation, and to find pure joy in the shepherd's lowly calling, and he is with startling suddenness called to go out upon a large stage and play a great part. He is oppressed by the greatness of the task and all

its difficulties rise up before him, and he feels painfully his weakness and imperfection. "Who am I that I should go unto Pharaoh?"

A very pertinent question it may be, but there is a grand word to meet it, "Certainly I will be with thee." This is the answer to all his doubts and fears. This shall be his qualification for leading—God dwelling in him. This promise gives him power to endure as seeing the invisible, to face reproach of men, the lukewarmness of friends and the bitterness of foes: "Certainly I will be with thee!"

When we look back upon many of the strange persecutions, revolutions and reformations which have taken place since Israel's triumphant departure from Egypt, we see in



- The Probable Route of the Israelites.
- - - The Northern Route, according to Dawson.
- ~~~~~ The Great Wall, Shur.
- ||||| Suez Canal.

THE CROSSING OF THE RED SEA
(From Peloubet's Notes)

each a God-given leader, one man coming to the front, standing erect amid the surging storm, contending for liberty and right; and that man is one of those who has heard in the sanctuary of his soul the soul-inspiring words, "Certainly I will be with thee."

Queen's University, Kingston

The Review

By Rev. George H. Smith, D.D.

The purposes of the Review may be best understood if we compare a quarter's work to a picture which has been covered with a paper. A small hole cut in this covering discloses, perchance, a man's head. On examining the face, hat, collar, and all that can be seen, you say: "It is the head of a soldier" and you further discover that the uniform is that of the British Army of 1815. Another hole reveals a cannon of the type used at the same time, a third shows a horse, a group of soldiers or a face which you recognize as that of the Duke of Wellington; but only when the whole covering is removed, do you see the connection of the parts you have been studying, and in reality a complete picture is before you of "Wellington at Waterloo." The uncovering of the picture is exactly what the Review lesson is intended to do. It is not the going over of the preceding twelve lessons in their order, it is a new lesson.

St. Catharines, Ont.

The Bible Class and the Church.

By Rev. William J. Knox, M.A.

The work of any church organization must be looked upon as a unit. Each part of that work must bear a very distinct relation to every other part, and also to the whole. To adjust these relations is the task of the minister. In the work of every congregation Bible study should be a very important feature. This study will, in a measure, be carried on in all the branches of the work, but there should be a class whose very special object it is to guide into a larger knowledge all those who are desirous of making themselves more familiar with Bible truths.

This Bible class, then, should not be looked

upon as a class merely for youths and maidens ranging in age between sixteen and twenty; it should rather be a class made up of all in the congregation who wish to engage in a systematic study of the Bible. No person who has a healthy interest in the "Word of God" should cease to study it, when he reaches his majority. It is true that many are so situated that it is quite impossible for them to attend; but in every congregation a very large class could be formed of those who could easily attend, if their interest in this study were aroused.

For a class thus constituted, the course should be mapped out so as best to satisfy its needs. In very many cases this will be other than the International series of lessons. These are of undoubted excellence for the main body of the school, but by reason, especially, of a lack of continuity, they fall short of the requirements of an advanced Bible Class. The International Lesson Committee have clearly recognized this fact in the proposal now under their consideration for an "Advanced Course," to begin, if possible, in 1903.

A class of the character contemplated, may usually be better conducted apart from the Sabbath School, except so far as finances and record of attendance are concerned. Less time may thus be given to opening exercises and a correspondingly longer time to the study of the lesson. This arrangement will generally be preferred, especially by the older members of the class.

It would seem advisable in many congregations not to continue the class during the midsummer holidays. Such intermission will prevent those who are away during a part or a whole of the summer suffering any interruption in the work. It will moreover emphasize the unity of the work, if a stated course of study be pursued, say from September to June. The intermission, too, will give the minister the opportunity of drafting the course for the following season's study. The unity of the season's work will be still further emphasized, if the theme of study be varied from year to year, one year biographical—the life of Christ for instance,

another year, historical—Israel before the exile, and another year, theological—the epistles of Paul.

In order to bring before the congregation the work of the class, it might be well, just before beginning the course of study for the season, to preach an annual sermon, setting forth the importance to the spiritual life of the people, of engaging in an earnest study of the Bible. This feature, too, should be always kept prominent. It should not be a class solely devoted to acquiring a knowledge of Biblical facts. These are necessary; but they should ever be looked upon as merely the material for the building up of the spiritual man.

Strathroy, Ont.

Some Books Worth Having

By Rev. Professor Falconer, LL.D.

[Professor Falconer, it may be mentioned, is the convener of the sub-committee of the General Assembly's S.S. Committee, that has the matter of Teacher Training in charge. A few books on the lessons for the *second* half year, which are taken from the Old Testament are mentioned in the supplement to the November TEACHERS MONTHLY, and will be noticed at length in a later issue.—Ed.]

It is the hope of the General Assembly's Sabbath School Committee to arrange courses of study for the better training of our teachers, and for those who are looking forward to teaching. In the meantime all that can be done is to recommend some suitable literature bearing on the lessons for the year, and a few books in which the principles and ideals of teaching are set forth.

To take the latter first; though a teacher of the highest type is born, not made, it remains true that there is a right and a wrong way of trying to teach. As in every other path of life, experience counts for a great deal, and a few of the ripened fruits of the best experience should be of service to the ordinary teacher in the Sabbath School who has had no special advantages for acquiring hints or systematic instruction in this great art.

Three books are recommended on the

PRINCIPLES AND METHODS OF TEACHING.

Patterson Du Bois' "The Point of Contact" (75 cents), Mrs. Elizabeth Harrison's

"Study of Child Nature" (\$1.00), and H. Clay Trumbull's "Teachers and Teaching" (\$1.25).

Of these the first is short, but very suggestive. Some may think it too simple, but the greatest truths are the simplest truths; and any teacher who masters this little book by seeking, during the coming year, to get at the point of contact of the child, and to keep there as the child grows older, will have got a long way on the road to true teaching.

Elizabeth Harrison's book is written from the kindergarten standpoint, and is a most interesting and practical study of the growth of the child mind. It is divided into three parts—The Body, The Mind, and The Soul. Of these, the first deals with the training of the senses generally; the second, with the emotions, reason and will, including the question of right and wrong punishments; and the third, with training in reverence and faith.

Dr. Trumbull's "Teachers and Teaching" is so well known that it need not be more than mentioned. The author is a recognized authority on teaching methods.

Another book, which has not been put on the list by the committee, but which contains a great many most valuable suggestions for those who wish to study the whole question of Sabbath School work pretty thoroughly, is "The Principles of Religious Education," a course of lectures delivered under the auspices of the S.S. Commission of the Diocese of New York. Of the series of ten lectures, some are especially to be recommended, for example, The Preparation of the S.S. Teacher, by Dr. Walter L. Harvey; The Religious Content of the Child Mind, by President G. Stanley Hall; The Use of Biography in Religious Instruction, by Professor McMurry; The Use of Geography in Religious Instruction, by Professor Kent; and The Study of the Bible as Literature, by Professor Moulton. The book, which may be had for about one dollar, is well worth careful reading.

From this list almost any teacher may get something helpful for the work of the Sab-

bath School. The most inexperienced may begin with Du Bois's "Point of Contact," and the most advanced will find much food for solid thought in the "Principles of Religious Education."

The subject of the lessons for

THE FIRST HALF OF NEXT YEAR

is *Studies in the Book of Acts*. They are meant to show by a series of connected selections the rise and growth of the Christian Church, up to the time when the mission to the Gentiles is definitely adopted by the apostles, and Paul crosses to Europe.

Undoubtedly this is a difficult period to make interesting to young children, but there is much of the picturesque that may come home even to them. However, the more advanced pupils who are beginning to understand what history is, and to admire heroic personalities and the part they played in the drama of the world's progress, should find these studies full of profit and pleasure. The teacher has it in his or her power to turn them to much advantage; but to do so with any degree of satisfaction, one will need to grasp with clearness the great principles for which the Christian Church stood. There must be a background from which the teacher can put the lesson in its proper relation to the other lessons and on which its main point will be manifest.

It has been found hard to get

A BOOK OF SMALL COMPASS

which deals sufficiently well with the life and growth of the primitive Apostolic Church. Farrar's "Life of St. Paul" (50c.) covers the ground fairly, in the first two hundred and fifty-six pages, especially beginning with chapter five of the first book. The story is told in a very interesting manner. It is full of information and color. Indeed, this work is regarded by many competent authorities as one of Farrar's most satisfactory writings. A newer and more thorough, but at the same time more expensive book, is Bartlett's "Apostolic Age" (\$1.50). This is meant for those who are willing to undertake advanced work. Undoubtedly anyone who studies this thor-

oughly will profit greatly by it, even though one may not accept all the positions adopted by Mr. Bartlett. But fair notice should be given that this is a book for those who are ready for serious and stiff study. Such work will, of course, in the long run reward any teacher excellently. More recently there has appeared Robertson's "Studies in the Book of Acts" (20c.), in the admirable series of Guid Handbooks published by the Church of Scotland.

There is often a danger lest the teacher should read too many books and neglect the story as it is told in the Bible itself. This must be our first and most constant subject of study. But there is need of help. For this purpose we have our *TEACHERS MONTHLY*; but perhaps some would like a convenient and reliable commentary to tide them over hard places, and in which they can get a view of Acts as a whole. We are safe in recommending with this object Page & Walpole's "Acts of the Apostles with Introduction and Notes," (75c.). Mr. Page is one of the foremost scholars of England, known for his remarkably good school editions of the classics. He understands what intelligent boys and girls, and even more advanced students, require, and he supplies it in concise shape and with the greatest accuracy. His introduction gives an admirable account of what is known of the authorship and purpose of Acts, while the notes are terse and to the point. Mr. Page originally commented on the Greek text, but Mr. Walpole has adapted the work to our English Bible and made it suitable for the ordinary reader.

Presbyterian College, Halifax

Memorizing—Right and Wrong Ways

By John B. Calkin

[In view of the increasing attention paid in the Sabbath Schools to the memorizing of Scripture and the Catechism, this third and concluding article on "Aims in S. S. Work and How to Secure Them," will be found of especial interest.—EDITOR.]

Storing the memory with unintelligible words is a kind of teaching if, indeed, it

may be called teaching—altogether too common in the home and in the Sunday School; nor is it by any means unknown in the secular education of the week-day school. It is often done unwittingly by parents and teachers, who mistake the ability to repeat a certain form of words for the possession of the ideas which these words represent; and so rest supremely satisfied, thoughtlessly supposing that the child is gaining new knowledge.

It may be granted that catechisms and other matter may be committed to memory and held during childhood as meaningless words, becoming intelligible later on, as the mind is more fully developed.

This admission, however, by no means closes the contention. Evil consequences of a serious nature follow as the natural result of such teaching. Habits are acquired which become a barrier to progress in knowledge. The effect of storing up meaningless words in the memory is to establish a tendency to take in words with utter disregard for ideas. This tendency easily fastens itself upon the mind and becomes a life habit. The person who is the victim of such a habit may listen with a fair show of attention to a sermon or a lecture, giving no heed to the thoughts expressed, his interest arising exclusively from the agreeable sound of a pleasant voice and the elocutionary tricks of the speaker.

The blunders made by children who have been taught orally before they have learned to read, afford amusing illustrations of the way in which the recitation of words may be mistakenly accepted for the possession of knowledge. "Mother, what is the *miz*?" was asked by a little girl who had been taught the commandments in this way. "The *miz*, my child, what do you mean? I do not know of any such thing," replied the mother. "Why yes, mother, you know it says 'In six days he made heaven and earth, the sea, and all that in the *miz* (them is).'"

The memorizing of unintelligible words may be tolerated when nothing better can be done. Thus, in the home it may be that the parents have no teaching skill and the best

they can do is to drill their children in the catechism, or direct them in some other purely memoriter work.

Shall we then preclude the skilled teacher from the use of the catechism? By no means. It is the abuse of the catechism that is forbidden by sound pedagogy. The skilled teacher will not ask the child to memorize words that have to him no meaning; nor will he give him formulated doctrine to commit to memory, until he has first guided him in the discovery of this doctrine as it is taught in the Bible. The method of doing this I shall try briefly to illustrate.

For this purpose I shall take the question, "What is the chief end of man?" Man's chief end is to glorify God and enjoy Him forever." According to the principles which I have laid down, several steps are involved in the development of the answer. As the limitations of this paper do not permit full discussion, I shall select the idea expressed by the words "glorify God." I bring before the scholar the incident in the journeyings of the Israelites in the wilderness, in which, on account of stubborn disobedience, God proposes to destroy the people and to make of Moses and his descendants a great nation in their stead. Note how Moses receives the proposal. Selfish ambition has no place in his thoughts. God's honor is paramount to every other consideration and therefore he reverently reminds the Almighty that the destruction of the people would bring reproach on the name of their God amongst the inhabitants of the land, and continues to intercede for the people until he has gained and the people are spared.

From this illustration properly presented I should hope that my scholars would learn that Moses sought the honor of God before everything else, or as the chief aim or end of his life. I should get them to state this in their own words. I should give them the term "glorify" as the equivalent for honor. Finally, after the other points in the answer had developed in a similar way, I should give them the words of the catechism to commit to memory.

Truro, N.S.

Making the Library Helpful

I am like Dickens' Dream-Child, who, you know, "wondered a great deal and thought of a number of things." One of the things I "wonder" about is whether any others have found the help that I have in cultivating an intimate knowledge of the books of the Sunday School library.

Not the new, fresh-looking folios, with gilt tops and unworn bindings; not the dry-looking Travels and Memorials—at least, not these only. But the limpsy-backed, finger-marked story-books, the A. L. O. E. books and the Miss Alcott books, the boys' books and the girls' books—have you found the good of knowing them all by heart?

It is of no use to denounce them as trash, and recommend "solid" works; my problem was to make illuminating lesson-lights out of them, and such they may prove very easily.

I first tried the plan with a class of ten boys, fourteen-year-olds mostly. The week before Temperance Sunday I hunted out all the books on temperance, and had a pile ready to give out—Julia MacNair Wright's, of course, and "The Little Captain," and a lot more. I wish you could have heard the tongues buzz next Sunday! A lesson on Missions took in Paton, and Mackay of Uganda, and Dr. Hamlin's fascinating biography, and even some Travels; and we got out the class globe, and one of the ten (a Reform-school boy, by the way), said he "wished we could have Mish'nary Sunday every week." I studied book catalogues and once in a while we bought a book—eight or ten cents apiece would do it—and then, after reading it, we turned it over to the general library.

The same plan was pursued with good effect on the more usual, every-day subjects treated in the lessons. Trust, prayer, forgiveness of sins, watchfulness against temptation, the daily life with Jesus, all find endless illustration in the books to be found in the smallest Sunday School library.—Exchange.*

ORDER OF SERVICE: Fourth Quarter

Opening Exercises

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock.

SCHOOL. Thou that dwellest between the cherubims, shine forth.

SUPERINTENDENT. Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known.

SCHOOL. Thou leddest thy people like a flock by the hand of Moses and Aaron.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or alternate verses.

VI. Singing.

The Lesson

I. STUDY IN CLASSES. (Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. We know that all things work together for good to them that love God, to them who are the called according to His purpose.

SCHOOL. What shall we then say to these things? If God be for us, who can be against us?

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for Fourth Quarter,
1901**

Aa'-ron A son of Amram and Jochebed and elder brother of Moses.

A'-bra-ham A descendant of Shem and Father of the Hebrew nation.

Am-or-ites "Highlanders"; one of the strongest tribes of Canaan.

As'-e-nath Wife of Joseph, daughter of Poti-pherah, priest of On.

Ash'-er Son of Jacob and Zilpah.

Ben'-jam-in Son of Jacob and Rachel, Joseph's full brother and Jacob's youngest son.

Ca'-naan-ites Inhabitants of Canaan.

Dan Son of Jacob and Bilhah.

Do'-than A town not far from Shechem and near the caravan route to Egypt.

E'-gypt The country watered by the Nile from the first cataract to the sea.

E'-phra-im Second son of Joseph, but received the blessing of the firstborn, Gen. 48: 17-19.

Gad Son of Jacob and Zilpah.

Go'-shen The part of Egypt where Jacob and his descendants dwelt.

He'-bron Twenty miles south of Jerusalem. Near by was Abraham's burial place, the cave of Machpelah.

Ho'-reb The mountain range in Arabia, of which Sinai was a peak.

Hit-tites Descendants of Seth, a son of Canaan, who occupied the region extending from Northern Palestine to Euphrates.

Hi'-vites One of the races of Canaan before the conquest.

Ish'-ma-el-ites Descendants of Ishmael, Isaac's eldest son, who dwelt in settlements and moveable camps in Northern Arabia.

Is'-ra-el The name given to Jacob and afterwards to his posterity.

Is'-sa-char Son of Jacob and Leah.

Ja'-cob Younger of the two sons of Isaac and Rebekah.

Jeb'-u-sites Mountain tribes of Canaan dwelling near Jebus, *i. e.*, Jerusalem.

Jeth'-ro The title of Moses' father-in-law.

Ju'-dah Son of Jacob and Leah.

