

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

FEBRUARY, 1874.

[No. 2.]

Hoping and Waiting.

Lam. iii. 26.

BY DAISY EARLE.

It was a Sabbath evening,
My Sabbath work was done,
* * * * *
But I wept in silent sorrow,
For my heart was very sore.

I had told, the "old, story,"
To my precious class that day;
I had striven hard to win them,
From the error of their way;
I spoke of Jesus' glory,
I spoke of Jesus' love,
But, alas! their eyes were holden,
Though I tried to rend the veil—
To them, the "old, old story,"
Was a tedious, twice-told tale.

Strong in faith, in Jesus' promise,
I had wrestled hard, and prayed,
Till it seemed as if the answer,
Could not longer be delayed;
Waiting for the Spirit's blessing,
Months, aye years had passed me o'er,
So I wept in anguish bitter,
For my heart was very sore.

Softly fell the evening sunshine,
Athwart each dusky nook;

Lighting up the well-worn edges,
Of the dear familiar Book.
And I raised it from the table.
And sought, nor sought in vain,
From its sacred page, a promise,
Just made for me, to gain.

"As the rain and snow from heaven
Return not unemployed—
So my changeless word shall never,
Turn again unto me void.
It shall prosper where I send it,
And my purpose shall fulfil,
From my mouth it goes forth mighty
To accomplish what I will."

Not, perhaps, as I had wished it,
Swinging wide each bolted gate,
E'er I learned for God's salvation,
Both to hope and quiet wait.
I'd been groaning 'neath a burden
The Lord alone could bear—
This was the way He taught me
To cast on Him my care.

Then I knelt down in the darkness,
For the light had faded quite,
And I prayed to Him who seeth,
In the darkness, as the light;
And I told Him all my sorrow,
And spoke sweetly with Him there;—
Then I arose up calm and strengthened,
For I knew He heard my prayer,

What Every Teacher Should Know.

No one is fitted to teach a Sunday-school class until he fully knows four things:— First, his personal Saviour; second, the truth taught in the Bible lesson for the day; third, the individual scholars of his class, with their peculiarities and needs; fourth, how to teach what he knows, to his scholars severally.

"KNOW YE THE LORD."

It is said of the child Samuel, when the divine call to special service first came to him: "Now Samuel did not yet know the Lord, neither was the word of the Lord revealed unto him." Up to that time he would surely have made a poor teacher of God—or God's truth. It was only after God revealed himself to him that Samuel was sent with a message to another from God. Too many who attempt to teach are as Samuel was before he was himself instructed. Until one can say with Job, "I know that my Redeemer liveth," or with Paul, "I know whom I have believed," he is in no state to be a teacher of the truth, "as the truth is in Jesus." The apostolic reminder comes to all who, being "without Christ," hence "without God in the world," attempt to teach others: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." The words of Christ to his disciples, "Without me ye can do nothing," apply with peculiar force to those who would stand as his representatives to proclaim or expound the truth.

"THY WORD IS TRUTH."

The Bible lesson for the day is what the teacher is set to open before his scholars. He cannot teach more of it than he himself understands. A question book or a lesson paper is of little service in the hands of a teacher who has not studied the sacred text itself. Even study fails to bring a full knowledge of Bible truth save as the Holy Ghost makes that study effective. "The things of God knoweth no man, but the Spirit of God." The promise from Jesus is: "The Com-

forter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things." The prayer to the Holy Ghost of the wise teacher will be ever like David's, "Open thou mine eyes, that I may behold wondrous things out of thy laws." Many occupy the place of teachers who do not study the Bible prayerfully; hence do not understand it. They are very poor teachers. Their scholars know it. Some of their Bible loving scholars can say before God with the Psalmist, "I have more understanding than all my teachers, for thy testimonies are my mediation." No natural brightness, no well stored mind, no matured Christian character will atone for the lack of special, prayerful, faith-filled study of the Bible lesson of the day, in one who would fill his place as a Sunday-school teacher.

"TO WHOM SHALL HE TEACH KNOWLEDGE."

Even the trusting disciple of Jesus, who knows the most precious truth of the day's lesson, is unfit to teach, if he does not know the special needs of his scholars. He must understand if they are professed followers of Jesus, or are still in rebellion against him. If he would press particular doctrines, he should know what his scholars now believe. When Paul asked certain disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" they answered him, "We have not so much as heard whether there be any Holy Ghost." Then Paul saw their special need of instruction, and commenced to teach accordingly. Without such questioning as Paul's, teachers will take it for granted that their scholars are acquainted with some fundamental truths of which they are in supreme ignorance. If the teacher would apply the truth practically, he must know the temptations to which his scholars are particularly exposed. If they are pledged and faithful total abstinence men, but inclined to profanity, he ought to address them differently from what he would if they were reverent in speech but sad tipplers. A colored brother is said to have suggested to a new preacher before his first sermon, "Jus' please don't talk nuffin 'bout stealin' here to-day." Dat would be a wet blanket on

dis whole congregation." It is well for a teacher to know what would prove a "wet blanket" on his class congregation, if he would show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the truth."

"APT TO TEACH."

When one knows his Saviour, the truth in the lesson concerning that Saviour, and the condition of those scholars to whom he would teach that truth, he must yet know how to communicate the truth in his mind to the mind of the needy scholar, or he fails to be a teacher, notwithstanding his faith and his knowledge. Many a well informed Christian makes a very poor Sunday-school teacher, just as many a learned college professor is far from being a good instructor. Indeed some of the poorest teachers are persons of highest culture. They know so much themselves that they forget or fail to perceive how far above their scholars they are in their modes of thought and speech, and all that they say is away above the reach of those to whom it is said.

Ministers often unwittingly preach sermons which the majority of their congregations do not understand. A subject is so clear to them that they think it is clear to their hearers, when the larger share of their people are unable to comprehend it. Teachers are well-nigh as apt to soar above their scholars as ministers are above their people. To teach even what he knows, a man must have the attention and co-operation of his scholars. Then he must use language which they can understand, and illustrations to clearly exhibit the truth. He cannot know that he has taught a truth until it is re-stated to him by his scholars. Many a prayerful student of the Word of God, familiar with his scholars' needs, thinks he has been a teacher of the truth he knows and they ought to know, when he has utterly failed to impart instruction because he does not know how to teach.

"A MORE EXCELLENT WAY."

By no means are all so-called teachers in the Sunday-school thus fully fitted for their work. Nor can we hope as yet to

have only the thoroughly prepared in the teacher's place. But until one knows his Saviour, the Bible lesson he would teach, the particular scholars committed to him, and the method of right teaching, he is at the best but a sorry substitute for a good teacher, whatever are his other attainments, or in whatever school he may be found.

A Sure Helper.

How often we say, in great anxiety,— "Who shall roll us away the stone?" and when we look again, behold "the stone is rolled away," though it was very great.

Every time God helps us out of a difficulty, we should return and give glory to him, and then go on our way with joy and fresh courage. We should often review the circumstances and see how God was at work for us, may be in distant places, at the very time of our trouble; how he was ordering events and disposing of men's wills, so as to bring us just the help we needed. It is un-Christian to call these occurrences "chance" or "good luck." "All our steps are numbered." Let us learn to see God's hand in all that befalls us. An old man who had been long engaged in business said, "I have had my ups and downs, but as I review my life, those things which I thought, at the time, most against me, have proved the best for me even temporarily, besides teaching me submission to him who rules the world.—S. S. World.

Early Training of Children.

Few persons are aware or consider how very early in life the tempers of children begin to be formed, and consequently how soon that important part of the business of education which consists in training the mind to habits of discipline and submission may be commenced.

"I wish," said a lady some years since, to the writer of a work on education— "I wish very much to consult you about the education of my little girl, who is now just three years old." "Madam," replied the author, "you are at least two years too late in applying to me on that subject."

The Sunday School Banner.

TORONTO, FEBRUARY, 1874.

"LOOK AT YOUR COPY."

THIS little precept, so familiar in the ears of every boy and girl at school, carries a meaning which bears upon the lives of most.

That is a false stroke; look at your copy. That curve is not true; look at your copy. Those lines are not equally slanting; look at your copy. And when the page is completed, the imitation is so poor, the deviation so gross, the unlikeness so great, that a stranger would not suspect it was written from the copy. But is it not an imitation, though so poor? Yes; if the learner has made the effort without a copy, and without the precept, it would have been far more unsightly. The attempt, then, is a success; and as certainly as the learner repeats his efforts with persevering industry, ever looking from his poor work to the copy before him, that he may imitate it more closely, as certain will be his success. It is not only to the schoolboy or girl that the precept applies. Are we not looking at our copy? Is not the law of imitation so universal that each is following in the track and treading in the footprints of another; unconsciously perhaps, but certainly? The mode of life, course of action, and habit of thoughts are mostly the reproductions of the thoughts, habits, and course of life of others.

But beyond this, most men have an *embodied standard* to which they would attain, a copy they would imitate, an example they would follow; some standard of goodness or greatness, merit or worth, that they place before them as a pattern to model their own lives from.

Thus the warrior would be a Wellington or a Nelson, the poet would be a Milton, the painter a Holbein, and the musician a Handel or Mozart. And *as* each one looks at his copy, fixes his eye upon the standard he seeks to attain; *as* he labors with unflagging zeal, untiring energy, steadfastness of purpose, and deep earnestness, so will be his measure of success. But he must look well to his copy; his tastes, his disposition, his purpose, his modes of thought, his course of action, must be all under training if he would reproduce the original.

The Sunday-school teacher, too, has his copy, his standard, his example. He is imitating Jesus. He has undertaken a work far greater than that of subduing peoples, ruling kingdoms, or the mightiest exploits of earth's heroes; a work which even angels might envy; a work that filled the hands and heart of God's own Son.

And we have undertaken this great work as Sunday-school teachers, with no resources of our own, no supplies of grace to convert our scholars, no power to bless them, no wisdom by which we may guide their steps to the cross, no light to impart to them that they may see the matchless beauty of Jesus. Oh, *how insufficient* we are for our work! In vain we warn them of their danger; in vain we seek to awaken their thought of eternal things; in vain we plead with them to flee to the Saviour, as guilty lost sinners for pardon and peace, while we depend on our care for them, our anxiety for their welfare, or anything in our selves. Our eyes must be fixed upon God, and Him alone. Our pleading can only be made effectual by Him. He only is our help, for His grace alone can change their hearts.

