

# The Home Study Quarterly

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No. 3

## My Chance

"One little space of time have I  
With undisputed right to try  
The ways of life—to reach the goal  
That gleams, a fragment of the whole—  
To-day."

## The Vacation Card

Many of the readers of the HOME STUDY QUARTERLY, when this number reaches them, will be away for the holidays, or will be preparing to go. Some will be holidaying where they can attend a Sunday School; for others this will not be possible. But all can and should keep up their lesson study week by week. A very simple way of keeping a record of the work thus done is by the use of a Vacation Card (to be procured from PRESBYTERIAN PUBLICATIONS, TORONTO). This can be filled in at the Sunday School attended, or by parents, or by friends with whom the scholar may be staying. The record thus kept should be handed, on returning home, to the Secretary of the home School.

## Two Pictures

There is no book like the Bible for wonderful pictures. The great prophet Isaiah places two such pictures, very different from each other, side by side. In the one, we see a great lion which has taken a sheep from the flock. He is surrounded by a group of shepherds, shouting at the top of their voices, endeavoring to frighten the mighty beast to give up his prey. But the lion is daunted not a whit by the loud outcries. Calmly he guards his victim, and utterly disregards all efforts to deprive him of it.

The second is a picture of a mother bird hovering over the nest in which the birdlings lie. How watchful she is, lest from any quarter, any harm should come to the little ones! How tender she is, keeping warm the tiny bodies and filling constantly the hungry mouths!

Now, turning up the verses which give these two contrasted pictures (Isa. 31 : 4, 5), it is found that each represents God protecting His own city, Jerusalem. Strong as the lion, no foe can take His people out of His hand. Watchful and tender as the mother bird, His loving care provides for all their needs.

The God of whom the prophet spoke never changes. He is the same to-day as in centuries long passed away. We have only to trust Him, and He will be like a lion between us and all that can really harm us, like a mother bird to shelter us and supply our wants.

## What the Girls Did

*By Mildred Barber*

Early in the year 1912, the people of the Orillia Presbyterian Church planned the erection of a new Sabbath School building which, for various reasons, was not started till August, 1912. The Sabbath School pledged itself to raise four hundred dollars annually in aid of the new building.

As this amount was to be raised by special means, such as entertainments of different kinds, the classes set to work to plan the character of entertainment each should give to raise their share of the pledged amount.

In November, two classes, consisting in all of twenty girls, of ages varying from

twelve to fifteen, decided that with united effort they would prepare a concert.

On November 23, the first practice was held, and on December 17, notwithstanding the busy rush of the Christmas season, the concert was given. The programme consisted of choruses, dialogues, drills, recitations, etc., and it proved a grand success. The proceeds, less the expenses, amounted to sixty dollars.

Best of all, as every one must acknowledge, the success depended in no small measure upon the energy, ability and tireless efforts of the girls themselves, who devoted so faithfully their time and talent. It not only had in itself an educational value for them, but it gave them a fresh impetus in their Sabbath School work. They have helped to build the house of God, to be used for the up-building of His kingdom.

Orillia, Ont.

### How Boys Can Help Along

*By J. M. G. Mutch, B.D.*

How can the older boy, who belongs to a country church, help in its work? Here are some things that boys have done.

They have started some form of healthy recreation in connection with the church, such as a baseball or football team, a troop of Boy Scouts, or a swimming club. When a boy takes such a task in hand, he can soon arouse interest. It generally rests with one or two to set the thing going, and the boy who does this, renders a service to "the other fellows" of the district, and helps to bring them into close touch with the church.

Splendid work has been done by boys through young people's societies. In some places boys of sixteen have aroused enough interest to start a vigorous and helpful organization. Many of the best college debaters started in such societies. There are churches, with no Sunday evening service, in which meetings, with papers and talks and debates on missionary and other religious topics, were started and conducted by young people.

In other churches such meetings have been held during the week. A boy has been able to stir up enough enthusiasm to get such societies started, and has found help from

his Sunday School teacher, minister or some interested person in the church.

Then there is the Sunday School. There is no person whom the minister and teachers wish more to see at the Sunday School than the older boy. The younger boys watch him to see whether he goes to the School, whether he enjoys it, and how he behaves. When he thinks he is too big to go, he leaves a bad influence on the younger scholars.

It is sometimes not easy to attend Sunday School with prepared lessons when all the other fellows are standing about the sheds or are "down the road" waiting till Sunday School is over. By his mere attendance the older boy renders a great service to the School, and he himself will never regret the time spent in Bible study. He can often render little services, such as distributing papers, taking collections, assisting the librarian, marking attendance, and arranging for papers to be taken to scholars who cannot be present. All such assistance is much appreciated, and is very helpful.

And there is the church service. The boy of sixteen is forming habits that will likely remain with him all his life. He forms no better habit than when he regularly attends church and listens, prays and sings with reverence to God. He is a delight to the minister, a joy to his parents and a good influence on the boys of his acquaintance. There he is laying a foundation for a life that will be good and useful not only now but in the years of manhood to come.

Toronto

### Travel in the East

Among Orientals travel means discomfort, danger and expense. It is avoided as much as possible. Their proverbs say, "All strangers are relatives to each other," "If three go on a journey, one must be elected chief," "A man in a strange place is blind though he has eyesight," "There are three states of wretchedness—sickness, fasting and travel."

The following is the Oriental recipe or statute for one setting out upon a journey: "Pay all debts, provide for dependants, give parting gifts, return all articles under trust,

take money and good temper for the journey ; then bid farewell to all, and be merciful to the animal you ride upon."

In the East the road is usually a mere bridle path, rough and stony. When it passes along the side of their fields, the farmers empty the stones upon it, as it belongs to nobody ; in the wilderness it often forks off unexpectedly or disappears altogether.

Traveling is usually done by riding, the animals being horses, mules, donkeys, and, in the sandy desert, camels. Summer is especially the time for travel, as the rains are over, and the rivers can be easily forded or crossed dry-shod. Bridges are not mentioned in the Bible. The transport of goods and merchandise is almost all done by baggage animals.

When muleteers are engaged to bring a certain number of animals on an appointed day, it is customary to demand a guarantee in money which is forfeited if they fail, and returned if the contract be faithfully carried out.

In the great waterless deserts encountered in the journey to Palmyra, Baghdad or Sinai, camels are used, and the traveling is chiefly done by night to escape the heat, and to escape the notice of the Bedouin tribes, whose neighborhood is generally indicated by lights or sounds of some sort. Under such circumstances the guide takes his direction from the stars.—Mackie's, Bible Manners and Customs

### Joseph the Dreamer

*By Rev. J. M. Duncan, D.D.*

A well known professor of English literature in a Canadian university says that the story of Joseph is the best short story in the English language. It might truthfully be called the best story in all literature.

Joseph first appears in the story as a dreamer. He dreamed of greatness for himself. And he was not ashamed of his dreams. He spoke them right out. No scorn or ridicule could close his mouth.

Soon, however, the dreamer found himself a prisoner in the cruel hands of brothers who hated him. This fate, however, did not daunt him nor crush his spirit. Mere boy

that he was, nothing is said of his weeping in the pit. There was no giving way to unmanly fear. Joseph kept his confidence in himself and in his future. Above all, he kept his confidence in God.

From Dothan he was carried away as a slave to Egypt. But he was a faithful and diligent, and therefore a successful, slave, winning the highest place in Potiphar's house.

No pressure of temptation could induce the young Hebrew in a foreign land to do any thing unworthy of his dreams. He pictured himself occupying a high position. He felt that God had a great work for him to do. And therefore he sternly rejected the shameless proposal of Potiphar's wife. He would keep himself fit for his future.

Joseph's dreams did not hinder him from doing willingly and cheerfully the lowliest tasks that came to his hand. Cast into a gloomy prison, he did his best for the cheer and comfort of his fellow prisoners. Even his prison was the brighter and happier for his presence in it.

In following out his dreams, Joseph had trained himself for emergencies. When Egypt was faced by a great and prolonged famine, he was the one man in all the land ready to propose and to carry out effective relief measures. He had not wasted a day or let slip an opportunity of service. And his training in humbler spheres all told when he became prime minister of Egypt. Dreaming with him had always led to doing, and his diligence had fitted him for greater tasks.

Joseph's dreams of greatness were not for himself alone ; they included his whole family. He shared his greatness with his father Jacob, and his beloved brother Benjamin,—nay, shared it also with the very brothers who had so deeply wronged him.

It is worth while our having dreams like those of Joseph's—dreams which incite to the making the most of oneself, not for one's own sake merely, but for the sake of helping others.

### Head Hunting in Formosa

Head-hunting is the ruling passion among the savages in Formosa. This is the one

crime of violence laid to their charge. To this, as to nothing else, they give themselves from earliest youth to decrepit age, following it with an ardor that never cools and a cruelty that never relents.

The deer and the boar may lose their power to stir the old chief to enthusiasm, but to his dying day his right hand never loses its cunning; and to see his braves return with the spoils of a head-hunting raid is as life to his bones. The last desire of the dying is, that his sons may prove worthy of their sire, and by stealthy step and certain thrust add to the trophies of the tribe.

The savage is by nature a hunter. He has the instincts, the senses, and the hardy endurance required. He knows the haunts and habits of game. He can wait long and follow far. His foot is soft, his aim sure, and into the chase he throws all the passion of his soul. When the game is human, not animal, there is added zest in the chase, and his vengeful hate suffers not his energies to flag. No sleuth hound is truer to the scent, no tiger is stealthier of foot. Everything is planned beforehand. For weeks, perhaps months, back of all other thoughts is the prospective raid.

From some ambush on the hilltop the movements of the fated victims on the plain are watched. What time the farmers come and go, when the rice will be reaped or the vegetables dug, when the fishermen leave home and when they return, who among the country people go into town, what the defensive strength of a village is, where and when the raid could best be made—all this the scouts know long before the appointed day arrives.

The outfit of a head-hunter is simple. The necessary things are a spear, knife and bag. The spear is of bamboo, about twenty feet long, with an iron arrow-shaped head eight inches long. This is light, strong and easily used, and always carried in the hands. The knife is of iron, eighteen inches long, sharp-pointed, and generally crooked, with a one-sided open hardwood sheath. This knife is always in the savage's belt, and the belt is always worn. The bag is of strong twisted rhea-cord, open like a net, carried over the shoulders with strings tied round

the neck, and capable of holding two or three heads. Every head-hunter has the spear, knife and bag. Sometimes bow and arrows are taken, and occasionally a match-lock gun.

The heads having been secured, the hunters return with all haste to the village. When on the peak of the nearest mountain, they shout their wild whoop of victory. The villagers have been waiting, and when that yell is heard a party is sent out to meet the braves and escort them home. All the village is out of doors. Old men and women, youths and maidens, the youngest child in the settlement, even the very dogs, all know the meaning of the yell, and go wild with excitement. They are all on the way to welcome home the heroes.

