

RADIAL KEY MAP

ILLUSTRATING

GENESIS & EXODUS

(With approx. mile distances and directions from Jerusalem)

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THE NILE DELTA
Scale of Miles
0 20 40 60 80 100

Scale of Miles
0 20 40 60 80 100

The Home Study Quarterly

Vol. VII.

OCTOBER, NOVEMBER, DECEMBER, 1901

No. 4

IMPROVEMENT is our watchword, and we trust never to become satisfied that the very best has been attained. Progress is the law of life. Two distinct improvements have been decided upon for THE HOME STUDY QUARTERLY for 1902. It will be increased in size, so as to have a larger and freer page, and all the lessons will be illustrated by cuts. The matter will be kept up to the standard, and bettered where possible. The HOME STUDY LEAFLETS will also be illustrated in like manner.

The greatest pains are taken to give really helpful matter in the Quarterly and Leaflet. The "Explanation" is made very ample, and at the same time is put in plain words, so that the younger scholars, as well as the older, can understand. It is not, for this purpose, *diluted*, but, if we may so say, it is *clarified*, by the dropping of technical terms and the use of simple, straight words. The Questions are arranged in two groups, the first being for the junior scholars. These are easier and more on the surface. The second group is for senior scholars and the Home Department. They aim to do a little subsoiling, ploughing deeper. Some of the juniors enjoy them too. The Practical Points are brief, and written with an earnest desire to fasten the lesson on heart and conscience, as well as in the memory. The Questions for Written Answers give opportunity for a wholesome test of the scholars' study of the lesson. The Sabbath School and Church Record on the last page will be found workable and useful.

The writers of the "Explanation" in the HOME STUDY QUARTERLY and HOME STUDY

LEAFLET for the year now closing have been: for the first two quarters, Rev. G. B. McLeod, M.A., Westville, Nova Scotia; for the remaining two quarters, Rev. W. G. Hanna, B.A., Mount Forest, Ont. The questions have been prepared since the beginning of 1899, by Miss Sara E. Moorcraft, Bowmanville, Ont., a teacher of long experience and marked success. The editor has, in addition to a careful revision of the work of the various writers, been responsible for the Practical Points and the remainder of the matter.

One hundred and sixty Home Departments reported to the General Assembly in 3,049 Sabbath Schools, showing that our Church has hardly begun to awaken to the possibilities of this method of Bible Study. It is an increase, however, of about one-fourth upon the numbers of the previous year.

Measuring Up

The boys and girls are always anxious to measure up to the older members of the family, and the marks on the door post, when every now and then a fresh measurement is taken, show that they are making gradual progress. How would it do to take Joseph as a standard and seek to grow to his stature? He is given full-length in the book of Genesis and in the lessons of this quarter. Here are the various notches which he reached, as noted by one who studied his life closely:

1. Honor to his father. (His mother died when he was very young.)
2. Absolute honesty.
3. Unselfishness.
4. Humility. It was always God first, not Joseph.

5. Faith.

6. Resolution. He knew his own mind thoroughly.

7. Enterprise. He was a doer as well as a planner.

8. Faithfulness in little things.

9. Patience.

10. Perseverance.

You will not reach his full height this year, but you can make a start in that direction.

As a Little Child

The story which follows is vouched for as true, and it is not surprising to be told that it has led hundreds to begin a Christian life. Read it through carefully.

Wi-yu's father and mother were pagans. She was a little Indian girl. She never heard a word about Jesus until she came to the mission. We were glad to take the children of pagans, even while both parents were living. One day Wi-yu walked up to me and said: "I want to give myself away to you." I was much surprised, but looked into the little girl's black eyes and said: "Why does Wi-yu wish to give herself to me?" "Because," said she simply, "I love you." After this, they all called Wi-yu my little girl.

One day, while Wi-yu sat by my side learning how to hem a pocket-handkerchief neatly, I asked her if she loved Jesus, of whom I had been talking to her. "No," she said, "I do not; but I want to. I want to be a Christian, but I'm too little."

"But Jesus says, 'Suffer the little children to come unto me.'"

"I don't know how to go to Him; I don't know what to do," said she.

"Wi-yu," said I, "you must give yourself away to Him." She looked at me in surprise.

"How can I do that?" she exclaimed.

"How did you give yourself away to me?"

"I came to you and asked you to take me, because I love you."

"Why do you love me, dear?" She hesitated a moment, and then answered, "I think it must be because you love me."

"Yes, Wi-yu, that's just the reason. Now, Jesus has been loving you all this time, while

you have not been curling in the least for Him."

She stopped sewing, and sat very still awhile, thinking. I did not say a word, because I knew the Holy Spirit was teaching her. At last she said:

"Would Jesus be willing for me to give myself away to Him just as I did to you?"

"Certainly, my dear child; that is exactly what He wants you to do. He wants *all* of you, too. He wants your little feet to run for Him, your lips and tongue to speak for Him, and your whole heart to love Him."

After some more quiet thinking, Wi-yu knelt by my side and said: "My dear Jesus, I give myself away to you. I give you my hands, my feet, my mouth, my tongue, and my heart; I give you all of myself. Please take me, dear Jesus." She arose and said:

"Do you think He heard me?"

"I am sure of it," said I: "and you will find His answer in your little Testament." Together we found these precious words in the Indian Testament: "Any one that cometh unto me, I will not thrust aside." Believing that Jesus meant just what He said, she from this moment knew that she was His own dear, saved child.

How to Start a Home Department

"First. Get the proper printed instructions.

"Second. Proceed at once to carry them out.

"That's all."

We could not give better directions if we gave a whole page to it, and would only add that a leaflet, with full instructions as to how to begin a Home Department, will be sent free to any address. Write Editor Presbyterian S. S. Publications, Confederation Life Building, Toronto.

The Memory Passages in India

Miss Dr. McKellar and Miss Duncan, Neemuch, Central India, in their annual report, state that the scholars are learning the Memory Passages assigned by the General Assembly, and "hope to obtain diplomas along with their fairer sisters across the seas."

BIBLE COUNTING

"I think I can say my 'leven times," announced Happy at the dinner-table.

"But we don't say tables on the Sabbath," objected Walter.

"'Leven times one are 'leven; 'leven times two——" began Happy.

"I wonder," said mama, quietly, "how much Bible counting we can do. Which of you can tell me something of which there is but one—something mentioned in God's Word?"

"There is only one God," said Carl, reverently.

"That is right. Though there are many false gods, there is but one true God. Now, can you tell me something of which there are two?"

"Two persons—Adam and Eve—were created and put in the garden of Eden," said Walter.

"Two spies brought back a good report of Canaan, said Happy.

"Now what have we for three?"

"Jesus was three days in the tomb!"

"He took three disciples into the mount of transfiguration."

Four was not so easy, but mama remembered that Lazarus was dead four days before Jesus raised him to life.

For five Walter remembered the five barley loaves.

Six was better.

"There were two plates of shewbread, with six loaves on each."

"The disciples were sent out to preach in six couples."

Seven was a very good number.

"Seven days in the week."

"Seven pairs of each kind of clean animals went into the ark."

"Zimri reigned over Israel seven days."

When they came to eight, Carl said that eight persons went into the ark, and it was some time before somebody else remembered that Josiah was eight years old when he began to reign.

Nine called for two answers.

"There were nine ungrateful lepers."

"The woman in the parable had nine pieces of silver left after losing one."

"Who can think of something for ten?"

"There were ten virgins in the parable," said Walter.

"And Job had ten children, twice," said mama. "Now for eleven."

"There were eleven disciples left after the death of Judas," said Carl.

"Eleven of Jacob's sons went down into Egypt for corn," was Walter's answer.

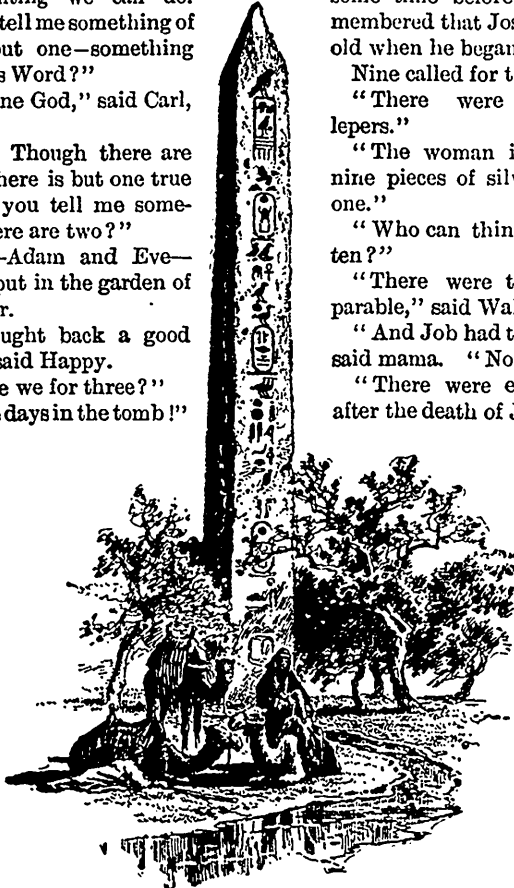
"Now we will have twelve, and that will be all for to-day," said mama.

"Twelve tribes of Israel."

"Twelve foundations of the Holy City."

"And twelve pearly gates."

And they all thought it a very pleasant game, and resolved to find out more numbers for next Sabbath.



OBELISK OF TEMPLE OF THE SUN
HELIOPOLIS, EGYPT

Heliopolis means City of the Sun. The corresponding Egyptian name was On. The obelisk, which is still standing on its ancient site near the modern Cairo, is of red granite, 70 feet in height, and was well-nigh 1,000 years old in Joseph's time. Joseph's wife was daughter of a priest or prince of On. (Gen. 41: 45.)

Bible Dictionary for Fourth Quarter, 1901

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

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

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

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

Ash'-er Son of Jacob and Zilpah.

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

Ca'-naan-ites Inhabitants of Canaan.

Dan Son of Jacob and Bilhah.

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

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

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

Gad Son of Jacob and Zilpah.

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

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

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

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

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

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

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

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

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

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

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

Ju'-dah Son of Jacob and Leah.

Jo'-seph Elder son of Jacob and Rachel.

Le'-vi Son of Jacob and Leah.

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

Ma'-chir Son of above.

Mid'-i-anites Inhabitants of the Arabian desert near the Eilatitic Gulf.

Mo'-ses Younger son of Amram and Jochebed.

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

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

Pha'-raoh Title of the kings of Egypt.

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

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

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

Ra-am'-ses See "Pithom."

Reu'-ben Eldest son of Jacob.

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

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

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

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

Why I Go to Church on a Rainy Sunday

I attend Church on rainy Sundays because: God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.

I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

Such weather will show me how much I love Christ. True love rarely fails to meet an appointment.

Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.—*Christian Endeavor.*

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THE TEACHERS MONTHLY—40 pages a month, 50c. a year; 5 or more to one address, 40c. each.

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3. Payment should accompany orders in every case.

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ORDER OF SERVICE: Fourth Quarter

Opening Exercises

I. SILENCE.

II. RESPONSIVE SENTENCES.

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

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

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

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

III. SINGING.

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

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

VI. Singing.

The Lesson

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

II. SINGING.

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

Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

Lesson I.

JOSEPH SOLD INTO EGYPT

October 6, 1901

Genesis 37: 12-36. Only vs. 23-33 printed, as recommended by the International Lesson Committee. Commit to memory vs. 20-28. Read Gen. 35: 1-15; 37: 1-36.

23 And it came to pass, when Jo'seph was come unto his brethren, that they stript Jo'seph out of ² his coat, his coat of many colours that was on him;

24 And they took him, and cast him into ³ a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, ⁴ a company of Ish'meelites came from Gil'ead with their camels bearing spicery and balm and myrrh, going to carry ⁵ it down to Egypt.

26 And Ju'dah said unto his brethren, What profit ⁶ is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ish'meelites, and let not our hand be upon him; for he ⁷ is our brother ⁸ and our flesh. And his brethren ⁹ were content.

28 ¹⁰ Then there passed by Mid'anites merchant;

Revised Version—Omit out; ² The; ³ The; ⁴ Travelling company of Ishmaelites; ⁵ Omit and; ⁶ Harkened unto him; ⁷ And there passed by; ⁸ He-goat; ⁹ Not; ¹⁰ Torn.

and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty ¹¹ pieces of silver; and they brought Jo'seph into Egypt.

29 And Reu'ben returned unto the pit; and, behold, Jo'seph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child ¹² is not; and I, whither shall I go?

31 And they took Jo'seph's coat, and killed ¹³ a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought ¹⁴ it to their father; and said, This have we found: know now whether it ¹⁵ be thy son's coat or ¹⁶ no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Jo'seph is without doubt ¹⁷ rent in pieces.

EXPLANATION

Connection—Jacob and Esau met as kind brothers (ch. 33:1-16). Then Jacob sojourned in succession at Succoth (v. 17), Shechem (v. 18), and Bethel (35:1), where God again appeared to him (v. 9). Here Benjamin was born. Finally he took up his residence at Hebron, where Abraham and Isaac lived before him (v. 27). Here jealousy arose in his family because of Jacob's partiality for Joseph and because of certain dreams that Joseph had (37:3-11).

12-17. Joseph's brethren having gone about 70 miles north to Shechem "to feed their father's flocks," Jacob sends him, a mere lad, but trusty, to see how it fares with them. Arrived there, he learns that they have gone on to Dothan, twelve miles further, where he found them. Dothan means "two wells."

18-20. It was a long and lonely journey for one so young, and Joseph was doubtless rejoiced to see his brothers. But so soon as they saw him, "even before he came near unto them, they conspired to slay him." His dreams that he would be greater than they (vs. 5-12) had made them very bitter against him. Their plan was to cast his dead body into a "pit" or empty well, and then tell his father that a wild beast had devoured him. They would deceive their father as he had deceived Isaac (27:18-23).

21, 22. Reuben only, of all the brothers, had compassion on the lad and shrank from the horrible crime. He persuades them not to murder him, but to cast him alive into the pit, hoping to find a way to rescue him and to take him back to his father again.

23, 24. His coat of many colors; the mark of his father's special favor (v. 3); "a long garment with sleeves" (Margin, Rev. Ver.) adorned with fringes and embroideries. They cast him into a pit; that he might die. The pit was empty. It was a dry well or cistern such as are still found there, the mouth so narrow that a single stone would close it up, but widening like a bottle or demijohn below, a prison from which there was no escape.