Yet God in His infinite wisdom has made the conversion of these dear chil-

dren to depend very much upon us. He has put upon us the inestimable privilege of being soul-winners; and as Sunday school teachers we should not be satisfied unless we know that we are really winning souls to Christ. We may never see all the fruit of our labor in time; but, let us not sit down content in the hope that although we see no fruit now, yet depending on God's gracious promises, we shall see in the great unfoldings of eternity that our work has not been in vain. Let us rely upon God's promises, but labor earnestly for *present* tokens of the Master's approval. And if we see them not, let a holy suspicion be ours that we are not doing all we might for precious souls. Especially let us turn again to our copy. It was the Saviour's work to teach. He was the Great Teacher. The salvation of priceless souls was the object most dear to his heart; for this He labored; for this He lived; for this He died. Do we wish to carry on the work he has committed to our hands? Do we wish to be successful soul-winners? Then we must imitate Jesus; take Him for our example; and at every point, in every detail of our work, look at our copy.

Is there not sufficient reason in our unlikeness to Jesus for all our failures, for all our want of success as soul-winners? We want like Jesus to feel the value of immortal souls. We want to be "charmed with the idea of uniting the sinner and the Saviour in everlasting amity and glory." We want, like Jesus, to make it our meat and our drink to do God's will. We want, like Jesus, to give our work the *first* place; to realize something of its value, and make all else subserve to its accomplishment. We want, like Jesus, to prepare for our work by earnest prayer, and by cultivating His self-forgetting love. We want, like Him, to keep our work ever before us, as an object dear to our hearts, worth all our effort, all our toil. Yes, we must copy Jesus. We must have a measure of the

love that filled His heart, and the zeal that fired his soul.

Dear fellow-workers for the Lord Jesus, look then at your copy. The amount of your success depends upon it. You cannot be a soul-winner without looking at Him as your example; for only as you imitate Him in holy earnestness and zeal are you prepared to carry on His work.

Are you tempted to indifference about your work? look to Jesus. Do you want to realize more the preciousness of immortal souls? look at your copy. Are you ready to yield at discouragements and difficulties? still keep your eye fixed upon your great Example. Are you pained at the ingratitude of those for whom you toil? look at your copy. Are you offended at the treatment you receive from those who should have sympathized with you in your work? Oh, look at Jesus. Say what discouragements or difficulties ever daunted your Saviour. No enmity or ingratitude of men ever offended Him, or quenched His love for the souls He came to save.

As you work for Jesus look at Him, copy Him. See what pity, what love, what gentleness and meekness, what patience, what humility, what tenderness, what compassion shone in His life and teaching! What a teacher was He!

"Let this mind be in you, which was also in Christ Jesus." TIVERTON.

BOOK NOTICES.

WOOD'S HOUSEHOLD MAGAZINE for January contains a lavish supply of first-rate articles. It is now in its fourteenth volume, and every year has increased its popularity and added new friends to its large list of admirers. H. V. Osborne (Tenoroon) still continues as its editor, and is the *only* person employed in that capacity—giving to the magazine not a careless supervision, but direct personal attention in every department. The present number contains three engravings and other good things in proportion.

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Scripture Lessons.

International Lesson Department, 1874

FIRST QUARTER—STUDIES IN EXODUS.

SUNDAY, FEBRUARY 1, 1874.

LESSON V.—*Jehovah's Promise.*—Exod. vi. 1-8.

GOLDEN TEXT : Lev. xxvi. 12.

Berean Notes on the Lessons.

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

I. GENERAL STATEMENT.

Time, B. C. 1491. Pharaoh having disregarded the cries of the Hebrews, and increased their tasks, the Lord renews his promise to Moses.

II. NOTES AND ILLUSTRATIONS.

1. THE PROMISER—THE GREAT "I AM," vers. 2, 3. GOD. The Supreme Being. He cannot lie. Num. xxii. 19; Deut. vii. 9; 2 Peter iii. 9; Jss. i. 17. His promises "Yea and . . . Amen" in Christ, 2 Cor. i. 20. SPAKE. Audibly, clearly, unmistakably. I AM THE LORD, that is, I am Jehovah. GOD ALMIGHTY. *El Shaddai*. God All-Sufficient, All-powerful. JEHOVAH. From a Hebrew root meaning "to be." The self-existent, unchangeable One. This term, Jehovah, was known before Moses, but to Moses God explains it more fully as the *One that will be*, the *fulfiller of promises*, the Omnipotent covenant keeper. Compare Exod. iii. 14; xxxiv. 6, 7.

It is related of Lord Chatham that he had promised that his son should witness the pulling down of a certain garden wall. The wall was, however, taken down during his absence, through forgetfulness; but, feeling the importance of his word being held sacred, Lord Chatham ordered the workmen to rebuild it, that his son might witness its demolition, according to his father's promise.

2. THE PROMISE OF DELIVERANCE, vers. 1, 5, 6. One of God's "exceeding great and precious

promises." 2 Peter i. 4. Its value rests on the character of the "Promiser," vers. 2, 3. "The doubts of Moses" had been already removed. Exod. iv. 1, 27-31. But now Moses boldly demands of God *deliverance* for his people. Exod. v. 22, 23. The Lord graciously hearkens and grants his servant's great request. I WILL DO TO PHARAOH. God is in all miracles; he is in all history also. STRONG HAND. God's omnipotence, which Pharaoh cannot resist. The STRONG HAND of Pharaoh shall finally be uplifted on God's side; and thus the Lord's promise of deliverance shall be fulfilled. See (in verse 6) the *breadth* of the promise. To those under bondage to sin still more glorious promises are made. Isa. xlii. 7; Ezek. xxxvii. 24-27; Luke iv. 18.

3. THE PROMISE OF THE GOOD LAND, verse 4. Promised to Abraham more than four hundred years before. Gen. xvii. 8. The covenant then made shall now be ESTABLISHED. God never forgets. With him a thousand years is as one day. Ps. xc. 4. CANAAN. Named after one of the sons of Ham. Gen. x. 6, 19. Called also Palestine, The Holy Land, The Land of Jehovah, The Land of Israel, The Land of Promise. It was a land of beauty and fertility, and should be to Israel a land of liberty, of wealth, and of salvation. The patriarchs had been sojourners, pilgrims, and STRANGERS there. Gen. xx; xxvi. 3; xxxvii.

1. Now their descendants are promised it in full possession. Canaan is a type of heaven. Heb. xi. 10, 16; xii. 22; xiii. 14.

On the shores of the Adriatic Sea the wives of the fishermen whose husbands have gone far out upon the deep are in the habit, at eventide, of going down to the sea-shore, and singing, as female voices only can, the first stanza of a beautiful hymn. After they have sung it, they listen till they hear, borne by the wind across the desert-sea, the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves; and both are happy. Perhaps, if we could listen, we, too, might hear on this desert-world of ours some sound, some whisper, borne from afar, to remind us that there is a heaven and a home; and when we sing the hymn upon the shores of earth, perhaps we shall hear its sweet echo breaking in music upon the sands of time, and cheering the hearts of them that are pilgrims and strangers and look for a city that hath foundations.—*Dr. Cummings.*

6. One of God's "exceeding great and precious

4. THE PROMISE OF VICTORY, verse 8. WILL BRING. Not only does God offer Canaan as

an inheritance, but he helps his people to take possession. The way from Egypt to Canaan is long, but the arm of Omnipotence will be outstretched to deliver in all the weary way. I . . . THE LORD. I, Jehovah—the Omnipotent Covenant Keeper. God makes repetition after repetition to encourage the doubting, to inspire the halting. The path of victory lay through manifold tribulations; but the angel of the Covenant would be ever present. All spiritual victories come through Christ. I Cor. xv. 57.

Dost thou not wish to have a share in the conflict, that thou mayest have a share in the victory? . . . Wilt thou turn and lose thy laurels? Wilt thou throw down thy sword? Shall it be with thee as when a standard-bearer fainteth? Nay, man, up to arms again! for the victory is certain. Though the conflict be severe, I beseech you, on to it again! On, on, ye lion-hearted men of God, to the battle once more! for ye shall yet be crowned with immortal glory.—*Spurgeon*.

"I have got the victory!" shouted out the good old Rutherford on his death-bed; "I have got the victory, and Christ, my Saviour, is holding out both his arms to embrace me."

5. THE PROMISE OF PROTECTION, verse 7. I WILL TAKE YOU. Despised, oppressed, poor, wretched Hebrew slaves. Nevertheless, the Almighty is their friend. God chooses them as his PEOPLE. Thus Jehovah, the Promise-Making God of Abraham, becomes the protector of Abraham's children. These Hebrews shall not only see and feel their wonderful deliverance, but they shall see the hand that leads them to be the hand of Jehovah. All protection, all release from burdens, is from THE LORD. God our "refuge," "strong tower," "hiding-place," "rock," "defence." Deut. xxxiii. 27; Psa. lxxi. 7; Prov. xviii. 10; xxxii. 7; lxii. 6; xciv. 22.

English Teacher's Notes.

BY EUGENE STOCK.

The darkest hour is that before the dawn; and when God gave Moses the wonderful cluster of promises which we find in this passage, the bondage of Israel was at its very worst. In order to show the greatness of the promises, in contrast with the misery of the people, the teacher must briefly refer to the fifth chapter, which is omitted in this course of lessons.

At first, Moses' fears (iv. 1) were falsified the people, down-trodden and degraded as they were, did believe the message he brought, and rendered grateful homage to the God of their fathers (iv. 29-31). But when Pharaoh, in insolent retort to Jehovah's command, added to his oppressions in order to rivet the chains of his slaves more securely, (v. 6-14,) the rising hopes of the Israelites utterly gave way, (19-21.) So great was the revulsion of feeling that Moses once more lost heart, and expostulated with God for having sent him at all, (22, 23.) It was then that God's gracious designs were fully realized; yet they failed to rouse the fainting victims of the king's tyranny: "they hearkened not unto Moses for anguish of spirit and for cruel bondage," (vi. 9.)

