

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

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[No. 3.

Toil on, Faithful Teachers.

BY REV. S. MILLS, M.A.

Toil on, faithful teachers,
Cease not to unfold
All the truths of Jesus
In the Bible told ;
Draw the young around you
By that winning theme
Of the love of Jesus,
A no idle dream.

Tell the old true story,
As it is revealed,
Of a suffering Saviour,
By whose stripes we're healed.

Toil on, faithful teachers,
Sow the Gospel seed,
Cast it by all waters,
And the promise plead ;
It will come refreshing
To the aching heart,
Bearing peace and blessing
Which shall ne'er depart.
Tell the old true story, &c.

Toil on, faithful teacher;
Never weary be ;
Lost not is thy labor,
Fruits you yet shall see.
As the rain from Heaven,
As the falling show,
So the words of Jesus
Fruitfully do flow.
Tell the old true story, &c.

Toil on, faithful teachers,
Till your work is done,
Till the fight is over,
And the battle won :
Day is now declining,
Night is hast'ning on,
Then a morn of glory
For each faithful one.
Tell the old true story, &c.

The Bible the Key of History:

A LEARNED Swiss writer (Jean de Muller) was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in research, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him :—

“How shall I express what I have found here? I had not read it for many years, and when I began I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious, or more surprising to him than what I suddenly discovered was to me :—the accomplishment of every hope, the perfection of all philosophy, the

explanation of all revolutions, the key of all the apparent contradictions of the material and mortal world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises; as one likes to entrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favorable to its establishment, and in the way least likely to promote its reception. The world appearing to be arranged solely with reference to the religion of the Saviour. I can understand nothing if such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch, I have always found something wanting; and since I have known our Lord, all is clear to my sight; with Him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."—*Christian Age.*

Ten Good Rules.

THESE rules, respecting the management of scholars, given in the *National Normal*, will no doubt be helpful in Sunday Schools, as well as to day school teachers of the young.

"1. Do not talk too much. 'In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.'

"2. Always speak kindly to an angry pupil. 'A soft answer turneth away wrath, but grievous words stir anger.'

"3. Never be sarcastic. 'There is that speaketh like the piercing of a sword, but the tongue of the wise is health.'

"4. Some pupils *expect* you to scold them. By all means disappoint them. 'Reprove not a scorner, lest he hate thee.'

"5. Reprove and punish pupils *privately*, never publicly. 'Debate thy cause with thy neighbor himself, and discover not a secret to another.'

"6. See nothing, yet see everything. Take immediate action upon very few misdemeanors. They are not half so bad as your imagination makes them. 'The

discretion of a man deferreth his anger, and it is his *glory* to pass over a transgression.'

"7. At the same time do not hesitate to act promptly when necessary. 'A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.'

"8. Don't worry. Teach under 'high pressure.' Govern under 'low pressure.' 'Fret not thyself because of evil men.'

"9. Never become discouraged, especially with serious difficulties. 'If thou faint in the day of adversities, thy strength is small.'

"10. 'Withold not good from them to whom it is due when it is in the power of thine hand to do it.'"

Bible Acrostics for the Concert.

ALMOST any method is commendable with children, which increases their interest in searching the Bible. The Sunday-school concert exercises which call for texts of Scripture containing designated words or phrases, or bearing upon specific themes, or containing the most precious thought or truth, have done much to familiarize scholars with the Bible and its teachings, and to make its pages a treasury of good things to them. There is hardly an end to the variety in which the searching of the Bible may be thus pleasantly promoted. One plan which has been well worked is that of selecting texts, the initial letters of which, in their successive order, will spell out a given name, in the acrostic form.

Each of the scholars may be asked to select texts which thus spell their own names, memorizing them for recitation as called for. The texts selected should be the very choicest found with the requisite initial letter. That is, if Mary is to have a Bible acrostic for her name, she should be careful to pick from all the Bible only those texts which she thinks the most precious, commencing successively with the letters M, A, R, Y. In this way she will have a delightful collection of texts permanently in her memory connecting her own name with the words of Scripture, and this collection will be the result of

not a little close and comparative examination of the Bible.

The scholars in a class may combine for the selecting of texts to spell out in this way the name of their teacher, or superintendent, or pastor. At a concert exercise as many scholars or classes may be called on to recite as will fill the specified time. The recitations may be divided, if desirable; the Christian names given at one time, and the family names at another.

As illustrative of this method, the selection of texts made by Charles R. Burt, superintendent of the Pearl street Congregational Church, Hartford, Conn., for the spelling of his own name, is here given:—

COME now, and let us reason together, saith the Lord: Though your sins be scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah i. 18.)

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. (Isaiah lv. 1.)

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. xxii. 17.)

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. (Acts iii. 19.)

Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else. (Isa. xiv. 22.)

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. vii. 13, 14.)

Seek ye the Lord while he may be found, call ye upon him while he is near. (Isa. lv. 6.)

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. (Ecc. xii. 1.)

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matt. xix. 14.)

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Acts iii. 26.)

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. (Job xxii. 22.)

Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. (Matt. xi. 29.)

Culture in the Sunday School.

WE are constantly hearing complaints of the inefficiency of our Sabbath School agency, and the poverty of results. But is not this very much what is to be expected from the general type of agency by which this most important work is carried on? The wonder is not that results are small, but that they are not less. We honor those humble laborers in this department of the vineyard who bring their one little talent and lay it at the Master's feet. We would not utter a syllable to grieve or disparage them. The function of the mosses and lichens in the economy of creation, if not so imposing as that of the oak or the cedar, is yet a necessary one. Very useful they are in their place, and very beautiful in their season. Yet, after all, it would be a very poor world with nothing but lichens and mosses to carry on the process of the universe. It would never do for these to occupy the place of the others, however serviceable they may be in their own place. And, while not complaining that so many of the humbler classes do fill the ranks of our Sabbath School teachers, we would yet respectfully urge that reinforcements should be sought rather more from the educated classes than has been the case. With agency of a higher order, needed work of a higher type might be done. It is only here and there at present that a Lord Hatherley or Lord Selborne deems it no indignity or descent to leave even the woolsack for a Sabbath School class. But were such examples, instead of being noble exceptions, to become the happy rule, what might not be hoped for from that still most popular and most powerful of all our church auxiliaries, that, despite the infirmities and limitations of its promoters, God has so largely blessed!—*The Preacher's Lantern.*

The Sunday School Banner.

TORONTO, MARCH, 1874.

PREPARATION OF HEART.

THERE is a preparation of the head and a preparation of the heart—a preparation of the lesson, and a preparation for the lesson—and this latter is infinitely the more important. The one may be secured by the diligent use of the admirable outward helps that are now abundantly provided for the Sunday School teacher; the other comes directly from above, and effectual, fervent prayer is the essential condition of its procurement.

Truth is indeed important; but a very little truth will go a long way, if the truth be tremulous with tender feeling. It is not so much the bountiful abundance with which the table is spread, as a certain admirable art of seasoning and of serving up, that distinguishes the model housewife, and makes her fare delicious. It is not so much the weight of the ball, as the charge of powder behind the ball, that determines the question of its power of execution. So there is no truth that comes to us with so rich a relish as that which is full of heart-flavor—no truth so resistless as that which is propelled by heart-power.

We know magnificent preachers—we mean intellectually magnificent—the results of whose labors are miserably meagre; and we know of others, with very scanty natural endowments and very scanty intellectual attainments, who have nevertheless been mighty harvesters. The difference lay in this: The one had full heads, the other full hearts; the one communed most with books, the other most with God.

We by no means would be understood

to intimate that there is any incompatibility between the broadest intellectual culture and the deepest, warmest piety. There is not. But we do mean to say, that real tenderness of heart—such as makes the lip quiver and the eye glisten—is immeasurably superior, as a moral power, to dry didactics and lumbering learning. Iron sharpeneth iron, and heart moves heart. There is such a thing as heart magnetism, and if you long for its possession, let an illustration indicate its possibility and the method of its acquirement.

Take a piece of dull, cold, ordinary iron, in horse-shoe shape; encircle it with a coil of covered copper wire, and then let the wire be connected with a galvanic battery, no matter how far away; when it will be found, if the wire be long and the battery strong, that you have got an artificial magnet of no small lifting power. Our hearts by nature are as dull and cold and hard as any mass of iron; but let them, by the prayer of faith, be brought into connection with the great and infinitely loving heart of God, and instantly they become endowed with heavenly magnetism; and He who has declared that if he be lifted up he will draw all men unto him, begins to draw through us, as in his name we stand and plead.

We speak of a preacher that “draws,” and sometimes churches are censured for coveting a preacher that can *draw*. We do not join in the censure; the churches are right. What is a good horse good for if he cannot draw? What is a locomotive good for if it does not draw, or a chimney, or a bucket in a well? What church, with an ounce of common sense, would engage a preacher whose forte was in emptying houses? And who wants a teacher whose chief success has been in scattering classes? There are such, and there are also others, around whom children cluster and cling, like iron filings around a magnet.

This is a power to be coveted indeed. It is a partly, perhaps, constitutional and natural, but more largely the result of that closet communion which mellows the heart, and fills it with the sweet, attractive influence of Christ's love. Therefore we say to teachers, use all the outward

helps you can—books, papers, teachers' meetings, every intellectual appliance—but before all, and after all, and above all, seek the fullest preparation of the heart, and "don't forget to pray."

Correspondence.

To the Editor of the S. S. Banner.

ST. JAMES' STREET W. M. CHURCH
MORNING SUNDAY SCHOOL.

DEAR SIR—Last year I gave you an account of the formation of a Juvenile Missionary Society in connection with our school, having Oka Mission as its special object of interest.

After another year's trial of the system of collecting Missionary Offerings through *Home Missionary Boxes*, rather than by the spasmodic effort with *Cards* for a few weeks at the end of the year, we can with confidence recommend the former as much preferable, both in its money results, and much more in its efforts on the children, as we find that there has grown up in our school a strong and steady missionary spirit. Our Quarterly Missionary Meetings have always been times of great interest.