Jo'-seph Elder son of Jacob and Rachel.

Le'-vi Son of Jacob and Leah.

Ma-nas'-seh Joseph's first-born son.

Ma'-chir Son of above.

Mid'-i-an-ites Inhabitants of the Arabian desert near the Ælanitic Gulf.

Mo'-ses Younger son of Amram and Jochebed.

Naph'-ta-li Son of Jacob and Bilhah.

Per'-izz-ites An important section of the Canaanites.

Pha'-raoh Title of the kings of Egypt.

Pi'-thom One of the store cities built by the Israelites in bondage.

Pot'-i-phar Captain of Pharaoh's guard.

Pot'-i-pher'-ah Priest of On, the sun-god, and father-in-law of Joseph.

Ra-am'-ses See "Pithom."

Reu'-ben Eldest son of Jacob.

She'-chem A town of Canaan among the hills of Ephraim, now called Nablons.

Sim'-e-on Son of Jacob and Leah.

Zaph'-nath-pa'-a-ne'-ah Joseph's Egyptian name, meaning "a revealer of secrets."

Zeb'-u-lun Son of Jacob and Leah.

The Bible as Literature

As a prose masterpiece the Bible falls into its place alongside of Shakespeare's and Spenser's poetry, and becomes the inspiration of Milton's mighty music and Bunyan's melodious prose. When placed beside Bacon's prose, so nearly contemporary with it, it is no dispraise of that great master of our mother tongue to say that, for richness, variety and simplicity, the Bible surpasses the best he ever wrote.

None of the classics have so rich a gallery of portraits as the Bible. How does Lear pale before Abraham, and Hamlet before Saul! Can any of Shakespeare's kings be placed beside Moses or David? Are any of the Canterbury pilgrims so real to us as the long line of characters whom we meet in the books of Judges and Samuel? What creation of Spenser's genius moves us as does Job? Where shall we look for men so human yet so God-like as Joseph and Moses, as Paul and John? To have lived in this world and not to have known the men and women of the Bible, is indeed to have lived in vain.—President E. D. Warfield.

At the suggestion of the International Lesson Committee, where the verses in the Lesson passage exceed a dozen, only a portion is printed, but comment is given on the whole passage. This arrangement will be continued only to the close of the present year, after which the whole Lesson Passage will again be printed, as formerly.

International Bible Lessons

Studies in the Lives of the Patriarchs

LESSON CALENDAR: FOURTH QUARTER

1. October 6.....Joseph Sold into Egypt. Gen. 37: 12-36.
2. October 13.....Joseph in Prison. Gen 39: 20 to 40: 15.
3. October 20.....Joseph Exalted. Gen. 41: 38-49.
4. October 27.....Joseph and His Brethren. Gen. 45: 1-15.
5. November 3.....Death of Joseph. Gen. 50: 15-26.
6. November 10.....Israel Oppressed in Egypt. Ex. 1: 1-14.
7. November 17.....The Childhood of Moses. Ex. 2: 1-10.
8. November 24.....World's Temperance Lesson. Isa. 5: 8-30.
9. December 1.....The Call of Moses. Ex. 3: 1-12.
10. December 8.....Moses and Pharaoh. Ex. 11: 1-10.
11. December 15.....The Passover. Ex. 12: 1-17.
12. December 22.....The Passage of the Red Sea. Ex. 14: 13-27. Or, Christmas Lesson. Isa. 9: 1-7.
13. December 29.....REVIEW. Read Psalm 105.

Lesson IX.

THE CALL OF MOSES

December 1, 1901

Exodus 3: 1-12. Commit to memory vs. 9-12. Read Exodus 2: 11 to 4: 17.

1 Now Mo'ses kept the flock of Jeth'ro his father in law, the priest of Mid'ian: and he led the flock to the backside of the desert, and came to the mountain of God, ³even to Ho reb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Mo'ses said, I will ⁴now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of A'braham, the God of I'saac, and the God of Ja'cob. And Mo'ses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which are in E'gypt, and have heard

Revised Version—1 Was keeping; 2 Back of the plural instead of the plural in each case; 6 And now; 7 Moreover I have seen; 8 The,

their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the ⁵Ca'naanites, and the Hi'tites, and the Am'orites, and the Per'izzites, and the Hi'vites, and the Jeb'usites.

9 ⁶Now therefore, behold, the cry of the children of Israel is come unto me: ⁷and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pha'raoh, that thou mayest bring forth my people the children of Israel out of E'gypt.

11 And Mo'ses said unto God, Who *am* I, that I should go unto Pha'raoh, and that I should bring forth the children of Israel out of E'gypt?

12 And he said, Certainly I will be with thee; and this shall be ⁸a token unto thee, that I have sent thee: When thou hast brought forth the people out of E'gypt, ye shall serve God upon this mountain.

GOLDEN TEXT

Exod. 3: 12. Certainly I will be with thee.

DAILY READINGS

- | | |
|-----------------------|----------------------|
| M. —Exodus 3: 1-10. | } The call of Moses. |
| T. —Exodus 3: 11-18. | |
| W. —Exodus 4: 1-9. | |
| Th. —Exodus 4: 10-17. | |
| F. —Exodus 5: 1-9. | |
| S. —Exodus 6: 1-8. | Pharaoh's answer. |
| S. —Heb. 11: 23-27. | The choice. |

CATECHISM

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition (which is, Give us this day our daily bread) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

TIME AND PLACE

About B. C. 1492, when Moses was 80 years of age. He had left Egypt 40 years before. Place, on Mount Sinai, in the Horeb mountains in Arabia.

LESSON PLAN

- I. Alone in the Desert. Keeping his father-in-law's flock.
- II. The Burning Bush, 2-6. Burning and yet not consumed.
- III. An Errand of Deliverance, 7-10. To bring his people out of the bondage of Egypt.
- IV. A Promise of Cheer, 11, 12. The great I AM to be with him.

LESSON HYMNS

Book of Praise, 513; (64 Ps. Sel.); 278; 456; 511; 583.

EXPOSITION

By Rev. W. G. Hanna, B. A., Mount Forest, Ont.

Connecting Links—The few verses intervening between Lesson VII. and this lesson bridge well-nigh eighty years. Moses grew to manhood in the palace, and was trained

in all the learning of the Egyptians. (Acts 7: 22.) Yet his sympathies were with his oppressed kinsmen, the children of Israel. In defending one of these from the violence

of an Egyptian, he slew the Egyptian. (Ex. 2 : 11, 12.) For this he had to flee, and took refuge in the land of Midian (vs. 13-15). There he tarried for forty years, till the Lord, by the bitterness of bondage, had prepared the children of Israel to leave the land of Egypt, and in his exile, had prepared Moses to lead them out.

I. Alone in the Desert, 1.

V. 1. *Now Moses was keeping the flock* (Rev. Ver.). He was a shepherd in the wilderness for about forty years, to fit him for the guidance of Israel through that same wilderness. *Jethro his father-in-law*. Jethro is a title, meaning "pre-eminent." His proper name was Ruel or Raguel. The story of Moses' marriage is found in ch. 2 : 15-21. *Back of the wilderness* (Rev. Ver.); on the other side from Jethro's home. *The mountain of God . . . Horeb*; a peak of the Sinai range. Here God afterward met the people.



The Seneh, Thornbush or Bramble — A Species of Acacia.

"Jehovah" was the Second Person of the Trinity, who afterward appeared as Jesus Christ. In v. 4 he is spoken of as Jehovah Himself. *Appeared unto him in a flame of fire*. "The fire represented God in the holiness and energy of His nature burning up His and His people's enemies." (Green.) So the Lord appeared at other times. (Chs. 13 : 21, 22 ; 19 : 18 ; Lev. 9 : 24 ; Deut. 4 : 11.) *The bush*; supposed to be a thorny bush, a species of acacia, common in that wilderness. *The bush burned with fire, and . . . was not consumed*. The idea symbolized was, the Lord in the midst of His people, with power to consume them, but that power

exercised for their protection. "The burning without consuming is significant of the true Israel's destination," 2 Cor. 4 : 4-11. (MacGregor.) *I will now turn aside, and see . . . why*. His first thought apparently was of some supernatural presence.

Vs. 4, 5. *When the Lord saw . . . God called*. God (*Elohim*) is the common name, God in His relation to the universe; the Lord (*Jehovah*), the covenant name, God in His relation to His people. *Moses, Moses*. The repetition of his name implied urgency. *Draw not nigh hither*. God is so great that a creature may not approach Him uninvited (ch. 19 : 12). *Put off thy shoes*; "sandals." It is the universal custom in the East to remove the shoes when entering a temple. This spot was *holy ground* because of the presence of God there manifested.

V. 6. *The God of thy father*. The word "father" is here used collectively for ancestors, whose names follow. God thus recalls the promises which He made to the patriarchs. These He was now to fulfil to their children. *Moses hid his face*; in reverent adoration. So did Elijah afterward at the same place (1 Kings 19 : 13), and the seraphim before the throne (Is. 6 : 2). *He was afraid to look upon God*. He was overwhelmed by the awe-inspiring presence of God.

III. An Errand of Deliverance, 7-10.

Vs. 7, 8. *I have surely seen . . . and have heard . . . I know*. Mark how completely this wonder-working Jehovah identifies Himself with His people in their deepest needs. *I am come down to deliver them*. The appearance in the bush was the beginning of a special gracious interposition on their behalf. *To bring them up*. True literally, for Canaan was much higher than Egypt. *A good land and a large* (see Deut. 8 : 7-10); rich and spacious, fertile like Goshen, but by reason of its greater size affording room for growth of population. *A land flowing with milk and honey*; an expression here used for the first time, and strictly applicable to Canaan with its rich pastures supporting large herds of cattle, and its abundance of flowers affording large quantities of honey. Palestine, though

not much larger than Wales, was in David's time capable of accommodating some five millions. *The place of the Canaanites, etc.*; the most powerful tribe, taken to represent all the people. (See Dictionary, p. 448.)

V. 10. *I will send thee unto Pharaoh, that thou mayest bring forth my people.* Moses is now entrusted with an unprecedented commission. Never before did God charge any man to act as His ambassador and execute His purposes. This was the beginning of a new dispensation, during which God worked through a person whom He specially prepared to act as His representative.

IV. A Promise of Cheer, 11, 12.

V. 11. *Who am I that I should go unto Pharaoh?* The exile in Midian had toned down the impetuosity with which he set out to effect the deliverance of his people in Egypt forty years before (ch. 2 : 11, 12), so that he now shrank from the task. It seemed

too bold an undertaking for an exile—an unarmed shepherd—to approach the mighty king of Egypt on such an errand. [Compare Isaiah's call (Isa. 6) and Jeremiah's (Jer. ch. 1). *And that I should bring forth the children of Israel?* The children of Israel would not listen to him forty years before (ch. 2 : 13, 14), with all the prestige of the palace behind him. Why should they listen to him now, a comparatively obscure stranger? Then, he was confident, now he is distrustful.

V. 12. *Certainly I will be with thee.* God listened very patiently to the recital of his difficulties, and met them all at once by the guarantee of His own presence, power, and guidance, requiring faith in Him. *This shall be a token unto thee, (as in Gen. 9 : 12);* a pledge to Moses of the success of his mission. In due time the delivered people will serve God upon this mountain. This was fulfilled in Exodus 19 and following chapters.

APPLICATION

By Rev. J. Macdonald Duncan, B.D., Woodville, Ont.

Now Moses kept the flock, v. 1. "I was an herdsman, and a gatherer of sycamore fruit," said Amos, the earliest of Israel's prophets. "I am a peasant's son, my father, grandfather and great-grandfather were all genuine peasants," said Luther, the great leader of the Reformation. God has always put honor on work. Adam was a gardener; Moses, like the patriarchs, was a shepherd; Jesus was a carpenter; John was a fisherman; Paul was a tentmaker. To have plenty of honest work and to do it well, is to stand in the direct line of succession to the best and greatest of our race.

And the angel of the Lord appeared unto him in a flame of fire, v. 2. There are three great facts about God set forth when He is represented under the figure of fire: (1) His intense activity. In the spring time the rays of heat from the sun's central fires awaken sleeping nature. The furnace fires give their wonderful speed to the locomotive and the steamship. So God is constantly active in nature and history. (2) His mighty power. Fire is one of the most powerful of man's servants and the most resistless of his masters. There is no force that can successfully

oppose the might of God. (3) His perfect holiness. A ray of light passes through a room impregnated with disease germs, but it will carry no contagion. In like manner the divine holiness blazes with dazzling brightness amid the impurities of earth.

And the bush was not consumed, v. 2. Our Church has inherited from the Church of Scotland the banner which bears the emblem of the burning bush, and the motto: "NEC TAMEN CONSUMEBATUR"—"Yet it was not consumed." This was a fitting motto for a Church born in days of fierce persecution, and harried by Claverhouse and his dragoons. It is a suitable motto for any branch of the Church of Christ or any true believer. No Church in which God dwells can be destroyed, and no individual in whose heart He resides can perish.

Why the bush is not burnt, v. 3. How often and in how many lands it has seemed as if the Church of Christ were doomed to a certain destruction! In Rome, when Nero lighted his gardens with living torches made of the pitch-covered bodies of Christians; in France, when the Huguenots were massacred by thousands; in Scotland, when the Cov-

enants were hunted down like wild beasts ; in England, when the Puritans were driven from their native shores ; in China, the other day, when Christian missionaries were banished, and native Christians tortured and murdered, the enemies of the Church have triumphed and her friends have been saddened. Why has the bush not been burnt ? Why have all her foes been unable to destroy the Church ? Because God is in the midst of her. She lives because He lives. Her victory is assured because the Living God dwells in her.

The place whereon thou standest is holy ground, v. 5. We need to learn that God is holy as well as good and gracious. For the long period covered by the Old Testament the divine holiness was kept most prominently in view. But the New Testament does not allow us to forget the great lesson of the Old. For in Hebrews we read (12 : 28, 29) : " Let us have grace, whereby we may serve God acceptably with reverence and godly fear ; for our God is a consuming fire."

I am the God of Abraham, the God of Isaac, and the God of Jacob, v. 6. It is on this passage that our Lord founds His argument for

the resurrection, against the Sadducees (Mark 12 : 26). The argument is that men cannot exhaust the friendship of God in the brief span of human life, and that there must therefore be another life in which they may discover and explore the unknown oceans and continents of that friendship. Imagine, as some one has put it, the world to be one great and perfect gem and this gem given to one man. The gift would entitle the recipient to use that gem until he had come to the end of its purchasing power. So, when God calls men His friends, He endows them with the right to avail themselves of His friendship until they have drawn upon all its resources. But that is to say that the friendship between God and men must be eternal and that it cannot be interrupted by death.

Who am I that I should go unto Pharaoh ? v. 11. This is the same Moses who in his self-confidence had supposed his brethren would have understood how that God by his hand would deliver them (Acts 7 : 25). But it is Moses stripped of all self-sufficiency and ready to cast himself on the strength of the Almighty. He was on the edge of a great discovery—whence true strength comes.

POINTS AND PARAGRAPHS

By Rev. J. Macdonald Duncan, B.D.

The humblest duty may be the gateway to the highest vision. v. 1.

God is never far from any one of us. v. 2.

Nature is passive, and waits to be discovered ; God is active, and reveals Himself. v. 4.

All impurity is out of place in the presence of God. v. 5.

To know God as our father's God is to have a rich inheritance. v. 6.

God is constantly giving us the opportunity of making a fresh start. v. 8.

Let every oppressor tremble at the thought that God sees. v. 9.

The cause that God makes His own must triumph. v. 10.

We are never fit for any task until we feel our unfitness. v. 11.

The responsibility for obedience is man's ; the responsibility for success is God's. v. 12.

Human life is full of God. This is the great truth which the Old Testament teaches. This is the meaning of all its histories. It does not argue about God, but in the rudest ages it shows us those who reverently recognize Him as the Great Reality of life, touching human experience at many points. God's kindly, ever-present, ever-active providence is presented, not as a shadowy speculation or a complex theory, but as a substantial fact.—Professor W. G. Jordan.

Wordsworth has a remarkable description of the effect of a similar discipline to that of Moses' forty lonely years in the wilderness upon the good Lord Clifford. He tells :

" How he, long forced in humble paths to go,
Was softened into feeling, soothed and tamed.

" Love had he found in huts where poor men lie,

His daily teachers had been woods and
rills,
The silence that is in the starry sky,
The sleep that is in the lonely hills.
"In him the savage virtues of the race,
Revenge, and all ferocious thoughts were
dead ;
Nor did he change, but kept in lofty place
The wisdom which adversity had bred."

God, who revealed Himself to Moses
through the "Angel of the Lord" has be-
come "manifest in the flesh" (1 Tim. 3 : 16).
Jesus said : "I and my Father are one" (John
10 : 30) ; "My Father worketh hitherto, and
I work" (John 5 : 17) ; "He that hath seen me
hath seen the Father" (John 14 : 9). "This,"
says Parker, "makes the New Testament a
new book to me. Am I told that God is
approachable, as simple, as beautiful in

brotherliness and fatherliness as Jesus Christ
was? Yes. You cannot see the glory of the
Godhead, but you can see the incarnate
Deity. But Jesus Christ was so simple and
so peasant-like sometimes ; Jesus Christ
accepted food at our hands ; Jesus Christ
talked to us now and again as if He were
simply our equal : we cannot imagine that
God is to be so imaged to the mind. Yes, I
think God is as simple and peasant-like and
brotherly and motherly, and all that."