In all this there is much valuable instruction for our scholars. Here is a boy living without God, and therefore really (though it may be unconsciously) in bondage to the devil. The message of salvation comes to him; he received it with joy; at once he makes an effort to break away from Satan's rule, to shake off some besetting sin, to fulfil some neglected duty. This is often the very beginning of youthful religion: there may be little knowledge and no conscious peace, but there will be an effort to give up sin. What then? The boy suddenly finds that he cannot get away: on the contrary, the sin seems to hold him more tightly than ever. To illustrate this, a dog led by a string will not feel the tie as long as he trots along by his master's side, but directly he tries to get away he feels his collar. So does he that is "tied and bound with the chains of his sins" finds himself pulled up, as it were, when he thinks to "walk at liberty." And then the most encouraging of God's messages seem to him as empty words, not meant for him at all. This discipline was needful for Israel, and it is useful to the sinner. How so? It prepared Israel to feel that their deliverance, when it came, was due to God only; and it teaches the sinner the meaning of Christ's words, "Without Me ye can do nothing."

But the promise: see how suitable and how full it was. A threefold promise. Redemption, verse 6; adoption, verse 7; an inheritance, verse 8. And this is the three-fold promise to the spiritual Israel. First, we are to be redeemed, not merely from sin's penalty, but from its powers; not merely from its condemnation, but from its corruption and control. "He

shall save His people *from their sins.*" Second, to be made God's children, adopted into his family. Third, to receive the Promised Land, the better country, the heavenly Canaan.

It would be an interesting exercise for the scholars to trace out the close connection between these three promises in the New Testament. Thus, in Gal. iv. ver. 5, redemption; ver. 6, adoption; ver. 7, the inheritance. In Rom. viii. ver. 13, redemption; ver. 15, adoption; ver. 17, the inheritance. In 1 Peter i., ver. 2, redemption; ver. 3, adoption, (" *begotten us again* ;") ver. 4, the inheritance.

Truly, to apply our Lord's parable, (Luke xi. 21, 22.) the "strong man armed," whether Pharaoh or Satan, can only "keep his palace" until "the stronger than he" cometh.

Seed-Thoughts for Senior Scholars.

BY L. D. BARROWS, D.D.

1. How was Pharaoh affected by the demand to let Israel go?
2. Why was Moses *mortified* by the first results of his mission? Chap. v. 21.
3. Why was he *grieved*? Chap. v. 23.
4. How did God cheer and encourage him?
5. What means, *I am the Lord*?
6. What is the import of the name *JEHOVAH*?
7. How was he to be known *differently* now than ever before?
8. Why does God allude to Abraham, Isaac, and Jacob, and to his *covenant*?
9. How was God affected by the *groaning* of the children of Israel?
10. What *two* reasons are indicated by the word *who* in v. 5?
11. Why did God take such a degraded and stupid people for his *peculiar* people?
12. What is implied in being *his people* and *our God*?
13. How far *extends* the promise of that *inheritance* of the land?
14. Is it any proof of the *badness* of a cause that it does not at *first* succeed?

Blackboard Exercises.

Jehovah, *the Supreme*, made a promise to Moses, and a promise made by the Lord is sure to be fulfilled. He said to Moses, concerning Israel, "Now shalt thou see what I will do. I will bring you out from under the burdens of the Egyptians. I will redeem you, and I will

take you to me for a people." These were brave words in the form of a glorious promise. The value of words depends upon who utters them. If a weak, boasting person had uttered these words to Moses, there would have been no sound of deliverance in them; but when the Lord God of heaven and earth reveals himself to man and promises to help, guide, and save him, then, were he the weakest of all weak things, and a captive to one thrice ten thousand times his strength, he would know that victory belonged to him.

With *God for us*, all bonds are broken. Every one not free from sin is a captive, yet the bonds can be broken when *Jesus* our dear *Saviour* helps us. That was an exceeding precious promise made to Moses but you and I have just as precious a promise for us, and it will as surely be fulfilled. Each one of us, if we are living godly lives, can say, *My promise now* (not at some future time, but now) *is the life that now is and that which is to come.* "This is a faithful saying and worthy of all acceptance."

Blackboard Song:

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace.

NOTE.—Words in italic should be pointed out on the board by the superintendent and repeated by the scholars.

The Primary Class.

Notice the visit which Moses and Aaron made to Pharaoh as God had directed them, and their reception by the king. See Exod. v. 1-9. Then speak of the additional cruelty of the taskmasters to the Israelites, and of the sorrow of Moses and of the people.

Explain what is meant by a covenant, and describe the covenant which God made with Abraham. Show on the map the land of Canaan, and point to it as the land which God had promised Abraham, Isaac, and Jacob should be occupied by their people, and as the land into which he now promised them they should be led.

The point of the whole lesson may be made to centre in the fact that God keeps his covenant. We are to covenant with him, for a covenant implies two parties. Thus God has promised to bring to heaven all who trust

in Christ. Our part is to trust in Jesus; God's part is to bring us to heaven. The Golden Text is as applicable to us as to his people in old times.

This lesson might appropriately close with some simple child's hymn of consecration, such as,

"Gentle Jesus, meek and mild,
Look upon a little child," etc.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. GOD A FAITHFUL PROMISER. Num. xiii. 19; Deut. vii. 9; Psa. cv. 8; 2 Pet. iii. 9; James i. 17.
2. GOD'S PRECIOUS PROMISES. 2 Pet. i. 4; Psa. cxxxix. 17, 18; cv. 42-44.
3. CONFIDENCE IN THE PROMISES. Heb. xiii. 5; Luke i. 45; 1 John v. 14, 15.
4. PROMISES TO THE PENITENT. Matt. xi. 28; v. 6; Isa. i. 18; 1 John i. 9.
5. PROMISES TO THE AFFLICTED. John xvi. 33; Prov. iii. 12; Heb. xii. 11; 2 Cor. i. 3-7.
6. PROMISES TO THE VALIANT. James i. 12; Gal. vi. 9; Matt. xxiv. 13; 1 Cor. xv. 58; Matt. xvi. 24, 25.
7. THE ALL-COMPREHENDING PROMISES. Rom. viii. 35-39; 1 Tim. iv. 8; Rom. viii. 28, 32; 2 Cor. vii. 1.

SUNDAY, FEBRUARY 8, 1874.

LESSON VI.—*The First Plague.*
Exod. vii. 14-22.

GOLDEN TEXT: Heb. iii. 15.

Berean Notes.

I. GENERAL STATEMENT.

Time, B. C. 1491. Moses and Aaron work a miracle before Pharaoh. Exod. vii. 1-10. The sorcerers imitate them; Aaron's rod swallows up the magicians' rods, vers. 11, 12. Pharaoh's heart is hardened. God brings the plague of blood.

II. NOTES AND ILLUSTRATIONS.

1. A HEAVENLY WARNING, vers. 15-18. (1) *Given betimes.* Pharaoh had not heeded the miracle noted in vers. 12. Now leaving his palace IN THE MORNING he early meets the

warning. THE WATER. The Nile—the patron deity of Egypt—to which the king went to bathe or to offer his devotions. (2) *Given with divine emphasis.* THE ROD. Exod. iv. 2-4. In Egypt rods were carried by nobles and officials as symbols of authority or rank. Moses' rod was already deeply significant to Pharaoh, vers. 9-13. THE LORD HATH SENT ME. Highest claim of authority. THOU SHALT KNOW. God is willing to satisfy all reasonable doubts. Miracle upon miracle. "Line upon line." Isa. xxviii. 10-13. (3) *With fullness of detail,* vers. 17, 18. Thus to let Pharaoh know the full extent of his responsibility. So throughout the Scriptures the sinner is warned with awful minuteness.

Warn the boatman before he enters the current, and then if he is swept down the rapids he destroys himself. Warn the man before he drinks the cup of poison; tell him it is deadly; and then, if he drinks it, his death lies at his own door. And so let us warn you before you depart this life; let us preach to you while as yet your bones are full of marrow, and the sinews of your joints are not loosed.—*Spurgeon.*

2. A HORRIBLE PLAGUE, vers. 19-21. (1) *The human instrument.* AARON . . ROD . . HAND. One word from heaven would have sufficed; but God will ever work by human agency. 1 Cor. iii. 9. (2) *Divine power.* THE LORD COMMANDETH. The rod is nothing; but wielded by Divine authority it is the symbol of Omnipotence. "Meek things" "to confound the mighty." 1 Cor. i. 27. (2) *Wide extent of the plague.* WATERS . . STREAMS . . PONDS, etc.; that is, the Nile and its branches, and all bodies of water, large and small, and every drop of water everywhere in Egypt. BLOOD. Real blood, doubtless. Yet the miracle would be as great if the water had but the appearance of blood. Blood-thirsty Pharaoh had made the bloody decree to slay every male infant of Israel; now he, in turn, shall have blood in awful abundance. The Nile water—reckoned by the Egyptians preferable to all the water in the universe—shall now become a national abhorrence. FISH . . DIED. Double miracle. A chief article of food all destroyed. The Nile deity no longer an object of devotion; the plague of death is on it. Sin turns all blessings into curses. Mal. ii. 3. Sin would dethrone God himself.

As you have stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course and hurl it back to the depths of the ocean? Did you ever stand beneath the leaden, lowering cloud and mark the lightning's leap as it shot and flashed, dazzling athwart the gloom, and think that you could grasp the bolt and change its path? Still more foolish and vain his thoughts who fancies

that he can arrest or turn aside the purpose of God, saying, "What is the Almighty, that we should serve him? Let us break his bands asunder, and cast away his cords from us!" Break his bands asunder! How he that sitteth in the heavens shall laugh!—*Dr. Guthrie.*

3. A HARDENED HEART, vers. 14, 22. (1) *Heart secrets known to God.* The Lord explains to Moses the inmost thoughts of PHARAOH'S HEART. Psa. xxxix. 2. HARDENED. Like steel; no impression can be made upon it by reason, sense, goodness, wooing, or warning. The sinner's heart of stone. Ezek. xi. 19. Pharaoh the representative of millions. He hardened his own heart; God permitted it. Every sinner's consciousness reveals the history and hardening of Pharaoh. (2) *A stubborn refusal repeated.* No wisdom in sin. TO LET THE PEOPLE GO would be highest wisdom. But sin blinds the vision. (3) *A refuge of lies.* MAGICIANS—the interpreters of difficult subjects. DID SO. Procured water by digging, (verse 24,) and WITH ENCHANTMENTS attempted to turn it into blood. They were consummate tricksters; and perhaps, too, they had Satanic help, permitted by God, that he might make the wrath of man to praise him. Psa. lxxvi. 10. The stronger the opposition the more resplendent the glory of God's miracles. Let Pharaoh use every art, human and hellish, the y are alike futile against the Omnipotent. Isa. xxviii. 17. The haughty king's question, "Who is the Almighty?" shall be answered. (4) *Defiance to the Almighty.* HARDENED. Thus the wicked advance from hardness to still greater hardness, treasuring up "wrath against the day of wrath," (Rom. ii. 5,) "because of the blindness (margin, hardness) of their hearts." Eph. iv. 18. NEITHER . . . HEARKEN. Wilfully deaf to the voice of the All-Powerful, the All-loving God. Isa. vii. 24, 26.