We are glad to be able to report that not only have our contributions by Boxes increased, but our regular Sunday Missionary Collections have also shown a marked improvement. We raised for Oka, in 1872, \$410. It was then said that "novelty had been the charm" which had contributed to our great success, and that we could not do so well another time; but our Juvenile Missionary Society collected last year over five hundred and thirty-five dollars, an increase over 1872 of over \$125, or more than thirty per cent. This amount was raised as follows: by Boxes, about \$356; by Sunday Collections, \$179. We had Boxes taken home by 84 boys and 84 girls, and amongst them we had two boys (who are both small, neither being over 15 years of age) each of whom out of their own earnings and pocket-money gave over \$26. Their names are Frank Langton and John Hoggard.

Our Society has been able (through the liberality of some of its friends) to supply, besides the above amount, 1,000 feet of lumber to seat the new church at Oka, a good stove and pipes for heating it, as well as the means for giving the Indians a festival on New Year's Eve, which was a very pleasant meeting, and was attended by some of our Missionary Committee. We have also sent the Indians a quantity of clothing.

Trusting that our success will induce other schools to take more interest in Missions, and that God, who has been so abundantly present with us in the past, may still bless us,

I remain, yours,

CHAS. MORTON,

Missionary Secretary.

Montreal, Jan. 15, 1874.

Scripture Lessons.

International Lesson Department, 1874

FIRST QUARTER—STUDIES IN EXODUS.

SUNDAY, MARCH 1, 1874.

LESSON IX.—*The Red Sea*.—Exod.
xiv. 9, 31.

GOLDEN TEXT: Heb. xi. 29.

Berean Notes on the Lessons.

BY REV. G. H. WHITNEY, D.D.

I. GENERAL STATEMENT.

Leaving Etham the Hebrews turn and encamp "before Pihahiroth," "by the sea." Pharaoh pursues them with "all the horses and chariots . . . and his horsemen, and his army." God delivers Israel, and utterly destroys the hosts of Egypt. B. C. 1491.

II. NOTES AND ILLUSTRATIONS.

1. *THE SEPARATING PILLAR*, verses 19, 20. (1) *The Divine Agent*. The mighty host of Israel, standing "by the sea," are overtaken by the Egyptians, ver. 9. *THE ANGEL OF GOD*. Probably the Lord Jesus. See Exod. iii. 2, 4, 6; Deut. i. 33; 1 Cor. x. 9. Some hold that this "angel" means simply the cloud. (2) *The Heaven-guided cloud*. By day in front. Now God puts it BEHIND to hide the terrible foe from Israel. God will move clouds or stars, heaven or earth, to save his people. Dan. ii. 21; Rom. viii. 28. (3) *The double Providence*. DARKNESS to the wicked. "Savor of death." 2 Cor. ii. 16; iv. 3; Isa. viii. 14. "A thousand ways has providence." LIGHT to Israel. Believers are called "the children of light." 1 Thess. v. 5. How often has God by the same instrumentality delivered his people and destroyed the wicked! The "den" the "furnace," etc. Dan. chaps. iii. and vi.

Like as in high and defenced towers we are safe from the enemy, so, likewise by the providence of God we are in safety from our foes.—*Cowdrey*.

2. *THE OPENED SEA*, verse 21. (1) *Human agency*. MOSES. The visible human leader, directed by the invisible God, verse 16. STRETCHED OUT HIS HAND. God's plan

—working by human instruments. If God direct, one shall "chase a thousand." Deut. xxxii. 30. (2) *The natural and the supernatural.* Working together, a miracle is possible. Both forces of God. STRONG . . . WIND. A natural force supernaturally increased. By divine force the rod divides the sea, and the wind makes the passage possible and DRY. THE LORD CAUSED all the results here recorded. As to the locality, the weight of evidence points to the vicinity of Suez as the probable crossing place.

Pompey boasted that with one stamp of his foot he could rouse all Italy to arms; but God, by one word of his mouth, can summon the inhabitants of heaven, earth, and the undiscovered worlds to his aid, or bring new creatures into being to do his will.—*Foster.*

3. THE SAFE PASSAGE, vers. 22, 29. (1) *The march of faith.* WENT. A vast procession of over two millions. In the night, step by step, trusting in the Lord of hosts. Doubtless the sea was not opened entirely across at once; but only little by little, thus making the march of FAITH, not of "sight." See Golden Text. Thus God usually opens our way through darkness and difficulty. (2) *The divine defence.* WATERS . . . A WALL. On each side, perhaps nearly one hundred feet high; while before them was the separating cloud casting its wondrous light upon this wondrous path in THE MIDST OF THE SEA. The Lord is fighting for Israel now, ver. 13.

We had the satisfaction of surveying the scene of the Israelitish crossing. When we looked at the rocky promontory of Attakah on the south, with the wilderness beyond, and the precipitous ridge, Jebel Attakah, on the west, and saw the sea on the east, we could comprehend the meaning of Pharaoh when, coming up with the fugitives from the north, he uttered the exultant exclamation: "They are entangled in the land; the wilderness hath shut them in."—*A. S. Hank, M.D.*

4. THE BOLD PURSUIT, verse 23. (1) *The madness of the wicked.* THE EGYPTIANS. All their cavalry and war-chariots, with Pharaoh at their head, vers. 7, 9. Far better armed than Israel. PURSUED. The fury of the king is fully roused by the loss of so many slaves, ver. 5. The proud spirit which called forth the plagues is still dominant in Pharaoh. (2) *The worthless faith of the wicked.* WENT IN. As boldly as Israel; perhaps much more so. The cloud before them was "darkness."

Doubtless they did not know that the "dry ground" under their feet was IN THE MIDST OF THE SEA. The steps of the good are "ordered by the Lord." Psa. xxxvii. 33. The ways of the wicked may see "right," "but the end . . . are the ways of death." Prov. xiv. 12.

THE TROUBLED HOST, vers. 24-28. (1) *A hopeless day-dawn.* MORNING WATCH. Between 3 and 6 A.M. A watch was one fourth of the period between sunset and sunrise. (2) *Vengeance from heaven.* THE LORD LOOKED. Noonday flushed out of midnight. The glory that saves the good sometimes blasts the wicked. Psa. lxxvi. 7; lxxvii. 17-20; Matt. xxiv. 30. TROUBLED. Confounded. Made difficult the way. OFF . . . WHEELS. Overwhelmed the charioteers so that doubtless their chariots were driven against each other, or the wheels impeded by the rocks. (3) *Pursuers pursued.* LET US FLEE. Convinced that the Almighty One that slew their first-born now seeks their life also. SEA RETURNED. By the hand of Moses. A natural means supernatural empowered. This was not the "flood-tide of the sea," but the flood-tide of Divine wrath. TO HIS STRENGTH. Against which the strength of a nation is powerless. (4) *The mighty burial.* ALL THE HOST. Including haughty Pharaoh. A great multitude, doubtless. NOT . . . ONE. Moses' prophecy (ver. 13) speedily fulfilled. Utter overthrow the certain end of the wicked.

Like as the stone of Sicily, the which, the more it is beaten, the harder it waxeth; even so the wicked, the more that the terrors and threatenings of God's judgments are denounced against them, the more hard-hearted they be.—*Cawdrey.*

6. THE TRIUMPHANT PILGRIMS, vers. 30, 31. (1) *Their wondrous deliverance.* SAVED. How often saved! From the plagues, from the death of the first-born, from a watery grave; saved from THE EGYPTIANS. "Salvation is of the Lord." Jonah ii. 9; Psa. iii. 8. (2) *Witnesses of Almighty power.* DEAD UPON THE SHORE. So many tokens of God's hatred of sin, and of his power to save his children. Doubtless now the Israelites gathered armor and other spoils washed up from the sea. THAT GREAT WORK. The mighty miracle which made Israel forever free from slavery in Egypt. God was manifest at every turn. (3)

Their strengthened faith. The night before they had lost faith in Moses and in God, vers. 11, 12. Yesterday they feared Pharaoh; to-day they fear God with true godly fear. Prov. xxix. 25; Job. xxviii. 28. VICTORY THROUGH FAITH. 1 Cor. xv. 57; Heb. xi; 1 John v. 4.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK.

It is unnecessary in these notes to dwell upon the eternal features of a narrative so familiar, and so sure at all times to interest children, as the one before us. But the application of the subject is by no means easy. The teacher can of course content himself with tacking on to the end of his description of the great miracle a few declamatory sentences about the irresistible power of God, and this may be sufficient for younger classes. But with elder boys and girls the lessons of the passage for their own daily life ought to be carefully pointed out; and the question is, What are those lessons?

The whole history of the Exodus of Israel being typical of the Christian life, what experiences in that life are prefigured by the passage of the Red Sea? St. Paul, in 1 Cor. 10, treats it as illustrative of baptism, and we can at once see the appropriateness of the analogy in the circumstances surrounding: the baptism of a Corinthian convert, as well as in the part played by the water. But take the case of a boy baptized in infancy, but brought in the later years of his boyhood to believe in the "Lamb slain," to turn his back upon the bondage of sin, and to come "out of Egypt," what are the teachings of the narrative for him?

1. No sooner has he entered on his new life and started on his journey toward the heavenly Canaan than he is "pursued." Pursued, it may be, in the sense of persecution by his ungodly companions, but pursued, in any case, by his own besetting sins to which he has hitherto been a slave. Sinful habits are not so easily shaken off, and often threaten to "entangle again in the yoke of bondage" the young Christian who, in the joy of his conversion, thought they would trouble him no more.

2. And sometimes there seems no escape from falling into sin. The straight path of godliness seems closed up, just as Israel's road was;

mountains of difficulty are on one side, and the raging waves of scorn and contempt on the other; and the temptation to desert, or selfishness, or evil temper, or reckless frivolity, seems certain to conquer.

3. What is the effect upon the tempted lad? Just what the sight of Pharaoh's host had upon Israel. God's love and power are forgotten, and the feeling is, "It's useless for me to try and be a Christian: my habits are too strong for me, and I might as well have stayed as I was, and saved myself all that has come upon me."

4. But what is God's command? Simply, *Go forward!* (ver. 15.) Walk on in the direct path of truthfulness, or unselfishness, or patient kindness, or unstained purity. It may seem to lead into a sea of trial. Never mind! Go forward!

"This is the way the Master trod;
Shall not the servant tread it still?"

5. How can the command be obeyed? Only as the Israelites obeyed it, "by faith," (see the Golden Text.) Faith in God's covenant promises—in past redemption, present adoption, future inheritance. (See my Note on "Jehovah's Promise.") Let even a boy rest upon those, and he will find he can escape the most urgent temptation. "In all thy ways acknowledge him, and (then) he shall direct thy paths."