25-28. They sat down to eat bread; to feast, whilst Joseph lay heart-broken and terrified in his slimy prison. A travelling company of Ishmaelites (Rev. Ver.); called also Midianites, vs. 28, 36. They were descendants of Ishmael, Isaac's brother.

From Gilead; to the north and east. Dothan was and is on the great caravan road to Egypt. **Spicery and balm and myrrh**; spices used in Egypt for embalming the dead. **What profit is it if we slay our brother?** . . . Let us sell him. Judah is a true father of the bargaining Jew. **They sold Joseph . . . for twenty pieces of silver**; "probably in rings,



Gold and Silver Rings in Baskets

and each was a shekel, or a little more than half an ounce in weight, and worth about fifty-five cents." (Peloubet.)

29, 30. Reuben returned. He had been absent during the sale, and had now in compassion gone to see how it fared with Joseph in the pit. He rent his clothes; the sign of great grief. He wished to spare Joseph, and, as the eldest of the family, he is responsible for Joseph to his father.

31, 32. They . . . dipped the coat in the blood; so as to deceive their father into the belief that an evil beast had devoured him (v. 33). There is a refinement of cruelty in the method taken to deceive Jacob—the coat of many colors, the father's gift to his favorite son. But sin is heartless.

33, 34. It is my son's coat. What a world of grief is crowded into these few words! Jacob rent his clothes, and put sackcloth upon his loins. Gave expression to the deepest mourning. (2 Sam. 3: 31; Neh. 9:1; Esther 4:1.) He mourned till he heard that Joseph was alive (ch. 45: 28).

35, 36. Jacob's sons and daughters "rose up to comfort him." So far as the sons were concerned they were adding base hypocrisy to their former cruelty and deceit and lying. But the father's heart was broken. Meanwhile, the lad Joseph was being carried down into Egypt, where he was sold as a slave to Potiphar, a high officer in Pharaoh's body guard. Joseph's life in Egypt was stirring and eventful.

GOLDEN TEXT

Acts 7: 9. The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.

DAILY READINGS

- M. — Gen. 37: 1-11. Joseph loved and hated.
- T. — Gen. 37: 12-22. } Joseph sold into Egypt.
- W. — Gen. 37: 23-36. }
- Th. — Gen. 39: 1-6 Joseph finds favor.
- F. — Gen. 42: 14-22. Sin remembered.
- S. — Job 5: 16-17. Affliction for good.
- S. — Psalm 31: 1-15. In God's hand.

CATECHISM

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his

body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

TIME AND PLACE

Ten or eleven years after Jacob's return from Padan-aram, or about B.C., 1729, Isaac 108 years old, Jacob 108, Joseph about 17. The place, Hebron, the home of Isaac and now also of Jacob.

LESSON PLAN

- I. Conspiracy, 12-22. By his brethren, to do away with Joseph.
 - II. Treachery, 23-28. Against Joseph, by selling him; against Reuben, by doing it behind his back.
 - III. Deception, 29-35. Making believe to their father that Joseph was dead.
 - IV. Bondage, 36. To Potiphar, an officer of Pharaoh, king of Egypt.
- LESSON HYMNS**
Book of Praise, 583; 96 (Ps. Sel.); 277; 509; 293; 514.

FOR FURTHER STUDY

Juniors—1-11 Whose son was Joseph? How many brothers had he? How old was Joseph at this time? How did Jacob regard Joseph? For what reason? How did he show his regard? What did his brethren think of Joseph? Give three reasons for this. (vs. 2, 4, 11.) Relate his two dreams.

12-17 Where had Joseph's brethren gone? For what purpose? On what errand did Jacob send Joseph? Whose directions did Joseph follow? Where did he find his brethren?

18-22 What revenge did they plot against Joseph? What does envy hinder? (1. Pet. 2: 1, 2.) To what does it lead? (Jas. 3: 16.) Who would not consent to the plot? What did he propose?

23-25 What was done to Joseph? What was to be done with the coat? Describe an Eastern pit or cistern. Who came by as they were eating?

26-30 What was the new scheme? For how much sold? When taken? Which brother expressed sorrow? How?

31-36 Whom had Jacob deceived? (ch. 27.) How was he now deceived? Describe Jacob's mourning.

Seniors and the Home Department—What do you know of Joseph's early home life? What scenes described in verses 1-11? What were the effects of Jacob's partiality?

12-17 Where were Joseph's brethren? Why was Jacob anxious about them? Describe Joseph on his journey.

18-22 What caused the intense hatred to Joseph? Of whom does Joseph, beloved by his father, and hated by his brethren, remind you? Of what is envy

a proof? (1. Cor. 3: 1-3.) What is the best cure for envy? (1. Cor. 13: 4.) How was Jesus treated? (Heb. 12: 2; Matt. 26: 14-16.) What is said about hating our brother? (1. John 3: 15.) Describe Reuben's conduct.

23-25 Which more to be pitied, Joseph in the pit or his brethren at their meal?

26-28 Who were the Ishmeelites? What disposal made of Joseph? What was the price of a slave? (Ex. 21: 32.) Of one under age? (Lev. 27: 5.) Value in our money? What other transaction resembles the selling of Joseph? (Matt. 26: 14, 15.)

31-36 Describe the cruel deceits practised on Jacob and his grief.

Prove from Scripture—That evil thoughts lead to evil deeds.

Practical Points—1. To be a favorite son is no' always to be on a bed of roses.

2. What boy of promise and of hope has not his dreams? Usually, no dreams, no achievements.

3. Joseph's brothers were inconsistent. They grudged their father's favor to Joseph, yet showed themselves unworthy of it themselves.

4. See how sin grows—envy, hatred, murder!

5. It seems hard to realize that this cruel, treacherous Judah was one of the ancestors of our Lord; but it proves His humanity to have been just such as ours:

“Partaker of the human name,
He knows the frailty of our frame.”

6. Many a one who would scorn to tell a lie will act one. The one sin is as bad as the other. There is no choice between the two sins.

FOR WRITTEN ANSWERS

1. Why did his brethren hate Joseph?.....

2. Describe Reuben's conduct.

3. What lie did the brethren act?.....

Lesson II.

JOSEPH IN PRISON

October 13, 1901

Genesis 39: 20 to 40: 15. Only vs. 20-23 and ch. 40: 1-3 printed, as recommended by the International Lesson Committee. Commit to memory vs. 21-23. Read Gen. 39: 1 to 40: 23.

20 And Jo'seph's master took him, and put him into the prison, *is a place where the king's prisoners were bound; and he was there in the prison.*

21 But the LORD was with Jo'seph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Jo'seph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

Ch. 40: 1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the cap-

Revised Version—1 The; 2 Kindness unto him; 3 Omit had; 4 His two officers; 5 Ministered unto them; 6 Saw them; 7 In ward in his master's house; 8 None that can interpret it; 9 It me.

EXPLANATION

Connection—As a slave in Potiphar's house in Egypt, Joseph was faithful. The Lord was with him; so he grew in favor with his master Potiphar, who made him "overseer over his house," and prospered because of him (39: 1-5). But on the false accusation of Potiphar's wicked wife, he lost his master's favor, and was cast into prison.

20, 21. **And Joseph's master took him and put him into prison.** But for his previous good record, in all probability, Joseph would have been put to death. **Bound.** See Ps. 108: 17, 18. Eastern prisons were and are noisome dungeons, and the prisoner's lot is indeed hard. **But the Lord was with Joseph;** because Joseph had been faithful to the Lord. (Ps. 37: 10, 11.)

22, 23. **The keeper of the prison**—committed to Joseph's hand all the prisoners. Though a prisoner, he became a sub-officer, and, as in Potiphar's house, was fully trusted.

Ch. 40: 1-4. **It came to pass after these things.** How long after, we have no certain means of knowing. Three years is Archbishop Ussher's conjecture. **The butler of the king of Egypt;** called in the next verse the "chief of the butlers," or cup-bearers, those in charge of the king's wine; an office of honor. (Neh. 1: 11.) **His baker;** "the chief of the bakers," or confectioners. **Had offended their lord.** Tradition says that they had conspired to poison Pharaoh. **He put them in ward;** imprisoned them in the same prison where Joseph had been bound (39: 20), but since unfettered. **Charged Joseph with them;** to care for them and wait upon them, as they had been exalted officers of state. Joseph, in his intercourse with these high officials, was kept in contact with Egyptian learning and culture, and thus fitted for the high station to which he was soon to be called.

5. **And they dreamed a dream both of them.** It is likely that the near approach of Pharaoh's birthday (v. 20) turned their attention to the change in their condition this might bring. It was customary

of the guard, into the prison, the place where Jo'seph was bound.

4 And the captain of the guard charged Jo'seph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Jo'seph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Jo'seph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9 Omit had; 4 His two officers; 5 Ministered unto them; 6 Saw them; 7 In ward in his master's house; 8 None that can interpret it; 9 It me.

on such days to decide the fate of prisoners of rank.

6-8. **Joseph came in unto them in the morning;** in pursuance of his duties as their guard and servant. **Behold they were sad.** The anxiety of their hearts showed itself on their faces. Their dreams troubled them with mysterious possibilities. **And he asked . . . wherefore look ye so sadly to-day?** Joseph, with fine sympathy, would enter into their sorrow. It opened the door of a great opportunity for him. One less sympathetic would have missed it. The butler and baker confide in him. **We have dreamed a dream, and there is no interpreter.** The Egyptians believed that only the gods could interpret dreams. They were now cut off from access to the priests of these gods. **Do not interpretations belong to God?** To the living and true God, says Joseph. He sends the dreams, and He knows the meaning. **Tell me them I pray you.** He felt sure that because he trusted in God, God would reveal to him the interpretation. An instance of fine trust.

9-11. The chief butler's dream was of his giving wine to the king. Grapes were scarce in Egypt—the Greeks derided the Egyptians as beer-drinkers—wine was a luxury for kings. In his dream, the "three branches" of the vine budded, blossomed and brought forth clusters of ripe grapes, which the chief butler pressed into Pharaoh's wine cup. (Note the custom—whether a general one, or for some special occasions we do not know—of drinking the fresh, unfermented juice of the grape.)

12-15. The interpretation is given with confidence, for Joseph is sure he has it from God. The chief butler is to be restored, within three days, to his former place and honors; and Joseph asks as his only reward for interpreting the dream that his sad case—far from home, a slave, a prisoner unjustly—should be remembered before the king. The dream came true. The chief butler was restored, "yet did not the chief butler remember Joseph but forgot him" (v. 23). It was two whole years, as we shall see, before he brought him to mind again.

GOLDEN TEXT
Gen. 39 : 21. But the Lord was with Joseph, and shewed him mercy.

DAILY READINGS
M. —Gen. 39 : 20 to 40 : 11. } Joseph in prison.
T. —Gen. 40 : 12-23. }
W. —Psalm 43. } Prayer in affliction.
Th. —Psalm 118 : 5-17. } Trust in God.
F. —1 Peter 3 : 8-17. } A good conscience.
S. —Matt. 10 : 21-33. } Fear not!
S. —Psalm 37 : 7-17. } Rest and wait!

CATECHISM
Q. 97. What is required to the worthy receiving of the Lord's supper?
A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body,

of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

TIME AND PLACE
About B.C. 1716. Joseph had been perhaps ten years in slavery and three in prison. The place, the prison of King Pharaoh's palace in Egypt.

LESSON PLAN
I. A Prisoner, though Innocent, 20-23.
Having been falsely accused by his master's wife.
II. A Servant of Servants, ch. 40 : 1-4.
Namely, of his fellow prisoners, the king's butler and baker.
III. An Interpreter of Dreams, 5-15.
The dreams of his fellow-prisoners.
LESSON HYMNS
Book of Praise, 297 ; 91 (Ps. Sel.); 219 ; 511 ; 588 ; 263.

FOR FURTHER STUDY

Juniors—20-23 To what country was Joseph taken? By whom? Who was king there? Who bought Joseph? How did God prosper him? What did his resisting temptation cost him? Who was with Joseph? With whom did he give him favor? How did the keeper show his trust in Joseph?

Ch. 40 : 1-4 What two officers were in trouble? What had been done to them? In whose charge were they now placed?

5, 6 What occurred to them in the prison? What effect had it on them?

7-9 What question did Joseph ask? What further request did he make? Whom did he acknowledge? Give some other Bible instance of dreams. (Gen. 28 : 12; Dan. 2 : 1; Matt. 1 : 20; 2 : 12; 27 : 19.)

10-13 Relate the chief butler's dream. What was Joseph's interpretation?

14, 15 What request made by Joseph? How was it treated? (ch. 41 : 9-13.) How long was Joseph in prison? (41 : 1.)

Seniors and the Home Department—20-23
As a slave, how did Joseph serve his master? How was he rewarded? About how many years had passed since his brothers had sold him? For what now came into prison? Why is temptation permitted? (1 Pet. 1 : 6, 7.) How overcome? (John 16 : 33; 1 Pet. 5 : 9; Jas. 4 : 7.) How did Joseph always act? To whom was he always loyal? For what was he being prepared? What is the only way to true success in life?

Ch. 40 : 1-4 What happened shortly after Joseph was cast into prison? What were the duties of these officers? What responsibility put upon Joseph? What testimony does this give to his character?

5-8 How was the future shown to the two prison-

ers? Who interpreted their dreams? By what power? How did Joseph glorify God?

9-11 What were the chief points of the butler's dream?

12, 13 What explanation given by Joseph? Did it come to pass?

14 What single request made? What do you think of the butler's conduct in regard to it?

15 Who, like Joseph, had been in prison? (Acts 12 : 4-11; 22 : 24; 23 : 10.) How did God show His loving providence in these cases? (Rom. 8 : 28.)

Prove from Scripture—That men sometimes forget kindness.

Practical Points—1. Joseph came out of the seven-times-heated furnace of temptation unscathed, because his Lord was with him in the fire. (See Dan. 3 : 25.)

2. It was a hundred-fold better to have gone to prison than to have sinned.

3. The Lord is no respecter of places. He was with Joseph in prison, as afterwards with Daniel in the den of lions, Dan. 6 : 22.

4. If we covet positions of trust, let us seek to deserve them.

5. When the Lord is with a man, all is well with him.

8. Joseph as a servant of Pharaoh's servants (40 : 4) is faithful; he is in training to be a ruler second only to Pharaoh himself by and by, ch. 42 : 40, 43, 44. A good lesson for people who think their place is too small and their work too mean.