It is open eyes alone that have the power
of vision, but what wondrous things those
see whose eyes God has opened ; and as Mrs.
Browning says :

Earth's crammed with heaven,
And every common bush afire with God ;
But only he who *sees* takes off his shoes
The rest sit round it, and pluck blackberries.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

PRIEST OF MIDIAN—A fugitive from the
land of Goshen would naturally seek refuge
in Syria, the farther north the better. But
after Egypt's treaty with the Hittites came
into force, all such persons were sent back
to Egypt. So, after Moses had passed the
line of forts between the Gulf of Suez and
the Mediterranean, he turned south-east
among the tribes of the desert of Sinai. He
happened upon an influential band of Ken-
ites and was kindly received by their chief,
with whom he remained and whose daughter
he married. They were a nomadic tribe,

combining pastoral life with craftsmanship
in metals, and, like our tinkers, living for a
time with any race where they could prose-
cute their calling. They seem to have re-
tained a clearer knowledge of the true God
than most of their neighbors, and they practi-
sed a morality far in advance of their age.
Their chief was a wise, far-seeing man,
whose statesmanship influenced the consti-
tution of Israel. After the patriarchal fash-
ion, he combined both the secular and
religious leadership—he was both king and
priest of the tribe.

TEACHING HINTS AND HELPS

This section contains teaching material
for the various grades of the school.

For Bible Class Teachers

By Rev. Principal MacVicar, D.D., LL.D., Montreal
AN ANALYSIS

We have in this lesson—

1. *The preparation of Moses for the Divine
call.* This consisted in (a) Thorough home
training in early childhood by godly parents,
especially by his mother. The foundations
of character were thus well laid. This sacred
work was not relegated to a Sunday School,
and so separated from the sanctifying and
moulding force of parental love. For his
creed and religious principles Moses was

indebted to lessons in his father's house,
and not to the curriculum of an Egyptian
college. (b) As the adopted son of Pharaoh's
daughter he became acquainted with court
life, and received the education deemed es-
sential to his exalted position. He was
drilled in the philosophy, science and poli-
tical economy of the period, and became
"learned in all the wisdom of the Egyp-
tians," Acts 7 : 22. (c) Added to all this
were his experiences as the shepherd of
Jethro. He passed from the royal palace to
the desert. Here he was taught humility
and fortitude, virtues acquired by many
leaders of men through the wholesome dis-

cipline of hard toil : as, for instance, David, 2 Sam. 7 : 8 ; Amos, ch. 1 : 1. John the Baptist, the wilderness prophet, Matt. 3 : 1-4 ; Paul, Acts 18 : 3. Jesus worked in the carpenter's shop at Nazareth till he was 30 years old. We need not doubt that his many years of shepherd life in Midian helped to make Moses "very meek," (Num. 12 : 3), and so fit him for his great mission.

2. The special revelation of God to Moses.

(a) It was accompanied by a significant symbolism. The angel of the Lord, the "Messenger of the Covenant," (Mal. 3 : 1), the Saviour, spoke to him out of a flame of fire, but did not become visible. "No man hath seen God at any time," John. 1 : 18. What Moses saw was a bramble bush burning, wrapped in flame, but not consumed, v. 2. What did this mean? Some think that it denoted that the chosen people were not consumed in the Egyptian furnace of affliction. Others think that it signified God's purpose to become the avenger of the oppressed. (b) The symbol forcibly arrested the attention of Moses, v. 3. This spirit of inquiry is not blameworthy. It is a mistake to think that a determination to investigate is necessarily hostile to religion. God meets the seeking soul, and reveals Himself to such. (1 Chron. 28 : 9 ; Ezra 8 : 22.) It was so in this case, and God so impressed Moses with a sense of the Divine holiness and majesty that he "hid his face ; for he was afraid to look upon God," v. 6. (Compare Gen. 28 : 17 ; 1 Kings 19 : 13 ; Isa. 6 : 1, 5.) (c) Meantime the Divine Person "called unto him out of the midst of the bush," v. 4, and announced himself as the God of Abraham, of Isaac and of Jacob. He declared His omniscience, His full knowledge of all that had taken place in Egypt, the tyranny of Pharaoh, the cruelties of the taskmasters and the sorrows of His people, v. 7. He further intimated His gracious purpose, in fulfilment of His covenant promise to their fathers, vs. 8, 9.

3. *The commission and the promise given to Moses.* (a) He was called to face a gigantic undertaking. "I will send thee unto Phar-

aoth," (v. 10),—the very incarnation of unyielding absolutism and atrocious tyranny. "I will send thee," not with a mighty army to overwhelm him, but with plain words of truth and warning, "that thou mayest bring forth my people the children of Israel out of Egypt." The task was to break the yoke of oppression, and remove a whole nation of slaves from their country. No wonder that Moses shrank from it, and said, "Who am I, that I should go unto Pharaoh?" etc., v. 11. (b) Yet the promised backing was sufficient to warrant him to go, "Certainly I will be with thee," v. 12. With infinite wisdom and Almighty power pledged in his behalf, why should he fear the result of his mission? And so, with the word of the Divine Saviour to support her—"I am with you"—why should the Church hesitate as to the final issue of her glorious mission to subdue the world?

For Teachers of the Boys and Girls

By The Editor

Here is a man with a great task appointed him—to snatch a vast horde of slaves from the hand of their oppressors and to transform them into a nation, to rescue them from their idolatries and establish them in the worship of the true God.

The task was appointed him by God. And God is always fair. He asks no one to do what is beyond his strength and skill. If He appoints a heavy burden, He makes broad shoulders for it. The point of the lesson is God's preparation of Moses for the duty to which He is called. He fortifies him at these six points :

1. *By a good parentage* (Ex. 2 : 1-4) ; poor, loving, honest, pious, a parentage that a king might envy.
2. *By a fitting education* (ch. 2 : 5-10). First, at home—the best of all schools—where he learned to know God ; then, at the palace of the king, where he acquired the highest human learning of his time and especially the knowledge of statecraft.
3. *By a long discipline* (ch. 2 : 15-21 ; 3 : 1) ; forty years of banishment from home, from luxury, and from the praise of men ; forty years alone with nature and with his own

spirit. A corrective, this experience of Moses, to the feverish desire to rush into life's duties without due preparation. It is always a mistake so to do.

4. *By a wonderful revelation* (ch. 3 : 2-9). God's time has come. Moses is to be His messenger and representative. He is fitted for the errand by a sight of God's presence and by words from God's own mouth, and by a declaration (vs. 7, 8) of God's purpose of mercy and power.

5. *By an unmistakable command*; a command, very gently put (v. 10), but the imperativeness of which he could not doubt. Jehovah's hand was laid on him. Jehovah's word to him, as to the twelve (Matt. 28 : 19), was "Go."

6. *By a magnificent promise*. "Certainly I will be with thee" v. 12; again a promise exactly like the assurance to the twelve (Matt. 28 : 20). "I, the Almighty, the Everlasting One, the God of thy fathers"—what greater promise could have been given? What more does any servant of God need?

And with such equipment (review the six points), how could Moses but succeed?

Prove from Scripture
That God calls to service.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The burning bush.
2. God's command to Moses; and promise.
3. By what right were the Palestinian people to be expelled and the Hebrews to take possession?

The Catechism Question

Ques. 104. *The fourth petition*. Weigh the words one by one, "Give"—all we have comes from God. "Us"—ungrateful we often are, unworthy always. "This day"—just when we need it, without fearing but that, when a new day comes, there will be still enough left in God's storehouse. "Our"—as in other petitions of this same prayer, the remembering of others as well as ourselves. "Bread"—the necessities, not the superfluities of life. This is what "a competent portion" means, sufficient for our needs, but not lavish enough to spoil us—"enough, yet not too much to long for more." With such moderate portion, God's best blessing seems to go. The rich have a thousand cares and temptations from which we may well pray to be delivered. Agur's prayer is the prayer of wisdom, Prov. 30 : 8, 9.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

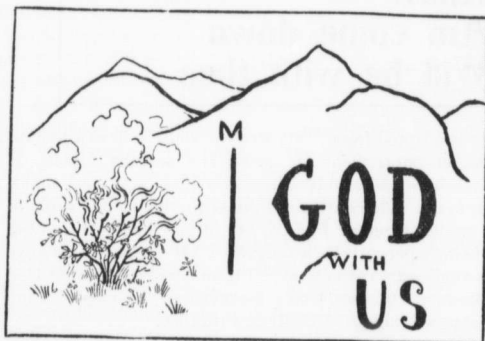
Connection—The ark of bulrushes may again be drawn or picture shown, as you recall the marvelous way in which God took care of the baby Moses. We learned in our Golden Text (Lesson VII.) that we are being

trained when little for our work in life. Explain that all knowledge does not come from books. For example, when Katie gave up Mary's tea-party to stay at home to play with sick baby sister, she was learning the

lesson of unselfishness. When John pulled little pussycat out of the mud-hole, where some wicked boys had put her, he was learning the lesson of mercy.

First School—Moses' First School was the home, with his own nurse-mother teaching him to love his own people, and her own and his own God. (Let us remember the sweet lessons mother teaches us.)

Second School—The palace of Pharaoh. Picture Moses' life there. He was taught to



worship idols, but God helped him to stick to his mother's teaching and worship only the living and true God.

Third School—The lonely desert country about Mt. Sinai, where he lived for forty years. (Map.) Tell why he left Egypt (chap. 2 : 11-15). He became a shepherd, and lived much alone, learning many useful lessons that helped to fit him for his great work.

The Burning Bush—Draw a bush with flames amongst the branches. (Use green, yellow and red chalk.) "Why is it not burned?" Moses wondered. We know; don't we? Yes, because it was God shining in flame in the bush to attract Moses, so that he would go near and God would then give him his great work to do. This is now used as the symbol of our own Church. It means that God is in the midst of His Church and people, as He was in the midst of His people then, keeping them alive and flourishing while the Pharaohs were trying to destroy them. The bush was not destroyed; neither will God's people be, because God is in their midst.

Moses' Work—Tell about God's call to

Moses to deliver His people. God took Moses as a partner. We can be partners with God (1 Cor. 3 : 9). All must be doing the little things to help in His work. (Print GOD AND US.)

Meekness—Moses was not proud nor "forward" (Verse 11.) (Tell chap. 4 : 10-12.)

Golden Text—How much easier it is to go where you are afraid, if father or mother goes with you!

Obedience—When God calls, we should obey.

Reverence—A lesson in reverence may be taught by the way. God expects us to be reverent when we go into His presence (Verse 5). Where do we go into God's presence? "Church," "Sabbath School," "in prayer," etc. God lives in everything He has made. "We see Him in the violets, in the trees and in the stars." To all living things how tender we should be! How quiet and attentive when we go to His house, when we kneel at His footstool, when we sing His praise.

Lesson Thought—God is with us.

BLACKBOARD REVIEW

By The Editor

I AM
Have seen
Have heard
Know
Am come down
Will be with thee

The Blackboard Review, which is adapted from "Illustrative Notes," fixes attention on the great Jehovah and on the encouragement He gives His servant Moses. It should be made a review to cheer teachers and scholars, even the tiniest and most timid, to do whatever task God calls them to do. There are six strands in this strong cable of encouragement, and they are all woven together in God. Or it may be put in another way: We need not fear, because of God's person—He is the great I AM; because God's eye is open—"I have seen;" because God's ear is attentive—"I have heard;" because God has knowledge of our needs—"I know;" because God's footsteps are near by—"I am come down;" because God's presence will abide—"I will be with thee."

Lesson X.

MOSES AND PHARAOH

December 8, 1901

Exodus 11: 1-10. Commit to memory vs. 4-7.

1 And the LORD said unto Mo'ses, Yet I will I bring one plague more upon Pha'raoh, and upon Egypt; after which he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Mo'ses was very great in the land of Egypt, in the sight of Pha'raoh's servants, and in the sight of the people.

4 And Mo'ses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pha'raoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts.

Revised Version—1 One plague more will I bring; 2 Hath been; 3 Hot anger; 4 Will; 5 And he did not.

GOLDEN TEXT

Isa. 63: 9. The angel of his presence saved them.

DAILY READINGS

M.—Exodus 11: 1-10. Moses and Pharaoh.
 T.—Exodus 8: 20-32. Plague of flies.
 W.—Exodus 9: 1-12. Plague of murrain.
 Th.—Exodus 9: 13-26. Plague of hail.
 F.—Exodus 10: 3-15. Plague of locusts.
 S.—Exodus 10: 16-29. Plague of darkness.
 S.—Psalm 105: 23-38. A song of remembrance.

CATECHISM

Q. 105. What do we pray for in the fifth petition?
 A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

EXPOSITION

Connecting Links—When the call came to Moses in the wilderness, to encourage him and the people, God declared Himself by a new name, I AM (ch. 3: 14), and indicated what He would do on their behalf. As a witness to the fact that God had sent him, Moses received miraculous power. Shrinking from appearing before Pharaoh and the people, because slow of speech, Aaron, his brother, was associated with him as speaker and helper (vs. 10-16). They went first to the people. These "believed" (v. 31). Afterwards he delivered God's message to Pharaoh, in God's name demanding the release of the children of Israel (ch. 5: 1). Pharaoh refused, and oppressed the Israelites more cruelly in consequence of the request (ch. 5). Then God sent, in succession, nine plagues upon Egypt (chs. 7-9); but Pharaoh's heart was hardened so that he would not let the people go. Now God prepares for the final stroke. The present chapter is a prediction of the last plague,

Read Exodus 5: 1 to 6: 1; 7: 1 to 11: 10.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Is'rael shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Is'rael.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pha'raoh in a great anger.

9 And the LORD said unto Mo'ses, Pha'raoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Mo'ses and Aa'ron did all these wonders before Pha'raoh: and the LORD hardened Pha'raoh's heart, so that he would not let the children of Is'rael go out of his land.

2 Them ask every man of his neighbour; 3 Cattle;

TIME AND PLACE

According to the common reckoning, B.C. 1492. The plagues lasted nine or ten months, from June to the following April. Place, the Egyptian capital Zoan (Tanis).

LESSON PLAN

I. On the Eve of the Exodus, 1-3.
 Receiving from their neighbors money and goods.
 II. The First-born of Egypt Doomed, 4-6.
 The last and most terrible of the plagues.
 III. Israel Safe, 7-8.
 Because under the protection of the Almighty.
 IV. Pharaoh's Heart Hardened, 9, 10.
 So that he would not let the people go.

LESSON HYMNS

Book of Praise, 569; 116 (Ps. Sel.); 293; 32; 514; 25.

chapter 12 giving the account of its actual occurrence.

I. On the Eve of the Exodus, 1-3.

V. 1. *The Lord said unto Moses; "had said,"* referring to a message spoken some time before. *He shall surely thrust you out hence altogether;* urge them to depart, men, women and children, because they had become a source of peril to the Egyptians.

V. 2. *Speak now in the ears of the people.* Other communications were held between them and Moses before this. But this is a special message from God, given to prepare them for departure. *Let every man . . . and every woman . . . borrow.* The more exact translation is "Let them ask" (Rev. Ver.). To borrow without intention of repayment would have been dishonest, but to ask some compensation for their long and arduous services, was only fair. "Ye shall spoil the Egyptians," God had said (ch. 3: 22). "A voluntary taxation to pay a public debt of honor is perhaps one correct description

of the 'spoiling.' "The word is the same as when Sisera asked water and Jael gave him milk, and when Solomon asked wisdom, and did not ask long life, neither asked riches, neither asked the life of his enemies." (Chadwick.) These jewels, "portable valuables," would serve in place of coined money. On the monuments the male Egyptians appear to be almost as much ornamented in their dress as the females.

V. 3. *The Lord gave the people favour.* The Egyptians were moved by the calamities through which they had passed, so that they gave the people what they wished (ch. 12 : 36), glad too to be rid of them (v. 33). Moreover the man Moses was very great; because of the miracles that God had wrought by his hands. "Perhaps no other Israelite would have spoken of the man Moses with such a curious coldness or dryness"—one of the evidences, according to the writer, that Moses himself is the author of the book. *Pharaoh's servants*, the Egyptians, feared him; the people looked on him as a heaven-sent deliverer.

II. The First-born of Egypt Doomed, 4-6.

V. 4. *And Moses said.* This connects the narrative with the last interview between Moses and Pharaoh, ch. 10 : 27-29. *Thus saith the Lord*; words that should have come with overwhelming authority after all the marvels that had been wrought in His name. *About midnight*; some days after the present interview, for the preparation of the pass-over came in between. *Will I go out.* The pronoun "I" is expressed in Hebrew for emphasis. God Himself will personally inflict the crowning plague. (Amos 5 : 17.)