Such shouting, shrieking and demon-like howls! The dogs seem as though they were made for nothing but yelping on that one occasion. The hunters recite their experiences—how they escaped detection, how they did the deed, perhaps what wounds they got in the fray. Everything is told with many gesticulations, and every point is greeted with fresh demonstrations of delight. —Dr. George Leslie Mackay's, *From Far Formosa*

### The Mighty Book

The grand old Book to which we cling  
Is not a feeble, helpless thing,  
A begging child who pleads you give,  
If nothing more, the right to live.

I see it as a man whose tread  
Makes empires tremble, wakes the dead:  
Who shakes the thunders from his hair,  
And strikes opponents with despair.

His are the everlasting years;  
His servants are the shining spheres;  
He is the court of all appeal  
Where baffled human powers kneel.

In every age this book flung back  
All foes who ventured to attack;  
And when I hear man ridicule,  
I mark him down a senseless fool.

—W. C. Martin

## \*AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

I. PRAYER. All stand.

II. SINGING.

O worship the King, all-glorious above,  
O gratefully sing His power and His love—  
Our shield and defender, the Ancient of  
Days,  
Pavilioned in splendor, and girded with  
praise.

—Hymn 22, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 37 :  
1-5.

*Superintendent.* Fret not thyself because  
of evildoers,

*School.* Neither be thou envious against  
the workers of iniquity.

*Superintendent.* Trust in the Lord, and  
do good ;

*School.* So shalt thou dwell in the land,  
and verily thou shalt be fed.

*Superintendent.* Delight thyself also in  
the Lord ;

*School.* And He shall give thee the desires  
of thine heart.

*All.* Commit thy way unto the Lord ;  
trust also in Him ; and He shall bring it to  
pass.

IV. SINGING. Hymn 252, Book of Praise.  
[It is expected that this hymn from the  
Supplemental Lessons will be memorized  
during the Quarter.]

Who is on the Lord's side ?

Who will serve the King ?

Who will be His helpers,

Other ! as to bring ?

Who will leave the world's side ?

Who will face the foe ?

Who is on the Lord's side ?

Who for Him will go ?

V. BIBLE WORK. From the Supplemental  
Lesson.

VI. PRAYER.

VII. READING OF LESSON PASSAGE.

VIII. READ RESPONSIVELY. See SPECIAL  
SCRIPTURE READING IN THE TEACHERS  
MONTHLY, in connection with each Lesson.

## Class Work

[Let this be entirely undisturbed by Secretary's or Lib-  
rarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class  
Secretary.

II. OFFERING ; which may be taken in  
a Class Envelope, or Class and Report En-  
velope. The Class Treasurer may collect  
and count the money.

III. RECITATION. 1. Scripture Memory  
Passages from the Supplemental Lessons, or  
Memory Verses in Lesson Helps. 2. Cate-  
chism. 3. The Question on Missions from  
the Supplemental Lessons.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S  
DESK ; which, along with the Blackboard  
Review, may include one or more of the fol-  
lowing items : Recitation in concert of  
Verses Memorized, Catechism, Question on  
Missions, Lesson Title, Golden Text and  
Heads of Lesson Plan. (Do not overload  
the Review : it should be pointed, brief and  
bright.)

IV. RESPONSIVE SENTENCES.

*Superintendent.* In this was manifested  
the love of God toward us,

*School.* Because that God sent His only  
begotten Son into the world, that we might  
live through Him.

*All.* Herein is love, not that we loved  
God, but that He loved us, and sent His Son  
to be the propitiation for our sins.

V. SINGING.

To Him that loved the souls of men,

And washed us in His blood,

To royal honors raised our head,

And made us priests to God,

To Him let every tongue be praise,

And every heart be love !

And grateful honors paid on earth,

All nobler songs above ! Amen.

—Hymn 617, Book of Praise

VI. BENEDICTION.

## Lesson I. THE CHILD MOSES SAVED FROM DEATH July 6, 1913

**BETWEEN THE LESSONS**—Ex. 1 : 1-7 enumerates Jacob's descendants who came with him to Egypt, including Joseph, who had two sons, and tells of the rapid increase of the children of Israel.

**GOLDEN TEXT**—Whoso shall receive one such little child in my name receiveth me.—Matthew 18 : 5.

\*Memorize vs. 9, 10. **THE LESSON PASSAGE**—Exodus 1 : 22 to 2 : 10. Study Exodus 1 : 8-14, 22 to 2 : 10. Read Exodus, ch. 1.

22 And Phar'aoth charged all his people, saying; Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Ch. 2 : 1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

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

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and <sup>1</sup> put the child therein ; and <sup>2</sup> she laid it in the flags by the river's bank.

4 And his sister stood afar off, to <sup>3</sup> wit what would be done to him.

5 And the daughter of Phar'aoth came down to <sup>4</sup> wash herself at the river ; and her maidens walked along by the <sup>5</sup> river's side ; and <sup>6</sup> when she saw the ark

**Revised Version**—she ; <sup>3</sup> Omit she ; <sup>3</sup> know ; <sup>4</sup> bathe at ; <sup>5</sup> river side ; <sup>5</sup> Omit when ; <sup>7</sup> and sent ; <sup>8</sup> handmaid ; <sup>8</sup> and she opened it, and saw ; <sup>10</sup> Omit to.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London England.)—M.—Israel's affliction, Ex. 1 : 8-14. T.—The child Moses saved from death, Ex. 1 : 22 to 2 : 10. W.—God's ample care, Isa. 40 : 18-23. Th.—God, my hiding-place, Ps. 27 : 1-10 F.—Stephen's testimony, Acts 7 : 14-21. S.—God's protecting power, Ps. 118 : 14-21. S.—The Child Jesus preserved, Matt. 2 : 13-23.

## THE LESSON EXPLAINED

Vs. 8-21 tell how a king of Egypt, nearly three hundred years after the death of Joseph, became alarmed at the rapid increase of the Hebrews, and tried to check this increase by putting the Israelites to forced labor under the hardest conditions.

**I. MOSES' PERIL.**—23. **Pharaoh** ; the usual title of the kings of Egypt in the Old Testament. It represents the Egyptian title for the reigning king, *per'o*, that is "Great House," "Palace." So the Sultan of Turkey or his government is called the Sublime Porte, which means the "High Gate," from the lofty gate leading to the chief offices of state. **Charged**. There is determined purpose in the word. **Every son (of the Hebrews) . . . cast into the river.** The word translated "river" is *Y'or*, here used as a proper name and denoting the Nile. The same word almost always in the Old Testament means the Nile, the name Nile itself never being used. Imperious energy rings in the verse.—"Every man child, to the river sling him ; but a girl—let her live."

Ch. 2 : 1, 3. **Man of . . . Levi** ; a grandson, named Amram (see ch. 6 : 16-20), of Levi, the third son of Jacob (Gen 29 : 34) and ancestor of the Levites, the tribe to whom the priesthood was afterwards assigned. **Daughter of Levi** ; Jochebed by name, ch. 6 : 20. **Bare a son.** There were two older children, Miriam (see v. 4) and Aaron (ch. 7 : 2, 7), who was three years Moses' senior. **Goodly child** ; beautiful. Stephen (Acts 7 : 20 Margin), calls him "fair to God," that is, "divinely fair." **Eid him three months** ; "by faith," says Heb. 11 : 23. They believed that God had some great future for the child, and therefore risked the king's anger rather than permit his death.

**II. MOSES' GUARDIAN.**—3, 4. **An ark** ; a box or basket, the word is used elsewhere only of

among the flags, <sup>7</sup> she sent her <sup>8</sup> maid to fetch it.

6 <sup>6</sup> And when she had opened it, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, This is <sup>7</sup> one of the He'brews' children.

7 Then said his sister to Phar'aoth's daughter, Shall I go and call <sup>10</sup> to thee a nurse of the He'brew women, that she may nurse the child for thee ?

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

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

10 And the child grew, and she brought him unto Phar'aoth's daughter, and he became her son. And she called his name Mo'ses : and <sup>2</sup> she said, Because I drew him out of the water.

Noah's ark. **Bulrushes** ; papyrus (from which our word "paper" comes) reeds, which consisted of a bare stem, six feet or more in height, with a large tuft of leaves and flowers at the top. Writing material was made by cutting the pith of the stem into thin strips, which were then placed side by side to form a sheet. Two such sheets were placed upon each other, with the strips of one at right angles to those of the other. The stems, bound together and caulked were used to make light boats. **Slime** ; asphalt, which makes a hard glossy wax perfectly waterproof. **Flags** ; a different kind of reed (Hebrew *Suph*), which gave its name to the Yam Suph, or Red Sea. **Sister** ; Miriam (ch. 15 : 20) or Mary, "the first of the Marys," at least eight or nine years old, possibly about fifteen.

**III. MOSES' RESCUE.**—5, 6. **Daughter of Pharaoth** ; an Egyptian princess, an important personage. **To bathe at the river** (Rev. Ver.) ; the Nile, of course. **Maidens** ; court ladies. **Handmaid** (Rev. Ver.) ; a slave attendant of the princess. **Behold, etc.** ; Hebrew, "Behold, a weeping boy." **Compassion** ; a truly royal trait. **One of the Hebrews' children** ; known from the complexion, lighter than that of the Egyptians, or from the features.



AN EGYPTIAN PRINCESS

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

or because only a Hebrew mother would need thus to hide her child.

**IV. MOSES' UPBRINGING.—7-10.** Said his sister; with ready wit seizing her opportunity. The child's mother; who had likely planned all this, trusting to the princess' compassion. Take this child . . . nurse it. The princess enters into the fun of the simple plot which she must have seen through. For me. The princess makes the child her own. Wages. The mother is paid for nursing her own child. Grew . . . became her son; and thus would receive the best education possible in Egypt. Moses. The name resembles in sound the Hebrew *mashah*, "to draw out."

Find the names of other Bible Marys. (Mark 15 : 40 ; Luke 8 : 2 ; Luke 10 : 38-42 ; Acts 12 : 12 ; Rom. 16 : 6.)

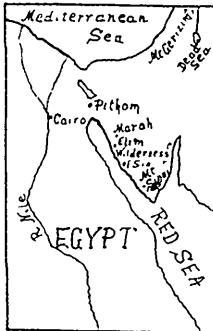
5, 6 For what purpose did an Egyptian princess come to the Nile? How did she come to see the babe in the basket? How did she know that he was a Hebrew?

7-10 What led to Moses being given back to his mother?

**FOR DISCUSSION**

1. Has persecution been a help or a hindrance to religion?
2. Which have done more to help God's cause in the world—men or women?

**THE GEOGRAPHY LESSON**



Standing on an island in the river Nile, near the city of Cairo, the broad stream spread itself out at our feet. The bank is fringed with tall palm trees, having their feathery foliage all massed at the top of the trunks. You may see, tied here and there by the shore, small sail boats with slender, slanting masts, such as were used thousands of years ago by Egyptian and Hebrew business men in

carrying light freight. Pitched amongst the palm trees may be seen a tent like those used by the Hebrews in Palestine, and perhaps by some of them, in Egypt itself.

**LESSON QUESTIONS**

22 What title is given in the Old Testament to the kings of Egypt? Give the Egyptian word, and its meaning, from which the title is taken. What command did Pharaoh give to all his people? What king in the New Testament had all the infants about Bethlehem slain? (Matt. 2 : 16.)