7. When one lives close to God he may reckon securely on God's coming to his aid, v. 8.

8. Joseph trusted God, but made use of every lawful means to get out of prison, v. 14.

FOR WRITTEN ANSWERS

1. What do we learn from Joseph as to how to deal with temptation?.....

2. Why did the keeper of the prison put such confidence in Joseph?.....

3. What way did God open up for Joseph's release from prison?.....

Lesson III.

JOSEPH EXALTED

October 20, 1901

38 And Pha'raoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pha'raoh said unto Jo'seph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pha'raoh said unto Jo'seph, See, I have set thee over all the land of Egypt.

42 And Pha'raoh took off his ring from his hand, and put it upon Jo'seph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pha'raoh said unto Jo'seph, I am Pha'raoh,

Revised Version—1 Omit is; 2 Omit art; 3 Signet ring; 4 Set him over; 5 His; 6 Zaphenath-paneah 7 Potiphers; 8 Omit all; 9 Laid up.

vs. 39-41. Read Gen. chs. 41-43. and without thee shall no man lift up his hand or foot out of all the land of Egypt.

45 And Pha'raoh called Jo'seph's name Zaph'nath-paneah; and he gave him to wife Asenath the daughter of Poti-ph'rah priest of On. And Jo'seph went out over all the land of Egypt.

46 And Jo'seph was thirty years old when he stood before Pha'raoh king of Egypt. And Jo'seph went out from the presence of Pha'raoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Jo'seph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

EXPLANATION

Connection — Joseph's interpretation of the dreams of the chief butler and chief baker came true (ch. 40: 20-22). But for two years (40: 23; 41: 1) the chief butler made no mention of Joseph. Then the king had a dream that none could interpret (41: 1-8). By the chief butler's advice Joseph was brought from prison and interpreted the king's dream of seven years of plenty and seven years of famine. (Vs. 14-35. The whole passage, which is surpassingly interesting, should be read.)

38. Pharaoh said unto his servants; his chief counsellors. Joseph's advice had been to gather up a store of food during the seven plentiful years, and they had resolved to follow it, v. 37. Can we find such a one as this is? Slave and prisoner though he be. The Spirit of God is in him and Pharaoh rightly judges him to be a fit man for such a responsible service.

39, 40. Forasmuch as God hath shewed thee this. "No man could have so much prudence, except a favorite of heaven." Of course Pharaoh speaks as a heathen would speak



Seals, Phoenician and Egyptian

of the gods of the land. (Dan. 4: 8; 5: 11; 6: 3.) Thou shalt be over my house. See Psalm 105: 20-22. The chief over the palace was next in power to the sovereign. Such a sudden elevation

was not a strange thing with absolute monarchs, as may be seen in the case of Esther and of Daniel.

41-43. See, I have set thee over all the land of Egypt. This was the public proclamation of Joseph's appointment to office. (Dan. 6: 3.) In token of his authority he gives him his ring. The signet ring of the king was the great seal of the nation. To wear this ring gave Joseph the authority to sign public documents in the king's name. (Ezra. 3: 10.) In those days, when even kings could not always write, the signet ring was both seal and signature. The

vestures of fine linen and the gold chain were also symbols of rank. The second chariot; the king's being the first. They cried before him, Bow the knee; "Abrech," "the same word that is still used when a camel is bid to kneel." (Dods.) In this way Joseph was declared to be ruler of all the land of Egypt.

44, 45. I am Pharaoh; just as the Emperor of Germany says "I and the German nation." Without thee. All other officers are to be completely subordinate to him. He was to be like Pharaoh himself. Pharaoh called Joseph's name Zaphnath-paneah. Joseph became a citizen of Egypt and received an Egyptian name, which perhaps means "food of the living," or "bread of life." And gave him to wife Asenath, the daughter of Poti-pherah; "consecrated to Ra, the sun-god," priest of On (Greek, Heliopolis, the city of the sun.) The priests took the highest rank, and this marriage would give Joseph high place and influence.

46. Joseph was thirty years old. He had spent about thirteen years in Egypt, partly in the house of Poti-pherah and partly in prison. (Gen. 37: 2.) Joseph went out . . . throughout all the land of Egypt; as faithful and diligent in duty as ever. He begins to make preparation for the coming years of famine while the years of plenty last.

47-49. In the seven plenteous years the earth brought forth by handfuls; as Joseph had predicted from the king's dream. Egypt was and is a great wheat-growing country. And he gathered up all the food of the seven years. During the seven years of plenty, Joseph, through the officers he had appointed, gathered the portion levied as a tax upon the abundance of the land, and laid it up in granaries and store-houses. The people, too, would be encouraged to store up for themselves. Corn, grain, as the sand of the sea. This is a figure of the very abundant surplus of grain stored away. Until he left off numbering. A sufficient supply was stored away to supply Egypt through the famine, and the neighboring peoples who might come to buy.

GOLDEN TEXT

1 Sam. 2: 30. **Them that honour me I will honour.**

DAILY READINGS

- M. —Gen. 41: 1-13. Pharaoh's dream.
- T. —Gen. 41: 14-32. The dream interpreted.
- W. —Gen. 41: 33-45. } Joseph exalted.
- Th.—Gen. 41: 46-57. }
- F. —Acts 7: 9-16. Stephen's reference.
- S. —Psalm 105: 7-22. God's Providence.
- S. —Rom. 8: 18-28. Working for good.

CATECHISM

Q. 98. What is prayer?
 A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

TIME AND PLACE

Begins two years (ch. 41: 1) after events of previous lesson, at the close of Joseph's imprisonment, B.C. 1716, extends through the seven years of plenty. Place: Egypt, either at Zoan (Tanis, modern San) near one of the mouths of the Nile, or Heliopolis (On) six or eight miles northeast of modern Cairo.

LESSON PLAN

- I. High Rank, 38-45.
 - II. Important Service, 46-49.
- Storing up food during the years of plenty for the years of famine.

LESSON HYMNS

Book of Praise, 361, 100 (Ps. Sel.); 191; 248; 534; 535.

FOR FURTHER STUDY

Juniors—While Joseph was in prison, what happened to Pharaoh? (v. 1.) Relate his first dream. (vs. 2-4.) The second. (vs. 5-7.) Who sent these dreams? Why? How much was the king impressed? (v. 8.) Who could not help him? Who remembered Joseph? (v. 9.) With what result? (v. 14.) How did the king address Joseph? (v. 15.) What was Joseph's modest reply? (v. 16.) What was Joseph's interpretation of the dream? (vs. 25-32.) What advice given to the king? (vs. 33-36.)

38 What did Pharaoh think of Joseph's wisdom?
39 Whom had Joseph honored before Pharaoh? Whom did God honor in the sight of Pharaoh? What promise illustrated? (1 Sam. 2: 30.)

40-44 How did Pharaoh honor Joseph? What five signs of office and honor were given him?

45 What change in Joseph's name? What is its meaning? Who was his wife? How old was Joseph at this time?

46-49 What was Joseph's great work? How did he succeed? How are the faithful rewarded? (Matt. 25: 21, 23; Luke 19: 26.)

Seniors and the Home Department—How many years since Joseph had been sold? (Compare ch. 37: 2 with ch. 41: 46.) Where did he spend three years? What caused Joseph to be delivered from prison? What did Pharaoh see in his dream? The significance of the number seven? Who remembered Joseph's former interpretation of dreams? What did he now do? Contrast Joseph in prison with Joseph before the king. What did Joseph declare would follow the dream? By whose authority did he speak? (v. 16.) To what does humility lead? (Prov. 22: 4.)

38-40 What did Pharaoh do after consulting his

servants? What alone did Pharaoh reserve for himself?

41-44 By what special sign was authority given to Joseph? What other mark of high favor conferred? What badge of high office given him? How confirmed?

45, 46 Give the name of Joseph's wife and the names of his two sons.

47-49 How did Joseph arrange his work? Wherein did he show wisdom? How repaid for all his sufferings? Who is the "Bread of Life?" (John 6: 50-58.) To whom should the Bread of Life be given? (Matt. 23: 19.)

Prove from Scripture—That the Lord gives wisdom.

Practical Points—1. The path of Joseph's deliverance from prison and his wonderful advancement, lay through the ordinary highway of kindness to those about him. It was her thousand little acts of thoughtful consideration that so endeared our late beloved Queen to her people.

"She doeth little kindnesses
 Which most leave undone or despise
 For nought that sets one heart at ease,
 And giveth happiness or peace,
 Is low esteemed in her eyes."

2. How far ahead God plans. He was only now getting ready for the coming down of His people into Egypt, of which He had spoken to Abraham well nigh two hundred years before.

3. God holds kings, and cattle, and corn alike in His hand.

4. Sudden advancement is a severe test. It has turned many a poor fool's head. It served, in Joseph's case, to bring out the true greatness of the man.

5. Joseph was a dreamer in his young days, but that did not prevent him being a shrewd man now.

FOR WRITTEN ANSWERS

1. What led to Joseph's being brought out of prison?.....

2. Whence had he skill to interpret dreams?.....

3. To what honors and duties was he advanced?.....

Lesson IV.

JOSEPH AND HIS BRETHREN

October 27, 1901

Genesis 45: 1-15. Only vs. 1-11 printed, as recommended by the International Lesson Committee. Commit to memory vs. 4-7. Read Gen. chs. 44-47.

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there

Revised Version—1 Heard; 2 And now be not grieved; 3 There are yet; 4 Shall be neither plowing nor harvest; 5 Remnant; 6 You alive; 7 Over; 8 Come to poverty, thou, and thy household, and all that thou hast.

EXPLANATION

Connection—The seven years of plenty were, as Joseph had foretold, followed by famine, which extended to the land of Canaan (41: 53, 54). Among those who came to buy grain were the brothers of Joseph. At first Joseph treated them with apparent severity to test them, but at last he received them with great kindness. (Do not miss reading again the romantic and touching story of chs. 42, 43, 44.)

1, 2. Then Joseph could not refrain himself. Benjamin, his own brother, the son of his own mother who was dead, is with the others now (See ch. 44: 29, 30), and they tell him of his old father's love for himself and Benjamin. **Cause every man to go out from me.** The scene was too tender for any others than his own brothers to witness. **And he wept aloud;** more for gladness than sorrow. He had been hard with his brothers, to test them whether they were true men. Now he shows them his heart.

3, 4. I am Joseph. How dramatic! What a surprise to the brothers. But, lest the announcement might alarm them, he hastens to allay their agitation by the question, **Doth my father yet live?** He already knew (41: 28), but this assures them that he is still Jacob's son, their own brother, apparently an Egyptian, but really a Hebrew. **For they were troubled at his presence.** The remembrance of their guilt gives them much uneasiness. **Come near unto me.** They would seem to have drawn back in awe. **I am Joseph your brother, whom ye sold into Egypt.** This would remove all doubt from their minds (ch. 37: 28), and at the same time show that he held no grudge.

5, 6. Now therefore be not grieved. Seeing their sorrow and dismay, he hastens to put them at their ease. **For God did send me before you to preserve life.** God overruled their wrongdoing, so that by the presence of Joseph in Egypt, the people of Egypt and the family of Jacob might be saved from death by famine. **Earing;** an old English word for "plowing" (Rev. Ver.).

7, 8. God sent me before you to preserve you a posterity in the earth. He gives them

shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

special reason for putting strong faith in God, and thus relieves them of self-reproach. They did wrong, but God overruled it for good. **He hath made me a father to Pharaoh;** a confidential friend and counsellor, a position of trust, but also of great responsibility. So their sale of him has resulted greatly to his advantage, though this was not their intention.

9-11. Haste ye, go up to my father. He is eager that they should bring the glad tidings to his father, that his cherished purpose to have him with him in Egypt might be speedily accomplished. **Thus saith thy son Joseph.** This personal message to Jacob would call up all the old associations of tender affection. **Tarry not.** They have been separated for twenty-two years. **Thou shalt dwell in the land of Goshen.** Joseph had already arranged for his father's settling, at least for a time (v. 1), in a choice part of Egypt, so that he might be near him. Goshen "lay between the eastern part of the ancient delta of Egypt and the western part of Palestine." **There I will nourish thee.** By reason of the five years of famine yet remaining the household of Jacob would otherwise be reduced to want.

12, 13. Again he appeals to them that it is he himself who speaks. They could so tell his father. Especially Benjamin—who had never deceived his father, as the others had done, for he was a mere child when Joseph was sold—should testify. Further, of all Joseph's "glory in Egypt" were they to tell Jacob, so that his doubts might be overcome and he would consent to come down to Egypt. (See vs. 25-28.)

14, 15. It was a great day for Joseph as well as for his brethren. His heart was full and overflowing. It was too good to be true that Benjamin, his own closest and dearest brother, was with him, and the other ten, now no longer hating and envying him. What a "talk" they would have! The brethren to tell of the old home and all that had passed since that day, which they all remembered; Joseph, of his wonderful experiences in Egypt.

GOLDEN TEXT
 Rom. 12: 21. Be not overcome of evil, but overcome it with good.

DAILY READINGS
 M.—Gen. 42: 1-13. The famine.
 T.—Gen. 43: 1-14. The second journey.
 W.—Gen. 45: 1-15. Joseph and his brethren.
 Th.—Gen. 45: 16-28. Joyful news.
 F.—Gen. 47: 1-10. Jacob in Egypt.
 S.—Matt. 5: 38-48. Love to enemies.
 S.—Rom. 12: 14-21. Overcoming evil.

CATECHISM
 Q. 99. What rule hath God given for our direction in prayer?
 A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

TIME AND PLACE
 The second year of the famine, B.C. 1707, twenty-two years after Joseph had been sold as a slave by his brethren. Place as in last lesson. Hebron, Jacob's home, 250 miles away.

LESSON PLAN
 I. Joseph Makes Himself Known, 1-4. To his astonished brethren.
 II. Acknowledges God's Providence, 5-8. In turning their purpose of evil into blessing.
 III. Provides for his Father and Brethren, 9-13. By promising them a rich pasture land.
 IV. Reveals his Loving Heart, 14, 15. In his abundant tears.

LESSON HYMNS
 Book of Praise, 197; 529; 230; 76; (Ps. Sel.); 395; 523.

FOR FURTHER STUDY

Juniors—1-4 Who were with Joseph? How many of his brethren? Who were now sent away? Why? Where had Joseph's brethren been? Why were they now in Egypt? How many times before this had they come? (chs. 42, 43.) How treated the first time? (ch. 42: 7, 14, etc.) On what condition set free? (ch. 42: 20.) How did Joseph feel when he saw Benjamin? (ch. 43: 29, 30.) How did Joseph show his favor towards Benjamin? (ch. 44: 2.) Which of the brethren pleads for Benjamin? (ch. 44: 18.) What does he now disclose to them? (ch. 45: 3.) For whom does he inquire? How do his brethren feel?