6. Finally, the result of trustful obedience in this and all similar cases will be the same as the result to Israel. *The way will open*, sometimes in a very wonderful manner. As with "Christian" in the "Pilgrim's Progress," the lions in the path will turn out to be chained. And the day will come when the sins that now harass us we "shall see again no more forever."

Seed-Thoughts for Senior Scholars.

BY L. D. BARROWS, D.D.

1. Does God give commands the performance of which is *impossible*?
2. Was this angel the cloud, or the Angel of the Covenant—the Lord Jesus Christ?
3. What were the purposes of the pillar of cloud and of fire?
4. What different purpose had this?
5. What is the *cause* of one divine appointment producing *many* divine results?
6. How is it that in God's order what is *light* to one is *darkness* to another?

7. Show how this is true of the Holy Scripture.
8. What had Moses' hand and the east wind to do in dividing the sea?
9. Was the miracle more or less striking for these instruments? Psa. lxxvii. 17, 19
10. How did Moses' agency affect the people's confidence.
11. What evidence that an ebb-tide did not occasion this dry passage? (ver. 22.)
12. Why were the Israelites and Egyptians both fearless in following in? Show the difference between *presumption* and *faith*.
13. When *the Lord Looked unto the hosts*, etc. did he do more than *see*?
14. How did that affect the Egyptians? (ver. 25.)
15. Why did they feel *now* more than formerly *the Lord fighteth for them*?
16. How did the memorable contest between Jehovah and the Egyptians *end*?
17. What does this teach us respecting all *opposition* to God's law and order?

Blackboard Exercises.

"By faith they passed through the Red Sea as by dry land." BY FAITH: That is God's open way for the salvation of his people. Sometimes the waters of affliction are all around us, and seem as though they would overcome us, because our strength is too small, and our wisdom not enough to carry us through; but *through faith* in the love of God our very weakness is our strength, and our helplessness makes us wise in the knowledge that the Lord saves his people. If in the journey to the promised land a host of enemies pursue us, if temptations beset our footsteps, and we cross a sea of troubles, God, in his mercy, gives us a guiding pillar of light which is an anchor to our souls.

The Primary Class.

Connect the last lesson with the present by showing the anger of Pharaoh, and his pursuit of the fleeing Israelites. A picturesque object in this lesson is "the pillar of the cloud" which came between the two armies. A simple perpendicular line on the blackboard will serve to illustrate this.

The dividing of the waters is the next fact requiring notice; then the Israelites walking on dry ground and the Egyptians following; then the trouble and fear that came on Israel. Here notice the singular expression: "The Lord

looked unto the host of the Egyptians." Tell how Jesus looked on Peter, and how it troubled him. God looks with displeasure on those who disobey him, but with love on those who trust in him. Then notice the return of the waters, the drowning of the Egyptians, and the safety of the Israelites.

There are a number of wonderful things in this lesson. What are they? [Write on board as answers are given.] Who performed these wonderful things? [Here show how God worked through Moses.]

Make this point in conclusion: As God sent light to show his people the way, so he will always show us the right way if we put our trust in him. Write on the board and let the class repeat:

WALK IN THE LIGHT.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. HOURS OF DANGER. Gen. vi. 7; xix. 15; 2 Chron. xv. 5; 2 Cor. xi. 26; John xv. 20.
2. HOURS OF FEAR. Gen. xiii. 36; 2 Kings vi. 15; Matt. viii. 24, 25; Job. iv. 5, 6; Prov. xxiv. 10.
3. THE ENEMY IN POWER. Eccles. iv. 1; Pa. iii. 1; xii. 8; 1 Kings xviii. 10; Lam. iv. 19; Luke xxi. 12.
4. THE ENEMY EXULTANT. Lam. iii. 46; Psa. ii. 1-3; Exod. xv. 9; Neh. iv. 2.
5. THE LORD DISTRUSTED. Exod. xiv. 10-12; Num. xiv. 1-4; Luke ix. 26; xii. 9.
6. THE PROMISES ON RECORD. Gen. vi. 17, 18; Exod. xiv. 14; xxiii. 20; Isa. lviii. 8; xliii. 2; Nahum i. 7.
7. THE COMPLETE VICTORY. Gen. viii. 1-3; Psa. lxxviii. 52, 53; Josh. ii. 10; 2 Chron. xx. 15-17; Heb. xi. 32-34; Neh. ix. 11; Dan. vi. 22, 23; Rev. vii. 13-17.

SUNDAY, MARCH 8, 1874.

LESSON X.—*Bitter Waters Sweetened.*
Exod. xv. 22-27.

GOLDEN TEXT: Rev. xxii. 2.

Berean Notes.

I. GENERAL STATEMENT.

Upon the overthrow of the Egyptians the Hebrews sing songs of triumph, (Exod. xv. 1-21,) and then pursue their journey. After three

days of thirst they come to the bitter waters of Marah. B. C. 1491.

II. NOTES AND ILLUSTRATIONS.

1. NO WATER, ver. 22. (1) *Into the wilderness*. SO. Literally *and*—the beginning of a new paragraph. FROM THE SEA. From the halting place where they had shouted their triumphal song, vers. 1-21. This spot is generally conceded to be the little oasis Ayun Musa, (Moses' wells,) two hours from Suez. WILDERNESS. In Num. xxxiii. 8, "wilderness of Etham" this being the south-west part of the great desert of Shur. SHUR. Literally, *wall*—referring to the wall-like mountains Er Rubah and Et Teh, which border on this desert plain. (2) *Fearful thirst*. WENT. It is about thirty-three miles between the points indicated. Recent travelers have journeyed THREE DAYS along this route and FOUND NO WATER.

It is written of the pine-tree, that if the bark be pulled off it will last a long time, else it rots. So God sees that many a man, if he had his bark upon him, if he had the wealth of the world about him, a penny in his purse, and a friend at court, it would rot him, corrupt him, and make him worse; therefore God is fain to bark him and peel him, to keep him naked and bare and poor, that his soul may prosper the better; for, indeed, many times it so falls out, and a man shall find it so, that his soul prospers best when his body prospers worst.—*Spencer*.

2. BITTER WATER, vers. 23, 24. (1) *Disappointment*. MARAH, *bitterness*. Doubtless identical with Ayun Musa. The modern name "signifies a small pool, the water of which sinks into the soil little by little, leaving the residue unfit to drink—a description eminently applicable to the spring in question." *Desert of the Exodus*. (2) *Murmuring*—AGAINST MOSES. Only three days before, their shouts of praise to God doubtless equalled the roaring of the sea; now they already forget God and his wondrous deliverance. How weak their faith; how mighty the faith of Moses, and yet both leaders and people suffered equally.

3. SWEET WATER, vers. 25, 26. (1) *Prayer for help*. CRIED UNTO THE LORD. God alone could help. Moses believed, (a) in God's willingness; (b) in God's Omnipotence. (2) *Divine interposition*. THE LORD SHOWED. Speedy answer. A TREE. Name and nature unknown. God chose to endow some ordinary plant with supernatural qualities. Thus the

springs were sweetened by Almighty power, and in answer to prayer. (3) *A Divine ordinance*. THERE. Before the miracle was forgotten. PROVED. Moses' faith stood the test; all Israel failed. IF THOU WILT. They shall be "proved" tried; in all their journeyings they shall find tests as stern as this at Marah. DO RIGHT. Wrong doing destroyed THE EGYPTIANS. Thus have many other nations been ruined. Prov. xiv. 34. Perdition is full of the disobedient. "To obey better than sacrifice." 1 Sam. xv. 22. HEALETH. Sin brings bitterness and death. God delights to turn all life's bitterness into sweetness, and to heal all our maladies. Psa. clxvii. 3. Christ is the Great Physician, Jer. viii. 22; Matt. ix. 12, 13. He is our "BRANCH," Jer. xxiii. 5; Zech. iii. 8; and "plant of renown," Ezek. xxxiv. 29. He will give us to eat of the "tree of life." Rev. ii. 7; xxii. 2.

4. WELLS OF WATER, ver. 27. (1) *The palm grove*. ELIM literally, *trees*, perhaps *palm-trees*. Probably Elim is identical with Wady Gharandel, which contains palm-trees in great numbers, and a perennial stream. (2) *Rest by the fountains*. No trials at Elim; no desert, no bitterness. On the way to the heavenly Canaan the pilgrim finds many an Elim. Believers in Jesus draw from "wells of salvation," Isa. xii. 3; they have "living waters" abundantly bestowed, John iv. 12, 14; vii. 38; and they shall dwell forever by the "river of water of life." Rev. xxii. 1.

English Teacher's Notes.

In this short passage we have a striking contrast. The first two verses tell us of the triumphant songs and joyous dances in which Israel celebrated their great deliverance; and in the next three we see the same Israel disappointed and discontented. It is a picture of another place in the experiences of the spiritual pilgrimage.

1. Great as was the joy of the Israelites on the morning that followed the Passover night, it was surpassed by their exultation when they not only found themselves with the Red Sea between them and the land of their captivity, but also saw their relentless foes dead upon the seashore. And great as is the sinner's joy when he feels that the blood of the Lamb has been sprinkled on his heart, and his *guilt* been put away, it is exceeded by the indescribable sense

of freedom when he finds that he is no longer under the *dominion* of sin. His besetting faults pursued him, (see preceding note,) but, simply trusting in his "Strong Deliverer," he has gone straight on in the right path, and, to his amazement, has found that those pursuing sinful habits, those fierce and urgent temptations, have lost their power! Now, like the Psalmist, he can "walk at liberty." Now, like the Ethiopian eunuch, he goes "on his way rejoicing."

2. But it is a matter of common experience that this happy and buoyant condition rarely lasts. Almost every Christian man can look back and remember the reaction that followed in his case. Exaltation is succeeded by despondency, and despondency too often leads to discontent. Why is this? Not that God's arm is shortened, or his ear heavy. The cause is in ourselves. We forget that we have still to take a long journey through a wilderness; in other words, that we have a life of discipline and training to live in a world that is not to be our home. The ecstatic feelings of the young Christian may be expressed in the words,

"Spread thy wings, my soul, and fly
Straight to yonder world of joy;"

and when he has instead to turn to "the trivial round, the common task," every-day life seems so irksome that weariness and despondency soon overtake him. Then he finds that the pleasures and comforts of earthly life are no longer sufficient to satisfy him. He is thirsty, but the waters that look so sparkling and so inviting prove to be bitter to his taste. And then he murmurs. His faith has failed, and he falls again into sin.