V. 5. *All the first-born . . . shall die.* Israel was God's firstborn (ch. 4 : 22), whom Egypt had oppressed. Now Egypt's firstborn must pay the penalty (v. 22). It was a judgment of indescribable severity, the special pre-eminence of eldest sons giving it emphasis; yet it was mild as compared with Pharaoh's decree, ch. 1 : 22. *Maid-servant that is behind the mill*; turning the one heavy stone around upon the other—one of the lowest forms of slave-labor. (Compare 12 : 29.) *The first-born of*

beasts. Egyptian religion was animal worship. This would be a blow at the heart of their religion.

V. 6. *There shall be a great cry through all the land.* When every home would be stricken, there would be a wail of anguish without any parallel. Loud lamentation is characteristic of Oriental mourning.

III. Israel Safe, 7, 8.

V. 7. *Shall not a dog move his tongue.* This proverb is used also in Joshua 10 : 21. Israel will be free from all injury or even the threat of danger. While Egypt would be given up to death, Israel would dwell in perfect safety. It would then be seen how the Lord had put a difference between the children of Israel and the Egyptians.

V. 8. *All these thy servants; Pharaoh's courtiers*, who have counselled him and encouraged him in the oppression of Israel. *Bow down themselves unto me*; present themselves as supplicants before Moses and, "cap in hand," make obeisance as to a king. *Saying, Get thee out*; asking as a favor that he and his people would depart, instead of hindering them from so doing. *After that I shall go out*; when everything shall have been brought low before the God of Israel. *He went out from Pharaoh in great anger.* The king had dismissed him abruptly and had threatened his life (ch. 10 : 28). This is the last time they met and strong words were uttered, for Moses delivered a message of terrible menace as the ambassador of God (v. 29). His was a righteous, yea God-like, resentment of wrong (Eph. 4 : 26).

IV. Pharaoh's Heart Hardened, 9, 10.

V. 9. *And the Lord said.* He had said (4 : 21 ; 7 : 3) that Pharaoh would harden his heart and refuse to let the people go. Not until the hand of God smote the first-born did Pharaoh's obstinacy give way. *That my wonders may be multiplied.* If the king had let them go early, such manifestations of God's power as followed would not have been seen, nor would such an impression have been made on the enemies of Jehovah as that produced by the death of the first-born. Besides, Pharaoh's continued oppres-

sion of the Israelites, in spite of the plagues, prepared them to leave Egypt all the more readily.

V. 10. *And Moses and Aaron did all these miracles.* In the early miracles Aaron is more conspicuous than Moses; now the position is reversed. *The Lord hardened Pharaoh's heart.* Ten times in the Exodus, it is stated that God hardened Pharaoh's heart; seven times that Pharaoh hardened his own

heart; and several times that his heart was hardened. So far as our poor finite minds can understand it, Pharaoh had sinned against God, till God allowed his sin to become its own punishment in hardening his heart, and withdrew His Holy Spirit from him, and permitted the natural impulses of his evil choice to exercise undisputed control over him and drive him on blindly and defiantly to the ruin that came upon him.

APPLICATION

Yet will I bring one plague more upon Pharaoh, and upon Egypt, v. 1. As long as possible, God holds back the final blow. His mercy gave Pharaoh and his people opportunity after opportunity to escape the crowning punishment. But the obstinacy of the king made these opportunities of no avail, and the reluctance of God to smite gave way before Pharaoh's sullen defiance. God sends us the smaller and briefer sorrows of this life to turn us from sin, so that there may be no occasion to inflict on us the more terrible and enduring sufferings of another life. It is only our folly in hardening ourselves under present trials that makes future woe inevitable.

Afterwards he will let you go hence, v. 2. The delays were good for Israel. A fire brigade is trained for real service by means of false alarms. Pretended assaults develop in a garrison the readiness which stands them in good stead when a real attack is made. Each preparation of the Israelites to depart would reveal the weak points in their organization, which delay would enable them to strengthen. We can often learn more from our failures than from our successes. Failures wisely used are stepping-stones to success. We ought not to be disappointed if God sometimes allows us to fail in work for Him. He is simply preparing us for doing the work better.

Let them ask every one of his neighbour, v. 2 (Rev. Ver.). Boldness is born of faith. When we hear the voice of God commanding us, the fear of man vanishes. What was more unlikely than that the oppressing Egyptians should yield so tamely to the demands of the Israelitish slaves? The

power of God reversed the position of slaves and masters. The same power will level to the plain every great mountain that stands in the way of our doing His bidding (Zech. 4: 7). He who moved the Egyptians to give the Israelites jewels of silver and of gold, instead of curses and blows, can turn our weakness into strength, our defeats into victories.

Moreover the man Moses was very great, v. 3. "Now the man Moses was very meek" (Num. 12: 3). Moses was not wanting in meekness because he wrote of himself that he was "very great." For he did not ascribe his greatness to any actions of his own. He was great because he was an agent of God, who alone is great in Himself. It is one thing to claim greatness on account of what we do ourselves, it is another to make this claim because of what God has done by us. It does not prove the absence, but the presence of meekness to claim a greatness which is merely derived and reflected.

Thus saith the Lord . . . I will go out into the midst of Egypt, v. 4. Hitherto God had been sending his agents out into Egypt, and the nine lesser plagues had been the result. Now He was to go Himself and every first-born of man and beast would perish. Sickness, loss, misfortune, are sent upon us sometimes as the penalty of sin. If we think these messengers so dreadful, how shall we dare to meet Him who sends them? Wiser far it is to heed the warning voice of trials and sorrows than make it needful for God Himself to come forth in judgment.

And all the first-born in the land of Egypt shall die, v. 5. This was the final sentence passed upon the Egyptians. They had de-

spised all warnings and now the blow of judgment must descend upon them. Long afterwards, Israel itself was rejected. John tells us in his gospel (12 : 36-40), of a time when Jesus, having failed to convince the Jews by miracle and discussion, withdrew from them into the companionship of His own disciples. The God who once judged the Egyptians afterwards judged Israel. There is no caprice or favoritism in God's judgments.

The Lord doth put a difference between the Egyptians and Israel, v. 7. Yes, and the Lord it is who puts a difference between us who live in Canada and the heathen in China. It has been pointed out that, if Paul had turned eastward instead of westward, from Troas (Acts 16 : 9-13) the Eastern nations might have been the Christians, and the Western, the heathen nations of to-day. It was the Lord who directed the feet of Paul westward instead of eastward. To Him we owe all the blessings of our Christian civilization.

And he went out from Pharaoh in a great anger, v. 8. Moses was angry and sinned

not (Eph. 4 : 26). Pharaoh had besought him with the most abject entreaties to remove plague after plague and he had yielded. In spite of these deliverances the king had been guilty of the basest treacheries. Then he had just before, as a crowning insult, ordered Moses out of his presence (Exod. 10 : 28). It was right for Moses, as it is for us, to be angry at such cowardice and falseness and tyranny. There is such a thing as hating nobly.

And the Lord hardened Pharaoh's heart, v. 10. But the Lord only chose for Pharaoh what Pharaoh had chosen for himself. It is a law that evil acts harden into evil habits. The gambler who first hesitatingly puts down a small stake, in the end risks his fortune. The drunkard who only intends at first to take a glass or two ends by sacrificing everything to his appetite. So Pharaoh hardened his own heart by his own acts of cruelty and deceit, according to a law of God. Is there so much difference, after all, in saying that a thing is done according to a law of God and saying that God does the thing?

POINTS AND PARAGRAPHS

Some time the last hour of opportunity will strike. v. 1.

In God's plans delay spells, not failure, but preparation. v. 1.

What God commands, man can accomplish. v. 2.

Meekness honors God, pride honors self. v. 3.

Jehovah never strikes without warning. v. 4.

God is no respecter of persons. v. 5.

Timely repentance will save from bitter sorrow. v. 6.

The Lord knows His own. v. 7.

The grace of God changed the shrinking shepherd of Midian into the fearless ambassador to Pharaoh. v. 8.

Whether foes or friends, we contribute to the glory of God. v. 9.

To know the hardening effect of sin should

be to be warned against sin. v. 10.

"The Lord does not visit the first act of disobedience with His severest punishment, but marks His displeasure by a comparatively light affliction; yet if that be disregarded, a heavier is sure to follow; and so, on and on, until at length 'he, that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.' It is a serious thing, therefore, for a man, or for a community, to disregard even the slightest affliction from Jehovah's hand; for each arrow that is taken from His quiver is more destructive than that which went before it, and hardened resistance to His will brings down upon itself accumulated and accelerated wrath. It was bad enough to have the blessing of pure water changed into a curse, but that was as nothing to the death of the first-born; and if the first had been heeded, the last had not been inflicted."—Dr. W. M. Taylor.

It is wonderful that, at this great crisis, Jehovah should have stooped to suggest to His people that they should borrow ornaments from the Egyptians. We must remember that the Israelites were going out of Egypt to worship God. It was not fitting that they should go forth to that great function arrayed like slaves. They must have suitable apparel and ornaments. These they could obtain only from their Egyptian neighbors. The readiness of the Egyptians to help, encouraged them to borrow. The transaction was a loan, although it was understood on both sides that the borrowed goods might not be returned. Back of the transaction lay the conviction of the Egyptians that all they could give was a poor return for centuries of toil and the willingness of the Israelites to be debtors to those who at length were showing signs of sympathy and good-will.

It is a great mistake to suppose that God singled out Pharaoh, or that He ever singles out any one and says, "I will harden his heart;" and then proceeds to do it. The supposition is monstrous. But the solemn truth is this, that by the operation of that well-known law, according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and woman that does not yield to Him. How many men are "gospel-hardened" as it is fitly

called. They have so often listened to the appeals of the gospel without yielding to them that their hearts have become as "hard as the nether mill-stone."—Gibson.

Light from the East

JEWELS OF SILVER AND GOLD—The Hebrews were instructed to act as all Orientals do, and ask a present at parting, to reward their past services and provide for the expenses of the journey. Personal ornaments of silver and gold are much more generally worn by men and women in the East than among us. Besides, under Eastern despotisms, the possession of all forms of real estate and merchandise is more or less insecure, and down to recent years there were no banks; so, what people saved must be in a form which could be easily hidden about the person or in the ground. Again, a wife may be divorced at any time and her dowry disputed, but no one can take away from her what she has on her person at the time. So she is constantly adding to the strings of coins on her hair and round her neck, not only to gratify her vanity but to provide for her wants should she be sent away. The dirtiest and most miserable Arab has often a small fortune in a knot of his girle or in some secret hole in the ground. So when every family in Egypt was smitten, when it seemed a matter of life and death to get rid of Israel, the secret hoards and personal ornaments were everywhere freely sacrificed to get them away.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

As the representative of Jehovah, Moses dealt with the tyrant, and instructed and guided the oppressed people, ch. 4:29-31. Hence we have in this lesson special communications to both parties.

1. *God's message which Moses was to tell "in the ears of the people,"* v. 2. (a) This is introduced as a parenthesis in the historical narrative. The concluding address of Moses to Pharaoh begins with the 29th verse of the 10th chapter, and is continued at the

4th verse of the 11th chapter. Between these parts we have what is addressed to the people. The last decisive plague is about to be inflicted. The Israelites are thus to be released, to be "thrust out," and therefore it is necessary that they should be told what to do to be prepared for the final movement. (b) They are all to carry out instructions formerly given to women only, ch. 3:21, 22. "Let every man borrow," etc., v. 2. The Hebrew term *lahvah* rendered "borrow" literally means to ask, to solicit. The Egyptians were in a measure terrified into granting the requests referred to by the signal judgments they had suffered. (Com-

pare Ps. 105 : 38.) Two other causes are mentioned as promoting the success of the Israelites' requests, and in thus securing them some compensation for the wages of which they had been defrauded during many generations of cruel servitude. "The Lord gave the people favour in the sight of the Egyptians," v. 3. This was one cause. The other was the potent personal influence of Moses with both Egyptians and Israelites. He was "very great in the land of Egypt," v. 3. His fame as the great wonder-worker had become universal. There is nothing in the narrative to warrant the opinion that the people borrowed dishonestly. They simply complied with God's instruction and asked certain gifts from their oppressors, and these were granted for the reasons just stated.

2. *God's final message to Pharaoh.* It was delivered to him by Moses, when the irate tyrant threatened to take his life, and in his fierce rage said, "See my face no more," chap. 10 : 28. The prompt and emphatic answer was, "I will see thy face again no more," v. 29. Then followed the awful message, the elements of which were (a) The declaration that God Himself would now deal directly with Pharaoh. Negotiations and pleading by Moses and Aaron are closed. The tyrant's day of grace is ended. The cup of his iniquity is full. The invisible hand of the Almighty is to rest upon him and his people in terrible judgment, vs. 4, 5. The consequent wail of sorrow and anguish is to be universal and unparalleled. (b) God will discriminate between His people and the Egyptians. The former will dwell in perfect safety, not a dog shall stir his tongue against them (v. 7), while judgment overtakes the latter. There is "a difference," a gulf of separation, between the church and the world. It consists in character and conduct, and is recognized and enforced by God, however much men may neglect it. (c) The outcome of the execution of the threatened judgments. All the servants and the people of the oppressor shall relent, v. 8. Having delivered this awful message, Moses "went out from Pharaoh in a great anger," v. 8, justly moved with indignation at the persist-

ent falsehoods, pride, obduracy and insolence of the king. It is possible to "be angry, and sin not," Eph. 4 : 26. Jesus "looked round about on them with anger, being grieved for the hardness of their hearts," Mark 3 : 5. "To be angry at nothing but sin, is the way not to sin in anger." (Matthew Henry.) "Nor is there any question that Moses was thus excited to wrath by the impulse of the Spirit." (Calvin.)

3. *The summary of the preceding narrative.* This is given in vs. 9, 10. It sets forth that everything took place, as God had foretold. The means prescribed to move Pharaoh to repentance were stubbornly resisted and treated with audacious contempt, and thus his heart became more obdurate. The forbearance, and merciful pleading of the Lord by His servants were despised, as well as the manifestations of His power, but He was not defeated in the contest. "God is not mocked," Gal. 6 : 7. Submission to Him may be voluntary or compulsory.

For Teachers of the Boys and Girls

The "plagues" will elicit all sorts of curious questions. Teachers will do well to fix attention speedily on the *final stage in the long contest* between Moses (or rather God through Moses) and Pharaoh. It is this upon which the lesson turns.

1. First, we have Moses and Pharaoh face to face, ch. 10 : 28, 29. It was during the plague of darkness (picture), vs. 21-24. Pharaoh was shaken, but not yet ready to yield completely, v. 24. Moses is firm, vs. 25, 26. Then Pharaoh's anger flashes out, v. 28. And Moses, angry too, replies (compare v. 29 with ch. 11 : 8). Study the two men, Moses, meek, God-fearing, risking all for his people in obedience to God; withal, having God on his side, as the miraculous plagues have shown. Pharaoh, the proud ruler of a great empire, blind to his own best interests and defiant of God. The one angry because balked in his senseless folly, the other angry and rightly so, because God's name was dishonored and his people held in bondage.

2. Next, the writer gives a summary of what Moses said to the people. One more

plague—God had said, v. 1—and then deliverance. It was just as the plague of darkness was ending. Daydawn was at hand. The question of the “asking for” (Rev. Ver.) of the jewels of silver and gold has been fully explained (See “Exposition” and “Light from the East”). Note how, in this, God cares for the everyday needs of even the least of His people. Note, too (v. 3), how even Pharaoh’s servants had to respect Moses—because he was just and unselfish and holy.

3. Then comes the awful doom in detail, vs. 4-8. Bring out these points: (1) The Lord Himself is to act, v. 4; (2) The black judgment will fall at the weird midnight hour; (3) It is a sentence of death on all the firstborn—the pride and hope of Egypt; (4) It will bring woe unutterable; (5) God’s own will be safe (v. 7), as Noah and his family were in the ark; (6) Egypt’s pride will be at last broken and God’s people will go free, v. 8.

The dark side of the lesson is how terribly the hearts of those are hardened, who persist in sin. The bright side that God protects and saves those who trust Him.

FOR TEACHERS OF THE LITTLE ONES

Connection—Print GOD, MOSES and AARON. Recall last lesson. Picture Moses going to Egypt to be the leader of the Israelites (chap. 4: 11-23); Aaron going with him, going together to the elders of

Israel (4: 29-31). How did they receive the message? Picture the brothers going before Pharaoh. He did not believe the message, scoffed at them, set the people harder tasks, was more cruel than ever (chap. 5).

God’s Power—Show a glass of water. How many have seen a lake full of water, or a river? Print NILE, Egypt’s great river. (Show map.) Who makes the lakes and rivers? What else has God made? Can He do what He wishes with the things He has made? Tell about the use He made of Moses’ rod to show His power.

First Plague—Tell of the river of water turned to blood (chap. 7). Tell vividly and briefly about the other eight plagues (writing the name of

Prove from Scripture

That warnings neglected are despised.


Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Moses as a man of courage.
2. The last of the ten plagues.
3. The hardening of Pharaoh’s heart.

The Catechism Question

Ques. 105. *The fifth petition.* Here is a great request and a strange piece of reasoning. “Forgive us our debts.” There will scarcely be need to explain that they are the debts, which as sinners we owe to God. How great they are! Let the question, “What is sin?” be asked and then let the teacher and the scholars test their lives by the answer. More in number than the sand of the seashore—that is the verdict. But God’s love and grace are like the sea, and so we may ask forgiveness. The reasoning is that if we can and do forgive others, God may and will forgive us. Ah, but do we? Let this be pressed home; for no one has any reason or right to look for God’s forgiveness, who is not willing to grant forgiveness himself to those who have wronged or decried Him.