5-8 How does Joseph now comfort his brethren? Whom does he honor in what he said? How did God bring good out of their evil-doing? How should enemies be treated? (Matt. 5: 44; Rom. 12: 14.)

9-11 What command is now given? Why such haste? What was the message? What the promise?

12, 13. What proofs were they to give to their father?

14, 15 To whom does Joseph show special affection? Why?

Seniors and the Home Department—1-4
 What are the chief points of interest in the first visit of Joseph's brethren to Egypt? (ch. 42.) By what arguments was Jacob persuaded to allow Benjamin to come? (ch. 43.) To whom was he entrusted? (43: 3.) Wherein did their second reception differ from their first? What two questions asked by Joseph? (43: 27-29.) How did he still further test his brethren? (ch. 44.) Why did he do so? What was Judah's noble plea? (vs. 18-31.) To what did it lead? How did Joseph express his joy? What

memories came back to the brethren? How did Joseph console them? Why did he remind them of their sin? Which disciple did Jesus remind of his sin? On what occasion? (John 21: 15-17.) In what way does Jesus come to us? (Heb. 2: 11.) What does He say of forgiveness? (Matt. 6: 12, 14, 15.) How does God lead to repentance? (Rom. 2: 4; Matt. 5: 45.)

5-8 How did God bring good out of evil in this case?
9-15 For whom did Joseph send? What land did he bestow? Why this care? What caused the great affection between Joseph and Benjamin?

Prove from Scripture—That God over-rules evil for good.

Practical Points—1. Joseph's long delay in making himself known to his brethren, and his harshness with them, was to test them—were they true men, true to their father and to Benjamin, their younger brother? We have no right to complain, if we have once shown ourselves unworthy of trust, that men should be slow to trust us again.

2. It requires a great man to act graciously towards those who have wronged him.

3. Their old and cruel wrong against him, and a score of years, could not quench the tenderness of Joseph's heart.

4. It is not unmanly, but most manly, to be tender-hearted.

5. How lightly Joseph touches upon the injury done him; but it seems as if he could hardly say enough of the bright side of the story:—a good example of real forgiveness.

6. Happy is the father that has such a son as Joseph. He shall never lack either for support or love.

FOR WRITTEN ANSWERS

1. Why did Joseph so long delay to make himself known?.....

2. How does he now look upon his great calamity? (vs. 7, 8.).....

3. What does he promise to his father?.....

Lesson V.

DEATH OF JOSEPH

November 3, 1901

Genesis 50: 15-26. Commit to memory vs. 18-21. Read Gen. chs. 48-50.

15 And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."

16 And they sent a messenger unto Joseph, saying, "Thy father did command before he died, saying,

17 So shall ye say unto Joseph, 'Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save many people alive.

Revised Version—1 It may be that Joseph will; 2 Fully; 3 Message; 4 Transgression; 5 That; 6 Meant; 7 For; 8 Born; 9 But; 10 Up.

EXPLANATION

Connection—Joseph brought his father and his household down to Egypt and presented them to the king, who received them with kindness and granted Goshen or Ramesses to them for a home. (Chs. 46, 47.) At the end of seventeen years Jacob died and was buried in the land of Canaan in the cave of Macpelah near Hebron. (Ch. 49: 29-33; 50: 1-14.)

15, 16. When Joseph's brethren saw that their father was dead; began to realize that his death might mean new conditions. (Compare Gen. 27: 41.) They said, Joseph will peradventure hate us. They thought Joseph had the same spirit as themselves. All the evil which we did unto him. The sense of guilt troubles them so that they cannot think they are forgiven. They sent a messenger; likely Benjamin. Thy father did command before he died. It is probable that they had spoken to Jacob about their position.

17, 18. Forgive . . . the trespass of thy brethren and their sin. This is a humble confession of wrong-doing. Let us hope, too, that it was sincere. The servants of the God of thy father. They seem truly repentant and use the two strongest arguments, the memory of the same father and the worship of the same God. Joseph wept. He was grieved to think that they should be still anxious or distrustful. His brethren . . . fell down before his face; unconsciously fulfilling the dream, ch. 37: 7.

19-21. Joseph said unto them, Fear not. He would comfort and encourage them by the thought that he could not interfere with that which belonged to God alone. (2 Kings 5: 7; Rom. 12: 19.) Ye thought evil . . . God meant it unto good. "Good out of evil," says F. W. Robertson, "that is the strange history of this world, whenever we learn God's character." I will nourish you and your little

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation: the children also of Manasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

ones. His position enabled him to keep his promise, so that the Israelites did not suffer, strangers as they were in the land, until after his death."

22, 23. Joseph lived an hundred and ten years. "Among the Egyptians, this was the ideal length of life, the number of years invariably adopted when a long and happy existence was sought in prayer." (Dods.) Ephraim's children of the third generation; great-grandsons. Ephraim was Joseph's second son (41: 52). Brought up upon Joseph's knees. Placed upon his knees when born, and received into his bosom with cherishing joy.

24, 25. And Joseph said unto his brethren, I die. He told his brethren, that they might come to receive his parting blessing and his final injunctions. God will surely . . . bring you out of this land. Egypt and its honors had not turned him away from God nor caused him to forget God's promises to His people. Joseph took an oath; a solemn engagement or promise before God. (Heb. 11: 22.) Of the children of Israel; the first time this title is used. Israel was Jacob's name of honor, ch. 32: 23. Ye shall carry up my bones from hence; showing his confidence that Canaan, not Egypt, was to be the home of the nation. They kept the oath. (Ex. 13: 19.)

26. So Joseph died; Ps. 37: 37. And they embalmed him; for the preservation of the body, according to the Egyptian custom. Says Dods, "The corpse was first put in a case adapted to its shape; on the breast the beetle of Ptah, or the open eye, the symbol of Osiris, was figured. This case again was placed in two or more coffins of costly wood, which were finally deposited, where it could be afforded, in a granite sarcophagus." It is possible that Joseph's mummied body may yet be found.



The Wrapping of the Mummy. (Egyptian.)

GOLDEN TEXT

Psa. 90 : 12. So teach us to number our days, that we may apply our hearts unto wisdom.

DAILY READINGS

- M. — Gen. 50 : 15-26. Death of Joseph.
 T. — Exodus 13 : 17-22. Joseph's command fulfilled.
 W. — Joshua 24 : 28-33. Burial in Shechem.
 Th. — Psalm 37 : 27-40. A peaceful end.
 F. — Prov. 4 : 7-18. A shining light.
 S. — Psalm 90 : 1-12. Numbering our days.
 S. — 2 Peter 1 : 1-11. An abundant entrance.

CATECHISM

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

TIME AND PLACE

Jacob lived for about 17 years after his removal into Egypt, when he died at the age of 147. Joseph died 44 years later, or B.C. 1635. Place, Egypt, either one of its capital cities or the land of Goshen.

LESSON PLAN

- I. Joseph Survives his Father, 15 (a).**
 Having joined with his brethren in burying him in Canaan.
II. Forgives his Brethren, 15 (b)-21.
 Who were still afraid that their guilt would overtake them.
III. Dies in Old Age, Honor and Hope, 22-26.
 Having taken oath of the people to carry his bones with them when they should leave Egypt and his bondage.

LESSON HYMNS

Book of Praise, 593; 90 (Ps. Sel.); 342; 588; 333; 521.

FOR FURTHER STUDY

Juniors—How old was Jacob when he went to Egypt? (ch. 47 : 9.) How long did he live there? (v. 28.) How did Joseph act towards his father? (v. 7.) Which is the fifth commandment? What promise attached? (Eph. 6 : 1-3; Matt. 15 : 4-6.) What request did Jacob make when dying? (ch. 49 : 29.) Was it complied with? (ch. 50 : 13.)

15 Of what were Joseph's brethren now afraid? What caused this fear? (ch. 37 : 28.)

16-18 What message did they send? How did Joseph receive it? What did they then do? What here fulfilled? (ch. 37 : 7.)

19-21 To whom does punishment belong? (Rom. 12 : 19; Heb. 10 : 30.) What comfort and what promise given by Joseph?

22-24 How long did Joseph live in Egypt after Jacob's death? How old was he when he died? Name Joseph's two sons. To whom had God made promises? What were they. (Gen. 15 : 14; 46 : 4; 48 : 21.)

25, 26 What was Joseph's last request? What did they now do with his body?

Seniors and the Home Department—How had Jacob received the news about Joseph? (ch. 45.) Describe the meeting of Joseph and Jacob. (ch. 46 : 2-26.) Of Jacob and Pharaoh. (ch. 47 : 1-10.) Which commandment illustrated by Joseph? How was the promise fulfilled in him? Where was Jacob buried? By whom? (ch. 50.)

15-18 On Joseph's return, what message did he get from his brethren? Of what does conscience accuse? (Matt. 27 : 3; Luke 9 : 7.) What can purify? (Heb. 9 : 14.) In what spirit does Joseph act?

19-21 What had Joseph's brethren intended? How did God work? Contrast Joseph's conduct with that of his brethren. (Rom. 12 : 21.)

22, 23 At what age did Joseph die? How had he lived? In whom did he trust? What great blessings came to him?

24-26 How did Joseph show his faith? (Heb. 11 : 22.) What was his hope? In what way was his last request complied with? (Ex. 13 : 19; Josh. 24 : 32.)

Prove from Scripture—That a guilty conscience brings fear.

Practical Points—1. Joseph shines at his brightest in the great honor and kindness done to his father and his brethren. Always suspect anyone who speaks evil of, or does ill to, his own people.

2. Joseph not only won Pharaoh's favor, but kept it; and so was able to secure privileges for his father's family in the strange country.

3. It requires a large-hearted man to accept forgiveness frankly. The mean-spirited, judging others by themselves, find it hard to understand.

4. A sense of guilt is like a hidden wound. One never knows when it will give a sudden pang.

5. If you want to make your friend unhappy who has forgiven you, go back and ask him forgiveness a second time.

6. The older one gets the less he is apt to count on his own plans and the more on God's.

7. Brave old Joseph! His faith is unquenchable. And why not? It was fed by God's promises; and with such oil in the lamp, the fire can never go out.

FOR WRITTEN ANSWERS

1. Where was Jacob buried, and by whom?.....

2. What was now the fear of Joseph's brethren? How did he meet it?.....

3. Why did Joseph command his final burial to be in Canaan?.....

Lesson VI.

ISRAEL OPPRESSED IN EGYPT

November 10, 1901

Exodus 1: 1-14. Commit to memory vs. 8, 9, 13, 14. Read Ps. 90.

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reu'ben, Sim'con, Le'vi, and Ju'dah,

3 Is'sachar, Zeb'u'lon, and Ben'jamin,

4 Dan, and Naph'tali, Gad, and Ash'e'r.

5 And all the souls that came out of the loins of Ja'cob were seventy souls: ² for Jo'seph was in Egypt already.

6 And Jo'seph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Jo'seph.

9 And he said unto his people, Behold, the people

Revised Version—1 Sons: ² And; ³ Omit up; ⁴ Come, let us deal; ⁵ Also join themselves; ⁶ Omit so; ⁷ Store cities; ⁸ The more they spread abroad; ⁹ Service in mortar.

EXPLANATION

Connection—The book of Exodus continues the narrative of Genesis. There is a distance of two hundred years, during which time the descendants of Jacob, a mere group of families, grew to be a nation. In consequence of this the Egyptians became alarmed and oppressed the Israelites.

1-4. The opening verses are a brief review of the later chapters of Genesis taken as a starting point for a new train of events. The contrast between the entry into Egypt and the exodus is thus more marked. A handful they came, a great host they went out. In the list of the eleven sons of Jacob the sons of Leah, the older sister, are mentioned first, "Reuben, Simeon, Levi, Judah, Issachar, Zebulun." Then follows Benjamin, the son of Rachel, the younger sister, so greatly beloved of Jacob—Joseph, the other son, being already in Egypt. Dan and Naphtali were sons of Bilhah, Gad and Asher were sons of Zilpah, the handmaidens.

5. Seventy souls. The statement takes into account children and grand-children and includes Jacob as head of the family, as also Joseph and his two sons. There may have been hundreds of servants also.

6, 7. Joseph died. This fact is made conspicuous because of the change in the condition of the children of Israel. If the favor extended to Joseph had not failed in later days, there would have been no oppression. **All the men of that generation.** This marks the close of the period of the patriarchs (Acts 7: 15). It is now about 400 years since Abraham was called to leave his own country and go into Canaan. At about the same length of time later Solomon's temple was built. **The children of Israel . . . waxed exceeding mighty.** They became a numerous and forceful people. From seventy souls (with the addition of attendants and servants) they reached in 215 years a population of perhaps 2,400,000, for there were more than 600,000 men (Num. 1: 46).

8-10. A new king over Egypt, which knew not Joseph; a new dynasty or race of kings. How long after Joseph's death we do not know; but his

of the children of Israel are more and mightier than we:

10 **4** Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pha'raoh ⁷ treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard ⁹ bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

services were forgotten and his people had come to be feared and hated. It is interesting to know that the mummied body of the king, Rameses II., who oppressed the Israelites, was discovered in 1881 near Thebes and is now in the Museum of Bulag, near Cairo. **The people . . . are more and mightier than we.** The Egyptians were weakened by foreign wars.

10, 11. Let us deal wisely with them. The course of wisdom was thought to be to crush and oppress them. It has always proved a bad policy. **Lest they . . . get them out of the land.** The Hebrews were valuable servants, whose labor the people of Egypt did not wish to lose. **They did set over them taskmasters;** a system of forced labor, which still flourishes in Persia and in a modified form throughout the Turkish empire. The lash and the bayonet go along with it. **Treasure cities, Pithom and Raamses;** store cities or magazines for provision and supplies. One of these, Pithom, has been discovered and explored, and bricks from it are now in the museum.

12. But the more they afflicted them the more they multiplied and grew. The policy of the king could not succeed because it was opposed to the purpose of God. The word **grieved** expresses a mixture of loathing and alarm.

13, 14. The Egyptians made the children of Israel to serve with rigour. "Such rigor is seen pictured on the ancient monuments of Egypt: heavy burdens, savage whips wielded by the taskmasters poor food, naked backs, intolerable sufferings." (Peloubat.) **In mortar, and in brick.** The Egyptians were great city builders and it was done by slave labor. **All manner of labour in the field.** The Hebrews were employed at agriculture also. Turning clay in the brick fields and digging canals under the hot sun in Egypt was most painful work. But through their natural vitality and by the blessing of God the people multiplied and strengthened, and, as we shall see in the next lesson, became so numerous and powerful as to cause great alarm to their masters, the Egyptians.