What is the remedy? There is but one, and that is Christ. He is the real "Tree of Life" of which the Golden Text speaks, the Tree that sweetens the bitterest waters. The occupations, the pleasures, even the afflictions of this life, all *taste differently* when Christ is in them; that is, when, "whatever we do, we do all in the name of the Lord Jesus."

Now all this should be faithfully declared to our young people. Conceal not from them the troubles of the Christian life. Let them not expect all "smooth sailing." Let them be fairly warned that

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

Yet let them also know how to sweeten the bit-

ter waters. Do we know how ourselves? If so, we can say, "To me to live is Christ: O taste and see that the Lord is good."

Seed-Thoughts for Senior Scholars.

1. For what reason, may we suppose, did God cut off their supply of water?
 1. With great and numerous mercies, why does God send also *adversity*?
 3. What is the danger of uninterrupted prosperity?
 4. Rather than murmur against Moses, what should the people have done?
 5. Do they show any *remembrance* of God's interposition for them in Egypt?
 6. What is the *tendency* of human nature accustomed to great indulgences?
 7. How was Moses affected by this abuse?
 8. Was the bitterness of the water, or the corrective quality of the tree, or the discovery of their relation, miraculous?
 9. What was that *statute* law, or order, which God here made with them? (v. 26.)
 10. How does this *statute* agree with his *universal* order?
 11. What is meant by *prove* them?
 12. What immunity against disease is here promised?
 13. Any more extended promise respecting health?
 14. What was the sanitary condition of the people in the wilderness?
 15. If disease or wounds occurred to them, how were they healed?
 16. What is the *general* law and tendency of holy living on health?

Blackboard Exercises.

What did the people say when they murmured against Moses? *What shall we drink?* Then what did Moses do? *He called unto the Lord.* What was shown him? *A tree, which when he had cast into the bitter waters, they were made sweet.* It may be that there is one who has been studying this lesson to-day, whose soul is thirsting for a drink from the river of life. The waters which this thirsty one has tried to drink, and find relief, are bitter, but the Bible tells us there is a beautiful river of pure water flowing from the throne of God, and on the banks thereof is a tree bearing leaves of healing. These leaves are *love*, *pity*, and *pardon*, and whosoever will cry unto God he will show this tree, and the leaves, which are for the heal-

* Prof. Bush says that neither the Hebrews nor the inhabitants of the desert have preserved any knowledge of any such tree.

ing of the nations, and he will freely give unto him, and he will give him pure water to drink. and the soul which thirsts after righteousness shall be filled.

The Primary Class.

Moses' song of triumph, and the music and chorus of Miriam and the women, with timbrels [tamborines and dances, connect the last lesson with the present. These points may then be taken up :

1. The people without water. How they must have suffered from thirst! You know what thirst is? They were *three days* without water.

2. Water found, but unfit to drink. This made their suffering worse. They thought they had found relief to their thirst, but were disappointed.

3. The bitter water sweetened. It was not the tree which did it, but it was God's power working through the tree.

4. Plenty of good water. At Elim they found twelve wells and seventy palm-trees. Here they encamped.

After these events of the lesson are clearly fixed in the mind, briefly tell the class the story of Jesus and the Samaritan woman at Jacob's well, as recorded in the fourth chapter of John. This may be used to illustrate the story of the lesson. Then let the class repeat the words of Jesus to the woman. See John iv. 13, 14. Great care will be required to fix in the young mind the idea that this is not literal, but figurative, but it can be done. As there is a feeling which we call thirst, and which can only be satisfied by water, so there is in everybody a desire for happiness which can only be satisfied by Christ. This is the germ-thought. Let the teacher develop it.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. BITTERNESS. Exod. xv. 23; Eccles. i. 2, 14; Isa. lvii. 20, 21; Matt. xxiv. 75.
2. DISEASE. Isa. i. 5, 6; Micah vi. 13; Rom. vii. 24; Job vii. 3, 4; Psa. xxxviii. 8.
3. HELP CALLED FOR. Jer. viii. 22; 2 Chron. xvi. 12; Matt. viii. 2.
4. ALL-POWERFUL TO HEAL. Deut. vii. 15; Psa. lxxviii. 20; Isa. xxxviii. 15, 16; Phil. ii. 27; Mark ix. 23.
5. HEALING THE SOUL. Psa. ciii. 3; Matt. ix. 2-6; Psa. xii. 4; cxlviii. 3; Hosea vi. 1.

6. HEALING FREELY. Isa. lvii. 18, 19; Hosea xiv. 4; 1 John i. 9.

7. INVITING ALL. Rev. xxii. 17; Isa. lv. 1-3; Matt. xi. 28-30.

SUNDAY, MARCH 15, 1874.

LESSON XI.—*Bread from heaven.*

Exod. xvi. 1-5, 31-35,

GOLDEN TEXT: John vi. 35.

Berean Notes.

I. GENERAL STATEMENT.

Leaving Elim, the Israelites enter the desert of Sin. Their supply of food becoming exhausted, they murmur against God. They are miraculously fed. B. C. 1491.

II. NOTES AND ILLUSTRATIONS.

1. THE MURMURING MULTITUDE, verses 1-3. (1) *In the wilderness of Sin.* FROM ELIM. However delightful, the wells and the groves must be left behind. Duty calls. CAME. And "encamped by the Red Sea." Num. xxxiii. 10. Then they JOURNEYED INTO THE WILDERNESS—the narrow strip of desert along the sea-coast. SIN. Literally, *mire, clay.* Perhaps named from *Sin*, (Pelusium,) and ancient city in the north of Egypt, situated among the marshes. Ezek. xxx. 15, 16. FIFTEENTH. Just one month since they left Egypt. Exod. xii. (2) *The baseless charge AGAINST MOSES AND AARON.* These two had the same privations as the rest. Leaders and reformers always find the heaviest loads. They must have faith for themselves and for all the host besides. MURMURED. A sensual people, forgetful of benefits. The desert afforded no sustenance. Supplies brought out of Egypt now nearly consumed. (3) *The wicked wish.* In Egypt Israel cried to heaven for help. God led them out of bondage. Now, impiously, and with basest ingratitude, they wish that God had slain them all. FLESH POTS. Utensils from which, as slaves, they had received food. "Flesh pots" a synonym for sensuality.

Queen Elizabeth, in a letter of hers to Henry IV., King of France, among many other expressions, hath this upon the sin of ingratitude: that if there were any unpardonable sin in the world, such as the sin against the Holy Ghost, it was ingratitude. "Call me unthankful," said another,

"and you call me all that naught is." And without all doubt, such a vice it is, that Nature frowns at it, though she smile at many others—nay, it is a monster in nature, a solecism in manners, a paradox in divinity, an ugly sin, inasmuch that Christ himself joined the evil and the unthankful together.

2. THE MERCIFUL LORD, vers. 4, 5. (1) *Wonderous promises*. RAIN BREAD. Instead of fiery wrath upon these ungrateful hosts. FROM HEAVEN. "Out of the earth cometh bread," in the course of nature. Job. xxviii. 5. But now the natural is too slow to meet the great emergency. Hence aid from the supernatural. CERTAIN RATE. See verse 16. EVERY DAY. Reminding the nation of constant dependence on heaven. Some through avarice, or covetousness, or supposed it to be natural food, hoarded it and were cursed; "it bred worms," vers. 19, 20. PROVE. Try, train. (2) *The Sabbath hallowed*. SIXTH DAY . . . TWICE AS MUCH, ver. 22. Provision for the day of rest. On the Sabbath no manna fell, verse 27. This double portion bred no worms, verse 24. PREPARE. Bake, boil, verse 23. How variously does God teach the sanctity of the Sabbath. By miracles, by commands, by Divine example.

It is not too much to say, that, without the Sunday the Church of Christ could not as a visible society exist on the earth.—*Dr. Macleod*.

3. THE MANNA PROVIDED, verses 5, 31, 35. (1) *Name*. MANNA. "The bread the Lord hath given," ver. 15; Psa. cv. 40. Signification not certainly known. Usually referred to Hebrew *man*, or *man hu*, "portion," "what is it?" See ver. 15, margin. Called in Psa. lxxviii. 25, "Angels' food." In 1 Cor. x. iii, "Spiritual meat." (2) *Nature*. See ver. 14. LIKE CORIANDER . . . WHITE . . . WAFERS . . . HONEY. The Sinaitic peninsula produces a gum of sweetish taste, now called *mum*, or manna, exuding from the *tarfah*, or tamarisk-tree. "It continues to drop for the space of about two months, commencing at the same season as the apricots. . . Except in name, the manna of Sinai bears no resemblance whatever to the miraculous food described in Exodus."—*Pro. E. H. Palmer*. (3) *Supply*. FORTY YEARS. God's resources infinite in variety and quantity. "Our daily bread" sure till we reach the heavenly Canaan. Psa. xxxvii. 25; Matt. vi. 11.

A poor woman being threatened to have but a little bread one day, and a little water on the next, replied, "If you take away my meat, God, I hope, will take away my hunger!" If God give but a little, he can make that little serve the turn, and then enough is as good as a feast. . . . Is there but a little meal in the barrel, a little oil in the cuse, God will make it hold out. Is that little coarse, and none of the finest, "brown bread and the Gospel," said Mr. Greenham, "is good cheer;" and, indeed, "brown bread and the blessing of God is a rich banquet." . . . God makes bread to be a staff and a stay to satiate the righteous man, when the wicked may have the staff broken to them, but the stay taken away; they eat, and are not satisfied; they drink, but their thirst is nothing at all quenched.—*Spencer*.