10 GOD

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MERCIFUL
 to
 THOSE WHO
 OBEY

each), each plague showing more plainly God's power over the gods of the Egyptians. Pharaoh, cruel, haughty, *would not obey*.

God's Anger—God is angry with the wicked. The proud, cruel Egyptians must be humbled. God's power must be acknowledged. He must be obeyed. The wicked must be punished. Now God is going to send one plague more, DEATH, but He is merciful, even to the wicked Egyptians, and sends Moses to warn them and give them one more chance to obey Him.

One More Plague—Tell the message sent from God by Moses. Still Pharaoh will not heed.

Golden Text—"The angel of His presence saved them." Print WHO? THOSE WHO OBEY HIM. Who are they? Yes, the children of Israel believed and obeyed. Let us look at them during all the terrible time of plagues. Here they are at Goshen (map). As we come near their homes, we see cattle, grass, shrubs, etc. How is this? Did not God send a plague to destroy all the cattle in Egypt? Did He not send hail and locusts to destroy all grass and herbs? Yes, but

God spared His own people (ch. 9 : 4, 26). Their cattle are healthy, the hail and locusts have not injured their fields. When all was darkness around the Egyptians, the sun shone on the Israelites. Print GOD FOR HIS PEOPLE—GOD AGAINST THE WICKED. "The Lord doth put a *difference* between the Egyptians and the Israelites" (chap. 11 : 7).

A DIFFERENCE

God	P rotects His eople.	God	P unishes Pharaoh's eople.
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GOD for US—"If God be for us who can be against us?" The people need not fear although all things seem against them. God is mightier than the mighty. Next Sunday we shall hear how God "put a difference" between the houses of the Israelites and the houses of the Egyptians and saved His own people from the "Death Plague."

Thoughts—God has power over **S**in Satan.

I need not fear anything if I obey God.
I should love God's people.

Are we believing God's messages and following our leader, Jesus?

BLACKBOARD REVIEW

"Yet One Plague More"

FROM — A Just God
UPON — A Wicked King
FOR — Mercy's Sake

Take the striking words in the first sentence of the lesson as the theme—"Yet One Plague More." A sad and dreadful theme it is; but sin is sad and dreadful, and the story has been written for our warning. And is there not a bright, as well as a dark side? "From a Just God"—patient, too, as well as just; for had He not borne long, long centuries with the oppressors of His people? "Upon a Wicked King"—whose obstinacy no sufferings on the part of his people could break down. He has even defied God's messenger, and God's judgments, and God Himself. (The scholars should be reminded that rulers and people must stand together, the one suffering with and for the other.) "For Mercy's Sake." The firstborn of the oppressors die, that a whole nation of oppressed may go free. Even Pharaoh might have shared, if he would, in God's mercy.

Lesson XI.

THE PASSOVER

December 15, 1901

Exodus 12: 1-17. Only vs. 3-14 printed, as recommended by the International Lesson Committee. Commit to memory vs. 12-14. Read Exodus 12: 1-36.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month ye shall take to them every man a lamb, according to the house of their fathers, a lamb for 2 an house:

4 And if the household be too little for 2 the lamb, 4 let him and his neighbour next unto his house take 2 according to the number of souls; 6 every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it 8 in the evening.

7 And they shall take of the blood, and 2 strike it on the two side posts and on the 10 upper door post of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; 11 and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water.

Revised Version—1 Their fathers' houses; 2 A household; 3 A; 4 Then shall he; 5 One; 6 According to every man's eating ye; 7 Omit out; 8 At even; 9 Put; 10 Lintel, upon the houses; 11 Omit and; 12 Its; 13 Inwards; 14 But; 15 Go; 16 In that; 17 Judgments; 18 There shall be no plague.

GOLDEN TEXT

1 Cor. 5 : 7. Christ our passover is sacrificed for us.

DAILY READINGS

M. —Exodus 12: 1-10. } The Passover.
T. —Exodus 12: 11-20. }
W. —Exodus 12: 21-30. } The midnight cry.
Th. —Exodus 12: 31-42. } Delivered.
F. —Exodus 13: 3-10. } To be remembered.
S. —Mark 14: 12-25. } Observed by Christ.
S. —1 Peter 1: 13-21. } Redeemed by blood.

CATECHISM

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), we pray, That

EXPOSITION

Connecting Links—After the message of Moses to Pharaoh (ch. 11), the children of Israel made preparations for their departure from the land of Egypt. They were, as yet, simply a collection of families of the same race. But, for the occupation of the land of Canaan, they were to be incorporated into a nation and united by a common bond. This was effected by the Passover. By participation in this ordinance, Israel was protected through the night in which the Egyptian firstborn were slain, and brought into a position of sacred fellowship with God. It was to be a memorial for all time to come (ch. 12: 14). "Here, distinctly visible, is the type of the institution of the Lord's Supper; as if Moses and Elias had appeared in glory," on the Mount of Transfiguration, to see that the silent prophecy was fulfilled in that exodus ('decease,' Luke 9: 31) of Jesus, which He was about to accomplish at Jerusalem. The occasion in both cases being the

but roast with fire; 12 his head with 12 his legs, and with the 12 purtenance thereof.

10 And ye shall let nothing of it remain until the morning; ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD's passover.

12 For I will 12 pass through the land of Egypt 12 this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute 12 judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and 12 the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.

God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

TIME AND PLACE

The common chronology makes the date about B.C. 1491. It was at the full moon of the month Abib or Nisan, the first month of the sacred year, our Eastern time. Place: the land of Goshen in Egypt.

LESSON PLAN

I. The Passover Lamb, 1-11.

The selection, the slaying, the blood, the flesh.

II. The Wondrous Deliverance, 12, 13.

Of the first born of the Israelites.

III. The Sacred Memorial, 14-17.

To be observed throughout all their generations.

LESSON HYMNS

Book of Praise, 27 (Ps. Sel.); 148; 129; 125; 546; 549.

near approach of an exodus through Redemption (1 Cor. 10: 1-5), in both cases the feast was constituted by a sacrificial lamb (John 1: 29; 1 Cor. 5: 7), through whose blood, by a covenant, there were saved the lives of the covenant people. And in both cases, while those who trust in that blood are individually made partakers of the redemption liberty, they are united in a corporate life, as of one body in the Lord, one kingdom of God."—(MacGregor.)

I. The Passover Lamb, 1-11.

V. 1. *The Lord spake to Moses and Aaron.* Moses and Aaron were simply the instruments through whom God introduced His institution and issued His law to the people. They introduced no law of their own. All was of divine origin. *In the land of Egypt.* The Passover was the only ordinance instituted in Egypt. The feasts of Pentecost and Tabernacles were instituted in the wilderness.

V. 2. *This month shall be to you the beginning*

of months. This was the inauguration of the nation, and from this point their calendar was to be reckoned. (1 Kings 6 : 1.) This month Abib, called Nisan after the Babylonian captivity (Neh. 2 : 1), was henceforth the beginning of the Jewish sacred year. It corresponds with the latter part of March and the beginning of April. Their civil year began with Tisri, corresponding with the latter part of September and the first part of October.

Vs. 3, 4. *Speak ye unto all the congregation.* They called the elders together (v. 21) and through them communicated the tidings to the people. *In the tenth day of the month.* The lamb was to be taken on the tenth day, and kept till the fourteenth, perhaps to emphasize the fact of its being set apart for a sacred use. *A lamb; or kid, the young of either sheep or goat.* In the later history of Israel the young of a sheep was taken exclusively. *According to the house of their fathers.* It was to be a domestic festival for united families, not for indiscriminate companies. *If the household be too little; "too few to consume it at one sitting."* All participated, men, women and children. Later on, usage fixed the least number at ten.

V. 5. *Your lamb shall be without blemish.* As a typical substitute for the firstborn, it should be perfect, without defect. This became a requirement in all sacrifices. (Mal. 1 : 7, 8; 1 Pet. 1 : 19.) *A male of the first year; this means either a full year old, or within the first year.* It was to take the place of the male firstborn. (Delitzsch.)

Vs. 6, 7. *The whole assembly of the congregation.* This does not mean that they were to assemble at one place as in the time of the Tabernacle or Temple worship, but throughout the land of Goshen each head of a family was to kill it at his own house. Every head of a household was to act as the household priest. *In the evening; "between the evenings,"* from about three to six o'clock. *They shall take of the blood; because the blood represented the life (Lev. 17 : 14) and constituted the essence of the sacrifice. And strike it; by means of a hyssop branch (Ps. 51 : 7), thus putting the sign of atonement*

around the door by which the destroyer would enter in. This was a covenant in blood. (The illustration on the page opposite shows the *side posts* and the lintel, or *upper door posts*.)

V. 8. *They shall eat the flesh.* The eating was a symbol of their receiving and appropriating what God did for their salvation. It was entering into a covenant with God and with one another. *Roast with fire.* Fire is the symbol of consecration; roasted whole, of complete consecration. *Unleavened bread; symbolical of the purity of life required. Bitter herbs; in memory of their bitter bondage in the land of Egypt.*

Vs. 9, 10. *Eat not of it raw; lest blood be eaten (Lev. 3 : 17). Nor sodden; that is, boiled. No part of its savor was to be removed. Head, legs, and purtinance (or intestines, which were first taken out and washed, then replaced) were all to be roasted. Let nothing of it remain until the morning.* It must not be divided into two separate meals. *That which remaineth . . . ye shall burn with fire; to prevent profanation or decay.* These regulations afterwards became permanent in the sacrificial ritual of their worship.

V. 11. *Your loins girded . . . shoes . . . staff;* indicative of the highest readiness for departure, like soldiers standing on their arms and ready for their marching orders. *Ye shall eat it in haste; as those who await the summons to go out of the land. It is the Lord's passover; "ordained by Him, observed in obedience to Him, a service sacred to Him." (Green.)* The word for passover means "transition," "as if a thunder-cloud had passed over the house without bursting upon it."

II. The Wondrous Deliverance, 12, 13.

V. 12. *For I will pass through.* The Lord Himself will execute judgment. *Against all the gods of Egypt will I execute judgment.* Animals were worshipped in Egypt; hence the firstborn of beasts were also smitten to show the helplessness of the deities of the land in their contest with Jehovah.

V. 13. *The blood shall be to you for a token; a sign of your faith and obedience. When I*

see the blood. "The blood alone is on the mercy-seat, seen by the cherubim, where God is throned in grace."

III. The Sacred Memorial, 14-17.

V. 14. *A memorial*; an ordinance, the observance of which would quicken their remembrance. *A feast*; a day of national thanksgiving and rejoicing. *Forever*. The Jews still observe the 14th Abib. The Lord's Supper replaces it for us.

Vs. 15-17. *Seven days*; a sacred week of days. *Unleavened bread*. 1 Cor. 5: 7, 8 is

APPLICATION

This month shall be unto you the beginning of months, v. 2. How many opportunities we have of making a new beginning! Every Sabbath may be to us the beginning of a better life. The New Year is a gate waiting for us to open it, and be admitted into a richer and fuller experience of divine grace. A birthday is a time for turning our back on the old past and our faces to the hope-filled future. But two things are needed to make any day a real beginning of better and nobler things. "The Lord spake unto Moses and Aaron." And these men believed God. When we hear a word of the Lord and believe it, we make a new beginning.

They shall take . . . a lamb . . . without blemish . . . kill it in the evening, vs. 3, 5, 6. In these three directions the paschal lamb is a picture of the coming Saviour. It was said of Him, "He is brought as a lamb to the slaughter" (Isa. 53: 7). He was "holy, harmless, undefiled and separate from sinners." (Heb. 7: 26). And He was the lamb slain (Rev. 13: 8).

Every man a lamb, v. 3. Every man in Israel was a priest. Israel was "a kingdom of priests." (Exod. 19: 6). Not until afterwards were the Levites set apart specially to the priestly office and they acted only as the deputies of the nation. Under the New Testament there is no separate class of priests in the Church, but all believers are "a royal priesthood" (1 Pet. 2: 9), "kings and priests unto God" (Rev. 1: 6). The privilege of coming near to God belongs to each of His children.

And ye shall let nothing of it remain until the

best commentary. *Cut off from Israel*; excommunicated. *A holy convocation*; a solemn assembly for the worship of Jehovah. *No manner of work shall be done in them*; except works of necessity, and mercy, of course. The ordinary work of a week day was to be suspended and seven Sabbath days kept for rest and worship. *In this self-same day*; after the midnight hour in the early morning of the 14th Abib. The Exodus thus became the foundation of the new life in which Israel was to walk ever after.

morning, v. 10. No part of what God gives to us is to be rejected. All that He gives is good and it is not ours to pick and choose among His gifts, accepting this and refusing that. A partial reception of His gifts is really no true reception at all. We cannot have Christ as a Saviour from the penalty of sin, without also sitting at His feet as our Teacher and serving Him as our Lord and Master. The same principle applies to the



Side and Upper Doorposts

various experiences of life. We are willing enough to accept pleasures and joys, but shrink from sorrows and trials. Yet the unpleasant things are as really God's gift to us as the pleasant, and when we come to the end of life and look back, we shall see that we could have done without the things that please us, better than without the things that give us pain. "Trust in the Lord with all thine heart," (Prov. 3: 5) means that we give up choosing for ourselves

and allow Him to choose for us.

Unleavened bread . . . bitter herbs, your loins girded, your shoes on your feet, and your staff in your hand. "Even the minor details of the feast are meaningful still. How powerfully the sacrifice of Christ calls us to separate ourselves from the 'caulens of malice and wickedness' (1 Cor. 5: 8). The 'bitter herbs' teach us that, as Luther insisted, 'the law of the Christian life must be a continuous repentance.' The Israelites eating their midnight meal in readiness for their journey, remind us that we are but pilgrims here, seeking 'a better country, that is, an heavenly.'" (Heb. 11: 16).

And the blood shall be to you for a token, v. 13. It is a help to adopt some outward sign of our inward resolve to follow Christ. When we believe in our heart, our faith will be strengthened if we confess with our mouth (Rom. 10: 9). An open profession will often be what crossing the Rubicon was to Caesar—a definite committal of ourselves to a certain course of conduct. The word "sacrament," which we now apply to baptism and the Lord's Supper, was the term used for the oath of allegiance to his leader made by the

POINTS AND PARAGRAPHS

Men convinced that God has spoken to them can dare anything. v. 1.

The home is the citadel of true religion. v. 4.

We should serve God with our best. v. 5.

The freeness of salvation should not blind us to its cost. v. 7.

Christ gives Himself "all in all or not at all." v. 10.

On earth the Christian carries in the tent for Christ, in heaven he goes into the mansion with Christ. v. 11.

The loyal soldier will not refuse to don the uniform or march under the flag. v. 13.

Salvation is not the reward of innocence, but the gift of grace. v. 13.

"Let Christian parents realize that they have baptized their little ones into Christ's name. They belong to Christ and Christ belongs to them. Do not deprive them of

Roman soldier. In the presence of the whole army, he lifted to heaven his hand dipped in the blood of a sacrificial victim and swore by all he held sacred to be faithful to his general even to death. The memory of that vow solemnly and publicly made would, during all the rest of his life, be a safeguard to the soldier against unfaithfulness. It is of the greatest importance that we should, in some way or other, make it very clear to ourselves and to others that we are on the Lord's side.

And when I see the blood I will pass over you, v. 13. The blood of the paschal lamb was God's witness to the Israelites that they too were guilty as well as the Egyptians. If the first-born was to be slain in every house, except those in which there was no sin, then Israelites and Egyptians must both suffer. But the blood was also God's witness that He had, in His mercy, accepted for Israel the blood of the lamb instead of the blood of the first-born. In like manner God looks out on a guilty world in which not one can be saved on the ground of innocence. But in His boundless grace He accepts the life of His Son instead of the sinner's life.

their baptismal rights. Bring them to the house of God. Let the Spirit's presence in ordinances blow upon and stir their young hearts. Nothing, not even attendance at Sabbath School, must stand between them and regular weekly attendance with their parents in the place of prayer. You do not know what formative influences your children may miss through carelessness on this point."—Dr. John Smith.

The Jews have a story in connection with that dreadful night in their history. A Jewish father had one little girl about ten years old. She was his only child, and he was very fond of her. As the first-born child in that family, she would be the one to die if the angel's stroke should fall on their dwelling. Before going to sleep she asked her father if the blood had been sprinkled on their doorposts. He said it had, and she fell asleep. But her sleep was disturbed. She awoke several times through

the evening, and each time she asked anxiously if it was all right about the blood. Assured that it was, she tried to sleep on, but in vain. A little while before midnight she woke again in great alarm. She asked her father to take her in his arms, and carry her to the door, that she might see the blood for herself. He did so, but found to his horror that there was no blood on the door posts. It had been left to a servant to attend to it and he had neglected it. Her father ran to get the blood, and then sprinkled it on the doorposts with his own hand. His dear child saw the blood there. Then she knew they were safe; and she went sweetly to sleep. The blood protected them when the destroying angel passed over.