GOLDEN TEXT
Exod. 2:24. God heard their groaning, and God remembered his covenant.

DAILY READINGS
M.—Exodus 1: 1-14. Israel oppressed in Egypt.
T.—Gen. 46: 1-7. A great nation.
W.—Exodus 5: 5-19. Cruel taskmasters.
Th.—Deut. 26: 1-11. Remembrance.
F.—Isaiah 52: 1-6. Oppressed without cause.
S.—Psalm 142. Prayer in affliction.
S.—Psalm 94: 1-14. Cry of the oppressed.

CATECHISM

Q. 101. What do we pray for in the first petition?
A. In the first petition (which is, Hallowed be Thy name) we pray, That God would enable us and others

to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

TIME AND PLACE

The Israelites were in Egypt from B. C. 1700 till the exodus under Moses B. C. 1491, a period of 215 years. In the later portion of their stay they were oppressed. They still dwelt in the land of Goshen.

LESSON PLAN

I. A New Generation and Prosperity, 1-7. Jacob, Joseph, and all that generation gone.

II. A New King and Oppression, 8-14. The old dynasty gone, a new one on the throne.

LESSON HYMNS

Book of Praise, 283; 161; 277; 269; 585; 14 (Ps. Sel.).

FOR FURTHER STUDY

Juniors—In what book is the lesson? What does the word Exodus mean? Why is the book so named?

1-6 Using the figure of a school, what land was the school-house, where God trained His people? Who were sent to school there? What happened to them? In what order are Jacob's eleven sons named? (See "Explanation.") Who are counted in the "seventy souls"?

7 What five expressions used to denote the increase of the Israelites? Where had this increase been spoken of? (Gen. 46:3.) How long after Joseph's time? (See "Time and Place.")

8-11 What do we know about this "new king"? Of what was he afraid? What two measures used by him? What cities did they build?

12-14 What was the result of this oppression? Why does God allow His people to be afflicted? (Rom. 5:3; Heb. 12:9-11; 2 Cor. 4:12-18.) What is meant by "serving with rigor"?

Seniors and the Home Department—1-6 What are the chief subjects of the book of Exodus? What was the condition of the Israelites in Egypt in Joseph's time and after? How long did their prosperity last? What then commenced?

7 What is said about the rapid increase of the Israelites?

8-11 Who was king of Egypt at this time? How does he compare with the Pharaoh who was Joseph's friend? What was the king's chief fear? From what did it arise? What use did he make of the Israelites? What do we know of these "treasure cities"?

12 What effect had oppression on their numbers? Against whom was the king really working?

13, 14 Had the Egyptians a right to treat the Israelites as they did? To what is bondage com-

pared? What are included under it? (Gal. 3:22.) How regarded by God? To what does it lead? (Rom. 6:21.) What is His remedy? (Eph. 1:7; 1 John 3:5.) What further cruel order given by Pharaoh when his oppression failed? (v. 22.)

Prove from Scripture—That God knows all our ways.

Practical Points—1. God never forgets either His own promises or the needs of His people.

2. The Israelites became a numerous and strong nation because the blessing of God was upon them, and because they lived plain and wholesome lives. Godlessness and luxury cut the nerve of a nation, as nothing else will.

3. The king's "wisdom" (v. 10) was arrant folly. It is tenfold better to make allies of colonists than to tyrannize them into subjection. The colonies of Spain have been her ruin. Those of Britain are her glory.

4. With nations, as with individuals, "hard lines" are often the lines that lead to the best development.

5. Enslaved peoples invariably prove a curse to their oppressors. It is forty years since the negro in the United States was set free, but he is a source of national weakness still, and may yet become a menace to national peace.

6. Egyptian civilization was splendid, but it was based on cruel oppression, and therefore fell into decay. A fortune that comes from "sweating" employees has already a worm at its root.

7. "A good man, though he were a slave, is yet free; whereas a wicked man, though he were a king, is yet enslaved; nor is he enslaved to one master only, but, which renders his case so far worse, he has as many masters as he has lusts."—Augustine.

FOR WRITTEN ANSWERS

1. Write down the names of the twelve sons of Jacob.

2. Why did the king of Egypt fear the Israelites?

3. What measures did he take to crush them? With what success?

Lesson VII.

THE CHILDHOOD OF MOSES

November 17, 1901

Exodus 2: 1-10. Commit to memory vs. 7-10. Read Ps. 91.

1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pha'raoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

Revised Version—1 River side; 2 Know; 3 Bath; 4 And send her handmaid; 5 She opened it and saw; 6 Omit she.

EXPLANATION

Connection.—The cruel king, finding that hard bondage did not prevent the increase of the Israelites, issued a decree that all male infants should be cast into the river Nile (Ex. 1: 22). God overruled this wicked decree, as we shall see, by causing that the future leader of Israel from bondage should be trained in the king's own palace.

1, 2. **A man of the house of Levi.** His name was Amram (ch. 6: 20). Levi. This tribe became

specially associated with the duties of religion in after years. **Daughter of Levi.** The word means descendant, as here used. Her name was Jochebed (ch. 6: 20). **A son.** Not the only son, for Aaron was already in the family, three years old (ch. 7: 7). Moses is specially referred to, because his story is to be told. **A goodly child;** "exceeding fair," (literally, "divinely beautiful") Stephen says (Acts 7: 20). **She hid him;** at great risk to herself and the members of her household. What if the king should hear of it!



Egyptian Princess, with Embroidered Robes

3, 4. **An ark of bulrushes;** a covered box or basket made of the famous papyrus (whence "paper") reed that grew in abundance along the bank of the Nile. Paper was made from the inner bark. **She daubed it with slime and with pitch;** to cement the rush stems firmly together and make it watertight. **She laid it in the flags;** red rushes. They give the name to the Red Sea. **His sister stood afar off.** There is general agreement that this was Miriam. (Num. 26: 59; Ex. 15: 21.) She kept far enough away to avoid creating suspicion and yet near enough to see what might take place.

5, 6. **The daughter of Pharaoh.** Her name is

6 And 5 when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pha'raoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pha'raoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pha'raoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pha'raoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

not mentioned, but her action gives her undying fame. **To bathe.** (Rev. Yer.) Bathing in the Nile was partly a sacred act, as the river was considered a deity. No doubt the mother of Moses was aware of the custom of the princess when she laid the ark among the flags. **Behold the babe wept;** "Behold a weeping boy." The lonely, unprotected babe in tears touched her heart. **This is one of the Hebrews' children.** She remembered her father's severe decree. No other than a Hebrew mother would need to hide her child. Besides, the Hebrews were of lighter complexion than the Egyptians.

7-9. **Then said his sister.** Miriam had been watching and listening closely; so she came at the proper time and spoke the fitting word. She does not seem to have aroused any suspicion. **Shall I go and call thee a nurse of the Hebrew women?** It must be a Hebrew nurse or none; for no Egyptian would nurse the child of a slave. **Pharaoh's daughter said to her, Go.** The proposal suited the princess well. It would relieve her of difficulty and ensure the child care. **Called the child's mother.** God's wonderful use of simple means to serve great purposes is seen here. **Take the child away and nurse it for me.** Thus Moses was given back to his mother for nourishing and care. From his mother he learned to know God, even in tenderest years. **I will give thee thy wages.** The mother of Moses was paid as a servant of the princess, but her highest pay was the joy of caring for her own child.

10. **The child grew and she brought him unto Pharaoh's daughter.** Jochebed is faithful to her trust, and there is apparently no attempt to keep Moses with herself, when the time comes to bring him to the princess. She did what she thought best for his good. **And he became her son.** Egyptian princesses were much honored and had many privileges. Moses, under her protection, became a member of the royal household (Acts 7: 21), and received the training of a king's son, which prepared him for his great work as a writer, and as the leader and lawgiver of Israel. Thus the decree of the king brought Moses to his own palace and wrought the highest good for the people of God. So does God ever work out His own plans in His own way.

GOLDEN TEXT
Prov. 22: 6. Train up a child in the way he should go, and when he is old he will not depart from it.

DAILY READINGS
 M. —Exodus 2: 1-10. The childhood of Moses.
 T. —Exodus 2: 11-25. Moses in Midian.
 W. —Acts 7: 15-21. }
 Th. —Acts 7: 22-29. } Stephen's narrative.
 F. —Isaiah 49: 7-12. A chosen deliverer.
 S. —Psalm 33: 10-22. God overruling.
 S. —2 Tim. 3: 10-17. A happy childhood.

CATECHISM
Q. 102. What do we pray for in the second petition?
 A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced,

ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

TIME AND PLACE
 As commonly believed, Moses was born, B.C. 1571. The lesson covers 40 years. Place, Egypt, the one centre, at that time, of learning and refinement.

LESSON PLAN
I. The Babe in Peril, 1-4.
 By reason of the king's cruel decree.
II. Rescued, 5, 6.
 Through the compassion of the king's daughter.

III. Reared, 7-9.
 By the child's own mother.
IV. Adopted, 10.
 Into Pharaoh's court.

LESSON HYMNS
 Book of Praise, 573; 191; 19 (Ps. Sel.); 561; 590; 594.

FOR FURTHER STUDY

Juniors—1 What was the name of Moses' father? (ch. 6: 20.) Of his mother? (6: 20; Num. 26: 59.) What other children in the family? (Same verses.) Of what tribe were they?

2, 3 What kind of a child was Moses? (See also Acts 7: 20.) Why was he hidden by his mother? (Ex. 1: 22.) For how long? Where was he then placed? Describe the ark. Where was it put? With what object? Name the river.

4-6 Who was set to watch? With what object? Why did she stand "afar off?" Who came down to the river? For what purpose? Who came with her? What did she notice? How did she act? How did she know the child was a Hebrew?

7-9 Who now spoke to the princess? What did she say? How was she answered? Who was brought as nurse? Who overruled this?

10 Into whose family was the child adopted? Under what name? What is the meaning of the name? How does God exercise His providence? (Matt. 6: 26; Ps. 91: 4; Prov. 16: 33.)

Seniors and the Home Department—1 What do we know of Moses' parents and their children? (Ex. 6: 18-20; Num. 26: 59; Ex. 7: 7; 15: 20.)

2-4 What do we know about Moses' early childhood? Why was his mother so careful about the ark? Whom did she set to watch? Why was all this necessary? What led to these actions? (Heb. 11: 23.)

5, 6 Who discovered the child? How? How did she feel towards it? What her motives to compassion? (Matt. 18: 27-33; Heb. 5: 2.) Notice to what the crying of the child led.

7-9 What seven steps are found here in God's plan? As to the family? The ark? The sister? The baby's

tears? Pharaoh's daughter? The child's own mother? The royal court?

10 What training did Moses receive at home? At Pharaoh's court? (Acts 7: 22.) By the decision he made? (Heb. 11: 24-27; Acts 7: 23-27.) In the wilderness? What is the Golden Text? How far does God's providence extend? (Ps. 121: 4; 139: 1-5.)

Prove from Scripture—*That the Lord is our protection.*

Practical Points—1. Only a baby in a slave's hut; but by and by he shall be the leader of God's people, and shall talk with God; and God Himself will bury him, when the end comes.

2. Moses never forgot his mother and his mother's people. How could he, when she ran such risks for him when an unconscious babe?

3. Her conduct was heroic; and the more heroic that heroism was the last thought in her mind. She was merely doing what love told her to do, and so became unconsciously a heroine.

4. That little basket of rushes contained a nation's destinies. Never fear! God is on the watch, as well as Miriam, the sister.

5. A chance, and yet no chance, the finding of the infant by the princess. No chance, for, again, God guides. "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." (Prov. 21: 1.)

6. A tender and gracious princess this. A baby's tears will make her defy the king's decree and save the child.

7. The right sort of sister, Miriam,—one who is her mother's confidante and helper and stands by her little brother through thick and thin.

FOR WRITTEN ANSWERS

1. Name Moses' father, mother, sister, brother.

2. What part in his preservation had his mother? The princess? His sister?

3. What double advantage had Moses in education?

LESSON VIII.

WORLD'S TEMPERANCE LESSON

November 24, 1901

Isaiah 5: 8-30. Only vs. 11-17, 23, 23 printed, as recommended by the International Lesson Committee. Commit to memory vs. 11, 12. Read Prov. 8: 1-36.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that 1 continue until night, till wine inflame them!

12 And the harp, and the 2 viol, the tabret, and 3 pipe, and wine, are in their 3 desires; but they regard not the work of the Lord, neither 4 consider the operation of his hands.

13 Therefore my people are gone into captivity, 5 because they have no knowledge; and their honourable men are famished, and their multitude 6 dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

Revised Version—1 Tarry late into; 2 Lute; 3 The pipe; 4 Have they considered; 5 For lack of knowledge; 6 Are parched; 7 Her desire; 8 Rejoiceth among them descending into it; 9 Is borne down; 10 Great man is humbled; 11 Are; 12 Is; 13 The Holy One is; 14 As in their pasture; 15 Wanderers; 16 A.

EXPLANATION

Introduction—Intemperance is so grievous an evil that it is thought well to have once a year a "World's Temperance Sunday." The lesson sets forth what God thinks of intemperance. The chapter opens with a parable of a well-kept vineyard producing bad fruit, which is used to show the ingratitude and sin of Israel. Against each sin a prophecy of woe is pronounced. The use of strong drink is specially condemned, and the evils following its use pointed out to warn us against it.

8-10. The sin of covetousness is first denounced. Houses and lands had come into the hands of the few, in opposition to the law (Num. 27: 1-11; 33: 54), and the people were crowded for lack of space. As a punishment "many houses shall be desolate." Their owners shall die for their greed and violation of God's law, and the land will be cursed. "Ten acres of vineyard shall yield one bath," (about eight gallons) and "the seed of an homer (nine bushels) shall yield an ephah," (three and a half pecks).

11, 12. Woe to them that rise up early in the morning that they may follow strong drink. A picture true to the life of those who have grown fond of drink. "The first thing they think of, and the most urgent business of the day is, 'More strong drink.'" Music is debased into the handmaid of revelry. Of the instrument mentioned, the viol was probably a sort of dulcimer, the tabret a tambourine, the pipe a flute. **Regard not the work of the Lord;** neither what He is willing to do to save them, nor the punishment which their sin procures.