There is enough tinder in the heart of the best men in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall.—*Spurgeon.*

Stones are charged with the worst species of hardness: "As stubborn as a stone." And yet the hardest stones submit to be smoothed and rounded under the soft friction of water. Ask the myriads of stones on the sea-shore what has become of all their angles, once so sharp, and of the roughness and uncouthness of their whole appearance. Their simple reply is, "Water wrought with us, nothing but water: and none of us resisted." If they yield to be fashioned by the water, and you do not to be fashioned by God, what wonder if the very stones cry out against you!—*Pulsford.*

The human heart is hard, indeed; it sometimes appears soft, but is only like a soft and melting peach, with a harder and rougher stone.—*Illustrations of Truth.*

An English Teacher's Notes on the Lessons.

The *order* of God's dealings with Pharaoh is very instructive, and may be made the text of an impressive application. First was sent a simple command: "Let my people go." This being disregarded, a *sign* was given—Aaron's rod becoming a serpent. This failing, a *judgment* was sent—the turning of the water into blood. So God is calling our scholars now—how graciously and gently!—by the voices of parents and teachers, and by the messages of his written word. But because this call is not heeded God calls also by *signs*—sudden change, sudden danger, sudden death of a neighbor. These also, thought they may startle, may be disregarded; and then God tries *judgments*.

Notice two things about this first plague:

1. How alarming it was. It was a judgment, (a) upon a river which was one of the principal Egyptian deities—an object of honor and worship; (b) upon the source of Egypt's wealth and the means of her people's sustenance, for such the Nile was, and is to this day; (c) upon the necessary comfort of daily life—for what could they do without water?—and of Nile water the people were very fond. And this is the kind of judgment which God sends as a call to repentance. He touches (a) what we are proud of—health, strength, gifts, position; (b) what we trust in—money, energy, friends; (c) what we delight in—pleasure, fame, wealth, ease. See how he dealt with Job, with Jonah, with Hezekiah.

2. How mercifully it was limited. The first plague was, in a sense, the type and foreshadowing of those that followed, touching, as it did, the whole course of Egyptian life. The succeeding plagues, one by one, brought upon the Egyptians what it had prefigured: first, annoyance, (the frogs,) then pain, (the lice,) then loss, (the murrain,) then disease, (the boils); then hail destroyed the wealth of the land, and the locusts turned it into a wilderness. Then came the shadow of death in the awful three days' darkness; and, finally, the stroke of death itself fell upon "the chief of all their strength." But this first one was but a *temporary* judgment; it showed death and destruction, but, being mercifully withdrawn, did not actually inflict them. So our first judgments are often light ones; but they are but foreshadowings of what will follow if we disregard them.

These successive judgments were intended to

make known to the Egyptians the greatness and power of God. At the first manifestation of this there is no recognition of the hand of Jehovah. At the second plague Pharaoh has recourse to Jehovah's prophet to get the frogs removed, and from this point the recognition becomes more and more distinct. But the more sure the recognition, the greater is the obstinacy that rejects the call, leading to the terrible hardening of heart described in chapter ix.

Against this hardening the Golden Text warns us. In explaining it to children two things should be noticed, 1. Pharaoh hardened his own heart before God's judicial hardening was inflicted. 2. God's hardening is not to be regarded so much as a direct Divine act as the withdrawal of rejected grace; the effect of which may be illustrated by the hardening of ice when the sun's rays, which in time might have melted it, are withdrawn.

Seed-Thoughts for Senior Scholars.

1. How was Pharaoh's heart *hardened*?
2. In what sense did *God* harden it?
3. In God's usual dealing with men, what is his *first* method or means?
4. What are the results if the first means succeed?
5. What the *second* means, if the first *fail*?
6. Why, after Pharaoh's refusal, did God give him further evidence *who* he was?
7. Why was Moses directed to meet Pharaoh at the water, rather than to surprise him with the judgment?
8. Why did Moses now remind him of his first application and its refusal?
9. What uses were made of the waters of the Nile?
10. Was it any greater miracle to change these waters to *blood* than to change them to that *appearance*?
11. As the Nile was a chief object of Egyptian worship, and as Pharaoh had murdered the male children, how might this *much blood* affect them?
12. How did the growing hardness of Pharaoh's heart *make known Jehovah*?
13. How do you account for the *imitation* of Egyptians?
14. How was it shown that their work was *only* an imitation?

Blackboard Exercises.

"But the heart of Pharaoh was hardened." It is hardness of hearts that causeth much of the bitterness of life. A heart tender and full of

love to God is ready to obey him, and needs no afflicting rod to enforce obedience. The Egyptians, through the hardness of their hearts, suffered much, and in the very beginning of their trouble all the pure water, which was their greatest blessing, and whose value is so well known in that dry, hot land, was turned to blood, so they now turned away with loathing from that which they drank of eagerly before. *He that hath a hard heart drinketh bitterness; sooner or later the rebellious heart feels the strong hand of God turning the very blessings of his life against him. But he who loves God drinks from a fountain that is never dry, whose waters flow ceaselessly through all eternity, and sweeter grow as endless ages roll away. It is the pure water of life that flows from the throne of God. To-day if you will hear his voice harden not your hearts, and the thirst which you will have for the love of God will enable you to drink such draughts of refreshing as only can be had from the pure water of life.*

Blackboard Song:

"Jesus the water of life will give,
Freely, freely, freely."

The Primary Class.

The title of this lesson being *The First Plague*, explain the meaning of the word *plague*. Then ask a question or two about the last lesson. Tell them that God had commanded Moses, with Aaron his brother, to go to Pharaoh and direct him to let the Israelites go. Because he refused to do this, God sent different plagues, of which this lesson speaks of the first. Describe the Nile; a beautiful river flowing through the country; every year overflowing its banks because of no rain in the land; filled with fish; waters used for drinking and very sweet; led through canals; kept in large cisterns in the streets, and in small vessels in the houses; at one time worshipped as a god. This river was turned to blood, so that in every place where before there was water there was now blood. How dreadful this must have been in every house and to every person. Imagine it so with us; how should we feel?

This wicked king disobeyed God. He refused to do what God commanded even after he saw the water turned into blood. His heart was hardened. A man's heart is hard when he continues to do wrong, and does not want to do right. Even children who do wrong all the time

may get hard hearts, so that they will do wicked things and not feel sorry for them. Some children have been known to lie, steal, swear and even to kill, and not care any thing about it. This may be illustrated by the fact that a piece of hot iron which at first could not be held in the hand may by and by be held without causing pain, the hand becoming hard and tough little by little. Beware of a hard heart.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. THE RESISTING HEART. Exod. v. 1, 2; Isa. lxiii. 10; John iii. 19, 20.
2. THE STUBBORN HEART. Isa. xlviii. 4; Jer. xix. 15; Isa. i. 2, 4.
3. THE HARDENED HEART. Exod. viii. 15, 19, 32; ix. 34, 35; Deut. ii. 30; Ezek. xii. 2.
4. THE JUSTICE OF GOD. Psa. lxxxix. 14; cxlv. 17; Rom. ii. 2, 3; Rev. iv. 8.
5. THE CONSEQUENCES OF RESISTING GOD. Prov. xxviii. 14; xxix. 1; Ezek. v. 17; ix. 9, 10; xxxv. 6; Matt. vii. 23.
6. BLESSINGS TURNED TO CURSES. Acts ii. 20; Nahum i. 4; Matt. xi. 23; 2 Cor. ii. 16.
7. THE PLEA OF GRACE. Heb. iii. 8, 15; iv. 7; 1 Sam. vi. 6; Titus ii. 11.

SUNDAY, FEBRUARY 15, 1874.

LESSON VII.—*Jehovah's Passover.*

Exod. xii. 21-30, 51.

GOLDEN TEXT: 1 Cor. v. 7.

Berean Notes.

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

I. TO THE TEACHER.

This is one of the most impressive lessons in the whole Bible. By earnest and devoted preparation you will not fail to show how the truth contained in the Golden Text was like a chain of gold through every thought in the Lesson Service.

II. GENERAL STATEMENT.

In Lesson VI. we had an account of the Plague of Blood. Nine other fearful plagues were next inflicted upon the Egyptians, from all of which the Israelites were exempt. See Exod. vii.-xi. Before the tenth plague, and preparatory to "The Exodus," the Lord establishes the "Pass-

over." Time: Abib or Nisan 14, B.C. 1941. Abib was the seventh month of the civil year; but with the institution of the Passover it became the first of the ecclesiastical year. It corresponds to the last part of March and the first part of April.

III. NOTES AND ILLUSTRATIONS.

1. THE SLAIN LAMB, ver. 21. (1) *God's command concerning it*, vers. 3-20. THEN. After learning God's will. The good and the wise are always directed of God. (2) *Mode of making the command known*. Through ALL THE ELDERS—doubtless the chief men of each of the twelve tribes. Many thousand of FAMILIES to be reached throughout Goshen. The rabbins held that there should be at least ten persons to one paschal lamb, and not more than twenty. (3) *The divinely appointed sacrifice*. DRAW—select, take. The beginning of an ordinance to continue through many ages. Num. ix. 4; Josh. v. 10; 2 Kings xxiii. 21; Ezra. vi. 20; Luke xxii. 7; etc. LAMB. Most innocent of animals; best type of the "Lamb of God." John i. 29. KILL. PASSOVER—that is, kill for the feast—"the Lord's passover," ver. 11. The lamb must be without blemish, vers. 5, 6. Christ was spotless. Heb. vii. 26; 1 Pet. i. 19.

2. THE SPRINKLED BLOOD, vers. 22, 23. (1) *The mode*. HYSOP. A plant found in great abundance in Arabia and Palestine, growing about a foot and a half high; and by reason of its bushy stalks, well adapted for sprinkling. By a strange coincidence, the hyssop was used by the soldiery when Christ, the Lamb of God, was slain. John xix. 29. DIP—in order to sprinkle THE BLOOD. (2) *The blood stained door*. LINTEL . . . SIDE POSTS. Where most readily seen, and least easily removed. HOUSE. Possibly the Israelites dwelt in tents. NONE . . . GO OUT. Typical of the value of the blood. (3) *The divine Avenger*. THE LORD . . . THE DESTROYER. His vengeance may be slow, but evil will slay the wicked. 2 Sam. xxiv. 16; Nahum i. 2; 1 Cor. x. 10; Heb. xi. 28. (4) *The sure defence*. SEETH. God's wrath does not hide the lowly dwellings of his people from his vision and his love. The simple blood-mark saves every household of faith in the realm.