Ch. 2 : 1, 2 Who was Amram? Whom did he marry? What child of theirs is here mentioned? Describe his appearance. What gave his parents courage to hide him?

3, 4 In what was Moses placed? Tell what you can about the osyryus. What did Miriam or Mary do?

**A LESSON FOR LIFE**

A beautiful Hebrew legend says that the daughter of Pharaoh was a leper, and that, by advice, she was bathing in the Nile for a cure. Day after day, she bathed, yet her plague grew no better, and there was nothing but darkness in the prospect before her. But on the day when she saw the weeping babe in the ark of bulrushes and, forgetting her own trouble, put forth her hand to help the little one, in an instant the plague left her and she became perfectly well. The old legend enshrines the truth, that the surest way to find relief from one's own troubles and win the highest joy is by bringing help to others.

Prove from Scripture—That great men may have humble origins.

**Shorter Catechism—Ques. 61.** What is forbidden in the fourth commandment? A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

**The Question on Missions—(THIRD QUARTER, OUR HOME MISSION WORK—EAST, NORTH AND WEST.)—1.** What kind of immigrants are coming into the Maritime Provinces? They are largely from the continent of Europe,—Italians, Galicians, Belgians, Germans, Poles and Slavs, mostly Roman or Greek Catholics, though a good number are Protestants. The men and the children attending school soon learn English, but few of the women ever learn it.

**Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 272, 262, 98 (Ps. Sel.), 516 (from PRIMARY QUARTERLY), 251.**

**FOR WRITTEN ANSWERS**

1. What peril threatened the infant Moses? .....
2. What did his mother do to save him? .....
3. What other persons took part in his rescue? .....

## Lesson II.

## MOSES PREPARED FOR HIS WORK

July 13, 1913

**BETWEEN THE LESSONS**—The Lesson follows closely upon that for last Sabbath.

**GOLDEN TEXT**—Blessed are the meek : for they shall inherit the earth.—Matthew 5 : 5.

**Memorize vs. 11, 12. THE LESSON PASSAGE**—Exodus 2 : 11-25. Study Exodus 2 : 11-25 ; Acts 7 : 17-29 ; Hebrews 11 : 23-27. Read Exodus, ch. 2.

¶ 11 And it came to pass in those days, when Mo'ses was <sup>1</sup>grown, that he went out unto his brethren, and looked on their burdens : and he <sup>2</sup>spied an Egypt'ian smiting an He'brew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he <sup>3</sup>slew the Egypt'ian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the He'brews strove together : and he said to him that did the wrong, Wherefore amidst thou thy fellow ?

14 And he said, Who made thee a prince and a judge over us ? <sup>4</sup>intendest thou to kill me, as thou killest the Egypt'ian ? And Mo'ses feared, and said, Surely <sup>5</sup>this thing is known.

15 Now when Phar'ah heard this thing, he sought to slay Mo'ses. But Mo'ses fled from the face of Phar'ah, and dwelt in the land of Mid'ian : and he sat down by a well.

16 Now the priest of Mid'ian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away :

**Revised Version**—<sup>1</sup>grown up ; <sup>2</sup>saw ; <sup>3</sup>smote ; <sup>4</sup>thinkest ; <sup>5</sup>the ; <sup>6</sup>moreover he drew water for ; <sup>7</sup>Omit him ; <sup>8</sup>sojourner ; <sup>9</sup>the course of those many days ; <sup>10</sup>saw ; <sup>11</sup>took knowledge of.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Moses prepared for his work, Ex. 2 : 11-25. T.—Self denial, Matt. 16 : 21-25. W.—John the Baptist's mission, Luke 1 : 68-80. Th.—Faith's triumph over adversity, Acts 7 : 22-29. F.—Timothy's preparation, 2 Tim. 3 : 10-17. S.—Faith in affliction, Heb. 11 : 23-27. S.—Prepared for service, Rom. 12 : 1-8.

## THE LESSON EXPLAINED

I. SYMPATHY.—11, 12. In those days ; while the oppressed Hebrews, under the blows and curses of cruel taskmasters were toiling to build Pharaoh's treasure cities (see ch. 1 : 11, 14). Moses . . . grown

recognize his authority. Killedst the Egyptian. Moses' motive in doing this had been misunderstood (see Acts 7 : 24). It was not seen that he was really intending to help his people. Known ; and there-



STEWARDS OVERLOOKING THE TILLAGE OF THE LAND

up ; 40 years old, thoroughly educated after the Egyptian fashion, a strong and able man, Acts 7 : 22, 23. Went out ; with the deliberate purpose of breaking with Egypt and siding with Israel. Looked on ; with grief and sympathy. Burdens ; oppressive labors under harsh compulsion. An Egypt'ian ; likely a driver of one of the labor gangs. Smiting an He'brew ; probably with the bastinado, a stick or lath of bamboo which, by long continued tapping, inflicts exquisite torture. Slew the Egypt'ian ; a richly deserved punishment, whether or not Moses had the right to inflict it. Hid him in the sand ; perhaps of some quarry, hoping, it may be, that the death, if discovered, would be set down to accident.

13, 14. The second day. Moses seems definitely to have joined his own people. Two . . . Hebrews strove together ; whereas it was only unity amongst themselves, that could give the Hebrews any hope of escape from Egypt. Wherefore . . . ? Moses, who had given up everything for his people, doubtless expected them to

fore he was liable to be called to account for it.

II. DISCIPLINE.—15-17. Pharaoh . . . sought to slay Moses ; fiercely angry, no doubt, at this interference with the policy of repressing the Hebrews in every possible way. Fled . . . land of Mid'ian ; the home, on the farther side of the Gulf of Akaba, to the east of Arabia, of a tribe descended from Abraham (Gen. 25 : 2), and, therefore, kinsfolk of the Israelites. By a well. In Eastern countries, wells are of great importance, as possessions and landmarks. The priest. Amongst Arabian tribes, the priest, besides being supposed to speak for their god, was consulted before an undertaking, especially a war, or to settle a dispute or other difficulty. Daughters . . . drew water ; the duty, to this day, amongst the Bedouin tribes, of unmarried girls. Troughs ; still usually found about Eastern wells, often made of stone. Shepherds . . . drove them away ; wishing to water their own flocks first. Moses . . . helped them ; with manly chivalry.



18-22. Came to Reuel; that is, "friend" or "companion of God," possibly as the name suggests, a worshiper of Israel's God. So soon. It would seem that the interference of the shepherds was a usual occurrence. An Egyptian; judged to be such from his dress and manners. Drew; Hebrew, "actually drew," expressing surprise. Call him, etc. The hospitable Arab is vexed that his daughters have not invited their defender to a meal. Was content; agreed, decided. Zipporah; meaning "small bird." Gershom; a name suggested by the sound of the Hebrew words *ger*, "sojourner" and *sham*, "there." Strange; foreign.

III. OPPORTUNITY.—23-25. In process of time; after Moses had been 37 or 38 years in Midian. The king of Egypt died. This was likely the great Rameses II. (B.C. 1300-1234), the Pharaoh of the Oppression, who would never have let Israel go. He was succeeded by Merenptah, already an old man. Sighed . . . cried; words denoting great distress. Cry; call. In the "sighing" and the "crying" God heard a call for help. Covenant with Abraham. See Gen. 17 : 7, 8. Isaac; Gen. 26 : 2-4. Jacob; Gen. 28 : 13. Saw (Rev. Ver.); with interest and sympathy. Took knowledge of them (Rev. Ver.); entered into their case and looked upon their heart.

TENT LIFE IN THE EAST

The tents used in ancient times closely resembled those of our own day. The cover was of rough, strong cloth made of dark goats' hair. It was commonly supported by nine poles arranged in rows of three; the middle row lengthwise, is somewhat higher, measuring fr. a 6 to 7 feet. The tent, therefore slopes to front and back. A curtain of the same material, but rather lighter, is hung round the more exposed side of the tent to shelter from sun and wind. A similar curtain across the middle, fastened to the tent poles, divides the tent into the men's and women's apartment. For cooking, a fireplace is made of a few stones set loosely together. A metal plate is laid on the fireplace for baking.

LESSON QUESTIONS

11, 12 In what circumstances were the Hebrews in Egypt? What was Moses' age at the time of the Lesson? What had been his training? To what decision had he come? Whom did he slay? Why? Which disciple of Jesus used a sword in Gethsemane? (John 18 : 10.)

13, 14 Whom did Moses see quarreling? What did he say to them? What reply was made? What effect had this reply upon Moses?

15-17 What did Pharaoh seek to do to Moses? Whither did he flee? Whom did he meet there? What help did he give? Where do we read of Jesus' sitting beside a well? (John 4 : 6.)

18-22 With whom did Moses now take up his residence? How was this brought about? Who became his wife? What name did he give to his son?

23-25 Who was the Pharaoh of the Oppression? Who succeeded him? How did God regard His suffering people?

FOR DISCUSSION

1. Was Moses justified in killing the Egyptian?
2. When is it right, and when is it wrong, to flee from danger?

A LESSON FOR LIFE

A man once said: "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible." There is always the danger of laying too much store by outside gains. We are apt to covet large salaries, important positions and the praise of men. But the thing that really matters is the kind of persons we are on the inside. If we seek to have our character developed, there is sure to be some work for us to do, as there was for Moses when he had been made ready for it.

Prove from Scripture—That God hears the sufferer's cry.

Shorter Catechism—Ques. 62. What are the reasons annexed to the fourth commandment? A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

The Question on Missions—2. What is the church doing for these immigrants? A missionary of our church works in Sydney, Nova Scotia, and the nearby towns, where most of the foreigners are, preaching to them, visiting the people at their work and at home, and especially the sick in the hospitals.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 250, 246, 43 (Ps. Sel.), 578 (from PRIMARY QUARTERLY), 255.

FOR WRITTEN ANSWERS

1. By what deed did Moses first show his decision to side with the Hebrews? .....
2. Why did the Hebrews not at once accept him as a leader? .....
3. How was he trained for leadership? .....

## Lesson III.

## MOSES CALLED TO DELIVER ISRAEL

July 20, 1913

BETWEEN THE LESSONS—There is no break between Lesson II. and Lesson III.

GOLDEN TEXT—Blessed are the pure in heart : for they shall see God.—Matthew 5 : 8.

Memorize vs. 13, 14. THE LESSON PASSAGE—Exodus 3 : 1-14. Study Exodus 3 : 1 to 4 : 20. Read Exodus, chs. 3, 4.

1 Now Mo'ses kept the flock of Jeth'ro his father in law, the priest of Mid'ian : and he led the flock to the backside of the desert, and came to the mountain of God, <sup>even</sup> to Hor'eb.

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

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

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

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

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

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ;

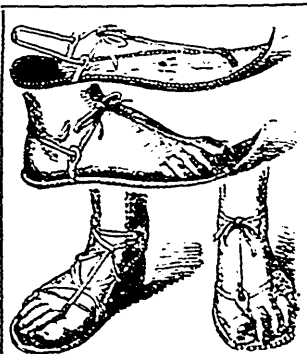
8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of Egypt.