13, 14. Therefore my people are gone into captivity. The ten tribes (Israel) had been carried captive by the Assyrians. Sensuality and self-indulgence have weakened and ruined many a kingdom. **Therefore hell hath enlarged herself and opened her mouth.** The abode of the dead (sheol) is represented as seeking larger space to receive the multitude of those who perish in captivity through their sufferings.

15-17. The mean man (the man of low station) . . . the mighty man . . . the lofty. All classes of people (Compare ch. 2: 17.) **The Lord of hosts shall be exalted in judgment.** God

15 And the mean man 9 shall be brought down, and the 10 mighty man shall be humbled, and the eyes of the lofty 11 shall be humbled:

16 Put the Lord of hosts 12 shall be exalted in judgment, and God 13 that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed 14 after their manner, and the waste places of the fat ones shall 15 strangers eat.

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for 16 reward, and take away the righteousness of the righteous from him!

23 Which justify the wicked for 16 reward, and take away the righteousness of the righteous from him!

will be shown to be righteous by punishing them. **Then shall the lambs feed after their manner.** Their cities and towns shall become pasture grounds for the flocks of wandering shepherds, so complete will be their desolation. **The waste places of the fat ones;** the wide pastures where the few sheep grow fat.

18, 19. Presumptuous sin is here strongly condemned. They run with eager desire after evil; so eager, that it is as if they were dragging with the strength of a cart-rop. They become so bold and defiant (v. 19) as to scoff at God. (2 Pet. 3: 3, 4.)

20, 21. A description of those who are spiritually blind through pride of heart and through the following of evil. (See Rom. 1: 22, 32.) **22, 23. Mighty to drink wine.** Their indulgence in strong drink has passed all bounds. While thus indulging, they occupy their positions as judges or magistrates. **Justify the wicked for a reward.** They accept bribes for injustice when intoxicated.

24, 25. The verses that follow show the nature of the punishment of these foolish and evil men. As the running fire consumes dry stubble, and the flame chaff, so swift will be their destruction. Their great sin is that they have despised the Holy God and His law. No wonder that the Lord is angry and that calamity after calamity befall.

26-30. A vivid picture of God's judgments follows. The Lord raises "an ensign" to distant nations, as a signal to come to destroy His people. He "hisses to them from afar"—an ancient method of summoning. The remaining verses describe how they come and what ruin they bring with them. They come "swiftly" and steadily; no stoppage for slumber or rest; sharp arrows, bent bows, flying chariots—the fierce onset of a raging army. Such are some of the horrors that will fall on the nation that dishonors and defies God. The invading enemies come in like the roaring sea. Over the land is darkness and sorrow. The very heavens are darkened, because the vials of God's wrath are being poured out upon men. By such warnings God—the Holy and merciful—seeks to keep men from sin and through fear of punishment, to turn to holier ways.

GOLDEN TEXT

Isa. 5 : 22. Woe unto them that are mighty to drink wine.

DAILY READINGS

- M. —Isaiah 5 : 8-19. } Temperance Lesson.
- T. —Isaiah 5 : 20-30. }
- W. —Lev. 10 : 1-11. Nadab and Abihu.
- Th. —Isaiah 28 : 1-7. Source of woe.
- F. —Prov. 4 : 14-27. Caution.
- S. —Matt. 24 : 42-51. Reward and punishment.
- S. —1 Thess. 5 : 4-11. Children of light.

CATECHISM

Q. 108. What do we pray for in the third petition?
 A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his

grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

TIME AND PLACE

The place, Jerusalem and Judah; the time between B.C. 759 and B.C. 698; the speaker Isaiah, the prophet.

LESSON PLAN

- I. The Covetous, 8-10. Through greed hastening to desolation.
- II. The Drunkard, 11, 12. Forgetful of God and intent only on pleasure.
- III. The Strong and Holy God, 18, etc. Bring all evil into judgment.

LESSON HYMNS

Book of Praise, 251; 7 (Ps. Sel.); 276; 262; 529; 530.

FOR FURTHER STUDY

Juniors—In which book is to-day's lesson? Name the four greater prophets. Which prophet is mentioned oftener in the New Testament than any other? In Isaiah's prophecies, what people were to be restored? Whose kingdom formed? In verses 1 to 7 what parable used?

8-10 What sin condemned here? Whence comes covetousness? (Mark 7 : 22, 23.) To what does it lead? (Prov. 28 : 22.)

11, 12 What sin here denounced? How is it described? To what does it lead? Of what is drunkenness a work? (Gal. 5 : 19, 21.) What are other works of the flesh? From what does drunkenness exclude? (1 Cor. 6 : 10.) What law is one foundation for temperance? (Rom. 13 : 8-10.) What is the only safe rule for boys and girls? (1 Thess. 5 : 22.)

13-17 What punishment is to come upon God's sinning people? What shall happen to high and low alike? How shall God be exalted?

22-25 What is the conduct of drunken rulers? What their fate?

26-30 Who will execute God's judgments? (See "Explanation.")

Seniors and the Home Department—8-10 What sin here rebuked by God through Isaiah? Of what is it the root? (1 Tim. 6 : 10.) How does God regard it? (Ps. 10 : 3.) Give some noted examples. (Josh. 7 : 21; 1 Sam. 8 : 3; Matt. 19 : 22.)

11, 12 To what does intemperance lead? (Prov. 21 : 17; 23 : 29, 30.) To what are those who indulge in it tempted? How did Daniel resist? (Dan. 1 : 8.) What is the best defence against it? (Rom. 13 : 14; Gal. 3 : 27; Eph. 4 : 24.) In Gal. 5 : 16-18 how many works of the flesh mentioned? How many of the spirit?

13-19 Who is to be exalted? Who are to be humbled? Why? What sin specially spoken against here?

20-25 To what does injustice lead? Deut. 27 : 17-19.) What often leads to it? (Prov. 31 : 5.)

26-29 By whom are judgments sent? (Deut. 32 : 39.) Why sent? (Isa. 26 : 21; 2 Chron. 7 : 19, 20.) What do they manifest? (Ex. 9 : 14-16; Dan. 9 : 14.) With what tempered? (Jer. 4 : 27.) To what should they lead? (Josh. 7 : 6; Isa. 22 : 12.)

Prove from Scripture—That self-confidence is dangerous.

Practical Points—1. The whole passage is as a tempest, with the blackening of the sky, lightning flashes, the crash of the thunder, and the roaring wind. It is the Lord of hosts, the Almighty and the Holy One, who speaks. It is well to listen.

2. Sins are apt to spring up like noisome toadstools, in groups. Greed and drunkenness are pretty close akin.

3. The drunkard takes no thought of the passage of time. Everything is forgotten except his thirst, v. 11.

4. A shame that music, an art in which we bear company with the inhabitants of heaven (Rev. 14 : 2), should so often be degraded to the devil's use!

5. National decay and death follow upon national vice.

6. It's a poor championship, that of drink (v. 22), and yet some fools boast of it.

7. Fire burning up stubble and chaff, is Isaiah's way of describing God's judgment on the intemperate and unjust.

8. A sad lesson; and saddest of all, that after these many centuries and in our land of Gospel light, it should still be so sorely needed.

FOR WRITTEN ANSWERS

1. What is Isaiah's description of the drunkard? (vs. 11, 12.)

2. What are the consequences of such excess?

3. Give Scripture reasons for abstaining from strong drink.

Lesson IX.

THE CALL OF MOSES

December 1, 1901

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

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

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

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

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

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Mo'ses hid his face, for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard

Revised Version—¹ Was keeping; ² Back of the wilderness; ³ Unto; ⁴ Turn aside now; ⁵ Canaanite, etc. (the singular instead of the plural in each case); ⁶ And now; ⁷ Moreover I have seen; ⁸ The.

EXPLANATION

Connection—Eighty years have elapsed since Moses' birth. Till forty years of age he lived in Pharaoh's household. Then he fled from Egypt because Pharaoh sought his life on account of the sympathy he showed for his own people. (Ex. 2: 11-15.) He has now been forty years in banishment. That Pharaoh was dead, and another reigned, but the bondage was only worse.

1, 2. **Now Moses kept the flock of Jethro**; whose daughter Zipporah he had married (2: 21). **The mountain of God . . . Horeb**; the mountain range in Arabia, of which Mount Sinai is a summit. It was perhaps held to be a sacred mountain even before Moses' time. **The angel of the Lord**; probably the very Son of God Himself, for in verse 4 he is called God. **A bush**; a common wayside shrub. **The bush burned with fire**. God's presence and glory shone in it. **Was not consumed**. Herein was the miracle.

3, 4. **See this great sight**. His mind is impressed by the marvel before his eyes. What does it mean? **The Lord**; Jehovah, Israel's God and Redeemer. When Moses showed that he was interested to find out the meaning, God spake to him. **Moses, Moses**. (Compare John 10: 3.) The repetition of his name would serve to fix his attention upon what was about to be said. **Here am I**. Ready to hear (22: 11) and to obey (1 Sam. 3: 4-10).

5, 6. **Put off thy shoes**; the Eastern custom in worship, and indeed in entering a house, the shoes (like our hats) being left in an anteroom. The thought is of cleanness, and in worship, holiness, the impurity of earth being laid aside. (Compare Heb. 10: 22; Rev. 22: 11, 17.) **The God of thy father**; thy forefathers, whose names follow. God thus reminds Moses of the promises which were made to Abraham, Isaac and Jacob. (Gen. 28: 13.) **Moses hid his face, for he was afraid to look upon God**. (Ex. 33: 21.) So Elijah, on the same "Mount of God" (1 Kings 19: 8, 13).

vs. 9-12. Read Exodus 2: 11 to 4: 17.

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

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

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

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

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

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

7, 8. **And the Lord said, I have . . . seen . . . heard . . . know . . . and I am come down to deliver**. The strongest possible assurances of sympathy and help are given. Eighty years of oppression have now made the people willing to leave Egypt. **To bring them up . . . unto a good land and a large**. Fertile, like Goshen, but very much larger, to accommodate a growing people. "The description is expanded in Deut. 8: 7-10, which is said to be an exact description of the middle island of New Zealand." (Cambridge Bible.) The names here given are those of the inhabitants of Canaan who were to be dispossessed.

9, 10. **I will send thee unto Pharaoh**. Forty years before Moses had undertaken their defence of his own accord and in his own way and had failed (ch. 2); now God sends him to deliver them in His way. **That thou mayest bring forth my people**. Moses is to do a work greater than he had thought of, not simply to defend them in Egypt as he attempted to do, but to lead them all out. This is the first time that God commissioned a man to act as his ambassador. For this, God kept Moses long in special training.

11, 12. **Who am I?** This is a very different spirit from that shown when he slew the Egyptian (ch. 2: 12) forty years before. His discipline in Midian has made him humble. **Pharaoh . . . Egypt**. These names stood for all that was most formidable, for Egypt was the greatest power on earth and Pharaoh was Egypt's king. Besides, would the new generation that had grown up during his forty years' absence recognize him? (Ch. 6: 12.) **Certainly I will be with thee**. This is a complete answer to every objection. The presence of God will solve every difficulty. (Matt. 28: 20; Rom. 8: 31.) In verse 14 God reveals Himself by His great name "I AM". **This shall be a token unto thee**. God appoints a trust with His servant and with His people: and He kept it. (Ex. 19: 2, 3.) It was here He met them and gave the Ten Commandments.

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

Q. 104. *What do we pray for in the fourth petition?*
 A. In the fourth petition (which is, *Give us this day our daily bread*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

TIME AND PLACE

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

LESSON PLAN

- I. **Alone in the Desert.**
Keeping his father-in-law's flock.
- II. **The Burning Bush, 2-8.**
Burning and yet not consumed.
- III. **An Errand of Deliverance, 7-10.**
To bring his people out of the bondage of Egypt.
- IV. **A Promise of Cheer, 11, 12.**
The great I AM to be with him.

LESSON HYMNS

Book of Praise, 513; (64 Ps. Sel.); 278; 456; 511; 533.

FOR FURTHER STUDY

Juniors—How old was Moses when he left Pharaoh's court? (Acts 7: 23.) How did he offend the Egyptians? (ch. 2: 11-14.) To what did this lead? (v. 15.) Where did Moses go? - Into what family? Whom did he marry? (vs. 15-22.)

1, 2 What occupation did Moses follow? Where did he lead his flocks? Who appeared to him? In what form? What miracle did he behold? To whom had the angel of the Lord appeared before this? (Gen. 16: 7; Gen. 18; Gen. 19.) To whom afterwards? (Judges 6: 11; 1 Kings 19: 5, 7; Acts 10: 3.) Who was the "angel?" What is he called in vs. 4, 6?

3, 4 What did Moses say and do? Who spoke to him? What did he answer?

5, 6 What command given to Moses? The reason for the command? What promise recalled? What did Moses do? Why?

7-9 What had God seen? What had He come to do? Whither lead the people?

10-12 To whom would He send Moses? On what errand? What does Moses say? Why did he hesitate? What assurance given him? And what token? What mountain meant? (v. 1.)

Seniors and the Home Department—Relate the circumstances which led to Moses' leaving Pharaoh's court. Where did he go, and how long did he remain? For what did God prepare him while there?

1, 2 Where was Mount Horeb? What the name of one of its summits? What wonderful appearance made to Moses? Of whom was the flame a symbol? The burning bush? (The Church of God.)

3-6 What call came to Moses? How did he reply? Whom did the angel declare himself to be? Why was the place holy? Why was Moses afraid?

7-9 What purpose of grace does God declare?

10-12 Who is to be his messenger? What difficulty did Moses suggest? How was it removed?

What further revelation made? (v. 13-15.) What miraculous power given to Moses? (ch. 4: 2-5.) What additional sign? (vs. 6-8.) What further? (v. 9.) What helps given him? (vs. 10-16.)

Prove from Scripture—That God calls to service.

Practical Points—1. A long schooling Moses had, forty years in Egypt and forty years in the desert.

2. What a great school the desert is! Moses graduated thence. So did Elijah, and John the Baptist, Jesus had a term of it (Matt. ch. 4) and Paul (Gal. 1: 17). Solitude and Nature are excellent teachers, and where man's voice is stilled, God's voice can be heard.

3. The burning bush, with the motto, "NECTAMEN CONSUMEBATUR"—"Nor yet was it consumed" is the symbol of our Presbyterian Church. That it should ever be a Church where God delights to dwell and where the light and glory of His presence may appear, should be our earnest prayer and effort.