That startling word "blood" would be the last one man would select for a symbol of peace and purity. . . While blood would render whatever it touches impure, it is the only thing that takes away the stains of sin. You go up till you get to the drapery of heaven, and it is white, and made white in the blood of the Lamb. This underlies all the efficiency of the work of grace; there is blood everywhere. In a convention of the Unitarians the question was asked,

"Why do we fail where the Methodists are so successful?" One answer was given from out of the honest conviction of a member's heart, "We want a religion of blood, an atonement of blood: we are lacking the power of the blood."—*Bishop Peck*.

3. THE APPOINTED ORDINANCE, vers. 24, 25. *Obligatory*. SHALL OBSERVE. It should always be a *privilege*; but God makes it also a *duty* to remember his providential deliverances. The observance of God's ordinances not optional with his children. Some rites and ceremonies necessary to the existence of the Church. (2) *Universal*. THREE . . . THY SINS. Offspring reap benefits conferred upon ancestors. Ordinances bind families to each other and to God. (3) *Perpetual* in the Jewish Church. WHEN YE . . . COME. Observe it: not only on this bloody night in Egypt, but annually through the forty years' wandering; and on the other side of Jordan—even "forever." Thus will Christians celebrate the Lord's Supper till safe in heaven, and then forever will they praise Him who saved them by his blood. Rev. i. 5; v. 9. For mode of keeping Passover see Exod. xii. 3-20. Compare Exod. xxiii. 15; Duet. xvi. ii. 8; 1 Cor. xi. 23-25.

If a friend give us a ring at his death, we wear it to keep up the memory of our friend; much more then ought we to keep up the memorial of Christ's death in the sacrament.—*Thos. Watson*.

Beware of Cain's spirit, going to the altar without blood.—*Bowes*.

A traveller and a merchant differ thus: a traveller goes from place to place to see and be amused; but a merchant goes from port to port that he may grow rich by trade. So a formal person goes from ordinance to ordinance, and is satisfied with the work; but a godly man looks to take in rich lading, that he may go away and take with him some of the spiritual wealth of the sanctuary.—*Spencer*.

4. THE CHILDREN'S QUESTION, vers. 26, 27. CHILDREN SAY. (a) Children to be encouraged to seek knowledge concerning the evidences of the Church. (b) Children should be present at the Sacraments of the Lord's house. (c) Believe that the Holy Spirit will impress youthful hearts with what they see and hear in God's house. (d) Patiently and wisely explain *doctrines, duties, and privileges*. (e) Early teach children to refer deliverances and all other blessings to the Great Head of the Church. (f) Show how the Lord's Supper takes the place of the

"Passover." (g) See in these verses one phase of the ancient "Church-School," as a mode of religious home instruction.

A bud is seldom unprotected; it is usually covered with thick and firm scales, which shield it from the cold winds and frosts of early spring, as safely as a brood of chickens under the protecting wings of the hen. Like this is the protection the All-Father throws around childhood, in the family relation and the influence of the Sunday-school. The helplessness of childhood appeals to us for instruction and care.—*Foster*.

5. THE GREAT SALVATION, vers. 29, 30, 51. (1) *The multitude of Egypt's dead*. ALL THE FIRST-BORN—both of man and beast. Guilty Pharaoh, cruel taskmasters, the high and low, all share alike—ghastly death everywhere. No imagination can depict the scenes of horror. Sin—rebellion against God—the sole cause. (2) *Egypt's midnight wail*. ALL. Every family in a mighty realm. GREAT CRY. Such as no nation ever raised before or since. For generations oppressed Israel had cried in bitterest bondage; now, in turn, Israel's oppressors wail. (3) *Israel shielded from death*. Egypt black with despair; Goshen bright with hope. The "destroyer" becomes the deliverer. "He can create and he destroy." "God in history." Death for the sinner; life for the believer. (4) *Israel rescued from bondage*. SELF-SAME DAY. No delay. Salvation complete. All escaped. Slavery ended. Liberty gained. No more taskmasters. Joy unspeakable. So Christ saves from sin, from fear of death, from death itself. He gives life, liberty, joy, an eternal weight of glory. John i. 4; Gal. v. 1, 22; 2 Cor. iv. 17. Henceforth the "blood of sprinkling" is the symbol of the GREAT SALVATION. Heb. xii. 24; 1 Peter i. 2.

I dare assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of salvation to the precious blood of Christ. If we have *redemption* it is through his blood; if we are *justified*, it is by his blood; if washed from our moral stains, it is by his blood, which cleanseth us from all sin; if we have *victory over the last enemy*, we obtain it not only by the word of the divine testimony, but through the blood of the Lamb; and if we *gain admittance into heaven*, it is because we "have washed our robes, and made them white in the blood of the Lamb, and therefore are we before the throne of God. Everything depends on the blood of Christ; and "without shedding of blood is no remission."—*Dr. R. Newton*.

English Teacher's Notes.

This lesson naturally divides itself into two parts, which may be called "Outside" and "Inside." The most effective order in which to take the incidents will be to concentrate attention first upon the Egyptians. Let the destruction wrought by the nine preceding plagues be rapidly glanced at, in order to show the condition to which the Egyptians had been reduced through their obstinacy. Then picture that terrible night when, in a moment, a "great cry" rose up from the land, because the stroke of death, swift and resistless, had fallen upon every house. Notice particularly that the victim was not merely the eldest son, where there was a family; the father too, if he had been a "first-born," would perish; so that the dead would include men of all ages.

But as in imagination we watch the destroying angel laying his deadly touch with unerring accuracy upon every Egyptian first-born, we see that there are some houses which he *passes over*. Are there no eldest sons in there? Yes; that is not the reason. Is it that Israel is exempt from the judgment, as in the case of six previous plagues? Many will answer, Yes; but their answer will be wrong. The *only* houses "passed over" are those on the door posts of which we can see by the light of the full moon, the red streaks of freshly sprinkled blood; and if any Israelite houses are *without these streaks*, in those houses, too, will the first-born fall.

This is a point often missed in teaching on the chapter before us. Why was it so? Why could not Israel, as a nation, be exempted as before? Because the destruction of the first-born, who were, as on other occasions, the *representatives* of the whole population, was, in a more final and emphatic sense than the other plagues, the Divine punishment of *sin*; and the Israelites must be taught: (1) That *they* were sinners, and deserving of God's wrath, as well as the Egyptians; (2) That there was only one way of getting rid of guilt, namely, by the use of God's appointed means.

So much for the scene *outside*. To know how those red streaks came on the door-posts we must go *inside* the houses where they appear. And the teacher will then picture the family, trembling, yet hopeful, standing round the table in traveling garb, eating the roasted lamb with the unleavened cakes and the bitter herbs.

Then the spiritual meaning of the whole service may be drawn out under three heads:

1. The lamb was *slain*. So was Jesus, the Lamb of God, "without blemish and without spot"—not set apart four days previously, but "fore-ordained before the foundation of the world"—solemnly sacrificed for sin. *But it was not enough to kill the lamb.*

2. The lamb's blood was *sprinkled*. Without *this* death might have fallen upon the first-born even at the paschal table. Most significant type! Christ's death "for the sins of the whole world" avails nothing unless, by simple faith in God's own word, its merit is individually appropriated. Here is the application: He did *die* for you—but, is his blood sprinkled on your heart?

3. The lamb was *eaten*; and that feast gave nourishment for the journey. So with us: faith in the atonement is not enough; we have a pilgrimage before us; we need spiritual sustenance and strength; and we must feed upon Christ, "keeping the feast," as the Golden Text says, "with the unleavened bread of sincerity and truth."

Seed-Thoughts for Senior Scholars.

1. How did the last judgment compare in severity with the former ones?
2. What principal does that reveal in the divine economy?
3. Had this last and terrible judgment any reference to the destruction of the Jewish male children?
4. What is the meaning of the *beginning of months*?
5. When did the hurry and bustle of their departure prevent their attention to a solemn religious festivity?
6. What is the meaning of, *When the Lord seeth the blood*?
7. Why should the paschal lamb be *without blemish*?
8. Why was the ordinance made *perpetual* in the Jewish Church?
9. What other *memorial* observances are enjoined in the Scriptures?
10. Wherein is their utility?
11. How can we account for the *ready obedience* of Israel to Moses *now*, when they so often disobeyed?
12. What is meant by *executing justice against all the gods of Egypt*?
13. Why is Christ called *our Passover*?
14. How many points of *anology* between the Passover and Christ?

Blackboard Exercises.

We have been studying about a people saved

by blood. The Lord appointed a night to go through the land and smite the Egyptians, and he made certain conditions by which his people should be saved. The first was that they should be *inside* their houses. The second was that the blood of a slain lamb should be against the entrance, for a sign of mercy and love. When the angel of death came swiftly, but silently, winging his way, on that night of destruction, he looked for the blood of the lamb, and when he saw it he stayed not to enquire as to who the persons were within, or what was their condition, but seeing the all-sufficient blood that had been shed for the salvation of the people, he passed by, knowing that God's people rested there.

The place for each one of us to be is *inside* the fold of Christ; there, only, is *life*. We are saved by the blood of Jesus, the Lamb of God, and on the door of our hearts the rich offering of his blood should be sprinkled, as a sign of his love and mercy, then to us the death angel will never come, but, instead, in that self-same day the Lord will bring us out from the land of our captivity here to our promised heritage in heaven.

Blackboard Song.

The cross! the cross! the blood-stained cross,
The hallowed cross I see;
Reminding me of precious blood
That once was shed for me.
O the blood, the precious blood,
That Jesus shed for me,
Upon the cross in crimson flood,
Just now by faith I see.

The Primary Class.