May I never be at rest in my experience or life until I see the "blood of sprinkling"; nay, not until I feel it sprinkled upon my conscience to cleanse me from dead works, that I may serve the living God.—Expository Times.

The feast of the passover came, not after but before the deliverance. When the blood was sprinkled Egypt was still secure, Israel was still enslaved. His people acted on the bare word, the naked promise of God. Jehovah spoke to Moses and the Israelites proceeded exactly as if that word had been fulfilled. Not until they had done this was the blow struck. They walked by faith not by sight. That unquestioning faith which calmly defies the impossible, was from the beginning the mark of the true Israel. In the darkest hours of their national history, the prophets clung to God and re-

fused to give up their belief that He would fulfil His word.

If the lamb bore the slightest deformity it would be unfit to represent Him of whom it is said, "We are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot."—Kitto.

Light From the East

PASSOVER—The only spot on earth where this festival is still observed is the summit of Gerizim, where the Samaritans have celebrated it without intermission for twenty-three centuries. Some days before it, they all leave their homes and encamp on the mountain. On the evening of the appointed day, which they have spent fasting, they assemble at the place of sacrifice; and after a service of prayer they kill seven white lambs precisely at sunset, and mark the children's faces and their tent doors with the blood. After scalding the carcasses in hot water they pull off the wool with their hands and burn it with the entrails. Leaving the skin on, they run a wooden stake lengthwise through each lamb and stick them all upright in a large pit, in which a fire has been burning for hours. The mouth of this is covered with branches and moist earth and the lambs are left to roast. About midnight they are taken out and the men, clad in plain white robes fastened round the waist with a coarse girdle, and each with a long staff in his hand, partake of the flesh with unleavened bread and the bitter leaves of dandelion. Portions are carried to the women in their tents and all the bones and scraps of waste are carefully burned.

TEACHING HINTS AND HELPS

For Bible Class Teachers

AN ANALYSIS

Notice:

1. *The selection of the victim for the Passover feast.* (a) A lamb, a creature which in the opinion of all nations is the emblem of simplicity, gentleness, innocence, unresisting meekness. (b) A lamb of the first year, and without blemish. Any defect or deformity rendered it unfit for this sacrifice, because it was a type of "the Lamb of God that taketh

away the sin of the world," Jno. 1 : 29 ; 1 Pet. 1 : 18. (c) A lamb to be separated from its mother four days before it was slain, thus set apart, consecrated to a divine service. So Jesus Christ was the elect, the chosen of God, Isa. 42 : 1.

2. *The killing and eating of the victim.* (a) It was to be slain in the evening by "the assembly of the congregation of Israel," v.

6. The unity of the people of God is here recognized, as well as the present common

danger and deliverance. (b) It was to be "roast with fire." Fire is the symbol of the Spirit. "He is like a refiner's fire," Mal. 3 : 2. "He shall baptize you with the Holy Ghost and with fire," Matt. 3 : 11. It was not to be seethed or boiled, and not to be eaten underdone, "raw," i.e., with any blood remaining in it, to eat which would be a violation of the law, Gen. 9 : 4. It was to be eaten with bitter herbs and unleavened bread, the former to remind them of the bitter experiences of the past and to inculcate a spirit of penitence and humility, the latter to signify the absence of corruption. "Ye shall let nothing of it remain," &c., v. 10. This would prevent a superstitious use being made of a remnant, as well as putrefaction. The Paschal lamb typified the body of our Lord which "saw no corruption," Ps. 16 : 10; Acts 2 : 27. (c) The participants in the feast were to stand, in an attitude of watchfulness, ready at any moment to start on the journey. "It is the Lord's passover." He is to pass over the land to protect and deliver His people, and overwhelm their oppressors, and execute judgment against their gods, v. 12 and Num. 33 : 4. The Egyptians worshipped the bull and cow and ram and goat and cat, &c. Hence these gods were shown to be utterly worthless by the death of the firstborn of the cattle. (d) Not a bone of it was to be broken, v. 46; Num. 9 : 12; Ps. 34 : 20. The undissected lamb symbolized the unity of God's people, 1 Cor. 10 : 17, and pointed to Christ, Jno. 19 : 36. This scripture was fulfilled in Him.

3. *The sprinkling of the blood.* (a) It was put "on the two side-posts and on the upper door-post," where it would be visible overhead and on both sides to all who entered these dwellings. It was not put on the threshold to be trampled under foot. (b) It was for a token to the destroying angel. "When I see the blood I will pass over you," v. 13. It was a sign of safety. And still more, a public confession of the people's faith in God and in His promise to save them. Silent, unexpressed trust in Him is not enough. There must be corresponding outward action. Faith without works is dead

being alone, Jas. 2 : 17. "With the mouth confession is made unto salvation," Rom. 10 : 10. (c) The sprinkling of the blood was a token of the efficacy of the expiatory sacrifice, and thus foreshadowed what was to be accomplished by the sacrifice of Christ, 1 Pet. 1 : 2; 1 Cor. 5 : 7.

4. *The feast of unleavened bread, vs. 15-17.* This was distinct from the passover, but followed immediately after it. (a) It commemorated the haste with which the people left Egypt. See v. 39 and Deut. 16 : 3. (b) The removal from their houses of all leaven signified the moral purity by which they should be characterized. The Hebrew term *scor* has been rendered "old leaven," alluded to by St. Paul, 1 Cor. 5 : 7. "Purge out therefore the old leaven . . . the leaven of malice and wickedness," v. 8. Another Hebrew word, *hometz*, translated leaven, conveys the idea of sourness, significant of secret hypocrisy, Luke 12 : 1. "The leaven of the Pharisees, which is hypocrisy." The malicious man is called *hometz*, a leavener, Ps. 71 : 4. (c) The observance of this feast required the suspension of secular labour, v. 16. It was enforced by the penalty of excommunication from the society and privileges of the chosen people, "cut off from Israel," v. 15. It was to be observed as a perpetual memorial of their deliverance, v. 17, and was therefore eucharistic, a thanksgiving.

For Teachers of the Boys and Girls

This is a lesson on being saved and serving—salvation and consecration—an old time ordinance full of sacred significance to us; for is not Christ, as the Golden Text declares, "our passover, sacrificed for us?" The lesson of last Sabbath dwelt chiefly on the dreadful judgment of the destroying angel on that night of woe—the "outer darkness" (Matt. 8 : 12). To-day's lesson is of the light and the peace within. Perhaps it may be as well taught by following on from verse to verse as in any other way.

The Lord spake, v. 1. He is the fountain of all salvation.

In the land of Egypt, v. 1. The announcement of deliverance is made whilst as yet

not a rivet in their bonds has been broken.

The beginning of months, v. 2; because it contained the day of their salvation.

A lamb, v. 3. The innocent for the guilty.

A lamb for an house, v. 3. It is to be a family feast. God often saves by families. See Gen. 7: 1; 12: 1-3; Acts 16: 15, 34, amongst many other passages.

Without blemish, v. 5; perfect of its sort. God's worship and service demand of our best. Less than the best is dishonoring to Him. A symbol of the "holy, harmless, undefiled" Son of Man, who died for our sins.

Shall kill it, v. 6; the life of the innocent to stand for the life of the guilty. (Compare Isa. 53: 5, 6; 1 Pet. 3: 8.)

Strike the blood, v. 7; on lintel and doorposts—all around the entrance through which the destroying angel might come: a complete salvation, and thus like the salvation Christ provides, Rom. 8: 1.

Eat the flesh, v. 8; a feast with God and with one another, significant of consecration and fellowship.

Thus shall ye eat, v. 11; in readiness for instant and arduous service, the only proper attitude for the servant of God.

When I see the blood, v. 13. God's way of peace for sinners.

A memorial, v. 14. What more worthy of

remembrance than redemption? *Unleavened bread*, v. 15. Holiness of life befits the redeemed of the Lord.

Prove from Scripture

That the Lord executes His judgments.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Passover as a New Year.
2. The blood on the door posts.
3. The Lord's Supper.

The Catechism Question

Ques. 106. *The sixth petition.* The "and" with which the petition begins is not to be passed by. It joins it closely to the one that goes before; even if sins be forgiven, there is peril still. The previous petition dealt with the past; this deals with the future, and every wise man makes provision against "the evil to come." Much need have we to be kept from temptation, for the great Tempter is powerful and near by each one of us; bad men abound, who would rejoice to see us fall; our own hearts are treacherous; and old habits of sin are strong. If God should allow us to be tempted, and He sometimes does, just as He allows His blasts to blow upon the young oaks to give them stronger root, the petition is, to be kept in the evil hour. And the promise is sure, 1 Cor. 10: 13.

FOR TEACHERS OF THE LITTLE ONES

Connection—Print EGYPT. Who lived in Egypt? Draw two large squares, in one print PHARAOH, in the other MOSES. Around Goshen where the children of Israel live,

we see green trees and grass, and cattle in the fields. Why are the fields of the Egyptians bare and brown? What has become of their sheep and cattle? Recall last lesson.

God Saves His Own People—(Draw several doorways, some marked, others unmarked.) Let us look into a house where the blood is on the doorway. What do we see? The family at their evening meal! But look! they are dressed ready for a journey! They seem



in a hurry! If we ask what they are doing, they would tell us that they are obeying God. "What are you eating?" "A lamb roasted, with bitter herbs and unleavened bread" (like thin, hard biscuit). "Why are you in such haste?" "Where are you going?" They would tell you that God had sent a message that that night they should go out of Egypt free, no longer slaves. "God told Moses to tell us that when midnight comes, He will go through all Egypt and cause the eldest child in every Egyptian home to die, and then Pharaoh will be afraid of God and will let us go free."

A Difference—"Are you not afraid that God will come and take your eldest child?" "Oh no! He will pass over all the homes of the children of Israel." "How will He know their homes?" "Did you see the blood spots on the sides and tops of the door of our house? When God sees the mark, He will spare us and pass over to the houses where no marks are." (Explain God's command.)

Midnight Scene—It is midnight. (Show a time-piece or draw a clock-face.) Let us look into Pharaoh's house, where no blood is on the doorway. Listen to the cries! Everybody is rushing about in distress!

They had been wakened from sleep. Just at midnight Pharaoh awoke to find his eldest child lying dead. People came weeping from other homes telling the same sad story. Then Pharaoh remembered Moses' warning.

Freedom—What is Pharaoh's command? (Verses 31-33.) Are the children of Israel ready to go? Yes! we saw that they believed and obeyed God's word, and are dressed and ready for the journey—safe, and thankful.

Feast of the Passover—Speak of holidays we keep in memory of some event, King's Birthday, Dominion Day, etc. Tell God's command about the Passover Feast.

Golden Text—Why do we not kill a lamb and have the Passover Feast now? Are we disobeying God? No! God has given us another way to be saved and another "Memory Day." Tell of Jesus, the Lamb of God, slain for us.

The Lord's Supper—We keep Jesus' death in memory, by the feast of the Lord's Supper. (Explain.)

His Mark—We must each one have His mark on us if we are to be safe. God will pass over our sins because of Jesus' blood shed for us!

BLACKBOARD REVIEW

THE Lamb Slain
Blood Sprinkled
People Saved

How much depends often on little things. A single mistake has frequently led to death; a single slight turn has led away from the path of danger into the path of safety. The ceremonies of that memorable night in Egypt seemed trivial—all the household gathered about one little lamb, the slaughter of it, just according to the rules laid down, the sprinkling of the blood just in the place prescribed, etc. *But it was a question of life or death.* Because the lamb was slain, and the blood was sprinkled, the people were saved. It was therefore no unimportant observance, but of the very centre and soul of things. *So is the Cross of Calvary.* Dwell earnestly and insistently on the great fact that "the blood of Jesus Christ cleanseth us from all sin," 1 John 1: 7. See such Hymns as 546, 157, 116, Book of Praise.

Lesson XII.

THE PASSAGE OF THE RED SEA

December 22, 1901

Exodus 14 : 13-27. Only vs. 19-27 printed, as recommended by the International Lesson Committee. Commit to memory vs. 13-16. Read Exodus 13 : 17 to 15 : 21.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them :

20 And it came between the camp of the Egyptians and the camp of Israel : and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night.

21 And Mo'ses stretched out his hand over the sea : and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's

Revised Version—1 Omit the : 2 Removed from the darkness, yet gave it light by night ; and the one : 3 The : 4 Into ; 5 Omit ; even ; 6 There was the cloud and the looked forth upon ; 10 Omit the ; 11 Discomfited ; 12 He ;

horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And he took off their chariot wheels, that they drove them heavily : so that the Egyptians said, Let us flee from the face of Israel : for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared ; and the Egyptians fled against it : and the LORD overthrew the Egyptians in the midst of the sea.

before them ; 8 Egypt ; even ; 9 There was the cloud and the ; 10 The ; 11 Into ; 12 Omit ; 13 There was the cloud and the ; 14 Its.

GOLDEN TEXT

Exod. 15 : 1. I will sing unto the Lord, for he hath triumphed gloriously.

DAILY READINGS

M. —Exodus 14 : 1-12. Pursued by Pharaoh. *
T. —Exodus 14 : 13-22. Passage of the Red Sea.
W. —Exodus 14 : 23-31. }
Th. —Exodus 15 : 1-10. Song of deliverance.
F. —Exodus 15 : 11-21. The mighty arm.
S. —Psalm 77 : 11-20. An Almighty Leader.
S. —Psalm 106 : 1-12. Saved.

CATECHISM

Q. 107. What doth the conclusion of the Lord's Prayer teach us ?

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for 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*.

TIME AND PLACE

Immediately following on previous lesson. End of March or beginning of April, B.C. 1491. Some date the Exodus and the events connected with it about 200 years later. Place : Goshen, and then across the northern end of the Red Sea.

LESSON PLAN

I. God Announces His Plan of Deliverance, 13-18.

Through His servant Moses.

II. His People are Saved, 19-22.

By the dividing of the sea.

III. His Enemies are Destroyed, 23-27.

Through the waters returning to their place.

LESSON HYMNS

Book of Praise, 97 (Ps. Sel.) ; 25 ; 506 ; 514.

Some Christmas Hymns, 30 ; 34 ; 29 ; 32.

EXPOSITION

I. God Announces His Plan of Deliverance, 13-18.

Vs. 13, 14. Moses met the unbelief and fear of the people by energetic faith, for he recognized the present situation as a part of the plan of God. (v. 4.) He who had led His people out of Egypt by a mighty hand would not desert them now. Their enemies would be destroyed before their eyes.

Vs. 15-18. *Wherefore criest thou to me?* Moses would seem to have turned to God in prayer, feeling the need of it to support his own faith and courage. The people were *to go forward* ; God will open up the way for them (v. 16) and will destroy their pursuers. (For the details, see under verses following.)

II. His People Are Saved, 19-22.

V. 19. *The angel of God* ; the divine Person who is before (ch. 2 : 4) called "The Lord," Jehovah the Eternal Son of God. *Which went before the camp of Israel.* God Himself led Israel out of Egypt. (Ps. 78 : 14.) *Re-*

Connecting Links—On the night of the Passover God smote the firstborn in Egypt, as He had said ; and in terror Pharaoh sent the children of Israel out of the land in haste (ch. 13). From various parts of Goshen, they came together at Succoth the place of meeting (v. 37). When the first-born were sanctified (ch. 14 : 2, 11, 12), they moved toward the edge of the wilderness, led by the pillar of fire and cloud (vs. 20-22). Instead of going by a straight course to the Land of Promise, God led them by a long and circuitous route southward to Baal-zephon opposite the northern arm of the Red Sea (ch. 14 : 2). This may have occupied nearly a week from the time of starting. Meanwhile, the Egyptians had so far recovered from the shock of the death of the firstborn as to pursue the Israelites fiercely (vs. 5-9). The latter, terror-stricken, complained bitterly against Moses, their leader and deliverer (vs. 10-12).

moved and went behind them; to protect them from the fierce attack of the Egyptians. God stood between His people and danger.

V. 20. *It was a cloud and darkness to them, but it gave light to these.* On the side next the Egyptians there was dense darkness, preventing them from seeing the movements of the Israelites or moving forward themselves. On the side of the Israelites there was light, enabling them to go forward.

V. 21. *Moses stretched out his hand.* The uplifted rod in the hand of Moses (v. 16), the rod by which he had already wrought such wonders, simply indicated that God was at work on behalf of Israel. *The Lord caused the sea to go back by a strong east wind.* (Ex. 15 : 8.) God gave supernatural power to a natural agency, a strong wind operating upon the narrow gulf at the northern end of the Red Sea. (For a note on the locality of the crossing, see "Light from the East.") It was the same divine power that was manifested in Mark. 4 : 39.

V. 22. *The waters were a wall*; a fine poetic touch, like the "wooden walls" of Britain. They prevented the Egyptians from attacking the Israelites on either flank.

III. His Enemies are Destroyed, 23-27.

V. 23. *The Egyptians pursued.* No doubt they thought that a route safe for the Israelites would be safe for them. The Israelites went forward in faith, the Egyptians in presumption. *All Pharaoh's horses, his chariots, and his horsemen.* Horsemen may mean charioteers. It is worth noting that Pharaoh himself is not mentioned here.