Revised Version—<sup>1</sup> was keeping ; <sup>2</sup> back of the wilderness ; <sup>3</sup> unto Horob ; <sup>4</sup> Canaanite (and so on) ; <sup>5</sup> And now, behold ; <sup>6</sup> moreover I have seen ; <sup>7</sup> the.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Moses called to deliver Israel, Ex. 3 : 1-14. T.—Moses instructed, Ex. 3 : 15-22. W.—Moses encouraged, Ex. 4 : 1-9. Th.—An ungracious excuse, Ex. 4 : 10-17. F.—The master's encouragement, Matt. 10 : 24-31. S.—The call of Isaiah, Isa. 6 : 1-8. S.—The call of Jeremiah, Jer. 1 : 7-19.

## THE LESSON EXPLAINED

I. THE CALL.—1, 2. Moses kept the flock. For forty years Moses had been a shepherd. Of Jethro ; also called Reuel, ch 2 : 18. To . . the desert ; inland from the coast of the Gulf of Akaba, where the Midianites dwelt, to the higher country, where there was moisture and therefore grass. The shepherds of to-day do the same thing when summer comes on. Mountain of God ; a sacred mountain. Horeb ; also named Sinai (See Geography Lesson.) Angel of the Lord ; the Lord Himself in human form.



SANDALS: Showing the "Latches"

Flame of fire ; an emblem of God, who purifies the good and consumes the evil. Bush ; some kind of thorny shrub, perhaps the acacia, sometimes 15 or 20 feet high, with a trunk 2 feet thick. Not consumed ; nor would Israel, though now in a very furnace of affliction, be

that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hit'tites, and the Am'orites, and the Periz'ites, and the Hiv'ites, and the Jeb'usites.

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

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

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

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

13 And Mo'ses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?

14 And God said unto Mo'ses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

destroyed by the sufferings they had to endure.

3-6. Turn aside, and see. God's world is full of wonders for the eyes that can see. God called. It was no freak of nature, then, which Moses had seen, but a revelation of God. Moses, Moses ; lest he should approach without due reverence. Put off thy shoes ; still in the East a customary mark of respect on entering a mosque or other holy place. Holy ground. Sacred because of God's presence. God of thy father ; and also thy forefathers, Abraham . . Isaac . . Jacob ; their friend and guide and helper. The One whom they worshiped,—should not Moses also trust and serve Him ? Afraid ; filled with trembling awe.

II. THE COMMISSION.—7-10. Seen the affliction. Israel's sufferings had touched God's heart. Taskmasters ; literally "hard pressers" or "drivers," the Egyptian superintendents of the Hebrew labor gangs (see ch. 1 : 11). To deliver them. The time for delay had passed, and God's hour for saving His people had struck. Land flowing with milk (an important article of food in the East) and honey (not only bee honey, but also *dibs*, a very sweet syrup made by boiling down grape juice much used in Palestine) ; a common expression for great fertility. Canaanite (Rev. Ver.), etc. : tribes then inhabiting Palestine. I will send thee ; a poor shepherd against the mighty Pharaoh ; but God's sending included being filled with God's power.

III. THE CONFIDENCE.—11, 12. Who am I . . ? One whose life had been threatened by Pharaoh (ch.

2 : 15), whom his own people had rejected (ch. 2 : 14) and who had been an exile from Egypt for forty years.—how could he snatch his people from Egypt's power and make of them a nation? This is Moses' first difficulty. **I will be with thee**; God's answer: "I" who hold all men and all things in my power. **Serve God upon this mountain**; a second answer from God. Moses could not, but He could, see the end from the beginning.

13, 14. **What shall I say**; Moses' second difficulty. How was he to explain to Israel who God really was, that they might trust and obey Him? **I AM THAT I AM**; that is, "the One who can be known only by His deeds." Israel would find out God through His dealings with them. They would thus discover in Him the One, living, true, unchangeable God.

Vs. 15-22 continue God's directions to Moses, and ch. 4 : 1-17 tells how two further difficulties of Moses were removed, the one by the gift of power to work miracles, and the other by the appointment of his brother Aaron to be his helper and spokesman. After this, Moses, at God's command and with the consent of Jethro, leaves Midian for Egypt.

THE GEOGRAPHY LESSON



**MOUNT SINAI**, or **HOREB**, is a triple-peaked mountain at the southern end of the Arabian Peninsula. The peaks are known respectively as, Mount St. Catherine, *Jebel Musa* ("Mount of Moses") and *Ras Sufsafeh* ("Peak of the Willow"). Part way up the mountain is the famous Monastery of St. Catherine, where some of the oldest manuscripts of the Bible are carefully guarded by the monks. There are two wells of delicious water in the monastery enclosure, and higher up is a pool known as *Jethro's Spring*. It may have been at one of these wells or at the spring that Moses watered the flocks of Jethro, his father-in-law.

LESSON QUESTIONS

1, 2 For how long had Moses been a shepherd? Who was his father-in-law? Whither had Moses led his flocks? For what purpose? Who appeared to him? In what manner? What did the burning,

yet unconsumed, bush suggest concerning Israel? 3-6 At what did Moses wonder? Who spoke to him? What did this show concerning the bush? What was Moses bidden to do? Why? What did God call Himself? How was Moses affected? What was the seraphims' cry in Isaiah's vision? (Isa. 6 : 3.)

7-10 What had God seen? What was He about to do? Whither would He bring His people? Against whom was Moses to be sent? Where did Jesus warn His disciples that they would be brought before kings for His sake? (Mark 13 : 9.)

11, 12 What was the first difficulty raised by Moses? Give God's answer.

13, 14 State Moses' second difficulty. What was God's answer?

FOR DISCUSSION

1. Should we be afraid of God?
2. Is any duty too difficult for us?

A LESSON FOR LIFE

"It's *got* to be broken! I *won't* let it beat me," cried young George Leslie Mackay, afterwards the famous missionary to Formosa, when, as a boy, with his elder brother, he was breaking stones for a new house on the old home farm, by building fires about them to crack them with the heat. They had come at the end of the day to a huge boulder four feet across. And broken the boulder was into four pieces, thanks to the spirit of "G.L." which would not be beaten and kept on. God is sure to have, as He had for Mackay, some important work in life for those who refuse to be defeated.

**Prove from Scripture**—*That we should be reverent.*  
**Shorter Catechism**—*Ques. 63. Which is the fifth commandment? A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

**The Question on Missions**—3. Describe our mission fields in New Ontario. New Ontario includes an immense area, nearly nine-tenths of the whole province. It has 118 mission fields and augmented charges, with about 300 preaching stations, amongst lumbermen, railway builders, miners and farmers. Many thousands of these people are foreign immigrants.

**Lesson Hymns**—Book of Praise : 252 (Supplemental Lesson), 1, 4, 35 (Pa. Sel.), 219 (from PRIMARY QUARTERLY), 246.

FOR WRITTEN ANSWERS

1. Describe the appearance of God to Moses.....
2. How was Moses taught to approach God reverently?.....
3. What difficulties did Moses raise, and what was God's answer to each?.....

**BETWEEN THE LESSONS**—Ch. 4 : 21-28 tells of Moses' journey from Midian to Egypt and of his meeting on the way, with Aaron, to whom he made known God's purpose for Israel.

**GOLDEN TEXT**—Blessed are they that mourn : for they shall be comforted.—Matthew 5 : 4.

Memorize vs. 1, 2. **THE LESSON PASSAGE**—Exodus 5 : 1-14. Study Exodus 4 : 29 to 6 : 1. Read Exodus, chs. 5, 6.

1 And afterward, Mo'ses and Aa'ron went in, and told Pha'raoh, Thus saith the Lord God of Is'rael, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pha'raoh said, Who is the Lord, that I should obey his voice to let Is'ra-el go ? I know not the Lord, neither will I let Is'rael go.

3 And they said, The God of the He'brews hath met with us : let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God ; lest he fall upon us with pestilence, or with the sword.

4 And the king of E'gypt said unto them, Wherefore do ye, Mo'ses and Aa'ron, let the people from their works ? get you unto your burdens.

5 And Pha'raoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pha'raoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore : let them go and gather straw for themselves.

**Revised Version**—I came, and said unto ; 2 Lord, the God of Israel ; 3 hearken unto ; 4 and moreover I will not ; 5 wilderness ; 6 loose ; 7 heavier work ; 8 lying ; 9 yourselves ; 10 for nought ; 11 for ; 12 were urgent.

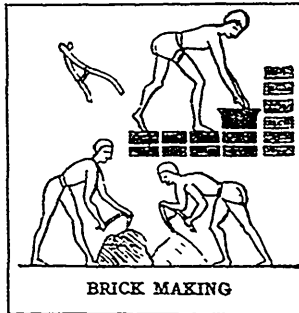
**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Moses' request refused, Ex. 5 : 1-14. T.—The discouragement to Moses, Ex. 5 : 15-23. W.—A proud boast, 2 Kgs. 18 : 29-37. Th.—Have patience, James 5 : 7-11. F.—Despondency, Lam. 3 : 1-9. S.—Yet have I hope, Lam. 3 : 22-33. S.—The Lord delivereth, Ps. 34 : 9-22.

### THE LESSON EXPLAINED

Moses and Aaron called a meeting of the chief men amongst the Israelites in Egypt, and Aaron told them all that God had said to Moses. The people accepted Moses and Aaron as their leaders. Ch. 4 : 29-31.

**I. A HARSH REFUSAL.**—1. **Afterward** ; having been authorized to speak on behalf of the enslaved Hebrews. **Moses** ; now eighty years old, tall, dignified, the fire of youth still in his eyes (see Deut. 34 : 7). **Aaron** ; eighty-three (ch. 7 : 7), a practiced speaker, ch. 4 : 14. **Pharaoh** ; the king of Egypt, an absolute ruler, honored as a god on earth, with the possessions and lives of his subjects in his hands. Thus saith the Lord. It was a bold thing to remind Pharaoh of a ruler greater than himself. God of Israel ; with whom Israel's oppressors must reckon. **People go . . . hold a feast** (see ch. 3 : 18) ; a religious feast, requiring a pilgrimage to some holy place (compare ch. 23 : 14-17), such as, for example every faithful Mohammedan tries to make, at least once, to Mecca.

2-5. **Who is the Lord** ; the God of a parcel of slaves : how should Pharaoh know or care about Him ? **Obey**. This was what stung the haughty Pharaoh to the quick,—that he should be required to obey any one. **I will not** (Rev. Ver.). Thus the conflict began,—Pharaoh's will on one side, God's on



the other. They said ; repeating their request. **Pestilence** ; disease. **Sword** ; of enemies whom God might stir up against them. Moses and Aaron express the fear that God would, in these ways, punish Israel, if they did not obey Him. **Let** ; Rev. Ver., "loose." **Your burdens** ; your share of the work. **The people of the land** ; a half contemptuous term for the common people. **Make them rest** ; and idleness would unsettle them, thus making them dangerous to their masters.