Review the last lesson, and speak of the plagues which followed the blood: frogs, lice, flies, murrain, boils, hail, locusts, darkness. In teaching the present lesson, explain, as they occur, such words as "hyssop," "lintel," "side-posts," "ordinance," "passover." The Lord was now getting his people ready to leave Egypt. As a last plague on the Egyptians, he declared that the firstborn child in every family should be slain if Pharaoh did not let the Israelites go. Still the hard-hearted king refused. Then the Lord directed the Israelites to have the blood of a lamb sprinkled on the houses of the Israelites. Let the teacher here describe how this was done; or better, get the class to tell. When, at midnight, the firstborn of the Egyptians were killed, the Israelites were saved, because the blood was sprinkled on the doors. At last Pharaoh's heart seemed to soften, and he told Moses and Aaron to take the people out of Egypt. God commanded the

Israelites to celebrate this event every year, and to explain it to their children. This has been done ever since to the present day.

In making the application of this lesson lead the children by questioning, (or, if necessary, tell them,) to the great fact of natural depravity, hardness of heart, rebellion against God. Illustrate by Pharaoh. Then bring out the idea of condemnation to spiritual and eternal death. Illustrate by God's determination to slay the firstborn. Next, the possibility of salvation through Christ: the Lamb of God. Illustrate by the blood sprinkled on the door-posts. Specially show that it was not enough that the Lamb was slain, the blood must be sprinkled. Depravity of soul by nature, and salvation by Christ alone, are among the first religious truths that ought to be taught our children. Show them how they may come to Christ in prayer, and have their hearts made clean.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. THE BLOOD SACRED. Gen. ix. 4-6; Psa. lxxii. 14; 1 Pet. i. 19.
2. SACRIFICES OF BLOOD. Heb. ix. 22; Lev. xvii. 11; i. 4, 5; Exod. xxx. 10.
3. WONDERS IN BLOOD. Exod. vii. 20; Joel ii. 30, 31; 2 Kings iii. 22; Rev. xix. 11-13.
4. THE BLOOD OF CHRIST. Luke xxii. 44; Matt. xxvii. 24, 25; John xix. 34.
5. SAVED BY HIS BLOOD. Matt. xxvi. 27, 28; Mark xiv. 24; John vi. 53-56; Col. i. 20.
6. SAVED BY HIS BLOOD. Eph. i. 7; Col. i. 14; Rom. v. 9, 10; Eph. ii. 13.
7. SAVED BY HIS BLOOD. 1 John i. 7; Rev. i. 5; Heb. x. 19-22; Rev. vii. 14; xii. 10, 11.

SUNDAY, FEBRUARY 22, 1874.

LESSON VIII.—The Exodus.

Exod. xiii. 17-22.

GOLDEN TEXT: Psa. xxxii. 8.

Berean Notes.

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

I. GENERAL STATEMENT.

Ahib or Nisan, B.C. 1491. The death of "all the first-born in the land of Egypt" is quickly followed by Pharaoh's permission for Israel's departure. Exod. xii. 29-31.

II. NOTES AND ILLUSTRATIONS.

1. THE PILGRIMAGE COMMENCED, vers. 17-20. (1) God as their leader. Many looked upon

Moses alone as their leader. The steps of a good man are ordered (margin, *established*) by the Lord. Psa. xxxvii. 23. (2) *Prepared for the journey.* HARNESSSED. Provided with garments, flocks, herds, silver, and gold. Exod. xii. 35, 38; Psa. cv. 37. The margin reads "five in a rank." Methodically organized by the skill of Moses (under divine instruction) into five great divisions, with competent officers. (3) *The pilgrims.* The number of men, women, and children was doubtless not far from 2,400,000. A great crowd—"mixture" "rabble"—went with them, some Egyptians, some foreigners, of the lower grades of society. Exod. xii. 37; Num. xi. 4; Deut. xxix. 11. (4) *The starting-place.* "From Rameses." Exod. xii. 37. A city of Goshen where the Hebrews doubtless convened in great numbers in expectation of the pilgrimage. Thence to SUCCOTH, (*booths*), memorable as the first halting place. Num. xxxiii. 5. This was probably not a city, but a mere station for caravans.

A father and his little son is journeying overland to California; and when at night he pitches his tent in some pleasant valley, the child is charmed with the spot, and he begs his father to rear a house and remain there; and he begins to make a little fence about the tent, and digs up wild flowers and plants them within the enclosure. But the father says, "No, my son. Our home is far distant. Let these things go, for to-morrow we must depart." Now, God is taking us, his children, as pilgrims and strangers, homeward; but we desire to build here, and must be often overthrown before we can learn to seek "the city that hath foundations, whose Builder and Maker is God."—*Beecher.*

2 GOD'S WAY THE BEST, vers. 17, 18, 20. (1) *The short route.* NEAR. The caravan road from Egypt to Canaan was about two hundred miles long, leading through the LAND OF THE PHILISTINES. Israel would gladly have taken this. (2) *War in the path.* Philistines are warriors; Hebrews were men of peace hitherto. (3) *God's leadership sometimes dark.* LED ABOUT. Back toward Egypt, not toward Canaan. From Succoth to ETHAM, IN THE . . . WILDERNESS. The worst possible route to human sense is always best if God leads.

Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserably tempted, dying creature.—*Cecil.*

Never think that God's delays are God's denials. Hold on; hold fast; hold out.—*Buffon.*

In approaching the Notch of the White Mountains from one direction, the traveller finds himself in the midst of conical hills which seem to forbid further progress. He can see his way but a short distance, and begins to think of turning back his horse. As he advances he finds that the road curves around the frowning hill before him, and

leads him in other and still other straits, from which he finds escape simply by advancing.—*Foster.*

3. THE HONORED DEAD, ver. 19. Joseph's bones had now been preserved more than one hundred and forty years. Gen. 1. 24-26. Doubtless, also, each tribe had preserved the bones of its patriarchs. Acts vii. 15, 16. Christianity renders specially sacred the remains of our loved ones. As these "honored dead" were conveyed to the "Land of Promise," so also shall the "dead in Christ" be brought into the heavenly Canaan; and they shall "ever be with the Lord." 1 Thess. iv. 14-17.

4. THE PILLAR OF GUIDANCE, vers. 21, 22. God is as truly present in the wilderness as in the tabernacle or the temple. THE LORD. Doubtless Jesus, the Angel of the Covenant. 1 Cor. x. 9; Exod. xiv. 19; Psa. xcix. 7; Isa. lxiii. 9. PILLAR. Visible symbol of the divine Presence and strength. CLOUD. Moving with majestic measure along the trackless wilderness, making the way plain not only to Moses, but to the whole multitude. It was a guide by day and a covering or shade from the sun. 1 Cor. x. 1, 2; Psa. cv. 39; Isa. iv. 5. FIRE. To light up the vast encampment by night. Clouds, fire, all things are but as God's ministers to serve his people. TOOK NOT . . . CLOUD . . . NOR FIRE. This miraculous pillar (for doubtless there was but one) attended Israel as long as a miraculous guide was needed—probably to the end of their journey, or to the banks of the Jordan. So God attends and guides all his children still to the very gates of heaven. Psa. xvii. 8; lxxiii. 24; cxix. 105; Heb. xiii. 5.

The sailor on the midnight sea, if he would behold the star that alone would guide him across the trackless deep, must look not on the dark, troubled waves, but at the clear blue heavens. If the sky is overcast, and the star is veiled by clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be hidden from his vision. So, we, tossed on many a billow, if we would see heaven's guiding light, must look, not on the waves of temptation that dash and break around, but above, to God. Should darkness and clouds gather in the sky, let us turn to the Bible, and it will point to Him who shines behind the clouds in unchanging glory.—*Sunday Teachers' Treasury.*

English Teacher's Notes.

A very effective picture may be drawn in describing the departure of Israel from Egypt, provided some common notions about it are discarded. First, although, in sketching the incidents of the start on that memorable morning, it is best to imagine a single party at one spot, we must not forget that the Israelites, to the number of twice the population of New York, were scattered all over Lower Egypt; so that the same scenes were enacted in every district and town

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

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

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

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

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

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

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

Seed-Thoughts for Senior Scholars.

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

Blackboard Exercise.

The children of Israel were about to commence a long journey through a strange land. During this journey they were to encounter danger, hardship, and trials; therefore their guide must be the embodiment of strength, wisdom, patience, and love, in order to direct their footsteps so that they would not wander from the route that led to the promised land. There was no person on all the earth who could of himself guide this people on their journey, so God, who is all Strength, Wisdom, Mercy, and Love, became their guide; and he placed a great pillar of light to show them the way in darkness, so that, no matter how dark the way, this great light always shone forth clear and bright to every one who looked toward it.

Our life is a journey, and there is but one route for us to pursue if we would reach the promised land. We, too, need a guide who is strong, wise, merciful, and loving, and no man is strong enough, or wise enough, neither hath he enough of mercy or love, to guide himself or others to the journey's end; therefore God guides his people now, even as he did his people then, and he gives us his precious word for a pillar of light, that we may receive comfort and instruction from it. How many are looking toward it?

Blackboard Song:

Guide me, O thou great Jehovah,
 Pilgrim through this barren land,
 I am weak, but thou art mighty;
 Hold me with thy powerful hand.

The Primary Class.

Either on map or blackboard show the difference between the direct route from Egypt to Canaan through Philistia, and the way by the Red Sea. Explain "exodus," "peradventure," "repent," "harnessed." Get before the minds of the children a picture of the vast numbers of Israelites all leaving Egypt. They took with them the embalmed body of Joseph. Ask the class who he was, and why they took his body with them. They were going through strange places, but they had a good leader. Who? He led them in a strange way. How? The Lord led them by day and by night. A cloud went

before them in the day time, and at night the cloud became a pillar of fire to give them light.

There is not much of detailed narrative in this lesson, but an interesting application may be made of it. We are traveling to another world as the Israelites went from Egypt to Canaan. We know not the way; we need a guide. God is that Guide. He says, "I will instruct thee," etc. [Here let the Golden Text be repeated.] He will guide us safely if we only follow him fully. His way is always the best way. We are safe when we do what he asks, and in danger when we do what he does not like. The way to get to heaven is to follow him. The best time to begin is *now*, while young. The Lord says, "Wilt thou not from this time say unto me, My father, thou art the guide of my youth?" Let the class repeat the latter part of this: "My father," etc.

Miscellaneous.