V. 24. *In the morning watch*; from 2 A. M.

APPLICATION

And Moses said unto . . . who were murmuring against him . . . the people, Fear ye not, v. 13. Learn from Moses how to meet the thanklessness of those whom we try to serve. Imitate his refusal to defend himself, his unwearying love to his assailants, and his unchanging faith in God. Prove yourself, like him, a true child of your Father in heaven by being "kind unto the unthankful and to the evil." (Luke 6 : 35.)

The Egyptians . . . ye shall see them again no more forever, v. 13. Duke George of Saxony

to sunrise, according to the Hebrew mode of reckoning time at that period, which divided the night into three watches of four hours each. It would probably require two watches to effect the passage. *The Lord looked*; perhaps in some appearance indicating anger, possibly by a terrific lightning flash. *Troubled*; discomfited by a furious storm (Ps. 77 : 16-20).

V. 25. *He took off their chariot wheels.* The great Hebrew scholar, Professor Green, inclined to take this literally. *That they drove them heavily.* With bare axles or wheels sunk in the sand, progress was quite impossible. *Let us flee.* Their boastful pride gave way to panic. *The Lord fighteth for them.* They experienced the fulfilment of the promise to Israel (v. 14). They had encountered the God of Israel before. The attempt to flee would throw them into hopeless confusion amid the reflux waves.

Vs. 26, 27. *Stretch out thine hand over the sea*; to indicate the exercise of divine power interposing a barrier to the escape of the Egyptians. *That the waters may come again.* The Israelites were safe on the Arabian shore. *The sea returned to his strength*; "to its wonted flow," over the struggling mass of men and chariots. *The Egyptians fled against it.* The returning waters met them, cutting off their retreat. *The Lord overthrew the Egyptians in the midst of the sea.* "The Lord shook them off," as leaves are stricken from the forest by an autumn storm. This was the final stroke. The conflict of Pharaoh with Jehovah was ended, and Israel was freed from all peril on that side.

was one of Luther's bitterest enemies. Leipzig lay in the dominions of this prince. "Dare not go to Leipzig?" said the reformer, once. "If I had business there, I would go, though it rained Duke Georges nine days running!" If we are in the path of God's choosing, all obstacles to our progress will disappear, as the Egyptian army vanished in the depths of the sea.

Speak unto the children of Israel, that they go forward, v. 14. Paul and Barnabas went forward from Antioch to conquer Europe in

the face of a heathenism firmly rooted in the life of the nations and protected by the might of Rome. Luther went forward though all the resources of the imperial and papal power were against him. Morrison, the pioneer of Chinese missions, went forward to meet difficulties insuperable to the eye of sense. When one tauntingly asked him: "Do you really think that you will make any impression on the idolatry of this great empire?" he replied: "No, but I expect that God will." These servants of God went forward, and the way opened up before them. There is no power which is able to resist the progress of those who are thoroughly consecrated to God.

And the angel of God . . . removed and went behind them; and the pillar . . . stood behind them, v. 19. It is told of Peden, one of the Scottish Covenanters, that more than once on the moors of Scotland he was saved from the pursuing dragoons by being enveloped in a mist. The secular historians relate that Emperor and Pope were once and again prevented, by causes independent of the Reformation, from using armed force against it, until the movement had become so powerful that it could not be arrested. Biography and history witness to the reality of that divine protection of which the psalmist

sang: "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle." (Ps. 140: 7.)

And the children of Israel went into the midst of the sea upon the dry ground . . . And the Egyptians pursued, and went in after them, vs. 22, 23. Israel found in the sea a path to freedom, the Egyptians, a grave. God makes a distinction between the righteous and the wicked. Soon He will make between these two classes an eternal separation. Death is not for all a gate opening into heaven. Heaven is a place for those who are fit for heaven. And death of itself will not make us fit for heaven. It is those only who have been cleansed by the blood of Christ and sanctified by the Holy Spirit, who go to heaven.

And the Lord overthrew the Egyptians in the midst of the sea, v. 27. The day of reckoning for tyranny and oppression came at last. But God had seen every act of oppression, and at the appointed time interposed to punish the oppressors. So their European masters oppressed the natives of India, and brought upon themselves the horrors of the Indian mutiny. So, too, the Jews rejected their Messiah, and brought about the destruction of their nation. No violence or wrong escapes the eye of the Almighty.

POINTS AND PARAGRAPHS

Faith in God and forgetfulness of self are marks of a true leader. v. 13.

The foes of God perish in the face of the followers of God. v. 13.

In spiritual warfare the feeblest are the mightiest. v. 14.

God answers our prayers through our own efforts. v. 15.

Those who will not know the God of grace shall know the God of justice. v. 18.

Obedience to God's commands is rewarded by admission into God's presence. v. 19.

The divine love of good is equalled by the divine hatred of evil. v. 20.

To summon a wind at a particular moment is as much a miracle as to drive back the sea without a wind. v. 21.

Faith transforms barriers into opportunities. v. 22.

The sinner brings upon himself his own punishment. v. 23.

The guilty are always troubled in the presence of God. v. 24.

Conscience echoes the judgments of God. v. 25.

We can flee from God only by fleeing to God. v. 27.

When a door opens in front, and that which is behind us shuts, then God says, "Go forward!" The navigator finds his position by taking the point where latitude and longitude cut each other; and we shall find our guidance in the intersection of the Word with the indications of providence;

and for both, like the mariner, we must look to the sun. He who looks to God in prayer, and looks out over providence for the answer, will not be long in perplexity.—Dr. W. M. Taylor.

Ah, it is not in the hour of our strength that God can do aught by us, but in the hour of our weakness, when we have been led out of conscious nothingness to lean hard upon Him. The very men, who, but an hour before, were the creatures of a craven terror, with nothing in their hearts but bitterness, and nothing on their tongues but stinging reproach, emptied of their poor selves and yielded up to God, are getting in line for a heroic march of faith. God's way has always been—would that we could believe it! to make the weak things of the world confound the things that are mighty. Our extremity is His opportunity.—Dr. John Smith.

Pharaoh tried to cross the sea without warrant, and he was drowned; but the Hebrews, following their God, went over on dry land. Faith is one thing; presumption is another. To expect that God will keep me, no matter though I go recklessly into danger is *presumption*; to go through that danger on His service is *courage*. Young men, will you mark well that distinction, and act upon it through life? For it may save you from making shipwreck of your souls.

The only "theory" that accounts for this night's happenings says Macgregor, is the "eagle's wings" (ch. 19: 4) theory. The fact is fully accounted for by the narrative in Ex. 14, and by this narrative alone. And the "theory" in this narrative is (as given

by God Himself in ch. 19: 4), that the Passage was, with instrumentality of wind and water, by the manifested power of Jehovah, Israel's God. Every other attempted "theory" is lame, blind like Epictetus lecturing about the origination of the world in a "fortuitous concourse of atoms," or Topsy philosophizing, "'Spec's I growed.'" It is a key that does not open the door, but breaks in the lock.—Commentary on Exodus.

Light from the East

CROSSING THE SEA.—A line of forts—some think a fortified wall—ran along the Egyptian frontier from the Gulf of Suez to the Great Sea. It seems that the Israelites were checked by this and turned southward, and it was the news of this change in their course, signalled back to Egypt, that led to the pursuit. Along the course of the Suez canal there is a chain of lakes connected with one another by low stretches of marshy land, which were doubtless once an arm of the sea. It was this strip of water that the Hebrews crossed, probably about the head of the present Gulf, and not far from the modern Suez. It was only a few miles wide, perhaps not more than one mile. The water was comparatively shallow, and when swept back by a strong wind the passage was fordable by the Hebrews. But in the morning the wind changed and the waters returned and engulfed the pursuers. The builder of the Suez canal saw the northern part of the gulf blown almost dry more than once during terrific storms from the north-east. And when a very strong wind came from the opposite direction he saw the water carried far over the land towards the Bitter Lakes.

TEACHING HINTS AND HELPS

This section embraces material for the various grades of the school.

For Bible Class Teachers

AN ANALYSIS

1. *The situation of the Israelites* was truly critical. They were hemmed in on every side, on the east by the sea, on the west and south by impassable mountains. From the north they were hotly pursued by their im-

placable foes. Destruction seemed inevitable. In unbelief and despair, they said to Moses, v. 11. Contrast with this conduct:

2. *The faith and meekness of Moses.* God had prepared him for this crisis, v. 4. Trusting in this promise, Moses meekly bears their unjust denunciations and keeps up his courage. Being sure himself, he asks them to adopt his creed, to share his confi-

dence, v. 13 and Num. 14 : 9 ; Deut. 20 : 3, 4, "The Lord shall fight for you, etc." v. 14. Your part is to be silent, to cease your despairing, vexatious clamor. Victory is certain. The Lord never fails. His resources are inexhaustible.

3. *The command of God to Moses.* (a) He remonstrates with him, v. 15. The Lord reminds him that it is not a time for prayer, but for action. Hence (b) God's command, v. 15. "Forward" into the sea? No. There is something more in the command. "Stretch out thy hand over the sea, and divide it," v. 16. Moses could not "divide the sea." It required omnipotence to do so ; but he could use the divinely commanded means, and God would do the rest. Hence we notice here :

4. *The union of Divine and human activity in the salvation of the people.* God does His part, that which is completely beyond the power of man to do. His hand alone divides the sea. But Moses must do his part, v. 16. And the people must do their part, walk upon their own feet, use their own energy, and "go on the dry ground," on the road prepared for them by the Almighty. "Salvation is of the Lord," Jonah 2 : 9. Christ is the gift of God. He came to seek and save the lost, unasked. No one ascended into heaven to bring Him down, Rom. 10 : 6. Pardon, spiritual life, righteousness, resurrection, and eternal glory are of God. But man must do his part—Phil. 2 : 12, 13.

5. *The order and character of events in the final deliverance of Israel.* (a) The pillar of cloud and fire changed its place, moving in between them and their enemies, shedding light upon the one and darkness upon the other. God works by means. He could easily have enveloped Pharaoh and his army in deepest darkness without the agency of the pillar ; and He could have destroyed them utterly without the use of the water of the Red Sea. But He did not, v. 21. Thus again God used means to make a road into which both Israelites and Egyptians descended, vs. 22, 23. To the covenant people "the waters were a wall unto them on their right hand and on their left," while their

two and a half millions with their cattle and all their effects passed across. It is vain to try to minimise the miracle because natural causes were employed in connection with it. No miracle is too great for the Creator of all things, God Almighty, to perform. (b) The final overthrow of the Egyptians was by the direct agency of God and the ministry of Moses. "Jehovah looked through the pillar," etc., "took off their chariot wheels," etc. vs. 24, 25. Moses stretched out his hand over the sea, "and the Lord overthrew the Egyptians in the midst of the sea," v. 27.

For Teachers of the Boys and Girls

We shall not resume the study of the march of the Israelites from Egypt to Canaan for six months. Meanwhile, have the scholars notice that the first stage of the journey ended with a song of triumph, ch. 15, from which the Golden Text is taken. Great crises in a nation's life give birth to songs, and songs seem to uplift and give tone to the natural life. The lesson—and the song—may go under the title "A Night and a Morning." Set forth, in succession :—

1. *The imminent peril.* See Principal MacVicar's Analysis. It is scarce to be wondered at that the courage failed, vs. 10-12.

2. *A message of encouragement,* 13, 14. God's patience is tried, as it often had been, and often would be again, by Israel. But it does not fail. On the contrary he will teach them a lesson of faith by taking their whole case into His own hands.

3. *The leader led,* 15-18. A watchword is given—"Forward ;" a way of escape is displayed—straight through the sea ; and the assurance made of the final destruction of their enemies. On what a magnificent scale the Almighty plans and works.

4. *The pillar that moved,* 19, 20. By what simple means God works—the moving of a cloud, the difference between light and darkness.

5. *Dry land in the midst of the sea,* 21, 22. Again, how simple the means—the stretching forth of Moses' rod, and the sea is divided, just as, by the simple fact of sunrise, a day is born. How safe and sure—a dry roadway and walls on either side.

6. *The enemy overthrown, 23-28.* It was the firstborn a few days since. Now it is a whole army. An impressive lesson on resisting God (Heb. 10 : 31).

Close with vs. 30, 31, and then the Song of Moses and Miriam in the following chapter—a grand outburst of faith and joy and thanksgiving—and tell how far a nation's songs both show and make a nation's character.

7. Again, *the wall of waters* is mentioned in verse 29 and the people walking safe and joyful between, because the hand of their God was upon them, and their hearts trusted in Him.

Prove from Scripture

That obedience is the path of safety.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "Standing still" to conquer.
2. The dividing of the sea.
3. Miriam's part in the song (ch. 15: 20, 21).

FOR TEACHERS OF THE LITTLE ONES

Connection—Speak of a procession. One day a great procession (many dots) passed out of Egypt, men, women and children, with sheep and cattle. (The Exodus.) Who are these people? Recall Lessons X. and XI.

Introduction—Did you ever go any place alone? Were you afraid you would get lost? You are not afraid when mother is with you? No, indeed! Mother takes your

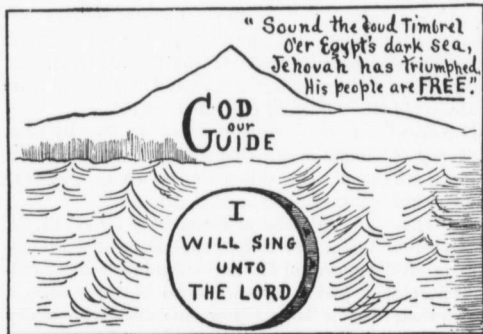
The Catechism Question

Ques. 107. *The conclusion of the Lord's Prayer.* It is a "doxology," or word of praise. Praise is a fitting ending to prayer, implying, as it does, that the prayer has been a prayer of faith, a prayer in the spirit of 1 John 5 : 14, 15. And, with the Almighty behind us, and His promises spread out like a wealth of jewels at our feet, should not every prayer be a prayer of faith? "For Thine is the glory." When the Catechism was made, prayer to the saints was a crying evil and sin; and so emphasis is laid, as indeed truly our Lord lays it, on "taking our encouragement in prayer from God only." Says Salmond: "The word *Amen* is a Hebrew word, meaning true, faithful. By this word we declare assent to all that this prayer contains, confirming the expression of our desire, and signifying anew our belief that our petitions are heard of God," as, indeed, God verily does His own.

hand and leads you the right way. The children of Israel were afraid they would get lost on this journey to the Promised Land. None of them had ever been there. Tell Moses' words of cheer (verses 13, 14). God's command is "Forward," v. 15.

God's Guidance—Do you remember where God was when He called Moses to work for Him? Now, God is going to hide Himself in a cloud (no one can look upon God and live), and go before the children of Israel as their Guide. Describe the cloud (outline like a great pillar) going before them all day long. When darkness came what would they do? Would God forget them? No! He allowed the cloud to appear like a pillar of fire at night. (Explain custom of travelling at night on account of the heat of the daytime.) God is near us in the darkness as well as in the light.

Crossing the Red Sea—On their march—what is that



before them? Water! a sea! Surely God has led them the wrong way! No bridge! no boats! How can they ever get across the water? And their enemies chasing close after them! They need not have got into such a state of worry. God's PROMISES ARE SURE. Picture very vividly the scene, as Moses' rod is stretched over the waters. It is night time. The east wind begins to rise. Listen to the splashing of the waves as the wind dashes the water this way and that way! See! A path of dry land is formed with the water a wall on either side! The command is still "Forward." They hear the tramp of horses and the noise of a multitude of chariots and people behind them. Who is following them?

How will God protect them now? See! the pillar of fire moves slowly back till it is behind the Israelites and sheds light on the path through the waters, but to the Egyptians following it is a dark cloud hiding all before them.

Freedom—By daybreak the Israelites are safely over. The Egyptians try to follow. Tell the rest of the story.

Golden Text—Part of the song of Thanksgiving. (Explain words.) Picture Miriam with her timbrel leading the procession of women, singing, dancing and waving their timbrels.

"Sound the loud timbrel
O'er Egypt's dark sea,
Jehovah has triumphed;
His people are free."

BLACKBOARD REVIEW

NIGHT and MORNING

The nights seem short because we are asleep, and we forget the darkness outside in the glow of the lamps and the firelight. But stay awake and out of doors one whole night. Oh, how dismal and dreary and fearsome the night is! Morning! We are so accustomed to the glory and the joy of the days as they come one by one, that we forget what a great blessing light is. And we forget that the night comes before the morning, and the morning is born out of the darkness. So much by way of illustration. In the Lesson just taught, there was a night, as black as night could be, and blacker still because the foe threatened and God had apparently forgotten. Then, there was a morning as glad and bright as could be, because God's face in the pillar was turned to His people, and God's sun rose upon their enemies destroyed and themselves set free.

A CHRISTMAS LESSON

[May be used as an alternative].

Isaiah 9: 1-7. Commit to memory vs. 6, 7. Read Matt. 2: 1-23.

EXPOSITION

The lesson is from the later history of God's people. The prophet foretells the troubles through which they will pass because of their sins. They must endure the oppression of the Assyrian, who will crush and lay them low. After a season of gloom and darkness, a great light will arise. The day of their emancipation will come through a marvelous child, who will rule over the house of

David forever.