4. God's worship whether in the congregation, or in the Sabbath School, or in the home, or in secret, demands reverence.

5. Faith grows through service. By and by this same Moses, who "was afraid to look upon God," will say to the Almighty, "I beseech Thee, show me Thy glory." (ch. 33: 18.)

6. Moses is humble. He sees plainly how great the task is, and says, "Who am I, that I should go unto Pharaoh?" It is the humble that are exalted by God, and the proud, like Pharaoh, who are brought down to the ground.

FOR WRITTEN ANSWERS

1. What training for his great work did Moses receive?

2. On what errand is he now sent?

3. What further preparation does God give him?

Lesson X.

MOSES AND PHARAOH

December 8, 1901

Exodus 11: 1-10. Commit to memory vs. 4-7. Read Exodus 5: 1 to 6: 1; 7: 1 to 11: 10.

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

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

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

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

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

Revised Version—1 One plague more will I bring; 2 Them ask every man of his neighbour; 3 Cattle; 4 Hath been; 5 Not anger; 6 Will; 7 And he did not.

EXPLANATION

Connection—To encourage Moses in his mission, God revealed Himself under the new name, I AM, associated Aaron with him, and gave them the power of working miracles. (Chs. 3, 4, 7.) When Pharaoh refused to set the children of Israel free, the Lord sent nine successive plagues upon him and upon Egypt; but he still refused. (Chs. 7-9.)

1. **Yet one plague more.** The effect of this one would be so appalling, that no other would be necessary. The self-confidence and obstinacy of the king would be broken. **He shall surely thrust you out hence.** He would alarm, lest their further stay might bring other disasters. (Ch. 12: 31.)

2, 3. **Let every man borrow** (Rev. Ver., "ask") **of his neighbour.** The men of ancient Egypt were much given to wearing ornaments. The jewels of silver and gold were a fair payment of long service already rendered as slaves without wages. (Ch. 1: 14.)



Hall of the Columns, Ancient Egyptian Temple

The Lord gave the people favour. This shows why the Egyptians gave what they asked. **Moreover the man Moses was very great.** The miracles wrought at his word gave him great influence even over the Egyptians.

4-6. **And Moses said; to Pharaoh. Thus saith the Lord, About midnight will I go out into the midst of Egypt;** a terrible and most impressive saying. On previous occasions God had wrought miracles by the hand of Moses and Aaron. Now God enters into conflict with Pharaoh. **All the**

land of Egypt, such as there ⁴ was none like it, nor shall he like it any more.

7 **But against any of the children of Is'ra'el shall not a dog move ⁵ his tongue, against man or beast:** that ye may know how that the Lord doth put a difference between the Egyptians and Is'ra'el.

8 **And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee, and after that I will go out.** And he went out from Pha'raoh in ⁶ a great anger.

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

10 **And Mo'ses and Aa'ron did all these wonders before Pha'raoh:** and the Lord hardened Pha'raoh's heart, ⁷ so that he would not let the children of Is'ra'el go out of his land.

first-born of the land of Egypt shall die; the heir and the hope of each family. Thus each home would be stricken at the centre. **The maid-servant that is behind the mill.** The mill was simply a quern, a stone turned upon another stone by a handle. **There shall be a great cry;** a loud death-wail going up from all the homes. **None like it.** Such mourning throughout a whole nation never took place before nor since.

7, 8. **Shall not a dog move his tongue.** "Even the impudent mongrel pariah dog was for once to be respectful." **All these thy servants shall come down unto me.** The courtiers of Pharaoh who, no doubt, had encouraged him to resist the Lord. They shall come begging "cap in hand." **Saying, Get thee out;** seeking that he would do them this favor. Thus God gave Pharaoh fair warning before the stroke fell, so that he might withstand no longer to his own ruin. **In a great anger;** holy indignation, like our Lord's against the Pharisees. (Matt. 23.)

9. **The Lord said unto Moses, Pharaoh shall not hearken unto you.** By a long course of sin and resistance to God he had hardened his heart, so that he would not heed even this warning. **That my wonders may be multiplied in the land of Egypt.** This was brought about through Pharaoh's wicked resistance (ch. 7: 4). Thus God makes the wrath of man to praise Him (Ps. 76: 10).

10. **And Moses and Aaron did all these wonders before Pharaoh.** This sums up all previous manifestations of God's power through them. The next God Himself would do without their agency. All that preceded were simply preparatory for the last. **The Lord hardened Pharaoh's heart.** We are not to find fault with God for this. In chs. 8: 15, 32; 9: 34, we are told that Pharaoh hardened his own heart. God tempts no one to sin. But by the laws of our nature which God has ordained, and which He carries out, sin hardens the heart and leads to ruin. (Rom. 1: 28; Jas. 1: 13-15.)

GOLDEN TEXT

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

DAILY READINGS

- M. —Exodus 11: 1-10. Moses and Pharaoh.
- T. —Exodus 8: 20-32. Plague of flies.
- W. —Exodus 9: 1-12. Plague of murrain.
- Th. —Exodus 9: 13-26. Plague of hail.
- F. —Exodus 10: 3-15. Plague of locusts.
- S. —Exodus 10: 16-29. Plague of darkness.
- S. —Psalm 105: 23-33. A song of remembrance.

CATECHISM

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

TIME AND PLACE

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

LESSON PLAN

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

LESSON HYMNS

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

FOR FURTHER STUDY

Juniors—1 Who was Pharaoh? Who was sent to him? On how many occasions? (See previous chapters.) With what demand? How was Pharaoh punished for refusing? How many plagues were sent? What were they? What is it said God did after the 1st, 3rd, 5th, 7th, 8th, 9th? What did Pharaoh after the 2nd, 4th, 6th? What was God's message now to Moses? What was to be the effect of the tenth plague?

2, 3 What special message to the Israelites? What right had they to do so? Was there any deceit practised? (See Rev. Ver.) What included in "jewels"? (ch. 3: 22.) How was the request received? In what favor was Moses held?

4-6 With what did Moses threaten Pharaoh? At whose command?

7 How were the Israelites protected? (Golden Text.)

8, 9 Why was Moses angry? When had God foretold that Pharaoh would not hearken? (ch. 3: 19.)

10 What effect had the plagues on the Israelites? On the Egyptians? On Pharaoh?

Seniors and the Home Department—1 About how long, in all, did the plagues continue? Why were they needed? What was their purpose? How many plagues were there? What was Pharaoh's action after the removal of each? What are the evil consequences of "hardening the heart?" (Prov. 28: 14; Dan. 5: 20.) Name the four plagues in which God had the victory over Egyptian gods. Which two over life and death? Which three over the nation? How did Moses regard idolatry? (Deut. 32: 16.) What did Paul say about it? (1 Cor. 10: 20.) What did the magicians do? (2 Tim. 3: 8.)

2, 3 What was God's message to the Israelites? Show how this was fair.

4-6 Which was the last plague? Why the most severe? Who suffered with Pharaoh? How should we treat sin? (Rom. 12: 9; Ps. 31: 14; 1 Thess. 5: 22.)

7, 8 What difference did God make between the Egyptians and Israel?

9, 10 What wonders were done? Who is the giver and preserver of life?

Prove from Scripture—That warnings neglected are despised.

Practical Points—1. "One plague more," as if nine should not have been enough; but sin makes the heart very hard and the eyes very blind.

2. The God who does not forget the sparrows (Luke 12: 6) remembers the least and commonest wants of His people. He takes strange ways, too, of providing for them. A raven and a widow woman find food for Elijah (1 Kings 17), and here the purses of His people are supplied by the gifts of their foes.

3. Moses was "very great" even in the sight of his enemies, because his life was pure, his courage unquestionable, his honesty of purpose evident, his conduct unselfish and patriotic, and, above all, because God was plainly with him. It is a grand thing to be thus truly great.

4. It was a dreadful punishment, the slaying of the firstborn, but tyranny breeds wrath, and generally goes down in blood.

5. The most awful feature of sin is that it hardens the heart, and the most awful judgment upon persistent sinning is God's hardening the hearts of those who are guilty of it.

6. Let us not be too hard on Pharaoh's folly, if we are ourselves stubbornly setting our faces to our own way in anything and against God's way.

FOR WRITTEN ANSWERS

1. Name the ten plagues.....

2. Explain the borrowing or "asking" of the jewels.....

3. Justify Moses' anger, v. 8.

Lesson XI.

THE PASSOVER

December 15, 1901

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

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

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

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

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

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

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

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

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

EXPLANATION

Connection—Before the people left the land of Egypt, God organized them as a nation for the occupation of Canaan. He united their separate families by one common bond, the Passover. It was to be kept in perpetual remembrance, as a reminder of God's mercy in saving and delivering them.

1, 2. The Passover feast mentioned above was so important that it was made the New Year's day, the month receiving the name Abib, "opening of the ear" of corn.

3, 4. **Speak ye unto all the congregation.** Moses and Aaron (v. 1) were God's mouth-pieces. The ordinance was of His appointment, not theirs. They would reach the "congregation" through the elders, v. 21. **In the tenth day** of the month the lamb was to be selected; four days later, slain (v. 6). **A lamb for an house.** It was to be a family ordinance. Emphasis is here placed on the family and on family religion. When families were small, neighbors were to combine, for the lamb must be entirely eaten.

5, 6. **Without blemish, a male of the first year.** As a substitute for the first-born, the lamb was to be mature and sound, free from all imperfections. (Mal. 1: 7, 8.) **The whole assembly.** At the same time, each family to kill its own. The head of each household was to act as priest. **In the evening;** literally, between the evenings, between 3 p.m. and 6 p.m., or between sundown and dark.

7-10. **They shall take of the blood.** The blood represented the life and was the main part of the sacrifice. The shedding and the offering of blood looked to the pardoning of sin and acceptance with God. (Heb. 9: 22.) **On the two side posts and on the lintel.** (Rev. Ver.) The "lintel" is supposed to mean the usual lattice, through which it was possible to look out or in. The whole entrance to the home was to be protected by the blood. It was a blood covenant between God and the people. (Heb. 10: 19-22.)

but roast with fire; ¹²his head with ¹²his legs, and with the ¹³purtenance thereof.

10 And ye shall let nothing of it remain until the morning; ¹⁴and that which remaineth of it until the morning ye shall burn with fire.

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

12 For I will pass through the land of Egypt ¹⁶this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

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

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

They shall eat the flesh in that night; partly, that they might be refreshed for their journey, chiefly, as their part of the covenant, a sign of the acceptance of God's provision for their redemption. **Roast with fire;** not boiled, lest any of the juices should be lost, but roasted as preserving these—a symbol of complete consecration. **Unleavened bread.** Leaven brings about decomposition, corruption. This was to be the symbol of purity of life. **Bitter herbs;** such as lettuce or endive, a reminder of the bitterness of bondage. (The older scholars should turn up John 6: 53; Rom. 8: 9, and similar passages.) Of the lamb nothing was to remain until the morning. If any did remain it was to be burned with fire. Profaning of the sacred ordinance was thus prevented, or superstitious abuse of it.

11. **With your loins girded.** The loose flowing robes were drawn tightly about the waist, in preparation for active movement. The sandals on and staff in hand show readiness for a journey. **It is the Lord's passover;** appointed by Him to show forth His mercy in sparing the first-born and delivering the nation.

12, 13. **I will pass through the land of Egypt.** This work of judgment is the Lord's own act. **Against all the gods of Egypt.** God sets Himself in direct, active opposition to the heathen religion, the false gods and animal worship of Egypt. **The blood shall be to you for a token.** A pledge of safety to the people and a sign to the death angel to pass by. **When I see the blood;** which they had placed there. Upon this their safety depended. It was the proof of their faith and obedience.

14-17. The writer goes on to say how the feast is to be observed when Israel becomes a nation, until the more hallowed memorial of the Lord's Supper shall take its place, 1 Cor. 11: 23-35. Note the directions for purity, rest, and worship.

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

Q. 108. What do we pray for in the sixth petition?
A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), we pray, That

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

TIME AND PLACE

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

LESSON PLAN

- I. The Passover Lamb, 1-11.
The selection, the slaying, the blood, the flesh.
- II. The Wondrous Deliverance, 12, 13.
Of the first born of the Israelites.
- III. The Sacred Memorial, 14-17.
To be observed throughout all their generations.

LESSON HYMNS

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

FOR FURTHER STUDY

Juniors—1, 2 What great feast of the Jews referred to here? Whence its name? (v. 13.) In what land were the Israelites? To whom does God speak? What month mentioned?

3-5 What offering was to be made? How many for each house? What were the chief points about the lamb? Who is our Great Sacrifice? How did John the Baptist speak of Christ? (John 1 : 29.) How are we saved through Him? (John 1 : 29; 2 Cor. 5 : 21; 1 Pet. 1 : 18, 19.)

6, 7 What part of the lamb was the life? What was to be done with the blood? Who was to do it? From what does Christ's blood cleanse? (1 John 1 : 7.)

8-10 What forms observed in eating the passover? What sacrament of to-day corresponds to the passover? How many sacraments are there? Name them. (Shorter Catechism, Ques. 93.) What is "unleavened bread"?

11 How were the people to be prepared? Why so? Whom does God want to-day for His work?

12, 13 What was to happen in Egypt? Who were to suffer? Why? Who were to be saved? How?

14-17 For how long was the feast to be observed? (v. 14.) Give the details of its observance.

Seniors and the Home Department—1-3 Which of three annual feasts here instituted? What were the other two called? (Lev. 23.) Why was a lamb chosen as the sacrifice? Why was it to be perfect? In what way is it a type of Christ?

4-7 Who were to partake of the feast? In what spirit? What test of faith brought out in v. 6? What did the blood typify? What was to be the mark of safety? How must Christ be accepted? (John 1 : 12; Rom. 1 : 16; 1 John 5 : 10.)

8-10 What ceremonies were observed in the eating of the passover? What ordinance of the New Testament corresponds to it? When did Christians first observe it? What is the Lord's Supper? (Shorter Catechism, Ques. 96.) Who is our Passover? (1 Cor. 5 : 7.) From what has He freed us? What command given to us about the "old leaven"? (1 Cor. 5 : 8.)

11 How ready must Christians be for service? (Luke 9 : 57-62; Acts 9 : 6.)

12-17 Describe the destruction of the first-born and the saving of the Israelites. Of what was the passover a perpetual memorial?

Prove from Scripture—That the Lord executes His judgments.

Practical Points—1. What more appropriate New Year's day than the day of our salvation?