4. THE MEMORIAL APPOINTED, verses 32-34. (1) *The divine command*. The Lord's requirements are all easily understood. OMER. About 6½ pin's English. See ver. 36. KEPT The food miraculously sent shall be miraculously preserved. MAY SEE. Thus having constant evidence of God's miracles and God's providences. POT. Of gold. Heb. ix. 4. BEFORE THE LORD. A pious act: not one simply to satisfy curiosity. (2) *The ever-present miracle*. LAID IT UP. Religiously guarded, until the TESTIMONY, that is, the "Ark of the Covenant," was built. Exod. xxv. 10; xxx. 6. Then, in due time, this sacred treasure-chest held the "pot," with "Aaron's rod," and the stone "tables" of Sinai. Heb. ix. 4. FORTY YEARS. Through a wilderness incapable of furnishing daily natural food to these wandering myriads. UNTIL . . . BORDERS. Moses died at these "borders." (D. ut. xxxiv.) He writes the account of his own death. Afterward Joshua records that manna was eaten till the borders of CANAAN were crossed. But the contents of the golden pot were long miraculously preserved.

We will suppose that some opulent person makes the tour of Europe. If his money falls short he comforts himself with reflecting that he has a sufficient stock in the bank, which he can draw out at any time by writing to his cashier. This is just the case, spiritually, with God's elect. They are travellers in a foreign land, remote from home. Their treasure is in heaven, and God himself is their banker; when their graces seem to be almost spent and exhausted, when the barrel of meal and cruse of oil appear to be failing, they need but draw upon God by prayer and faith and humble waiting. The Holy Spirit will honor their bill at sight, and issue to

them from time to time sufficient remittances to carry them to their journey's end.
—*Salter*.

5. THE MESSIAH PREFIGURED. See Matt. iv. 4; v. 6; John vi. 31-33, 35, 41, 58; Rev. ii. 12. All Scripture points to Jesus, and to the world's need of a Saviour: (1) World full of murmurings; (2) God is long-suffering and gracious; (3) The Bible full of promises to saints; with many promises even to sinners. Isa. lv. 7; Matt. xi. 28, etc.; (4) Manna satisfied the hunger of Israel: so Christ feeds our souls throughout our earthly pilgrimage; (5) No strength of body without temporal bread day by day: no strength of soul without spiritual bread day by day. (6) CHRIST THE BREAD OF LIFE.

First of all look at the words separately: "Hidden" and "Manna." (Rev. ii. 17.) The manna was rained down from heaven to earth to meet the need of the hosts of Israel. It was bread from heaven. Christ Jesus, the Son of God, in love and grace to us, came down from heaven to earth to give life to our souls, and to become as God manifest in the flesh, the food of our souls forever. (John vi.) To feed upon Christ now, as the manna, is to have fellowship with him in his path of humiliation, suffering, and rejection down here, as the "man of sorrows and acquainted with grief." Fellowship with him as the once lowly Jesus will be to us as our manna from heaven, our living stream from the smitten rock, and our cloudy and fiery pillar during our journey through this wilderness world.
—*Spurgeon*

English Teacher's Notes.

More murmuring, and more mercy! And is not this the record of the Christian's career as well as of Israel's history? The original love of God in the redemption of man was wonderful; so is his mercy in saving individual sinners; but add to that his long suffering and forbearance with the faults and failures of our renewed life, and truly we may say it is a love that passeth knowledge.

Let not this thought of God's *enduring* mercy (see Psa. cxxxvi.) be omitted in opening the present lesson. But the main object of our teaching in it must, of course, be to exhibit Christ as the true Manna, "the Bread that came down from heaven," and to show how that Manna must be gathered for our daily spiritual sustenance throughout the pilgrimage of life.

Why do we need spiritual food? For precisely the same reason that we need earthly food. Without the latter the body can have no strength, no life; and without the former the soul can have no strength, no life. Let one of our scholars go without his breakfast, and he will find himself physically faint, too weak to do his daily work with vigor. Just so will he be spiritually faint—too weak to resist sin and do God's will—unless his soul has received suitable and sufficient nourishment. Sometimes the soul does not feel its want; there is no hunger? but why? Because the soul is dead. When it is roused its cry is like that of the Prodigal when he "came to himself." There is *then* a conscious starvation—nothing to satisfy—nothing to strengthen.

God supplied the wants of the hungry Israelites. How does he supply ours? The Golden Text, with its context, gives the answer. Christ is the "Bread of Life:" "he that cometh to him shall never hunger." There is nothing transcendental or mysterious in this; it is a plain, practical fact, and thousands have found it literally true. Taking the illustration of breakfast again, let a Sunday Scholar "feed upon Christ" in the morning—by reading of him, thinking of him, looking at him as he hung upon the cross, and as he sits upon his throne, and simply asking for his grace—and he will be astonished at his own strength. Strong temptations will have no power over him; difficult duties will prove easy and pleasant; and he will be satisfied, for he will have "the peace of God which passeth all understanding."

Notice some points of analogy between the manna and Christ:

1. It was indispensable. Israel would have perished without it. Compare John 6. 53.
2. It was a free gift, "without money and without price." Compare Isa. 55. 1; Rom. 6. 23.
3. It had to be gathered. Had the Israelites refused to gather it, or not thought it worth while to do so, what use would it have been to them? Compare John 5. 40.
4. It had to be gathered *daily*, that the people might not lose their sense of their sole dependence on God. So we need to come to Christ every day for fresh grace, not trusting in what we did yesterday or felt last week.
5. It had to be gathered early, before the sun melted it. So, to secure our spiritual food,

we must seek it in the morning of life, and in the literal morning of each day we live, before business or pleasure prevents our getting it at all. "Those that seek me *early* shall find me."

6. There was enough for all. See the "every one" of Isa. 55. 1; the "all ye" of Matt. 11. 28; and the "whosoever" of John 3. 16, and Rev. 22. 17.

Seed Thoughts for Senior Scholars.

1. On entering the wilderness what was their first lesson in religious training?
2. On what is all religious life and culture based?
3. How did the Israelites subsist till the fifteenth day of the second month? Did they go out destitute?
4. Why was their miraculous supply of bread *deferred*?
5. Did they actually suffer want?
6. What *was* the reason of their mutiny, first for water, and then for bread?
7. Do our *increased* supplies and mercies *increase* or *diminish* our murmurings?
8. What only corrects this tendency in us?
9. Do they correctly estimate their former and present condition? Do we?
10. What shall we *call* this their treatment of Moses and of God?
11. What is the moral character of that act which augments former blessings to exaggerate present troubles?
12. How was this fall of bread from heaven *to prove them*?
13. What is the only *restful* and *happy* state of the soul?
14. What is here taught of the Sabbath—its origin, its sanctity, and the manner of its observance?
15. Of what was this manner typical?
16. What valuable practical purpose was subserved by preserving a pot of manna?

Blackboard Exercises.

As we think over the lesson of to-day, it seems strange that the Israelites should forget God's mercies so soon, and murmur against Moses and Aaron. Unthankful hearts, we say they had, but do we always remember the Lord's mercies, and sometimes do we not have unthankful hearts?

In presenting the blackboard lesson to the school, bring this thought before them, and tell them how long-suffering and gracious God is, to extend his mercies in the face of such unthankfulness, and that he is ever present to help us in

time of need. Tell them, if sending *bread from heaven* for the temporal wants of the Israelites was a great mercy, how thankful we should be and how we should always remember that *Jesus* came, also *from heaven*, to break unto us the bread of life, and said, "He that cometh to me shall never hunger." He is the bread of life, and the word of life, and the manna for our hungry souls.

The Primary Class.

This will be as good a place as any to refer to the fact, so frequently illustrated in their subsequent history, of the murmuring disposition of the Israelites. They were like spoiled children, peevish and fretful. God freed them from their oppressors, but they soon found reason for complaint in the want of water. They obtained water, but they soon murmured for bread. It seemed hard for them to learn the lesson of simple trust in God. Let the teacher try to impress this important lesson on the scholar, by reference to the many instances in which God helped these people, even though they were forgetful and unthankful.

Describe the wilderness, a desolate, sandy place, no fruits or vegetables growing, and nothing to be had to eat. Then notice God's singular promise that he would "rain bread from heaven." The manna, white and sweet, came every day, excepting the Sabbath. Let the class tell how the people were provided for the Sabbath.

Then speak of Jesus as the bread of life. Show how *hungry*, spiritually, the world is without him, and how he satisfies the soul. Let the class repeat the Golden Text.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. FOOD NECESSARY. 1 Sam. xxx. 11, 12; Mark viii. 1-3; Acts ix. 19.
2. FOOD FOR MAN FROM GOD. Psa. cxxxvi. 25; cxlvii. 14; Eccles. iii. 13; Luke vi. 21.
3. FOOD MIRACULOUSLY PROVIDED. Num. xi. 6-9; Psa. lxxviii. 24, 25; 1 Kings xvii. 2-6; Mark viii. 4-9; 1 Kings xvii. 12-16.
4. FOOD FOR THE SOUL. Psa. cvii. 9; Isa. lv. 2; Matt. iv. 4; Deut. viii. 3; Psa. xix. 10.
5. THE BREAD OF LIFE. Lev. xxiv. 5-9; Num. iv. 7; John vi. 32-35.
6. THE BREAD OF LIFE. Prov. ix. 1-5; John vi. 50-58.

7. THE BREAD OF LIFE. Rev. ii. 17; Isa. lv. 1, 2; Psa. xxxiv. 8; xxxv. 8; lxiii. 5; Luke xv. 17; Rev. vii. 16.

SUNDAY, MARCH 22, 1874.

LESSON XII.—*Defeat of Amalek.*

Exod. xvii. 8-16.

GOLDEN TEXT: Psa. lxxvi. 9

Berean Notes.

I. GENERAL STATEMENT.

Leaving the "Wilderness of Sin," the Hebrews next "encamped in Dophkah," "and in Alush." Num. xxiii. 12, 13. Then they come to Rephidim and fight with Amalek. B. C. 1491.