V. 1. *Nevertheless the dimness shall not be such.* "There shall be no gloom to her that was in anguish." (Rev. Ver.) The present calamity shall not be perpetual. The darkness shall pass away. There will be a strong contrast with former things. In the former time, as the Revised Version reads, *he brought into contempt the land.* Zebulun and

Naphtali were on the heathen frontier, exposed to debasement and invasion. *Afterward did more grievously afflict.* "But in the latter time (again the Revised Version) hath he made it glorious." Their disgrace was exchanged for exaltation.

V. 2. *The people that walked in darkness have seen a great light.* Phrases are accumulated to express the condition of impenetrable gloom resting upon the nation. What the *great light* is is presently to appear, ch. 60: 1. Very similar was the condition of the world at the coming of Christ, a condition of ignorance, which will give way to one of spiritual illumination, when the Light of the World shall have come.

V. 3. *Thou hast multiplied the nation.* In the bestowment of light God would both honor the despised people and fill them with joy. He will enlarge the remnant of the nation. *Thou hast increased their joy* (Rev. Ver.). Their joy is to be great, like the joy in the harvest. This anticipates the 'angels' message (Luke 2: 10).

V. 4. *For*; introducing the cause of the exaltation. *Thou hast broken the yoke . . . staff . . . rod*; all symbols of bondage. The coming of the Messiah will bring emancipation, not in the temporal sense, as the Jews in His own day expected; but in spiritual release from the thralldom of sin. *As in the day of Midian.* This may refer to the day

when Gideon routed the Midianites by divine aid, and freed the land from their oppression (Judges 7).

V. 5. The Revised Version disentangles this puzzling verse thus: "For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning and fuel of fire." All the weapons of warfare shall be consumed. War shall cease. The oppressors shall pass away and peace be established by the Messiah's reign (Luke 2: 14).

V. 6. *Unto us a child is born.* Attention is now directed to the person of the deliverer. This prophecy gave new interest and hope to the birth of every male child in Israel ever afterwards. The verse proceeds to bring His character into view. He will possess divine attributes and do the work of God.

V. 7. *Of the increase of his government and peace there shall be no end.* His peaceful rule shall be universal. *Upon the throne of David.* The family lineage of Messiah is shown (Micah 5: 2-4). *From henceforth even forever.* His sway will be eternal as well as universal. *The zeal of the Lord of hosts will perform this.* The word here translated "zeal" signifies "not only God's intense love for His people, but His jealousy on their behalf." This is the guarantee that God Himself gave His people of the accomplishment of these exceeding great and precious promises.

FOR TEACHERS OF THE LITTLE ONES

The charm of the lesson is in the announcement of v. 6—"A child is born"; for the birth of a new baby brother or sister is a perpetual and perennial source of delight to the little ones.

Tell the story of how God's people had sinned and sinned and sinned, in spite of all the warnings God had given them and all His punishments, as well as all His pleadings, and that now they were to be led away into captivity; but that, by and by, a child was to be born who would deliver them from their oppressors and again make them free and happy; and of how Isaiah is sent to cheer them with this promise.

It will be only a step to the "little town of Bethlehem," of Luke 2, and to the shep-

herds, and the glory that shone about them in the night, and the wonderful words the angels spake about the babe that had been born, and the glorious song of peace and goodwill that the angels sang.

What a wonderful child the deliverer was to be! v. 6, of lesson. And so the hymn declares:

"There came a little Child to earth
 Long ago;
 And the angels of God proclaimed His
 birth,—
 High and low.
 Out on the night, so calm and still,
 Their song was heard;
 For they knew that the Child on Bethle-
 hem's hill
 Was Christ the Lord."

Lesson XIII.

REVIEW

December 29, 1901

Read Psalm 105.

GOLDEN TEXT

Rom. 8: 31. If God be for us, who can be against us?

CATECHISM

Review Questions 96-107.

PROVE FROM SCRIPTURE
That the Lord has long patience.

LESSON HYMNS

Book of Praise, 96 (Ps. Sel.); 275; 275; 262; 585; 501.

DAILY READINGS

M.—Gen. 37: 23-36.

T.—Gen. 45: 1-15.

W.—Isaiah 9: 1-7.

Th.—Exodus 1: 1-14.

F.—Exodus 2: 1-10.

S.—Exodus 3: 7-18.

S.—Exodus 14: 19-31.

Joseph sold into Egypt.
Joseph and his brethren.
The Prince of Peace.
Israel oppressed in Egypt.
The childhood of Moses.
The call of Moses.
The Passage of the Red Sea.

REVIEW CHART—Fourth Quarter

STUDIES IN THE LIVES OF THE PATRIARCHS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 37: 12-36. Vs. printed 23-33.	Joseph Sold into Egypt.	The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him. Acts 7: 9.	1. Conspiracy. 2. Teachery. 3. Deception. 4. Bondage.
II.—Gen. 39: 20 to 40: 15. Vs. printed 39: 20 to 40: 8.	Joseph in Prison.	But the Lord was with Joseph, and showed him mercy. Gen 39: 21.	1. A prisoner, though innocent. 2. A servant of servants. 3. An interpreter of dreams.
III.—Gen. 41: 38-49.	Joseph Exalted.	Them that honour me I will honour. 1 Sam. 2: 30.	1. High rank. 2. Important service.
IV.—Gen. 45: 1-15. Vs. printed 1-11.	Joseph and His Brethren.	Be not overcome of evil, but overcome evil with good. Rom. 12: 21.	1. Joseph makes himself known. 2. Acknowledges God's providence. 3. Provides for his father and brethren. 4. Reveals his loving heart.
V.—Gen. 50: 15-26.	Death of Joseph.	So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90: 12.	1. Joseph survives his father. 2. Forgives his brethren. 3. Dies in old age, honor and hope.
VI.—Exodus 1: 1-14. Vs. printed 5-14.	Israel Oppressed in Egypt.	God heard their groaning, and God remembered his covenant. Ex. 2: 24.	1. A new generation and prosperity. 2. A new king and oppression.
VII.—Exodus 2: 1-10.	The Childhood of Moses.	Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22: 6.	1. The babe in peril. 2. Rescued. 3. Reared. 4. Adopted.
VIII.—Isaiah 5: 8-30. Vs. printed 11-17.	World's Temperance Lesson.	Woe unto them that are mighty to drink wine. Is. 5: 22.	1. The covetous. 2. The drunkard. 3. The strong and Holy God.
IX.—Exodus 3: 1-12.	The Call of Moses.	Certainly I will be with thee. Ex. 3: 12.	1. Alone in the desert. 2. The burning bush. 3. An errand of deliverance. 4. A promise of cheer.
X.—Exodus 11: 1-10.	Moses and Pharaoh.	The angel of his presence saved them. Is. 63: 9.	1. On the eve of exodus. 2. The first-born of Egypt doomed. 3. Israel safe. 4. Pharaoh's heart hardened.
XI.—Exodus 12: 1-17. Vs. printed 3-14.	The Passover.	Christ our passover is sacrificed for us. 1 Cor. 5: 7.	1. The passover lamb. 2. The wondrous deliverance. 3. The sacred memorial.
XII.—Exodus 14: 15-27. Vs. printed 19-27.	The Passage of the Red Sea.	I will sing unto the Lord, for he hath triumphed gloriously. Ex. 15: 1.	1. God announces his plan of deliverance. 2. His people are saved. 3. His enemies are destroyed.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

THE REVIEW

"If God be for us, who can be against us?"

In the terrible days of the war of the Rebellion, amongst the callers at the White House was one who said to Mr. Lincoln, "I am glad, Mr. President, to believe that God is on our side." "I have no anxiety on that point," was the quick reply; and after a pause—"What I'm anxious for, is to be on God's side." Yes, to be on God's side is ever to be sure of victory. It may not be to-day, or to-morrow; it will and must be some time. If it is not in this world, it will be, by and by, in the world beyond.

Let the lessons be reviewed with this thought in mind—how it fared with those who were on God's side, and, as the shadow always follows the sunlight, how those fare who choose against God.

The previous Quarter's lessons, which may be briefly recalled, have their own instances also:—our first parents, alas! in the list of those who chose to be against and not for and with God; Noah and Abraham and Isaac on God's side; Lot against Him; and Jacob, by God's great mercy and by sore and long discipline, won into the ranks of God's faithful servants and soldiers. In the present quarter we have:

I. The sad and shameful story of the treacherous sale of the lad Joseph as a slave into Egypt, Gen. 37: 12-26; saddest of all—as the history goes on to show—to the godless brothers who, envious and covetous, did the despicable deed. The only brightness in that dark day of cruelty and falseness is the innocence and piety of the lad. We shall see what the God whom he served will do for him. "God was with him."—Golden Text.

II. And with him, because he held to God's side—in Potiphar's house, whether serving or tempted; with him still, and for the same reason, when in prison, as the result of his faithfulness to God, Gen. 39: 21. On the day he was sold as a slave, God gave Joseph courage. In the prison He gave Him patience.

III. With Him, once more, and once more for the same reason, when he was exalted to the highest rank and authority in Pharaoh's kingdom, and thus enabled to help his own people, as well as the Egyptians. The Golden Text, 1 Sam. 2: 30, is very emphatic.

IV. How truly Joseph was on God's side here, appears conspicuously, for "God is love," and "love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4: 7). Truly Godlike is Joseph's treatment of His brethren, Gen. 45: 1-15. It makes him pre-eminent in their eyes, and ranks him with the saintliest of all the ages.

V. The fulness and richness of the godly life—like the glory of the harvest—comes at its close. In Joseph's death, we see how greatly honored those are who have lived holy lives. Perhaps Prov. 16: 31 applies here.

VI. The clue would seem to be lost. Here are God's people in distress, under the harrow, Ex. 1: 1-14. But there are three things to be said (1) They may have been forgetting Him; (2) If faithful and true, God may be permitting their sufferings as a discipline for higher service; (3) In any case God does not forget them, Golden Text, Ex. 2: 24.

VII. How thoroughly God is on the side of the faithful and godly Amram and Jochebed, the parents of Moses, and on the babe's side for their sakes and His people's sake.

VIII. And how terribly that same God sets Himself against those who do despite to themselves, though made in His image, Isa. 5: 22.

IX. In Moses' call, Ex. 3: 1-12, we discover God revealing Himself marvellously to one who had deliberately chosen God's side, Heb. 11: 24, 25.

X. In his courage in the presence of Pharaoh, we see how God endows His own with needed strength for the hardest task.

XI. In the Passover night, how God protects those who take shelter in His mercy.

XII. And in the passage of the Red Sea, the triumph of those who will turn their backs upon Egypt and their faces to whithersoever God will lead them.

FOR TEACHERS OF THE LITTLE ONES

Review—Our subject is “God—The Defender of His People.”

The lessons for the Quarter may be divided into two sections.

The **ENTRANCE** into Egypt of God's people. **EXODUS** to the Promised Land.

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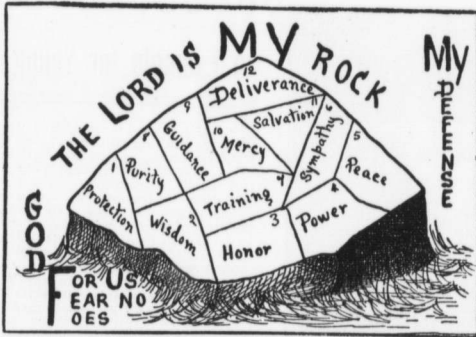
For six lessons we are going to hear about Joseph, his brothers, the children of Israel, and their entrance into Egypt. For six lessons more we shall talk about Moses and the children of Israel coming out of Egypt. We shall see how God defended His people and punished the wicked.

A Defence—Draw outline of a rock. Teach Ps. 18 : 2, “The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” (Any of these symbols may be used in place of the rock.) How many ever

tacks. In some such way teach—“If God be for us who can be against us?” “He is my defence: I shall not be greatly moved.”

Waves—Speak of some of the waves that dashed against God's people, envy, pride, cruelty, hatred, etc. As each lesson is recalled, mark off on the rock a space in which may be written a word and a simple drawing that will suggest the lesson.

- I. Protection. . . Draw a money bag.
- II. Wisdom. “ “ prison.
- III. Honor. “ “ palace.
- IV. Power. “ “ sack of grain.
- V. Peace. “ “ tombstone.
- VI. Sympathy. “ “ brick wall.
- VII. Training. “ “ basket.
- VIII. Purity. “ “ glass.
- IX. Guidance. “ “ bush.
- X. Mercy. “ “ pair of wings.
- XI. Salvation. “ “ doorway.
- XII. Deliverance. “ “ timbrel.



saw a great big rock? Show a piece of rock. How firm and strong it is! Our fortresses, and towers, and walls are built of rock. Show a picture of a rocky coast (one of the rock of Gibraltar, if possible). No guns can shoot through that rock. Nothing can move a big rock. The waves beat against it, but they are dashed back again. They are powerless. The rock can withstand all at-

Practical Thoughts—God is “my strong Rock for a house of defence,” “A shelter in the time of storm.” Isaiah tells us that Jesus will be for us—

“As the shadow of a great rock in a weary land,” Isaiah 32 : 2.

Hymn—Sing verse 1 of Hymn 263, Book of Praise.

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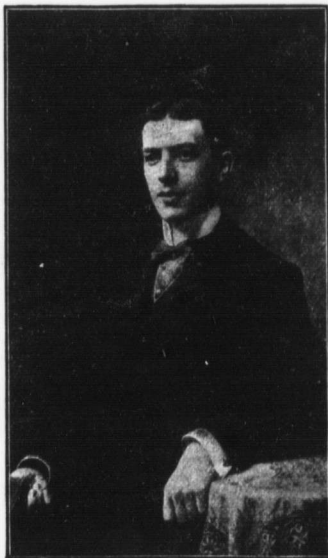
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Constantinople and its Problems. By Henry Otis Dwight. L.L.D. Fleming H. Revell Company, Toronto, 298 pages, index and illustrations, price \$1.25.

A really strong book, by one who from well-nigh life-long residence in this famous meeting-place of Eastern and Western civilization, has had exceptional opportunities of observing at first hand. In his method of illustrating his positions by actual instances and in a certain quaint humor, Dr. Dwight recalls Arthur H. Smith in his "Chinese Characteristics." There is not a dull line, Mahometanism, in its beliefs, and practices, in its "Woman question" and its imperturbable inertia in this bustling age, is fully treated; as well as the Eastern Church and its outlook. An unusually interesting chapter is that on Schools and School Teachers. The student of missions will find profitable the discussion of the accessibility of the Mohametan to the Gospel. Beyond all other peoples their eyes are closed to Gospel light. This significant sentence is worth pondering elsewhere than in Mahometan countries: "The whole secret of gaining the respect and approval of Mahometans for Christianity is contained in one phrase,—Study their Character." Christian character, known through experience, will actually do what controversy cannot, what argument is

powerless to accomplish, and what mere exposition of doctrine will go far to prevent.

The Outcasts. By W. A. Fraser; illustrated by Arthur Heming. William Briggs, Toronto, 138 pages, net, \$1.25.

By the favor of the publisher we hope to give the readers of the King's Own, our illustrated paper for boys and girls and young people, a choice bit or two of Mr. W. A. Fraser's new book, to show its flavor. The book comes opportunely, just in time for Christmas, and Shag, the great buffalo, and A'tim, the dog-wolf, whether depicted with pen or pencil, are sure to be popular. What a fine, free, roaming life they had of it in those good days on the wide prairies; not without its perils and tragedies, but with many a joy for even such "outcasts" as A'tim and Shag.

Tilda Jane: An Orphan in Search of a Home. By Marshall Saunders, author of *Beautiful Joe*. William Briggs, Toronto, 287 pages, illustrated, paper 75c., cloth \$1.25.

Miss Saunders' "Beautiful Joe" every child loves,—and "grown-up," too. The fortunes and misfortunes of that now famous dog were told with rare skill and sympathy. "Tilda Jane" is a study in another sphere—an orphan who has been "riz," as she herself expresses it, in an orphanage under a "lady-board;" so homely that no one ever thinks of selecting her for adoption

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when the orphans are sorted over for that purpose, but incorrigibly clever and precocious. Her many adventures, when at last she "runs away," because the little tattered doggie that she has adopted has been ill-used, are very amusing, and especially her piquant talk and how she wins her way into the hearts of various odd specimens of humanity. It is not as strong a book as "Beautiful Joe," but it is bright and wholesome.

Select Notes: A Commentary on the International Lessons for 1902. Rev. F. N. Peloubet, D.D., and M. A. Peloubet. W. A. Wilde Company, Boston, 362 pages, \$1.25.

What was said in this page last month in regard to Peloubet's Commentary on St. Matthew, applies in large part to his Select Notes. For terseness, fullness, breadth and minuteness of information, apt quotation and suggestion they are quite unique. The cuts are fresh and artistic. This "Twenty-eighth Annual Volume" is a distinct advance on any of its predecessors.

Deborah: A tale of the times of Judas Maccabæus. By James M. Ludlow. Fleming H. Revell Company, Toronto, 407 pages, 5 full-page plates and map, \$—.

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