**II. A CRUEL ORDER.**—6-9. **Taskmasters** ; Egyptian superintendents of labor gangs. **Officers** ; Israelitish overseers acting under the superintendents. **No more give . . . straw**. Bricks in Egypt were made from the Nile mud, mixed usually with chopped straw or reeds, to make it hold together and prevent cracks while drying, and then dried in the sun. These bricks remained black. In the earlier periods, Egyptian bricks were much larger than ours (15x7x4½ in.). **Told** ; that which is told or counted, formerly used for "number." **Not diminish** ; keep their nose to the grindstone. **Idle** ; therefore they cry. Their religion is only a screen for laziness. **More work** ; that their time may be fully occupied.

**III. CRUSHING TASKS.**—10-14. **Went out** ; from the court of Pharaoh. **People were scat-**

tered abroad. This would make the number of brick-makers very much less, yet the same quantity of bricks was required from them. To gather stubble ; which might be hard to find, except just after harvest, especially in a country like Egypt, where, because straw was so dear, the grain was cut close to the ground. Hasted them ; compelling them to work from dawn till dark under the hot Egyptian sun. Your daily tasks ; Hebrew, "the matter of a day in its day." Officers (see on v. 6) . . beaten ; bastinadoed, that is beaten with a pliable stick or the like, usually on the soles of the feet,—a common Oriental punishment.

The officers of the Hebrews appeal to Pharaoh for relief, but he charges them with idleness and drives them back to their work which is not lightened in the least. Then the Hebrews reproach Moses, who, they say, by his interference has only made their lot harder. Moses, in turn, goes to the Lord, complaining that His promise to deliver Israel has not been carried out. Vs. 15-23.

THE GEOGRAPHY LESSON



The city of PITHOM, in Lower Egypt, built thirty-five or forty centuries ago, was covered over with sand, and thus lost until our own day. Pithom has now been uncovered, and in it has been discovered a series of brick buildings thought to be storehouses for holding provisions. The chambers of the buildings had thick walls, none of them opening into another ; the entrance being from the top. The

oldest bricks at the foundation are seen to have had chopped straw mixed with the mud for a binder, while the upper bricks were almost entirely without straw. These store houses were built by the Hebrew slaves of the long ago.

LESSON QUESTIONS

- 1 For whom had Moses and Aaron been authorized to speak? What was Moses' age? How old was Aaron? Before whom did they appear? Whose command did they bring to the king? What was their request of him?
- 2-3 How did Pharaoh regard the God of Israel?

FOR WRITTEN ANSWERS

1. What request did Moses and Aaron make of Pharaoh ; and how did Pharaoh treat the request? . . . . .
2. What did Pharaoh say of the Hebrews' desire to go and worship? . . . . .
3. How were the sufferings of the Hebrews greatly increased? . . . . .

What especially annoyed him? What did he refuse to do? With whom did he thus come into conflict? Give Pharaoh's final reply to Moses and Aaron. How did he describe the Hebrews?

6-9 What cruel order did Pharaoh issue? Who were the "taskmasters"? Who the "officers"? How were bricks made in Egypt? What specially unjust requirement was made of the Hebrews? What did Pharaoh say of their request to go and worship?

10-14 How was the number of brickmakers lessened? Why might the stubble be hard to find? How did the taskmasters treat the Hebrews? How were the officers treated? To whom did the Hebrew officers appeal? With what result? What did they say to Moses? What did Moses say to the Lord?

FOR DISCUSSION

1. Which was the greater of the two brothers—Moses or Aaron?
2. Had the Hebrews good reason for their complaint against Moses?

A LESSON FOR LIFE

There are just two ways of knowing God. The Israelites whom, in the Lesson, we have seen to be so cruelly treated, were soon to know Him as their deliverer from the slavery of Egypt and their guide across the desert to the land of promise. They were to know Him as their friend. But Pharaoh, who mocked at the God of the Hebrews and flouted His messengers, would soon know Him as his enemy. How dreadful to have God as an enemy! How blessed to know Him as a friend. And which way we shall know Him depends on our own choice.

Prove from Scripture—That God commands our obedience.

Shorter Catechism—Review Questions 61-63.

The Question on Missions—4. How is mission work done in the lumber camps? During the season 1912-13, seventeen of our missionaries visited the camps in their neighborhoods, holding services, speaking to the men and distributing literature. Besides, the camps are visited by representatives of the Women's Christian Temperance Union, the Shantymen's Christian Association and the Reading Camp Association.

Lesson Hymns—Book of Praise : 252 (Supplemental Lesson), 260, 247, 74 (Ps. Sel.), 514 (from PRIMARY QUARTERLY), 245.

## Lesson V.

## THE PLAGUES OF EGYPT

August 3, 1913

**LESSON SETTING**—The Lesson Psalm is one of thanksgiving. It recounts God's marvelous works in the past as proof of His faithfulness to the promises made to Abraham. The Psalm was written after the return of the Jews from Babylon, and was intended for their encouragement. If God had preserved this people in the past and made out of wandering tribes a strong nation, He could do the same for the little band of returned exiles. The Lesson describes the enmity of the Egyptians to Israel, and tells how God's power prepared the way for Israel's escape from Egypt.

**GOLDEN TEXT**—Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.—Matthew 23: 12 (Rev. Ver.).

**Memorize vs. 26, 27. THE LESSON PASSAGE**—Psalm 105: 23-36. Read Exodus, chs. 7-11.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtilly with his servants.

26 He sent Moses his servant; and Aaron whom he had chosen.

27 They showed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

**Revised Version**—<sup>1</sup>adversaries; <sup>2</sup>set among them his signs; <sup>3</sup>words; <sup>4</sup>swarmed with frogs; <sup>5</sup>swarms of flies; <sup>6</sup>borders; <sup>7</sup>locust; <sup>8</sup>the cankerworm; <sup>9</sup>every herb; <sup>10</sup>did eat up.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The plagues of Egypt, Ps. 105: 23-36. T.—Aaron's rod, Ex. 7: 1-13. W.—Pharaoh's deceit, Ex. 8: 25-32. Th.—The hail, Ex. 9: 23-35. F.—The darkness, Ex. 10: 21-29. S.—The last plague, Ex. 11. S.—God watcheth over Israel, Acts 7: 30-37.

## THE LESSON EXPLAINED

**I. THE PERSECUTION.**—23. Israel; "Perseverer with God," the name given (Gen. 32: 28) to Jacob, the great ancestor of the Hebrew race. Came into Egypt; Ex. 1: 1. Land of Ham; a name for Egypt, perhaps from Ham, the second son of Noah (Gen. 6: 10) some of whose descendants had settled there. But the name may be from an Egyptian word denoting the "black land" or alluvial soil of the cultivable part contrasted with the "red land" or sandy desert; or from the name of an Egyptian god.

24, 25. He; that is, God. Increased . . . greatly; "made His people exceeding fruitful" (see Ex. 1: 7). Stronger, etc.; so that the king of Egypt became afraid of them, Ex. 1: 8-10. He (God) turned their heart, etc. The hatred of the Egyptians was due to the blessings which God had given to Israel, and led, at last, to Israel's liberation; hence it was a link in the chain of God's action. The psalmist does not hesitate, therefore, to trace this hatred to God's agency, though it was none the less blameworthy in the Egyptians. Deal subtilly; a reference to the crafty plans for destroying Israel (see Ex. 1: 10-22).

**II. THE PLAGUES.**—26, 27. Moses his servant; a common title for the great leader and lawgiver (see Ex. 14: 31) and one of the highest honor. Aaron . . . chosen; as spokesman for the stammering Moses (see Ex. 4: 14-16). They showed. Probably "they" should be "He," that is God. His

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

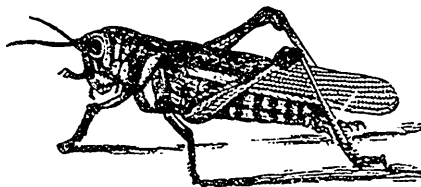
signs; the proofs of His power. Wonders; miracles.

28-30. Darkness; like that of a London fog in November,—the ninth plague, Ex. 10: 21-29. It showed God's power over the sun, which was worshipped as one of Egypt's chief gods. In Goshen, where the Hebrews lived, there was light, while the rest of Egypt was in darkness, Ex. 10: 23. They rebelled not; that is the Egyptians, whose feelings towards the Israelites were changed by this plague, though they were not yet ready to let their slaves go free. Waters into blood; the first plague, Ex. 7: 14-25. The "water" was that of the Nile, which, like the sun, was looked upon in Egypt as a god. It, too, was now seen to be under God's control. Frogs; the second plague, Ex. 8: 1-14. In most years frogs

are plentiful in the Nile and its connecting ponds and canals, but they do not usually wander far from the water. Now, however, they swarmed over the land, invading houses, even the bed-chambers, ovens and kneading troughs.

31-36. Flies; a specially irritating kind of insect,—the fourth plague, Ex.

8: 20-32. The "dog fly" of ancient Egypt is described as attacking its victims with the force of a dart and not giving up till it has had its fill of blood and flesh. Goshen was free from this plague, Ex. 8: 22. Lice (Rev. Ver. Margin, Ex. 8: 16, "sand flies," the third plague); like our mosquitoes; they are very abundant in Egypt, and



A LOCUST OF PALESTINE

look like clouds of dust. (See Ex. 8 : 16-19.) **Coasts** ; territories. **Hail for rain . . flaming fire** (lightning) ; the seventh plague (Ex. 9 : 13-35), the fifth, murrain and sixth, the boils (Ex. 9 : 1-12) being omitted. It was a terrific storm, beating down crops, overthrowing trees and killing cattle. Again Goshen was exempt, Ex. 9 : 26. **Locusts** ; the eighth plague, Ex. 10 : 12-20. These insects, of the grasshopper variety, come in such numbers as to hide the ground from view and destroyed all vegetation left by the hail. **Caterpillars** ; the locusts in their larva state. "It often happens that immense swarms of locusts come into Egypt from Nubia. Wherever they appear they cover the ground for miles, and sometimes to the depth of two or more feet." **Smote . . the firstborn**; the tenth and last plague. (See next Lesson.)

**LOCUSTS IN THE EAST**

Locusts are perhaps the most terrible scourge of Bible lands. *Hasting's Bible Dictionary* says : "Their swarms fill the air, darkening the sky, and the noise of their wings resembles the pattering of a heavy rain . When a swarm of locusts appears, the first care of the owners of lands and gardens is to prevent them from alighting on their grounds. For this purpose they beat pans, and shout, and fire guns, and make all manner of noise. But finally the vast swarm alights. The people then pour out into the fields and gardens, and catch as many as possible, and place them in sacks, in which they are either pounded to death or drowned."

**LESSON QUESTIONS**

23 What does the name Israel mean ? When and why was it given to Jacob ? Give the different explanations of "land of Ham" as a name for Egypt. What curse was pronounced upon Ham ? (Gen. 9 : 22.)

24, 25 Explain "He" in v. 24. How did the king of Egypt regard the increase of the Hebrews ? In what sense did God cause the Egyptians to hate the Hebrews ? To what does "subtily" refer ?