II. NOTES AND ILLUSTRATIONS.

1. ASSAULT, vers. 8, 9. (1) *The foe.* THEN. After the miracle of the rod-smitten "rock in Horeb," ver. 6. AMALEK. The Amalekites, descendants of Amalek, grandson of Esau. Gen. xxxvi. 12, 16; 1 Chron. i. 36. A nomad tribe, rich in flocks and herds, occupying the country between Palestine, Idumea, and Mount Sinai. (2) *Place of attack.* REPHIDIM, (*refreshments, rests.*) One of Israel's most noted encampments. Vers. 1-8; Exod. xviii.; Num. xxxiii. 14. Much difficulty has existed in locating its site. Professor Palmer (in *Desert of the Exodus*) gives "reasons both legendary and geographical for placing Rephidim at Hessyl Khataten in Wady Feiran." (3) *Preparation for defence.* Amalek fell upon the rear, where were the old, the sick, the baggage, etc. Deut. xxv. 18. MOSES. Displaying the skill of an able general. JOSHUA. Now first mentioned. Originally called Oshua, Num. xiii. 16; 1 Chron. vii. 27; rendered in Greek "Jesus," Acts vii. 45; Heb. iv. 8. CHOOSE. While trusting in God we must use our own best efforts. GO - FIGHT. Christianity as well as Judaism denounces cowardice and inactivity. No "flowery beds of ease" this side heaven.

2. CONFLICT, ver. 10. (1) *The two armies.* The chosen of Israel. Six hundred thousand to choose from. Exod. xii. 37. Amalek: a great multitude, contending for an oasis in the desert, and for their mountain fastnesses. FOUGHT. A furious battle of long continuance; the first

that Israel had waged on their journey. (2) *Israel's anxious leaders.* HUR. The grandfather of Bezaleel. Exod. xxxi. 2; 1 Chron. ii. 9, 20. According to Jewish belief, Miriam's husband. Moses, Aaron, and Hur go to the TOP OF THE HILL to view the battle, to take counsel together, and invoke the aid of the Lord of hosts. God was there too. Matt. xviii. 20. According to Professor Palmer, Jebel Tahuneh, a hill about seven hundred feet high, in Wady Feiran, was the probable station of Moses."

Men may have an end of bodily war by either making peace with their enemy, by flying far from him, or by overcoming him in fight; but in spiritual warfare we cannot lawfully make any peace or agreement with our enemies, the devil, the world, and the flesh, for in so doing it would be our overthrow and destruction, for they be even so many traitors and irreconcilable murderers—yea, it would be worse for us than for the sheep to make peace with the wolf—neither can we fly and so get from these enemies, for the devil will follow us into all places, having a whole army of soldiers within us, even our affections and covetous lusts that we bear about us.—*Candray.*

3. PRAYER, vers. 11, 12. (1) *Spiritual Strength* Isa. xxviii. 5, 6. HELD UP. Indicating the lifting of the soul to God in prayer. Psa. xxviii. 2. He held up also the wonder-working rod. Spiritual power in Moses is physical strength and courage to a whole army. James v. 16; Isa. xl. 31. (2) *Fleshy weakness.* HANDS long uplifted become HEAVY, weary. Long continuance in prayer weakens the body. Matt. xxvi. 41; Psa. ciii. 14. Easier sometime to fight than to pray. (3) *Brotherly aid.* STAYED . . HANDS. With physical effort and spiritual encouragement. Ministers need the sympathy and constant aid of the brethren. Each church ought to be a praying band, rallying around the leader of the Host. STEADY. In persistent, unflinching prayer, UNTIL the crisis is past. 1 Tim. ii. 8; Gen. xxxii. 26-28. DOWN . . SUN. A life-and-death struggle on both sides. So is every conflict in which the soul may engage with spiritual enemies. Eph. vi. 11, 12.

Writing to his daughter on the subject of a "division" in the House of Commons in the conflict for West India emancipation, Sir Fowell Buxton says, "What led to that division? If ever there was a subject which occupied our prayers it was this. Do you remember how we desired that God would give me his spirit in that emergency? how we quoted the promise, "He that lacketh wisdom," etc; and how I kept open that passage in the Old Testament in which it is

said, "We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee"—the Spirit of the Lord replying, "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's." . . . "I sincerely believe that prayer was the cause of that division."—*The Still Hour.*

4. VICTORY, ver. 13. (1) *Overthrow of the Wicked.* DISCOMFITED. Routed, scattered. Egypt's dead line the sea-shore; and Amalek's the passes of the mountains. Victory always on the Lord's side. Psa. xviii. 1. (2) *The heaven-guided sword.* Amalek had resolved to exterminate God's people. Psa. lxxxiii. 4, 7. God has many instruments for mercy or for vengeance. Against Egypt he chose the SEA; now he uses the EDGE OF THE SWORD among the defiles of Horeb. Joshua's hand is nerved by the strength of heaven through the prayers of Moses. Faith is victor again. 1 John v. 4.

At a celebrated battle there was one position from which the enemy, after suffering defeat in every other part of the field, kept up an unabated fire. There a huge twenty-four pounder vomited forth galling and continuous charges; nor could our artillery, nor musketry, nor riflemen silence it. "That gun," said the commanding officer, addressing the men of two regiments, "must be taken by the bayonet. I must have it," adding, as he placed himself at their head, "no firing, and recollect that I am with you." There needed no more. They advanced, and in a short time they had taken the gun and the position. Let the Church go forth at the command of her glorious Head, and there is no position and weapon of the enemy but shall yield before their united assaults.—*Guthrie.*

5. MEMORIAL, vers. 14-16. (1) *Inspiration.* WRITE. This record of Israel's first battle, registered by the pen of inspiration, shall ascribe victory to Him who answers prayer. 2 Tim. iii. 16. Every triumph of trust is of God. Psa. iii. 8; lxxv. 6, 7; lxxvi. 3, 8, 9; Prov. viii. 15. (2) *Promulgation.* BOOK. Probably a parchment roll; possibly a thin tablet of stone. REHEARSE IT. Remember God's goodness and tell it. Read of his grace and tell it. JOSHUA. Let him have high honor before all Israel; but let him remember who guided his arm with strength. Judges vii. 18, 20. (3) *The divine decree.* PUT OUT. Fulfilled about four hundred years later. Num. xxv. 20; Deut. xxv. 19; 1 Sam. xv. 3, 18; xxx. 1, 17; 1 Chron. iv. 43. (4) *The grateful sacrifice.* BUILT AN ALTAR.

Devotion will find an altar or build one on which to sacrifice to God. JEHOVAH-NISSI. The Lord my banner. This banner waves over the altars of the Church, the family, and the closet, before which God's children recount their victories gained in the strength of the Lord of hosts.

Courage, my brother! The father does not give to his son at school enough money to last him several years, but, as the bills for tuition, and board, and clothing, and books come in, pays them. So God will not give you grace all at once for the future, but will meet all your exigencies as they come. Through earnest prayer, trust him. People ascribe the success of the Cunard line of steamers to business skill, and know not the fact that when that line of steamers first started, Mrs. Cunard, the wife of the prop. etor, passed the whole of each day when a steamer sailed in prayer to God for its safety and the success of the line. Put everything in God's hands and leave it there. "Sufficient unto the day is the evil thereof."—*Teimage.*

English Teacher's Notes.

In the successive pictures of spiritual truths and experiences which the story of the Exodus has exhibited to us, we have seen the sinner (1) delivered from God's just wrath, (2) started on a new life, (3) rescued from tyrant habits of sin, (4) supplied with a sweetener of life's disappointments, and (5) fed with the Bread of Life. The first half of chapter xvii. (not taken in this course,) shows us in figures the Christian (6) refreshed and invigorated with living water, that is, the Holy Spirit, (John vii. 37-39;) and in the second half, now before us, we see the Christian (7) in conflict with bitter foes, and victorious over them.

Israel's battles with the Amalekites may be taken as illustrating all spiritual warfare with sin, the world, and the devil. But if it be desired to avoid a repetition of what has been already said in the lesson on "The Red Sea," the besetting sins of bygone unconverted life must in this lesson not be prominently referred to. There are new enemies that assail the Christian when actually on the homeward road, which, with more strict appropriateness may be regarded as typified by Amalek.

For instance, Satan plies the young Christian with new temptations altogether—temptations to pride, (as being "not as other men are,") self-righteousness, undue confidence, hypocrisy, and deceit, (as in the case of Ananias and Sapphira.) These are the faults to which "good" boys are

especially liable. (See my note last year on "Jacob and Esau.") Again, "the world" is a new foe; and here it should be observed that by "the world" is not meant merely the pomps and gayeties of the rich, or even doubtful amusements generally. Every person and everything that is contrary to God and opposed to his holy will belongs to "the world." Lawful occupations and natural affections become "the world" to any one whom they keep back from entire consecration to God. While some are "choked" with riches and pleasures, others are "choked" with cares, (Luke viii. 14.) And the humblest and quietest scholar in our classes has a "world" about him that is hostile to his growth in grace. It is for each teacher to point out what that "world" is in any particular case.

The insidiousness of the temptations that assail the Christian's renewed life is strikingly shown in Deut. xxv. 17, 18, where Moses describes the cruel craftiness of Amalek's attack, which appears to have been first made on the feeble stragglers in the rear. The lesson is, Be vigilant and ready-armed at the weakest point.

Then note how Amalek was conquered. Joshua fought in the valley; Moses prayed on the mountain. (We cannot doubt that the holding up of Moses' hands was the outward and visible sign of prayer; see Psa. xxviii. 2; cxi. 2; 1 Tim. ii. 8.) Neither fighting only, nor praying only: but both combined. Many a boy strives against temptation, and is discouraged because he is overcome; the reason is that he has forgotten to pray. Many a boy, too, prays against temptation, and is surprised that God does not give him the victory; the reason is that he has forgotten to strive.

Besides this teaching respecting the Christian's personal life, the passage has a word for the Church. Observe that while one went down to the battle, another went up to pray. Some have gone forth into the thick of the great conflict with sin and superstition, with ignorance and idolatry. What are those doing who are left at home? Are they praying for our missionaries, and for all who are bearing the standard of the cross into the enemy's country?

Seed Thoughts for Senior Scholars.

1. Why did not God give possession of Canaan without war?
2. Was this war in self-defence, or not?
3. If God uses war as a *punishment*, does that authorise individuals or nations to do so?

4. How does Joshua, here mentioned for the first time, (called Jesus in the Greek) represent Christ?

5. Did these Amalekites (the posterity of Esau) seek plunder or revenge?

6. How did God brand their assault?

7. For what purpose did Moses, Aaron, and Hur go to the hill-top?

8. Had prayer, and the holding up of the ever present rod any connection with the results of this battle?

9. Why did it require more than Moses' agency?

10. Had Moses and Joshua been alone, would they have been sufficient?

11. What is the *practical* lesson here taught ministers and Christian hearers?

12. Does God's cause allow the *inactivity* of any of his agencies?

13. Why was this memorial to be kept and rehearsed to Joshua?

14. What was the *object* of the altar built by Moses?

15. What tendency in our nature requires *memorials*?

16. What danger is there in their use?

Blackboard Exercises.