1. THEMES FOR BIBLE READINGS.

1. GOD A GUIDE. Psa. xxv. 4, 5; xxxiii. 8; Isa. xlvi. 17, 18; Psa. xxxvii. 23; John xvi. 18; Rev. xxi. 3.
2. A STRONG GUIDE. Psa. lxxviii. 72; Jer. xxxii. 17; Eph. iii. 20; Psa. lxxxix. 6.
3. A MERCIFUL GUIDE. Isa. xlix. 10; lvii. 18; Deut. iv. 31; Lam. iii. 22, 23.
4. A GUIDE WHO KNOWS THE WAY. Psa. xciv. 9; xi. 4; cxxxix. 11, 12; Dan. ii. 22.
5. A GUIDE WHO PROVIDES BOUNTIFULLY. Pas. xxiii. 5; Isa. xlii. 16; lviii. 11; Phil. iv. 19.
6. A GUIDE TO A GOOD LAND. Psa. xxiii. 3, 4, 6; lxxviii. 14; lxxiii. 25, 26; Heb. iv. 9; John xiv. 2, 3.
7. HOW GOD GUIDES. Psa. lxxiii. 24; cxix. 105; Ezek. xxxvi. 27; John xvi. 13.

2. LESSONS FOR MARCH.

- MARCH 1. The Red Sea. Exod. xiv. 19-31.
 MARCH 8. Bitter Waters Sweetened. Exod. xv. 22-27.
 MARCH 15. Bread from Heaven. Exod. xvi. 1-5, 31-35.
 MARCH 22. Defeat of Amalek. Exod. xvii. 8-16.
 MARCH 29. Review of the First Quarter.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—FEBRUARY.

FIRST QUARTER: TWELVE LESSONS WITH MOSES.

SABBATH, Feb. 1.—Lesson V. Jehovah's Promise.—Exod. vi. 1-8.

Leader. 1. Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh:

Schol. For with a strong hand shall he let them go, And with a strong hand shall he drive them out of his land
L. 2. And God spake unto MOSES, and said unto him, I am the Lord:

S. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty:

L. 3. But by my name Jehovah was I not known to them.
S. 4. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

L. 5. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

S. 5, 6. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians.

L. 5, 6. And I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments;

S. 6, 7. And I will take you to me for a people, and I will be to you a God:

L. 6, 7. And ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

S. 8. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I am the Lord.

TOPIC—The Deliverer's Message.

Golden Text—I will walk among you, and I will be your God, and ye shall be my people. Lev. xxvi. 12.

Home Readings.

M. Exod. vi. 1-8.
Tu. Psa. cv. 6-14.
W. Jer. xxxi. 31-34.
Th. Exod. v. 4-19.
F. Luke i. 68-75.
S. Isa. xlii. 6-8.
Sa. Psa. 12.

OUTLINE.

- I. THE PROMISER—THE GREAT "I AM," v. 2, 3; Gen. xv. 7; Psa. lxxxiii. 18; Mal. iii. 4; John viii. 58; Heb. xiii. 8.
- II. THE PROMISE OF DELIVERANCE, v. 1, 5, 6; Deut. vii. 8; Judges ii. 18; Psa. cvi. 44, 45; cxxxviii. 7; Prov. xvi. 7.
- III. THE PROMISE OF THE GOOD LAND, v. 4; Gen. xxvi. 3.
- IV. THE PROMISE OF VICTORY, v. 8; Num. xxiii. 19.
- V. THE PROMISE OF PROTECTION, v. 7; Exod. xxix. 45, 46; Deut. iv. 20; vii. 6; Lev. xxvi. 12; 2 Sam. vii. 24; Hosea, i. 10; Matt. xi. 28; Rev. xxi. 3, 7.

QUESTIONS, &c.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES AND OUTLINE.

1. **The Promiser**—the great "I AM."—By what name had the Lord declared himself to Moses? Exod. iii. 14.

What title does he claim in v. 2?

What assurance does this name give?

ANS. (Of his ability as Supreme Ruler.)

What name had he revealed to Abraham? Gen. xvii. 1.

What name does the Lord now declare? v. 3.

Had this name ever been used before? Gen. xxii. 14.

What is meant, then, by "Was I not known?"

[ANS. Not so fully known.]

2. **The Promise of Deliverance**.—Had Pharaoh refused freedom to the Hebrews? Exod. v. 2.

How had he treated them since Moses demanded their freedom? Read Exod. v.

What two reasons are given for God's working for his people? v. 5.

What three promises in verse vi?

What has he promised to those under the bondage of sin? Isa. xlii. 7; Luke iv. 18.

3. **The Promise of the Good Land**.—What land had God promised to Abraham? Gen. xvii. 8.

What is meant by "heritage"? v. 8.

What inheritance is promised to all his children? 1

Pet. i. 4.

Are you an heir to that inheritance?

How may we become heirs of God?

4. **The Promise of Victory**.—By whose arm was victory

to be won? v. 6. See 1 Cor. xv. 57.

5. **The Promise of Protection**.—What great promise is

made in verse 7? What is said in Rom. viii. 31?

Where do we learn in this lesson—

1. That God has a heritage for his children?

2. That he reveals himself to those who call upon him in trouble?

HYMN. *Tune*, "Arlington"—C.M.

Tell of his wondrous faithfulness,

And sound his power abroad;

Sing the sweet promise of his grace,

And the performing God.

His every word of grace is strong

As that which built the skies,

The voice that rolls the stars along.

Speaks all the promises.

QUESTIONS AND ANSWERS.

6. **Wherein did Christ's humiliation consist?**

Christ's humiliation consisted in his being born of a woman; in the meanness and poverty of his outward circumstances; in his being forty days tempted of the devil; in his being despised and rejected of men; in his enduring the cursed death of the cross; and in his being buried, and continuing under the power of death for a time.

Isaiah liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief.

Philippians ii. 7, 8. But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Matthew xii. 40. So shall the Son of man be three days and three nights in the heart of the earth.

7. *Is it necessary that Christ should thus suffer death upon the cross for our redemption?*

It was necessary that Christ should suffer death upon the cross for our redemption; for by that means he offered a full satisfaction and atonement to Divine Justice, for the sins of the whole world.

1 John ii. 2. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

N. B.—Verses marked with a hand, thus [57], are the "Selected Verses."

SABBATH, Feb. 8th.—LESSON VI.—The First Plague.—Exod. vii. 14-22.

Leader. 14. And the Lord said unto Moses, Pharaoh's heart is hardened; he refuseth to let the people go.

Schoo. 15. Get thee unto Pharaoh in the morning; lo, he goeth out into the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thy hand.

L. 15. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying,

S. 15. And they shall be turned to blood.

L. 16. And behold, hitherto thou wouldst not hear.

L. 17. Thus saith the Lord, In this thou shalt know that I am the Lord: behold I will smite with the rod that is in mine hand upon the waters which are in the river,

S. 17. And they shall be turned to blood.

L. 18. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

S. 19. And the Lord spake unto Moses, Say unto Aaron,

Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood;

L. And that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

S. 20. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

L. 21. And the fish that was in the river died: and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

S. 22. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

TOPIC—The Message Rejected.

Golden Text—To-day if ye will hear his voice, harden not your hearts. Heb. iii. 15.

OUTLINE:

I. A HEAVENLY WARNING, v. 15-18; Exod. x. 3; Ezek. xxix. 4, 5; xxxviii. 22; 1 Sam. iii. 12.

II. A HORRIBLE PLAGUE, v. 19-21; 2 Kings iii. 22; Ezek. v. 17; xiv. 19.

III. A HARDENED HEART, v. 14, 22; Deut. xviii. 14; 1 Sam. vi. 6; Prov. xxviii. 14; Dan. v. 20; Matt. xxiv. 11, 24; Heb. iii. 8-15; iv. 7.

QUESTIONS, etc.—Recite TOPIC.

What message?

By whom rejected?

What warning in the GOLDEN TEXT?

What were the consequences of rejecting it?

1. A Heavenly Warning.—What river is meant here? What was Moses to take with him? What message did God command him to deliver to Pharaoh? v. 16. Had the demand for freedom been made before? With what result? v. 16. What was Moses to do with the rod? What was to follow? What was the purpose of this miracle? v. 17.
2. A Horrible Plague.—What did Aaron do with the rod? v. 20. What effect had this upon the water? Psa. lxxviii. 44. How far did this plague extend? v. 21.
3. A Hardened Heart.—Who were the magicians? See Gen. xli. 8; Dan. i. 20; v. 11; Acts vii. 9, 13. Did these men work by the power of God? [These works were imitations, performed by tricks and jugglery.] Why did not Pharaoh listen to Moses and Aaron? What is a "hard heart"? How came Pharaoh's heart to be hardened? How hard may a man's heart become? Zech. vii. 12. Do we harden our hearts by refusing to hear and obey God's commands? What is said in Prov. xxix. 1.

Where in this lesson do we learn—

1. That the agents of evil in this world are strong and wise, and difficult to cope with?
2. That God's wisdom and strength are abundantly able to overcome them?
3. That men may harden their hearts against God?
4. That refusing to hear God brings upon us his anger and retribution?

Home Readings.

M. Ex. vii. 14-22.
Tu. Isa. vi. 5-13.
W. Ex. viii. i. 15.
Th. Psa. cii. 16-23.
F. Ex. viii. 16-24.
S. 2 Thess. i. 4-10.
S. Exod. viii. 25-32.

HYMN, —Tune, "To-Day."

To-day the Saviour calls;

Ye wanderers, come;

O, ye benighted souls,

Why longer roam?

To-day the Saviour calls;

O, hear him now;

Within these sacred walls

To Jesus bow.

To-day the Saviour calls;

For refuge fly;

The storm of justice falls,

And death is nigh.

The Spirit calls to-day;

Yield to his power:

O, grieve him not away:

'Tis mercy's hour.

QUESTIONS AND ANSWERS.

8. How did the death of Christ satisfy Divine Justice?

The death of Christ satisfied Divine Justice, in that our sins deserved death; but Christ being both God and man, and perfectly righteous, there was an infinite value and merit in his death,—which being undergone for our sakes, and in our stead, Almighty God exercises his mercy in the forgiveness of sins, consistently with his justice and holiness.

1 Peter i. 18, 19. Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ.

1 Peter iii. 18. Christ also had once suffered for sins, the just for the unjust, that he might bring us to God. Romans iii. 25. That he might be just and the justifier of him which believeth in Jesus.

9. What do you learn from the death of Christ?
From the death of Christ I learn the infinite evil of sin in the sight of God, who could not suffer it to go unpunished.

Hebrews ix. 22. Without shedding of blood is no remission.

SABBATH, Feb. 22.—LESSON VIII.—The Exodus.—Exod. xiii. 17-22.