26, 27 What title is here given to Moses ? What was the special work of Aaron ? Who was it that "showed . . signs ?" What is meant by signs ? What did Jesus' miracles show ? (Acts 2 : 22.)

28-30 What was the ninth plague ? What effect had it on the Egyptians ? In what part of Egypt

alone was there light ? Describe the first and second plagues.

31-36 What were the third and fourth plagues respectively ? Who were exempt from the fourth ? Describe the seventh plague. What was the plague of locusts like ?

**FOR DISCUSSION**

1. Was God responsible for the wickedness of the Egyptians ?
2. Is suffering the punishment of sin ?

**A. LESSON FOR LIFE**

Place a lump of wax and a lump of clay under the rays of the same sun. The wax melts ; the clay hardens. It is the business of the sun to pour out its heat, and the effect on different objects depends on the nature of the objects themselves. So God is always seeking to induce men to turn from the wrong and to do the right. Those who yield to Him will find their hearts more and more inclined to what is good ; the hearts of those who refuse to obey Him will become harder and harder. But it is not reasonable to blame God for this hardening of heart.

*Prove from Scripture—That disobedience brings punishment.*

*Shorter Catechism—Ques. 64. What is required in the fifth commandment ? A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.*

*The Question on Missions—5 Amongst whom is mission work in Western Canada carried on ? Amongst English speaking settlers from Eastern Canada, the British Isles and the United States, and foreigners from nearly every country in Europe. These include farmers of the prairie provinces, fruit growers, miners, loggers and fishermen of British Columbia and the rapidly increasing populations of cities and towns.*

*Lesson Hymns—Book of Praise : 252 (Supplemental Lesson), 138, 143, 69 (Ps. Sol.), 172 (from PRIMARY QUARTERLY), 560.*

**FOR WRITTEN ANSWERS**

1. Why did the Egyptians persecute the Hebrews ? .....
2. What did God do to induce Pharaoh to set the Hebrews free ? .....
3. Name the plagues not mentioned in the Lesson, giving the place of each in the series. ....

## Lesson VI.

## THE PASSOVER

August 10, 1913

**BETWEEN THE LESSONS**—Tells the story of the repeated appearances of Moses and Aaron before Pharaoh with their demands, in the name of Jehovah, that the king should set the Hebrews free. Every such demand was refused by the king, and the refusal was followed by a plague (for a recital of the plagues, see last Lesson). At last God declared that, as a final punishment, the firstborn in every Egyptian house should be slain at midnight of a certain day.

**GOLDEN TEXT**—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20 : 28.

Memorize vs. 26, 27. **THE LESSON PASSAGE**—Exodus 12 : 21-31. Study Exodus 12 : 1-42. Read Exodus, ch. 12.

21 Then Mo'ses called for all the elders of Is'rael, and said unto them, Draw out and take you <sup>1</sup> a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason ; and none of you shall go out <sup>2</sup> at the door of his house until the morning.

23 For the Lord will pass through to smite the Egypt'ians ; 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.

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

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

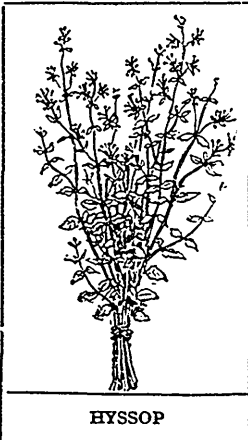
26 And it shall come to pass, when your children shall say unto you, What mean ye by this service ?

27 That ye shall say, It is the sacrifice of the Lord's

**Revised Version**—lamb; <sup>1</sup> of ; <sup>2</sup> and did so ; as ; <sup>3</sup> to pass at midnight, that ; <sup>4</sup> Omit and.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London-England.)—M.—The feast instituted, Ex. 12 : 1-14. T.—The passover, Ex. 12 : 21-31. W.—Hezekiah's passover, 2 Chron. 30 : 13-20. Th.—Josiah's passover, 2 Chron. 35 : 11-19. F.—Ezra's passover, Ezra 6 : 16-22. S.—The passover perpetuated, Luke 22 : 7-20. S.—The Lamb without blemish, 1 Pet. 1 : 13-21.

## THE LESSON EXPLAINED



HYSSOP

Just before the night on which the firstborn in Egypt were to be slain, God gave direction to Moses and Aaron, that, in every Hebrew household, a lamb should be slain and its blood sprinkled on the doorposts of the house. The blood was to be a sign to the destroying angel, that he might leave unvisited the dwellings of God's people. Afterwards the lamb was to be eaten in a prescribed manner, at a feast to be called the Passover, estab-

lished as a memorial of the Lord's passing over the Hebrew houses. This memorial feast was to be observed every year. Vs. 1-20.

I. A FEAST APPOINTED.—21. Elders ; the heads of the families or clans in Israel, who had authority over the rest. Draw out ; from the fold or flock. Take ; to your houses. Lambs (Rev. Ver.). These must be perfect animals, one year old. They were to be roasted, to picture Israel's sufferings

in Egypt, and eaten with unleavened bread (the symbol of purity) and bitter herbs (such as endive, chicory, wild lettuce and nettles), pointing to the bitterness of the Egyptian bondage. According to your families. The lamb was to provide a family feast ; but small families were permitted to unite (see v. 4). Kill the passover (that is, the Passover lamb) ; on the fourteenth day of the month Abib (March-April), henceforward to be reckoned the first month of the Jewish year.

28 And the children of Is'rael went away, and did as the Lord had commanded Mo'ses and Aa'ron, so did they.

29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of E'gypt, from 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.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egypt'ians ; and there was a great cry in E'gypt ; for there was not a house where there was not one dead.

31 And he called for Mo'ses and Aa'ron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Is'rael ; and go, serve the Lord, as ye have said.

22. Hyssop ; a small plant growing out of walls (1 Kgs. 4 : 33), a wisp of which was used, under the law, in various ceremonial sprinklings. Blood ; of the newly slain lamb. In the bason, provided for catching the blood. Lintel ; the top cross-piece of the doorway. When this and the two side posts were sprinkled, the whole house and its inmates were under the blood. None . . . go out . . . until the morning. Only inside the door was there safety.

23, 24. The Lord will . . . smite the Egyptians ; for repeatedly and obstinately refusing to let His people go. Seeth the blood ; the proof and sign of Israel's trust and obedience. Will pass over ; hence the name Passover. The Hebrew Pesach and Greek Pascha, from which comes the term "paschal lamb," have the same meaning. The destroyer ; the destroying angel (see 2 Sam. 24 : 16). Ordinance ; law. For ever. Jews the world over still observe the Passover, and the Lord's Supper amongst Christians has grown out of it.

II. INSTRUCTION COMMANDED.—25-27. Land



.. promised. See Gen 12:7. Your children; those too young, when the Passover was appointed, to understand its meaning and those who should be born afterwards. **What mean ye?** . . . etc.? Curiosity is an open gate for the entrance of knowledge. **Ye shall say.** A part of the Passover service still observed by the Jews is the Haggadal or "Telling,"—a carrying out of the directions here given. **Sacrifice;** a picture of Christ's greater sacrifice, setting forth the great truths of redemption, namely: (1) the death of an innocent victim; (2) deliverance from sin by divine power; (3) the need of faith in those who would be saved; (4) the doom of those not saved through the blood of Jesus.

**III. DOOM INFLICTED.—28-31.** Children of Israel . . . so did they; having received the directions of Moses and Aaron through the elders. **At midnight;** "when terror is most terrific," filled with, the element of confused surprise. **All the firstborn;** of rich and poor, high and low. **A great cry;** "the loud, frantic funeral wail" of the nation spreading from the great cities to the most distant villages and hamlets. **Called for Moses.** The permission long refused by Pharaoh is now wrung from him by his terror and grief.

Vs. 32-42 record the setting out of the Hebrews from Rameses and their journey to Succoth.

**THE GEOGRAPHY LESSON**



On the broad, bare and rocky summit of Mount Gerizim, the Passover is still annually observed by the little Samaritan community of Shechem situated at the mountain foot. "As the sun sets, the seven lambs are slain, ceremonially examined, and roasted in the oven pit. At midnight the covering is removed and the flesh is eaten by the families standing in the improvised tents. Anything left over is scrupulously collected and consumed, so that the letter of the commandment may be kept."

**LESSON QUESTIONS**

**21** Who were the "elders?" What directions were given to them? What must the lambs be like? Where is Christ likened to a perfect lamb? (1 Pet. 1:19.) What did the roasting of the lamb signify? What the bitter herbs? Show that leaven is an emblem of sin (1 Cor. 5:6.)

**22** What was hyssop? What religious use was made of it? Where is the prayer, "Purge me with hyssop," found? (Ps. 51:7.) Where was the blood of the Passover lamb sprinkled? What command was given to those in the house?

**23, 24** What did the Lord say that He would do to the Egyptians? How would He treat the Israelites? On what condition? Of what would the sprinkled blood be a sign? For how long was the Passover to be observed? How has this been carried out?

**25-27** What directions were given for instruction in connection with the Passover?

**28-31** What effect upon Pharaoh had the slaying of the firstborn?

**FOR DISCUSSION**

1. What does the Passover teach as to the way of salvation?
2. Is repentance ever too late to secure forgiveness from God?

**A LESSON FOR LIFE**

"A bunch of hyssop" was not of very much account in itself; but it could be used to sprinkle on the lintels and doorposts of Hebrew houses in Egypt the blood that saved the firstborn dwelling within. It is a simple thing to speak a word to a friend; but that word may show him the way to the Saviour in whom he can find the forgiveness of all his sins and power to overcome every temptation. What joy it will bring if one is able to speak such a word.

**Prove from Scripture—***That Christ has obtained redemption for us*

**Shorter Catechism—***Ques. 65. What is forbidden in the fifth commandment? A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to everyone in their several places and relations.*

**The Question on Missions—**6. Describe the Loggers' Mission in British Columbia. Our church has two ordained missionaries and one medical missionary working amongst the loggers in the lumber camps along the coast of British Columbia. The Mission was begun in 1901. First a rowboat was used to reach the camps, then a sail boat, and now the Mission has a fine gasoline launch.

**Lesson Hymns—**Book of Praise: 252 (Supplemental Lesson), 46, 162, 23 (Ps. Sel.), 151 (from PRIMARY QUARTERLY), 152.

**FOR WRITTEN ANSWERS**

1. What directions did Moses give as to the Passover? .....

.....

2. How complete was the destruction of the Egyptian firstborn? .....

.....

## Lesson VII.

## CROSSING THE RED SEA

August 17, 1913

**BETWEEN THE LESSONS**—Ch. 12 : 43-51 contains additional instructions regarding the Passover. In ch. 13 : 1-10 we have the regulations for the observance of the Feast of Unleavened Bread, and vs. 11-16 lay down the requirements that all firstborn males, both of man and beast shall belong to the Lord.

**GOLDEN TEXT**—Before they call, I will answer.—Isaiah 65 : 24.

Memorize vs. 30, 31. **THE LESSON PASSAGE**—Exodus 14 : 19-31. Study Exodus 13 : 17 to 14 : 31. Read Exodus, chs. 13, 14.