Then came Amalek and fought with Israel, and Moses went up to the top of a hill and stood with arms outstretched. When his hands were heavy, they put a stone underneath to sustain him, and Aaron and Hur stayed up his hands, the one on the one side, and the one on the other, for when Moses held up his hands Israel prevailed. From this comes the beautiful thought of our blackboard lesson, that as Moses stood like a living cross to bring victory, *through faith*, unto Israel, so, in after years, from another hill, did our dear Lord Jesus hang, with outstretched arms, until the victory was gained over death which gives us life everlasting. *By this sign* of the cross, like unto Moses that day, and resting it on the great rock of faith, *we conquer*, and by this sign *I know God is for me*.

The Primary Class.

More murmuring among this strange people as they wander on. They become thirsty again, and the rock is smitten and sends forth water.

Then they get into further trouble. A wandering tribe of people, the Amalekites, attack them. Let the teacher here draw on the board a representation of a hill. A rude crooked line will answer if nothing better can be done. We suggest this because many teachers object to

using the blackboard because they cannot draw well. A finished picture is all well enough for one who knows how to make one, but a few rude lines will often illustrate a lesson quite as well. There is certainly no danger in this case of the children being so captivated with the beauty of the picture as to forget the lesson. On top of the crooked line, a dot, or a cross, or a perpendicular line may represent the position of Moses. Other dots or marks beyond the foot of the hill may represent the two armies. Then go on with the story, bringing in Aaron and Hur as the narrative advances.

Impress on the class the duty of prayer as indicated by the stretching forth of hands. Show how even the prayers of children may help a teacher and a minister, just as Aaron and Hur helped to hold up the hands of Moses.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. THE WARFARE. 1 Tim. i. 18; 2 Cor. vii. 5; 1 Tim. vi. 12.
2. THE ENEMY. Judges vi. 3; 1 Sam. xvii. 4-11; Eph. vi. 12.
3. THE ARMOR. Eph. vi. 10-19; Rom. xiii. 12; Heb. iv. 12; 2 Cor. vi. 7.
4. THE POLICY. 2 Tim. ii. 4; Col. iii. 17; Psa. xx. 7; Prov. xx. 18; Eccles. ix. 14-18.
5. THE ENGAGEMENT. Heb. xii. 4; 1 Sam. xvii. 45-50; Matt. iv. 1-11.
6. THE "LORD MY BANNER." Psa. cxliv. 1; Judges vii. 7; 1 Sam. xiv. 6; Psa. cxxi. 1, 2; lvi. 9; Jer. xxvi. 6; Psa. xx. 5.
7. THE VICTORY. Psa. xlvi. 9; Isa. ii. 4; Rev. xvii. 14; 1 John v. 4; 2 Tim. iv. 6-8.

Blackboard Exercises.

Another three months of study about the Wisdom, Power, Love, and Mercy of the Lord, as shown in the deliverance of his people Israel, makes it the more fitting for us to devote this our review day to a review of our lives during the past quarter, and cause us to offer praise to Him for his mercy to us.

"I will sing unto the Lord, for he hath triumphed gloriously."

"The Lord is my strength and song, and he is become my salvation."

Review Reading for the Month.

Between the Egyptians and the Israelites there was a —. Moses stretched out his — over the —. The children of — went into the — upon — and the Egyptians following were —. The Israelites came to the wilderness of —. They found no —. They came to —, where the waters were —. Moses sweetened the — by means of a —. At Elim they found — wells, and — palm trees. They next went to the wilderness of —, where they murmured. God sent them — from heaven. At Rephidim they fought with — and conquered. The name of the — which Moses built is —.

TOPICS AND GOLDEN TEXTS. — *Deliverance*: FAITH; *Water*: HEALING; *Foot*: BREAD; *Victory*: ENEMIES; *Leader*: GODS...HOLINESS...WONDERS.

LESSONS FOR APRIL.

- APRIL 5. The Ten Commandments. Exod. xx. 1-17.
 APRIL 12. The Golden Calf. Exod. xxxii. 1-6, 19-20.
 APRIL 19. The People Forgiven. Exod. xxxiii. 12-20.
 APRIL 26. The Tabernacle Set Up. Exod. xl. 17-30.

"BY-AND-BY—THINK OF THAT!"

On a cold, windy March day I stopped at an apple-stand, whose proprietor was a rough-looking Italian. I alluded to the severe weather, when with a cheerful smile and tone, he replied, "Yes, pritty cold; but by-and-by—tink of dat!" In other words, the time of warm skies, flowers and songs is near. The humble vendor little thought of the impression made by his few words, any more than we usually appreciate the responsibility which attends the power of speech. "By-and-by—think of that!" Yes, soul in trial, shivering in the frost of disappointment or winds of adversity, there is a sweet by-and-by; think of that, if faith in God your Saviour permits you to; for soon the eternal light and melody shall be yours. What soothing, animating power in those simple words, all along the path of Christian pilgrimage! Under every shadow, in every tearful experience, say to the troubled spirit, "By-and-by—think of that!"

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—MARCH.

FIRST QUARTER: TWELVE LESSONS WITH MOSES.

SABBATH, March 1.—**LESSON IX.—The Red Sea.**—Exod. xiv. 19-31.

Leader. 19. And the Angel of God, which went before the camp of Israel, removed and went behind them :
Schoo'. And the pillar of the cloud went from before their face, and stood behind them :

L. 20. And it came between the camp of the Egyptians and the camp of Israel ;

S. 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.

L. 21. And Moses 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.

S. 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.

L. 23. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

S. 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 troubled the wheels of the Egyptians,

L. 25. And took off their chariot wheels, that they drove them heavily :

S. So that the Egyptians said, Let us flee from the face of Israel ; for the Lord fighteth for them against the Egyptians.

L. 26. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

S. 27. And Moses 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.

L. 28. And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them.

S. 29. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand, and on the left.

L. 30. Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore.

S. 31. And Israel saw that great work which the Lord did upon the Egyptians ; and the people feared the Lord, and believed the Lord, and his servant Moses.

TOPIC—The Great Deliverance.

Golden Text—By faith they passed through the Red Sea as by dry land : which the Egyptians assaying to do were drowned. Heb. xi. 29.

Home Readings.

- M.* Ex. xiv. 19-31.
- Tu.* Psa. lxxvii. 14-20.
- W.* Ex. xv. 1-22.
- Th.* Josh. iii. 7-17.
- F.* Matt. xiv. 22-33.
- S.* Josh. iv.
- Sa.* Mark iv. 35-41.

OUTLINE :

- I. THE SEPARATING PILLAR, v. 19, 20 ; Isa. lli. 12 ; lviii. 8 ; hlii. 9 ; Luke i. 79 ; xvi. 26.
- II. THE OPENED SEA, v. 21 ; Exod. xv. 8 ; Psa. lxxvi. 6 ; lxxviii. 13 ; Ps. 3 ; Ezek. xxxi. 15 ; 1 Cor. x. 1, 2.
- III. THE SAFE PASSAGE, v. 22, 29 ; 2 Kings ii. 14, 14.
- IV. THE BOLD PURSUIT, v. 23 ; Josh. xxiv. 6.
- V. THE TROUBLED HOST, v. 24, 28 ; Deut. xx. 1 ; Psa. ii. 1-5 ; xx. 7 ; xxxiii. 13, 14 ; Zeph. iii. 5, 6.
- VI. THE TRIUMPHANT PILGRIMS, v. 30, 31 ; Psa. xxxii. 2 ; Isa. xliii. 2 ; Dan. vi. 23 ; John xx. 29.

QUESTIONS, etc.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *The Separating Pillar.*—Where were the Israelites now ? v. 2.

- Who had led them there ?
- Who were behind them ? v. 9.
- What way of escape was there ?
- What words of encouragement did Moses speak ? v. 13.
- Why did the pillar and cloud change their position ?
- In what two ways did God show his care for them in this ?
- Who is meant by the "Angel of God" ? v. 24 ; Deut. i. 32, 33.

2. *The Opened Sea.*—By whose direction did Moses stretch his hand over the sea ? v. 15, 16.
What was in his hand ?
What was the effect upon the waters ? v. 21.

Of what are we reminded in the life of our Saviour ? Mark iv. 39.

3. *The Safe Passage.*—What did this "sea-path" become to the Hebrews ?

What was God's command to them ? v. 15.
When God opens the way for us, what is our duty ?

4. *The Bold Pursuit.*—What did the Egyptians do ? Why ? How far did they pursue the Israelites ?

5. *The Troubled Host.*—How did the Lord "trouble them" ? v. 25.
What did they find out too late ?

What did Moses do ? v. 26.
What became of the enemies of God's host ?

6. *The Triumphant Pilgrims.*—What did the Israelites see ? v. 31.

What had Moses promised they should see ? v. 13.
What effect had their wonderful escape upon them ?

What salvation has God effected for us ?
Do we "fear" and "believe" ?

Where from this lesson do we learn—

1. That "the way of transgressors is hard" ?
2. The terrible consequences of obstinacy and impotence ?
3. That God opens a way for his people in their extremity ?
4. That God is alike honored in the salvation of the righteous and the destruction of the wicked ?
5. That believing and obeying God's commands secures to us a "great salvation" ?

N.B.—Verses marked with a hand, thus [L], are the "Selected Verses."

SABBATH, March 8.—**LESSON X.—Bitter Waters Sweetened.**—Exod. xv. 22-27

Leader. 22. So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

Scripture School. 23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

Scripture L. 24. And the people murmured against Moses, saying, What shall we drink?

Scripture S. 25. And he cried unto the Lord: and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet:

L. There he made for them a statute and an ordinance, and there he proved them.

L. 26. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes,

L. I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

S. 27. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

TOPIC—Water for the Thirsty.

Golden Text—And the leaves of the tree were for the healing of the nations. Rev. xxii. 2.

OUTLINE:

I. **NO WATER**, v. 22; Gen. xvi. 7; Deut. viii. 15; Judges xv. 18, 19; 1 Sam. xv. 7; xxvii. 8; 2 Sam. xxiii. 15; Isa. iv. 1.