2. "A lamb for an house." It was to be a family feast, the father, the priest, the household all joining in it. It has often been God's plan to save by families. (Search out instances in the Acts of the Apostles.) Not that the faith of the parents will answer for the children, but that the children through the parents, and along with the parents, are brought to the Saviour. A happy parentage it is which draws towards God and good.

3. Neighbors were to be called in if the household were not numerous enough to consume the lamb; and good neighbors are a great help to family piety; even as bad neighbors are a hindrance and curse. The writer remembers how, when a boy, he had to toil long hours in the hot sun cutting up thistles, the seed of which had blown over in clouds from the fields of a careless neighbor.

FOR WRITTEN ANSWERS

1. Explain the word "passover."

2. Give the rules for the choosing of the lamb.

3. The rules for the killing of it, the sprinkling with blood, the eating of it.

Lesson XII.

THE PASSAGE OF THE RED SEA

December 22, 1901

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

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

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

21 And 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.

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

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

Revised Version—1 Omit the; 2 Removed from before them; 3 Egypt; 4 There was the cloud and the darkness, yet gave it light by night; and the one; 5 The; 6 Into; 7 Omit even; 8 Omit that; 9 That the Lord looked forth upon; 10 Omit the; 11 Discomfited; 12 He; 13 Its.

EXPLANATION

Connection—Terrified by the death of the first-born, Pharaoh sent the Israelites out of Egypt in haste (ch. 13). But after a few days, on learning that they had turned toward the Red Sea, he pursued them with chariots and horsemen to entrap them there (14: 5-9). The Israelites were affrighted (vs. 10-12), notwithstanding that God went before them in a pillar of cloud and fire (13: 21, 22). The bones of Joseph were carried in the march (13: 19).

13-16. Moses reassures the people by a message from the Lord, who promises deliverance, once and for all, from the Egyptians. "The Lord shall fight for you"; this makes the result sure. The Lord bids Moses to cease praying and to act (v. 15). His wonderful rod (ch. 7: 19) will divide the sea and give a safe passage.

17, 18. Jehovah is to take this means of compelling Pharaoh and the Egyptians who have defied Him, to acknowledge His power.

19, 20. The angel of God; called the Lord, ch. 13: 21; doubtless the Son of God Himself. Removed and went behind them; put Himself between His people and danger. The pillar of the cloud. It is not the first nor the last time that smoke and fire have been used to guide armies, but it is the only time that God clothed Himself in cloud and in fire to guide a pilgrimage for forty years.

21, 22. Stretched out his hand; with the rod, v. 16. A strong east wind. Such an Eastern blast occurs in that region. The Lord intensified it now, so as to sweep the waters back and afford a dry passage. A wall unto them; protection against

horses, his chariots, and his horsemen.

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

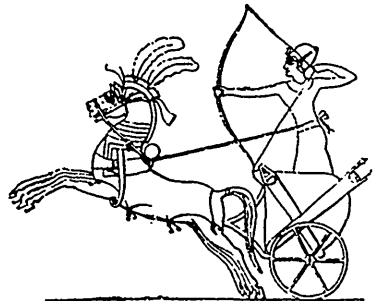
25 And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

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

27 And 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.

their foes, like the "wooden walls" of England. It required faith and courage even then to go forward.

23-25. The Egyptians pursued. The black face of the cloud, which was toward them, prevented their seeing that they were marching into the sea. The morning watch; from 2 a.m. to sunrise. Took off their chariot wheels; clogged in the deep sand, or wrenched off by collisions in the wild confusion.



Ancient Egyptian War Chariot

fusion. Let us flee; a good resolution, but too late.

26, 27. The sea returned to his strength; by reason of the rising tide and the withdrawal of God's supernatural power. The overthrow was complete. There remained not so much as one of them (v. 28). The effect upon the Israelites of this wonderful deliverance is stated in v. 31. It produced reverence for the Lord and confidence in Moses, their leader.

GOLDEN TEXT

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

DAILY READINGS

- | | |
|-----------------------|-------------------------|
| M. —Exodus 14: 1-12. | Pursued by Pharaoh. |
| T. —Exodus 14: 13-22. | Passage of the Red Sea. |
| W. —Exodus 14: 23-31. | Song of deliverance. |
| Th. —Exodus 15: 1-16. | The mighty arm. |
| F. —Exodus 15: 11-21. | An Almighty Leader. |
| S. —Psalm 77: 11-20. | Saved. |
| S. —Psalm 106: 1-12. | |

CATECHISM

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

A. The conclusion of the Lord's prayer (which is, For thine is the kingdom, and the power, and the glory, for ever, Amen) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, Amen.

TIME AND PLACE

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

LESSON PLAN**I. God Announces His Plan of Deliverance, 13-18.**
Through His servant Moses.

What occurred as the passover was being eaten? (Ex. 12: 23.) At what hour? Describe the sorrow. (v. 30.) What request made of Moses and Aaron? (vs. 31-33.) How many went out? (vs. 37, 38.) How long had the Israelites been in Egypt? (v. 40.) By what route did God lead them, and why? (ch. 13: 17, 18.) Whose bones did Moses take with him? (v. 19.) What guidance did God give them? (vs. 21, 22.) What course does Pharaoh now take? (ch. 14: 5-9.) What effect had this on the Israelites? (vs. 10-12.) How were they entrapped? vs. 2, 9, 10.

13, 14 Who encourages them? With what command? With what promise? With what assurance?

15-18 What instructions now given to Moses? What promise made?

II. His People are Saved, 19-22.
By the dividing of the sea.

III. His Enemies are Destroyed, 23-27.
Through the waters returning to their place.

LESSON HYMNS

Book of Praise, 97 (Ps. Sel.); 25; 506; 514.
Some Christmas Hymns, 30; 34; 29; 32.

FOR FURTHER STUDY

19, 20 In what direction do the "angel of God" and the "pillar" move? What effect produced by the movement of the pillar of cloud?

21, 22 What does Moses now do? What followed? Describe the "passing over" of the Israelites. What sustained them? (Heb. 11: 29.)

23-25 What did the Egyptians attempt? Who interfered? With what result? What did the Egyptians recognize?

26, 27 What new command does the Lord give? What followed? (vs. 27, 28.) What about the Israelites? (v. 29.) What effect had it upon them? (v. 31.) How does God exercise His providence? (Ex. 20: 5, 6; Ps. 96: 6; Matt. 6: 26.) To what should God's mercy lead? (Ps. 130: 7; 52: 8.)

FOR WRITTEN ANSWERS

1. Tell about the removal of the pillar.....

2. The dividing of the sea.

A CHRISTMAS LESSON

[May be used as an alternative].

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

GOLDEN TEXT—Luke 2: 11. For unto you is born this day in the city of David a Saviour.

Here is a prophecy from a dark and sorrowful time seven hundred years before the coming of Him who is the "Light of the World." The kingdom of Judah had been despoiled by many foes. True religion was almost dead. Devout souls felt intense longings for One who should deliver the nation at once from sin and from the shame and suffering of defeat at the hands of its enemies.

1, 2. The chapter opens with a promise of a brighter day. There should be deliverance from the Eastern hordes who had vexed Zebulun and Naphtali, the tribes that had suffered most by their invasions. **Have seen a great light.** What this is we shall presently discover. (Isa. 60: 1.)

3, 4. Multiplied the nation... increased the joy (Rev. Ver.). So it always is with nations to whom the Lord brings blessing. **The joy in harvest.** The coming of the Messiah would bring a glad "harvest-home." **The yoke... the staff... the rod;** instruments of labor and of punishment. The Messiah would break all yokes and set free from all oppressions. **As is in the day of Midian.** See Judges 7: 19-22.

5. The Revised Version disentangles this puzzling verse: "For all the armour of the armed man in the

tumult, and the garments rolled in blood, shall even be for burning and fuel of fire." War is to be swept away when the "Prince of Peace" comes.

6. For unto us a child is born. Isaiah had already prophesied of this child, ch. 7: 14. (See Luke 2: 11.) **A son is given;** a male heir to the throne of Judah. (Compare John 8: 16.) **Government... upon his shoulders.** See Isa. 22: 22; Matt. 28: 18. **His name;** corresponding to His character and work. **Wonderful or Wonderful Counsellor;** because filled with wisdom. (Luke 2: 52.) **Everlasting Father.** Jesus fully revealed the Father. **Prince of Peace;** because He alone can bring peace to a world of strife.

7. There shall be no end; God's promise concerning the house of David (2 Sam. 7: 12, 13); fulfilled in Jesus, "great David's greater Son." **Upon the throne of David.** Jesus Christ was of David's line and is David's true successor. **To establish it forever.** Holiness alone can preserve any kingdom. The perfectly holy Kingdom of our Lord and Saviour shall have no end. **The zeal of the Lord of hosts will perform this.** Does the fulfilment seem slow? Let these words drive away all doubt and fear. The kingdom of Christ is to be world wide.

Lesson XIII.

REVIEW

December 29, 1901

Read Psalm 105.

GOLDEN TEXT

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

CATECHISM

Review Questions 96-107.

PROVE FROM SCRIPTURE
That the Lord has long patience.

LESSON HYMNS

Book of Praise, 96 (Ps. Sel.) ; 273 ; 275 ; 262 ; 585 ; 501.

DAILY READINGS

M. —Gen. 37 : 23-36,

T. —Gen. 45 : 1-15,

W. —Isaiah 9 : 1-7,

Th. —Exodus 1 : 1-14,

F. —Exodus 2 : 1-10,

S. —Exodus 3 : 7-18,

S. —Exodus 14 : 19-31.

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

REVIEW CHART—Fourth Quarter

STUDIES IN THE LIVES OF THE PATRIARCHS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 37 : 12-36. Vs. printed 23-33.	Joseph Sold into Egypt.	The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him. Acts 7 : 9.	1. Conspiracy, 2. Treachery. 3. Deception, 4. Bondage.
II.—Gen. 39:20 to 40:15. Vs. printed 39:20 to 40:8.	Joseph in Prison.	But the Lord was with Joseph, and showed him mercy. Gen 39: 21.	1. A prisoner, though innocent. 2. A servant of servants. 3. An interpreter of dreams.
III.—Gen. 41 : 38-49.	Joseph Exalted.	Them that honour me I will honour. 1 Sam. 2 : 30.	1. High rank. 2. Important service.
IV.—Gen. 45 : 1-15. Vs. printed 1-11.	Joseph and His Brethren.	Be not overcome of evil, but overcome evil with good. Rom. 12 : 21.	1. Joseph makes himself known. 2. Acknowledges God's providence. 3. Provides for his father and brethren. 4. Reveals his loving heart.
V.—Gen. 50 : 15-26.	Death of Joseph.	So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90 : 12.	1. Joseph survives his father. 2. Forgives his brethren. 3. Dies in old age, honor and hope.
VI.—Exodus 1 : 1-14. Vs. printed 5-14.	Israel Oppressed in Egypt.	God heard their groaning, and God remembered his covenant. Ex. 2 : 24.	1. A new generation and prosperity. 2. A new king and oppression.
VII.—Exodus 2 : 1-10.	The Childhood of Moses.	Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22 : 6.	1. The babe in peril. 2. Rescued. 3. Reared. 4. Adopted.
VIII.—Isaiah 5 : 8-30. Vs. printed 11-17.	World's Temperance Lesson.	Woe unto them that are mighty to drink wine. Is. 5 : 22.	1. The covetous. 2. The drunkard. 3. The strong and Holy God.
IX.—Exodus 3 : 1-12.	The Call of Moses.	Certainly I will be with thee. Ex. 3 : 12.	1. Alone in the desert. 2. The burning bush. 3. An errand of deliverance. 4. A promise of cheer.
X.—Exodus 11 : 1-10.	Moses and Pharaoh.	The angel of his presence saved them. Is. 63 : 9.	1. On the eve of exodus. 2. The first-born of Egypt doomed. 3. Israel safe. 4. Pharaoh's heart hardened.
XI.—Exodus 12 : 1-17. Vs. printed 3-14.	The Passover.	Christ our passover is sacrificed for us. 1 Cor. 5 : 7.	1. The passover lamb. 2. The wondrous deliverance. 3. The sacred memorial.
XII.—Exodus 14 : 13-27. Vs. printed 19-27.	The Passage of the Red Sea.	I will sing unto the Lord, for he hath triumphed gloriously. Ex. 15 : 1.	1. God announces his plan of deliverance. 2. His people are saved. 3. His enemies are destroyed.

ASK YOURSELF

For Each Lesson—1. What is the title of the Lesson ?

2. What is the Golden Text ?

3. Time ? Place ? The Lesson Plan ?

4. What persons are mentioned ?

5. One truth I may learn from the lesson for my daily life ?

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

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. Name the steps that led to the selling of Joseph into Egypt.
- Lesson II. Give some tokens that "the Lord was with Joseph" in the prison.
- Lesson III. What is God's promise to those that honor him?
- Lesson IV. What do we learn from Joseph as to the treatment of those who may have wronged us?
- Lesson V. In what great hope did Joseph die?
- Lesson VI. Describe briefly the oppression of the Israelites in Egypt.
- Lesson VII. Under what peril was Moses born? How was he saved from it?
- Lesson VIII. Name some of the woes that follow upon strong drink.
- Lesson IX. By what symbol did God reveal Himself to Moses in the wilderness? And by what name?
- Lesson X. Give a list of the nine plagues sent upon Egypt. What was the tenth?
- Lesson XI. In what sense is Christ "our Passover"?
- Lesson XII. Describe Israel's deliverance at the Red Sea.

**SCHOLAR'S
SABBATH SCHOOL AND CHURCH RECORD**

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1901								
Oct. 6.....								
Oct. 13.								
Oct. 20.....								
Oct. 27.....								
Nov. 3.....								
Nov. 10....								
Nov. 17...								
Nov. 24....								
Dec. 1.....								
Dec. 8.....								
Dec. 15....								
Dec. 22....								
Dec. 29....								

Every reader of THE HOME STUDY QUARTERLY should also be a reader of THE KING'S OWN; send for sample.

Some Useful Forms of "Grace Before Meat"

Bless this food to our use and us in thy service. Amen.

For these and all thy mercies we give thee thanks, O God. Amen.

We receive these gifts, our Father, from thy hand with loving gratitude and adoration, in the name of Jesus Christ our Lord. Amen.

We recognize in these mercies the hand of the Giver, O thou who givest liberally and upbraidedst not. May we in return give ourselves unreservedly to thee. Amen.

O thou who hast given us the Bread from heaven, help us to receive these gifts of nourishment for the body in grateful remembrance of the gift of life through Jesus Christ our Lord. Amen.