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

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

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

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

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

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

25 And he took off their chariot wheels, that they drove them heavily : so that the Egyptians said, Let

**Revised Version**—<sup>1</sup>Omit the; <sup>2</sup>removed from before them, and; <sup>3</sup>Egypt; <sup>4</sup>there was the cloud and the darkness, yet gave it light by night; and the one; <sup>5</sup>the; <sup>6</sup>unto; <sup>7</sup>Omit even; <sup>8</sup>forth upon; <sup>9</sup>discomfited; <sup>10</sup>he took off; <sup>11</sup>its; <sup>12</sup>even all; <sup>13</sup>went in after them into the sea; <sup>14</sup>they; <sup>15</sup>in.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Led by God, Ex. 13 : 17 to 14 : 4. T.—Pharaoh's pursuit, Ex. 14 : 5-14. W.—Crossing the Red Sea, Ex. 14 : 19-25. Th.—Crossing the Red Sea, Ex. 14 : 26-31. F.—Moses' song, Ex. 15 : 1-13. S.—God's wonders recalled, Ps. 77 : 11-20. S.—Saved for His name's sake, Ps. 106 : 1-12.

## THE LESSON EXPLAINED

When the Israelites, under Moses' leadership, resumed their march, the Lord provided a guide for them in the form of a cloudy pillar by day, which at night became a pillar of fire. Their route, divinely appointed, led them at last into a "pocket," with the Red Sea on one side, a desert on the other and an impassable mountain range in front. Then follows the story of Pharaoh's pursuit, the people's terror and bitter complaints, Moses' appeal to God and God's answer. Chs. 13 : 17 to 14 : 18.

**I. ISRAEL'S DEFENDER.**—19, 20. The angel of God; God Himself in some form of self-revealing (see Gen. 31 : 11, 13; Ex. 3 : 2, 6). The temporary appearances of God in Old Testament times, often in human form, pointed to His permanent manifestation in Jesus Christ. **Camp of Israel**; including 600,000 men, besides women and children (see ch. 12 : 37). **Went behind**; having previously been in front as guide. **Pillar of cloud** (Rev. Ver.). This "pillar of cloud" (see ch. 13 : 21) was an emblem of God's presence. **Between**; as a defence. **Camp** (army) of Egypt (Rev. Ver.); made up of Pharaoh's chariots and horsemen (see vs. 6-9); which was just in the rear of the Israelites, so that these were now hemmed in on all sides. **Darkness to them**; the Egyptians. None of them would dare to plunge into this blackness, which the eye could not pierce and which filled them with dread. **Light . . . to these**; the Israelites, who could thus move as

freely as by the face of Israel; for the Lord fought for them against the Egyptians.

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

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

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

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

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

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

freely as by day and with no fear of their foe.

**II. ISRAEL'S DELIVERANCE.**

—21, 22.

**Moses**; at

God's com-

mand, vs. 15,

16. **Stretch-**

**ed out his**

**hand**; hold-

**ing the rod,**

the symbol of

God's power (see chs. 4 : 2; 7 : 17). **The Lord**; whose

might alone could save His people. **Caused the sea to**

**go back**; laying bare the bed. **By a strong east wind.**

Probably a northeast wind is meant. This, with an

ebb tide, would make a clear passage. The miracle

lay in all this happening at the bidding of Moses in

God's name. **Waters . . . a wall.** The picture is

of a broad causeway, guarded by water on either side

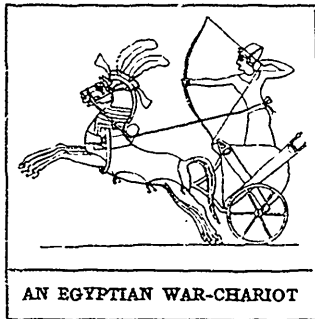
along which the great host advanced, led by the

brilliant light of the cloud pillar.

23-25. **Egyptians pursued**; burning with anger

and longing for revenge. **Chariots**; two-wheeled

vehicles, open behind, drawn by two horses and



AN EGYPTIAN WAR-CHARIOT

of a broad causeway, guarded by water on either side along which the great host advanced, led by the brilliant light of the cloud pillar.

23-25. Egyptians pursued; burning with anger and longing for revenge. Chariots; two-wheeled vehicles, open behind, drawn by two horses and



## Lesson VIII.

## THE BREAD FROM HEAVEN

August 24, 1913

**BETWEEN THE LESSONS**—After the crossing of the Red Sea, Moses composed, and the people sang, a magnificent song of triumph, the chorus being taken, under Miriam's leadership, by the women, who accompanied themselves with instruments of music.

**GOLDEN TEXT**—*Jesus said unto them, I am the bread of life.*—John 6 : 35.

Memorize vs. 4, 5. **THE LESSON PASSAGE**—Exodus 16 : 2-15. Study Exodus 15 : 27 to 16 : 36. Read Exodus, chs. 15-17.

2 And the whole congregation of the children of Is'rael murmured against Mo'ses and Aa'ron in the wilderness :

3 And the children of Is'rael said unto them, Would <sup>1</sup>to God we had died by the hand of the Lord in the land of E'gypt, when we sat by the flesh pots, <sup>2</sup>and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Mo'ses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a <sup>3</sup>certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare <sup>4</sup>that which they bring in ; and it shall be twice as much as they gather daily.

6 And Mo'ses and Aa'ron said unto all the children of Is'rael, At even, then ye shall know that the Lord hath brought you out from the land of E'gypt :

7 And in the morning, then ye shall see the glory of the Lord ; for that he heareth your murmurings against the Lord : and what <sup>5</sup>are we, that ye murmur against us ?

8 And Mo'ses said, <sup>6</sup>This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the Lord heareth us ?

**Revised Version**—<sup>1</sup>against ; <sup>2</sup>that we ; <sup>3</sup>Omit and ; <sup>4</sup>day's portion every ; <sup>5</sup>said ; <sup>6</sup>camp ; <sup>7</sup>Omit there lay ; <sup>8</sup>Omit as ; <sup>9</sup>What is it ; for they ; <sup>10</sup>It.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The bread from heaven, Ex. 16 : 2-3. T.—The bread from heaven, Ex. 16 : 9-15. W.—Reverence for the Sabbath, Ex. 16 : 16-26. Th.—Remember God's benefits, Ex. 16 : 27-35. F.—Unbelieving and disobedient, Ps. 78 : 15-25. S.—The bread of God, John 6 : 26-35. S.—The living bread, John 6 : 47-58.

## THE LESSON EXPLAINED

The story of the march to Marah, with its bitter waters, and on to Elim, with its twelve wells and seventy palm trees (see Geography Lesson) is told in ch. 15 : 22-27. The next camp of the Israelites was in the wilderness of Sin, between Elim

and Sinai, with its springs and grateful shade.

**I. MURMURINGS.**—2, 3. The whole congregation ; an immense multitude numbering 2,000,000. **Murmured** ; **against** Moses and Aaron ; but really against the Lord, the guide of these leaders **Wilderness** ; of Sin (v. 1), a desolate region southeast of Elim. **Would to God we had died** ; like the firstborn in Egypt,—better that, they said in their impatience, than starving to death. **Flesh pots** ; great boiling caldrons, an emblem of food in plenty. **Ye have brought us.** So quickly they forgot how God had delivered and guided them. **To kill.** The danger of starvation,—real enough in that desert place—broke down their faith in the God of the Red Sea.

**II. PROMISE.**—4, 5. Then said the Lord ; swift to meet His people's need despite their lack of

your murmurings which ye murmur against him ; and what <sup>7</sup>are we ? your murmurings <sup>8</sup>are not against us, but against the Lord.

9 And Mo'ses <sup>9</sup>spoke unto Aa'ron, Say unto all the congregation of the children of Is'rael, Come near before the Lord : for he hath heard your murmurings.

10 And it came to pass, as Aa'ron spake unto the whole congregation of the children of Is'rael, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

11 And the Lord spake unto Mo'ses, saying,

12 I have heard the murmurings of the children of Is'rael : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I <sup>10</sup>am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp ; and in the morning the dew lay round about the <sup>11</sup>host.

14 And when the dew that lay was gone up, behold, upon the face <sup>12</sup>of the wilderness <sup>13</sup>there lay a small round thing, <sup>14</sup>as small as the hoar frost on the ground.

15 And when the children of Is'rael saw it, they said one to another, <sup>15</sup>It is manna : for they wist not what it was. And Mo'ses said unto them, <sup>16</sup>This is the bread which the Lord hath given you to eat.



EGYPTIAN FLESH POTS

faith. **Rain bread from heaven.** The provision was to be supernatural. **A day's portion every day** (Rev.Ver.) ; an omer (see v. 16), that is, 6½ pints, a day for each person. **Prove them** ; test them, by sending only a day's supply each day,

whether they would trust for the morrow's food. **Walk in my law** ; obey My commands, the only way of showing that faith is genuine. **On the sixth day . . . twice as much** ; so that there would be no gathering on the Sabbath, vs. 22, 23.

**6-12.** At even ; literally, "between the evenings,"—say from 3 to 6 p.m. **Know that the Lord, etc.** ; and not Moses and Aaron (see v. 3) only. **The glory of the Lord** ; a brilliant glow of fire gleaming through the cloud which had been and still was Is'rael's guide (see ch. 13:21). **Not against us, but against the Lord.** The human agents could not provide food ; God alone could do that. **Moses said unto Aaron** (Rev. Ver.) ; before, of course, they both spoke to the people, v. 6. **Come near, etc.** ; to some place where the Lord specially manifested Himself. **Looked toward the wilderness** ; perhaps

in the direction of the pillar of cloud. **The Lord spake**; giving the promise which **Moses** and **Aaron** gave to the people, v. 4.

**III. PROVISION.**—13-15. **Quails**; migratory birds which regularly came at that season, in great flocks, to the Arabian peninsula from across the Red Sea. They arrive faint with fatigue, and are easily caught. The miracle lay in their coming at the time predicted. **A small round thing**; like "hoar frost" (v. 14) or "coriander seed," v. 31, and Num. 11: 7-9. **Manna**; a miraculous substance, though it resembled the gum of an Arabian tree. It is **man-na**; Rev. Ver., "What is it?" (Hebrew 'Man-hu'?) from which certainly the **manna** is said to have taken its name. The daily supply of **manna** was kept up during the forty years of Israel's wilderness wanderings (v. 35), while the quails were supplied only on rare occasions (see Num. 11: 30, 32).

**THE GEOGRAPHY LESSON**



ELM is generally believed to have been the oasis now named by the Arabs Wady Ghorundel. The numerous trees and bushes found here are mostly small and scrubby, not beautiful to Western eyes, yet Eastern travelers, who have spent long, hot days surrounded by rocks and desert sands, find them very lovely. The abundance of grass and bushes points to an unfailling supply of water, and that alone would

make any spot in the desert famous. The camels of the caravans which come to it are generously watered, while the men, after drinking deeply, fill their goatskin bottles to be in readiness for pushing on farther into a dreary district without springs.