II. **BITTER WATER**, v. 23; Jer. xxiii. 15; 1 Cor. x. 10; James iii. 11.

III. **SWEET WATER**, v. 25; Exod. xx. 20; 2 Kings iii. 17, 18; Psa. cvii. 18; Isa. v. 20; Matt. viii. 8.

IV. **WELLS OF WATER**, v. 27; Isa. xlii. 3; Num. xx. 8, 10, 11; Neh. ix. 15; Ps. i. 3; Isa. xxxiii. 16.

QUESTIONS, &c.—What was the title of the last lesson? After crossing the Red Sea to what place did the Israelites come? How far was it? [ANS. *About thirty miles.*] Recite Topic. How was the water made fit to drink? Recite **GOLDEN TEXT.**

1. *No Water.*—What wilderness is named in v. 22? What is it called in Num. xxxiii. 8? What four prominent Bible characters are mentioned in connection with Shur? Gen. xvi. 7; xx. 1; 1 Sam. xv. 7; xxvii. 8. What was wanting in the desert?

2. *Bitter Water.*—To what place did they come? Why was this name given to it? What was the disappointment of the Israelites? What did they do? What events in their recent experience should have prevented their murmurings?

3. *Sweet Water.*—What did Moses do? What did the Lord tell Moses to do? What effect did this have upon the water? Was this healing of the waters the natural effect of the use of the tree, or of the miraculous power of God? Who can sweeten all the bitterness of life? What condition does the Lord make with his people in v. 26. What title does he take to himself? What was the design of this miracle?

[ANS. *To show the Lord as the Healer of the sick, sinful, and sorrowing.*]

What is said of the leaves of the tree of life? Rev. xxii. 2. What is Jesus called in Jer. xxiii. 5? See Zech. iii. 8. What does Luke iv. 18 say of him?

4. *Wells of Water.*—To what place did the Israelites next come? What was there attractive about Elim? What made it acceptable to the Hebrews? What is said in Isa. xli. 3? In John iv. 12, 14? Have you come to the "living waters"? Are you thirsting for the "wells of salvation"?

Home Readings.

M. Ex. xv. 22-27.
Th Ruth i. 16-22.
W. Psa. cvii. 26-28.
Th 2 Kings ii. 12-22.
F. John ii. 1-11.
S. Num. xxxiii. 1-8.
S. John ix. 1-7.

Where in this lesson are we taught—
1. That songs of praise may be forgotten in trouble? Compare Exod. xiv. 31 and xv. 2 with xv. 24.
2. That sin is like a bitter disease? Isa. i. 5, 6.
3. That the Lord is "Our Healer"—the Great Physician?

HYMN.—Tune "Bethany."

Often to Marah's brink
Have I been brought;
Shrinking the cup to drink,
Help I have sought;
And with the prayer's ascent,
Jesus the branch hath rent,
Quickly relief hath sent,
Sweet'ning the draught.
Riven the rock for me,
Thirst to relieve;
Manna from heaven falls
Fresh every eve;
Never a want severe
Causest my eye a tear,
But thou dost whisper near,
"Only believe!"

QUESTIONS AND ANSWERS.

12. *Wherein consisteth Christ's exaltation?*
Christ's exaltation consisteth in his rising again from the dead on the third day, in his ascending into heaven, and his sitting at the right hand of God the Father, and in his appointment to judge the world at the last day.

1 COR. xv. 4.—And that he was buried, and that he rose again the third day according to the Scriptures.

MARK xvi. 19.—So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

ACTS xvii. 31.—He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.

13. *What offices doth Christ execute as our Redeemer?*

Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and a King, both in his estate of humiliation and exaltation.

ACTS iii. 22.—Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

HEB. v. 6.—Thou art a Priest for ever after the order of Melchizedek.

PSALM ii. 6.—Yet have I set my King upon my holy hill of Zion.

TOPIC—The Victory of Faith.

Golden Text—When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. Psa. lvi. 9.

I. ASSAULT, v. 8, 9; Exod. xiii. 17; 1 Sam. xv. 2, 3; Num. xiii. 8; Psa. cxlv. 1; Num. xxiv. 20.

II. CONFLICT, v. 10; Psa. iii. 4; cxli. 1; Heb. vii. 25.

III. PRAYER, v. 11, 12; Gal. vi. 2; James v. 14, 15; 1 John v. 4.

IV. VICTORY, v. 13; Matt. xxv. 52; Rev. xvii. 14.

V. MEMORIAL, v. 14-16; 1 Sam. xxviii. 18; Deut. xxv. 17-19; Psa. lxxxiii. 18; xxxiv. 16; Mal. iii. 16; Col. iii. 17.

QUESTIONS, etc.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *Assault*.—To what place had the Israelites now come? What remarkable event had just occurred there? v. 4-6. What name did Moses give to the place? v. 7. Why? Who was Amalek? [Ans. One of the sons of Esau. Gen. xxxvi. 16. The descendants of Amalek are here meant.] What is said of the conduct of Amalek in Deut. xxv. 18? See also 1 Sam. xv. 2. What traits of character does this assault show?

2. *Conflict*.—Who led the Israelites in this battle? By what other names is Joshua called? See Num. xiii. 16; Acts vii. 45; Heb. iv. 8. What two things had Moses bidden Joshua do? What promise had he made?

3. *Prayer*.—Where did Moses go? Who went with him? What did Moses do? v. 11. How could the position of his hands affect the battle? What must he have done at the same time? 1 Tim. ii. 8. What is said of the prayer of the righteous in James v. 16? What occurred when Moses let down his hands? How was this remedied?

4. *Victory*.—How did this persevering prayer affect the battle? By whose power was the victory won? How may we gain the victory over our spiritual foes?

Home Readings.

M. Exod. xvii. 8-16.
Tu. Matt. xxv. 35-46.
W. Judges vii. 2-8.
Th. Eph. vi. 10-20.
F. Num. xiv. 1-10.
S. Luke xi. 1-13.
S. Luke xviii. 1-8.

5. *Memorial*.—What did the Lord command Moses to do in remembrance? v. 14. What did Moses do besides, as a memorial? v. 15. Of what other memorial altars have we record? Gen. xxii. 14; xxviii. 18, 19; xxxiii. 20; Judges vi. 24. What is the meaning of "Jehovah-nissi"? [Ans. The Lord my Banner.]

Where may we learn from this lesson—

1. That prayer brings victory?
2. That prayer should be accompanied by earnest resistance to our spiritual foes?
3. That it is always safe to trust and obey God?
4. That we have an Intercessor with God? John xv. 16; Heb. vii. 25.

QUESTION AND ANSWER.

15. *How does Christ execute the office of a Priest?*
Christ executeth the office of a Priest, in his once offering up of himself as a sacrifice to satisfy divine justice, and to reconcile us to God, and in making continual intercession for us.

Hebrews ix. 28. Christ was once offered to bear the sins of many.

Hebrews ii. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

Hebrews vii. 25. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

SABBATH, March 29.—LESSON XIII.—Review of the First Quarter.—Exod. xv. 1-11

Leader. 1. Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying,

School. I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

L. 2. The Lord is my strength and song, and he is become my salvation:

S. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

L. 3. The Lord is a man of war: the Lord is his name.

S. 4. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains are drowned in the Red Sea.

L. 5. The depths have covered them: they sank into the bottom as a stone.

S. 6. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

L. 7. And in the greatness of thine excellency thou hast overthrown them that rose up against thee:

S. Thou sendest forth thy wrath, which consumeth them as stubble.

L. 8. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were concealed in the heart of the sea.

S. 9. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw the sword, my hand shall destroy them.

L. 10. Thou didst blow with thy wind, the sea covered them.

S. They sank as lead in the mighty waters.

L. 11. Who is like unto thee, O Lord, among the gods? S. Who is like thee, glorious in holiness, fearful in praises, doing wonders?

TOPIC—The Lord of lords our Leader.

GOLDEN TEXT—Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Exod. xv. 11.

HOME READINGS—M. Gen. xli. 38-45. Tu. Exod. i. 1-14. W. Exod. ii. Th. Exod. iii. 1-15. F. Exod. xiv. S. Exod. xvi. S. Exod. xvii.

REVIEW OUTLINE AND QUESTIONS—

[The TOPICS will form an admirable Review Outline.]

- (1) Name the principal Persons about whom we have studied during the quarter.
- (2) Name and locate on the map the principal Places.
- (3) Study carefully the Monthly Review Questions for the First Quarter.
- (4) Recite the VERSES, TOPICS, and GOLDEN TEXTS for the quarter.
- (5) Bring written answers to one or more of these questions:
 - (1) How are the *fulness and sufficiency* of the Gospel taught in the lessons for this quarter?
 - (2) In which of the lessons are we reminded of the *life and work of Jesus*? How?
 - (3) Which lesson reminds us of our *fallen condition*?
 - (4) In which lesson are we taught most impressively the *folly of resisting God*?
 - (5) Which lesson is calculated to *encourage ministers and teachers*?
 - (6) Trace the route of the Israelites from *Rameses to Sinai*, and state their *principal difficulties*?
 - (7) In what respect does the *Holy Bible* resemble the *pillar of cloud and of fire*?

THE PRECIOUS NAME.

Words by MRS. LYDIA BAXTER.]

[Music by W. H. DOANE.

"And blessed be His glorious name for ever."—PSALM lxxii. 19.

1 Take the name of Je - sus with you, Child of sor - row and of woe—

It will joy and com - fort give you, Take it then where'er you go.

CHORUS.

Precious name, O how sweet! Hope of earth and joy of
Precious name, O how sweet!

heav'n, Precious name, O how sweet! Hope of earth and joy of heav'n.
Precious name, O how sweet, how sweet,

1 TAKE the name of Jesus with you,
Child of sorrow and of woe—
It will joy and comfort give you,
Take it then where'er you go.
Precious name, etc.

2 Take the name of Jesus ever,
As a shield from every snare;
If temptations 'round you gather,
Breathe that holy name in prayer.
Precious name, etc.

3 Oh! the precious name of Jesus!
How it thrills our souls with joy,
When His loving arms receive us,
And His sor_g's our tongues employ!
Precious name, etc.

4 At the name of Jesus bowing,
Falling prostrate at His feet,
King of Kings in heav'n we'll crown Him,
When our journey is complete.
Precious name, etc.

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