Leader. 17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near:

School. For God said, Lest peradventure the people repent when they see war, and they return to Egypt:

L. 18. But God led the people about, through the way of the wilderness of the Red Sea:

S. And the children of Israel went up harnessed out of the Land of Egypt.

L. 19. And Moses took the bones of Joseph with him: for

he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

S. 20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

Est L. 21. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

Est S. 22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

TOPIC—God, the Pilgrim's Guide.

Golden Text—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.—Ps. xxxii. 8.

<p>Home Readings.</p> <p>M. Exod. xiii. 17-22. Tu. Matt. xvii. 1-8. W. Exod. xii. 16-27. Th. Ps. xxxiii. F. Exod. xxiv. 9-18. S. Exod. xix. 16-25. Ps. cxlvi.</p>
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OUTLINE :

I. THE PILGRIMAGE COMMENCED, v. 17-20; Num. xxxiii 58; Deut. xvii. 16; Prov. xlv. 9.

II. GOD'S WAY THE BEST, v. 17, 18; Exod. xv. 13; Num. xiv. 3, 4; Deut. xxxii. 10; Ps. cvii. 7.

III. THE HONORED DEAD, v. 19; Gen. xxiii. 17, 18; 1. 24, 25; 2 Sam. xxi. 12-14; Ruth 1. 17.

IV. THE PILLAR OF GUIDANCE, v. 21, 22; Exod. xxxiii. 9, 10; xiv. 19-24; Num. xiv. 14; Ps. cv. 39; Isa. lv. 5, 6; Matt. ii. 2, 9; Luke i. 79; Acts vii. 38; 1 Cor. x. 1, 2.

QUESTIONS, etc.—What does the word "Exodus" mean?

[Ans. *The going out.*]

Who, in this case, went out?

From what place?

Toward what place?

Who was their guide? [See Topic.]

Recite God's promise as a guide in the GOLDEN TEXT.

Recite OUTLINE.

1. *The Pilgrimage Commenced.*—Why had Pharaoh let the people go? Read Exod. xii. 29-38.

Who led them?

Where was the first stopping-place? v. 20.

From what place had they come? Exod. xii. 37.

What is meant by "the way of the land of the Philistines"?

[Ans. *The Philistines occupied the coast on the direct road from Egypt to Canaan. By this road the Midianites crossed on their journey to Egypt.*]

2. *God's Way the Best.*—Why did he not lead them by this route? v. 17.

How would they "see war"?

[Ans. *In dispossessing the nations that inhabited the land of Canaan.*]

In what way did the Lord lead them?

Where was the wilderness of the Red Sea?

[Ans. *South of Succoth, on the north of the peninsula of Sinai.*]

Why were they thus led?

[Ans. *To give them strength and vigor, and to organize the next people for the work before them.*]

Is not God's way always the best way?

3. *The Honored Dead.*—What did Moses take with him? v. 19.

At whose command was this done? Heb. xi. 22.

4. *The Pillar of Guidance.*—How did the Lord show his presence? v. 21.

What did the pillar of fire and cloud become to the Hebrews?

[Ans. *A guide and a protection.* See Exod. xiv. 19-24.]

How is the Holy Bible like this pillar of fire and of cloud? Ps. cxix. 105.

Where may we learn from this lesson—

1. That God himself chooses the way for his people to tread;
2. That God's way is not always the shortest, plainest, or smoothest?

3. That God is with those who walk in his way?
4. That God never leaves those who walk in his way to the wrath of their enemies?

HYMN—Tune, "Dundee."—C.M.

O God of Bethel! by whose hand
 Thy people still are fed;
 Who, through this weary pilgrimage,
 Hast all our fathers led;

Our vows, our prayers, we now present
 Before thy throne of grace;
 God of our fathers! be the God
 Of their succeeding race.

O, spread thy covering wings around,
 Till all our wand'ring cease,
 And at our father's loved abode,
 Our souls arrive in peace.

Such blessings from thy gracious hand
 Our humble prayers implore;
 And thou shalt be our chosen God,
 Our portion evermore.

QUESTIONS AND ANSWERS.

12. *Wherein consisteth Christ's exaltation?*
 Christ's exaltation consisteth in his rising again from the dead on the third day, in his ascending into heaven, and his sitting at the right hand of God the Father, and in his appointment to judge the world at the last day.
 1 Corinthians xv. 4. And that he was buried, and that he rose again the third day according to the Scriptures.
 Mark xvi. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
 Acts xvii. 31. He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.

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

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

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

Hebrews v. 6. Thou art a Priest forever, after the order of Melchizedek.

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

SABBATH, Feb. 15.—LESSON VII.—Jehovah's Passover.—Exod. xii. 21-30, 51.

Leader. 21. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

School. 22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin, and none of you shall go out at the door of his house until the morning.

L. 23. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your houses to smite you.

S. 24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

L. 25. And it shall come to pass, when ye be come to the land which the Lord will give you,

S. According as he hath promised, that ye shall keep this service.

L. 26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

S. 27. That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

L. And the people bowed the head and worshipped.

S. 28. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

L. 29. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

S. 30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt:

L. For there was not a house where there was not a dead.

S. 51. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

TOPIC—Deliverance through blood.

Golden Text—Even Christ our passover is sacrificed for us. 1 Cor. v. 7.

OUTLINE.

- I. THE SLAIN LAMB, v. 21; Exod. xii. 8-6; Ezra vi. 19; 1 Cor. v. 7; Rev. vii. 14; xii. 11.
- II. THE SPRINKLED BLOOD, v. 22, 23; Exod. xi. 4-7; xii. 7; Isa. lii. 15; Heb. xi. 28; Eph. i. 7; 1 Pet. i. 2.
- III. THE APPOINTED ORDINANCE, v. 24-25; Exod. x. 2; Deut. xi. 18; xvi. 1; Joshua i. 8; Mark xiv. 12.
- IV. THE CHILDREN'S QUESTION, v. 26, 27; Exod. xii. 8-10; Deut. xxxii. 7; Joshua iv. 6-21; Psa. lxxviii. 6.
- V. THE GREAT SALVATION v. 29, 30, 51; Exod. xi. 6; Psa. cv. 36; cxxxv. 8; Heb. x. 30, 31; Rev. vi. 10, 11.

QUESTIONS, &c.—RECITE TITLE, TOPIC, GOLDEN TEXT, OUTLINE AND SELECTED VERSES.

1. *The Slain Lamb*.—What did Moses command the elders of Israel to take?

What is meant by "draw out?"

[*Ans.* Select, choose.]

What was to be done with the lamb?

What name is given to the lamb?

Why is it called "the passover?" v. 23.

Of whom was the slain lamb the type [GOLDEN

TEXT.]

How is Jesus like the paschal lamb?

Is Christ your passover?

2. *The Sprinkled Blood*.—What was to be done with the blood of the lamb? v. 22.

What is meant by "lintel?"

[*Ans.* Upper part of the framework of the door.]

From what was the sprinkled blood to save the Hebrews?

Would any be saved who were not "under the blood?"

From what will the blood of Jesus save us?

How may we avail ourselves of its benefits?

Have you done this?

3. *The Appointed Ordinance*.—What were the Hebrews to do in remembrance of their deliverance? v. 17.

When was the feast kept? Ezra vi. 19

[*Ans.* About the first of April.]

How long was the feast? Deut. xvi. 2, 8.

What dishes served? v. 8.

What other name given to this feast? Exod. xxiii. 15.

How was the feast to be eaten? v. 11.

What ordinance did Christ institute in remembrance of his death for us? 1 Cor. xi. 23-25.

4. *The Children's Question*.—Who should be taught the meaning of this ordinance? v. 26.

Should children seek to understand God's ordinances given to his Church?

Home Readings.

M. Exod. xii. 21-30, 51.

Tu. Matt. xxvi. 17-35.

W. Lev. xxiii. 1-8.

Th. Psa. cxxi.

F. Isa. liii.

S. Deut. xvi. 1-8.

S. Ezra vi. 16-22.

5. *The Great Salvation*.—What great calamity befell the Egyptians?

Who were saved?

What did this judgment of God work out for the Hebrews? v. 51.

What had God promised his people? Exod. liii. 17.

Where may we learn from this lesson—

1. That there is no salvation but by blood?

2. That great deliverances should be remembered?

3. That faith in the word of God, and obedience to this command, brings us under Divine protection?

4. That the sprinkled blood of the Lamb is our protection?

5. That God redeems his pledges to his people?

QUESTIONS AND ANSWERS.

10. *What further do you learn from the death of Christ?*

Beside the infinite evil of sin in God's sight, I learn that God is love; for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.)

11. *What more do we learn from the death of Christ?*

Besides learning the infinite evil of sin in God's sight,—and that God is love,—I also learn that God is a Being of awful justice; and that in the death of our Lord Jesus, both his love and justice are harmonized and glorified.

Isaiah liii. 10. It pleased the Lord to bruise him; he hath put him to grief.

Romans iii. 26. To declare—his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

Psalms lxxxv. 10. Mercy and truth are met together; righteousness and peace have embraced each other.

Let us, then, my dear child, devoutly say with St. Paul, "Thanks be unto God for his unspeakable gift;" and with St. John, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

"I am Sweeping thro' the Gates."

Words by REV. J. PARKER.

Music by PHILIP PHILLIPS.

1. I am now a child of God, For I'm wash'd in Je - sus' blood; I am
 2. Oh! the bless - ed Lord of Light, I have lov'd him with my might; Now his
 3. I am sweep - ing thro' the gate, Where the bless - ed for me wait: Where the
 4. Burst are all my pris - on bars, And I soar be - yond the stars; To my

wait - ing and I'm long - ing while I wait. Soon on wings of love I'll fly,
 arms en - fold, and com - fort while I wait. I am lean - ing on his breast,
 wear - y work - ers rest for ev - er - more. Where the strife of earth is done,
 Fa - ther's house, the bright and blest e - state. Lo! the morn e - ter - nal break,

To my home beyond the sky, To my welcome, as I'm sweeping thro' the gates.
 Oh! the sweetness of his rest, And I'm thinking of my sweeping thro' the gates.
 And the crown of life is won, Oh! I'm thinking of the cit - y while I soar.
 And the song im - mortal wakes, Rob'd in whiteness, I am sweeping thro' the gates.

REFRAIN.

In the blood of yon - der Lamb, Wash'd from ev - 'ry stain I am; Rob'd in

white - ness, clad in bright - ness. I am sweeping thro' the gates

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