**LESSON QUESTIONS**

- 2, 3 How many did the Israelites number? To whom did they complain? Against whom did their complaint really lie? Where were they encamped? After what did they long? Wherefore, did they say, had Moses and Aaron brought them out of Egypt?
- 4, 5 What did the Lord answer to Israel's complaints? In what manner would the bread be given? How would this test the people's faith? Why were

they to gather twice as much on the sixth day as on other days? Find an account of two occasions on which Jesus fed hungry multitudes? (Matt. 14: 13-21; 15: 32-38.)

6-14 What is meant by "the glory of the Lord"? To what place were they to come near? Towards what did they look? What promise did God make?

13-15 What twofold provision of food did the Lord make? Tell what you can about the quails. In what did the miracle of their coming lie? What was the manna? Whence is it said to have taken its name?

**FOR DISCUSSION**

- 1. Bible complainers against God—had any of them good ground for complaint?
- 2. Is it true that God still "rains bread from heaven?"

**A LESSON FOR LIFE**

"This is the day which the Lord hath made,"—this very day in which we now live, not some far off day of our dreams which we imagine will be so much better than the present. God has made *this* day, and we may be sure that He has put into it everything needed to make it useful and happy. We have only to seize and improve its opportunities as they come, and it will be the best day we have ever had. That is the lesson of the manna,—to take what God gives us *this* day and make the most of it. To the lips of those who do so the succeeding words of the psalmist's naturally come,—*"We will rejoice and be glad in it."*

**Prove from Scripture**—*That man does not live by bread alone.*

**Shorter Catechism**—*Ques. 67. Which is the sixth Commandment? A. The sixth commandment is, Thou shalt not kill. Ques. 68. What is required in the sixth commandment? A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.*

**The Question on Missions**—8. What is the work of the Pointe-aux-Trembles Mission Schools? To give a good education to the 190 French Canadian boys and 80 girls for whom accommodation is provided in the Schools, 9 miles east of Montreal, much attention being given to religious instruction. Half the pupils last year were from Roman Catholic homes, the rest being children of converts.

**Lesson Hymns**—Book of Praise: 252 (Supplemental Lesson), 17, 19, 14 (Ps. Sel.), 18 (from PRIMARY QUARTERLY), 16.

**FOR WRITTEN ANSWERS**

- 1. What was the cause of the Israelites' complaints? .....
- 2. In what respects were their complaints unreasonable? .....
- 3. How was their need met? .....

## Lesson IX.

## ISRAEL AT MOUNT SINAI

August 31, 1913

**BETWEEN THE LESSONS**—Chs. 17 and 18 record the incidents of the journey between the wilderness of Sin and Sinai.

**GOLDEN TEXT**—Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.—Hebrews 12 : 28 (Rev. Ver.).

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Exodus 19: 1-6, 16-21. Study Exodus, ch. 19; Hebrews 12 : 18-24. Read Exodus, chs. 18, 19.

1 In the third <sup>1</sup> month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 <sup>2</sup> For they were departed from Reph'idim, and were come to the <sup>3</sup> desert of Sinai, <sup>4</sup> and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egypt'ians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me <sup>6</sup> above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

**Revised Version**—<sup>1</sup> month after; <sup>2</sup> And when; <sup>3</sup> wilderness; <sup>4</sup> they pitched; <sup>5</sup> from among all peoples; <sup>6</sup> day, when it was morning; <sup>7</sup> a; <sup>8</sup> And all; <sup>9</sup> were; <sup>10</sup> Omit with; <sup>11</sup> Omit a; <sup>12</sup> sounded long, and; <sup>13</sup> to the top; <sup>14</sup> Omit up.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Israel at Mount Sinai, Ex. 19 : 1-6, 16-21. T.—The majesty of God, Ps. 97. W.—The law in the heart, Heb. 10 : 16-22. Th.—The hill of the Lord, Ps. 24. F.—The law our schoolmaster, Gal. 3 : 19-29 S.—Mount Zion, Heb. 12 : 18-28. S.—"Show me Thy glory," Ex. 33 : 12-23.

## THE LESSON EXPLAINED

I. GOD'S PEOPLE.—1, 2. **Third month**; the Jewish month Sivan (our May-June), the month Abib (March-April) in which Israel left Egypt, being reckoned the first month of the year (see ch. 12 : 2). **Same day**; perhaps the first day. **Wilderness of Sinai**. The place was probably er-Rahah, a plain  $1\frac{1}{2}$  mile long and  $\frac{1}{2}$  mile broad, fronting on the northwest Jebel Musa, "Mount Moses," generally believed to be the ancient Mount Sinai. Israel camped; pitched their tents in the plain of er-Rahah and its two branches to right and left. **Before the mount**. Sinai is a ridge about 2 miles long from northwest to southeast. Jebel Musa is strictly only the peak at the southeast, while the peak at the northwest, overlooking the plain, is Ras Suisafeh, the "Head or Summit of the Willow."

II. GOD'S MESSAGE.—3, 4. **Moses went up**; the mountain slope. **Unto God**; who had summoned him. **House (family) of Jacob** . . . **Children of Israel**; a title which would recall the now long past of God's dealings with His people. **Ye have seen**. From their own experience they knew God's power and love. **Bare you on eagles' wings**; a vivid picture (see also Deut. 32 : 11, 12) of the swiftness, security and loving care with which the deliverance from Egypt had been wrought. **Unto myself**; to My abode (see ch. 3 : 1).

16 And it came to pass on the third <sup>4</sup> day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of <sup>7</sup> the trumpet exceeding loud; <sup>8</sup> so that all the people that <sup>9</sup> was in the camp trembled.

17 And Moses brought forth the people out of the camp to meet <sup>10</sup> with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on <sup>11</sup> a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet <sup>12</sup> sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the Lord came down upon mount Sinai, <sup>13</sup> on the top of the mount; and the Lord called Moses <sup>14</sup> up to the top of the mount; and Moses went up.

21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

5, 6. **Obey . . . indeed**; literally, "obeying . . . ye obey," that is, obey thoroughly, with true and loyal hearts. **My covenant**; the covenant referred to in ch. 24 : 7, 8, containing God's commands and promises and requiring obedience from His people.

**A peculiar treasure**; one word in Hebrew, meaning a "special possession" such as the gold and silver belonging to kings (see 1 Chr. 29 : 3, where "mine own proper good" translates the same word). **All the earth is mine**; so that I can choose which of its nations I will. **A kingdom of priests**; whose citizens all live wholly in God's service and always enjoy the right of coming to Him. **An holy nation**; separated to God from other nations and marked by pure hearts and lives.

Moses brings God's message to the people, and they promise to obey Him. Preparations were then made for a meeting of the people with God.

III. GOD'S PRESENCE.—16-18. **Thunders and lightnings**; revealing the mighty power of God. **Thick cloud**; an emblem of God's presence, power and protection, suggesting our partial knowledge of Him and His hidden glory. **Voice of a trumpet** (Rev. Ver.); literally, "a horn" used especially for a summons to war (Judg. 3 : 27) or to announce a public event, 2 Sam. 6 : 15; 1 Kgs. 1 : 34. Here however, it is not a literal trumpet that is to be thought



MOUNT SINAI OR HOREB

of, but a supernatural sound from the presence of the Lord. **Noth**er part; the foot. **Smoke** and **fire** and the mountain's trembling as though rooked by an earthquake united to impress the people with God's glorious majesty.

**19-21.** **Trumpet** . . louder and louder; with its declaration of the divine presence. **Moses** **spake**; "kept speaking" from amongst the people. **God answered**; kept answering. **By a voice**; that is, by thunder (see Ps. 29 : 3). **V. 20** tells of God's descent from heaven to the top of the mountain and the summoning of Moses to meet Him there. **Leat they break through**; the barriers of v. 12. **To gaze**; with irreverent boldness. **Perish**; literally, "fall," that is, be struck down by the lightning. The meaning is, that God is too holy to endure the presence of sin.

**THE GEOGRAPHY LESSON**



**MOUNT SINAI** is generally believed to be a ridge over 7,000 feet high, about 60 miles inland from the southern point of the Arabian Peninsula. On the north side is the great plain er-Rahah, while on the east and west sides are wadis or valleys, named respectively, Wady ed-Deir on the east and Wady el-Leja on the west. The northernmost peak of the ridge is called Ras es-Sufsafah, "Head of the Willow,"

probably from a tree growing in one of its gullies, and is commonly regarded as the point from which the Law was proclaimed. It was a very striking and suitable site for such a purpose.

**LESSON QUESTIONS**

- 1, 2 How long after the Israelites' departure from Egypt was their arrival at Sinai? Describe the place where they encamped. How long was the Sinai ridge? What were its two main peaks?
- 3, 4 Whither did Moses go? At whose summons? By what titles did God speak of His people? What

would these titles recall? What had Israel's experience taught them of God? What vivid picture does v. 4 present? What is the meaning? Explain "Unto Myself."

**5, 6** What kind of obedience did God require of Israel? What promises did He make to them? Find a reference by Peter to v. 6 (1 Pet. 2 : 9).

**16-18** What did the "thunders and lightnings" signify? What does the "thick cloud" suggest? A "cloud" is mentioned in the story of Jesus' ascension, and "clouds" herald His second coming. Find the passages. (Acts 1 : 9; Rev. 1 : 7) Explain, "voice of a trumpet" (Rev. Ver.).

**19-21** What is the great lesson of these verses?

**FOR DISCUSSION**

- 1. Does God love one nation more than another?
- 2. Can we fear God and love Him at the same time?

**A LESSON FOR LIFE**

"Ephabi" was the name given to the young men of Athens when they were eighteen years old. They were then taken in charge by the state, armed with a shield and spear and trained in body and mind to become good citizens and servants of the state. They were brought to a sanctuary, where they bound themselves by a solemn oath to serve and defend the city and state. So God calls upon each one of us to pledge himself to serve Him.

**Prove from Scripture**—*That God is greater than all nature.*

**Shorter Catechism**—Review Questions 64-68.

**The Question on Missions**—9. Where and how is mission work carried on amongst the Indians of Manitoba and Saskatchewan? There are missions to the Indians at 15 points in these provinces. By preaching and teaching the Word of God, our missionaries strive to win the Indians to faith in Christ. They are trained to be sober and industrious; the children are educated in mission schools; the young men are taught to be good farmers and the young women to be good housekeepers.

**Lesson Hymns**—Book of Praise : 252 (Supplemental Lesson), 1, 7, 78, (Ps. Sel.), 528 (from PRIMARY QUARTERLY), 534.

**FOR WRITTEN ANSWERS**

- 1. Describe the Israelites' camping place at Sinai. ....
- 2. What were some of God's promises to them there? .....
- 3. How were they taught the holiness of God? .....

## Lesson X.

## THE TEN COMMANDMENTS

September 7, 1913

**BETWEEN THE LESSONS**—There is no break between the last Lesson, and that for to-day.

**GOLDEN TEXT**—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.—Luke 10 : 27.

Memorize vs. 1-11. **THE LESSON PASSAGE**—Exodus 20 : 1-11.

1 And God spake all these words, saying,  
 2 I am the Lord thy God, which<sup>1</sup> have brought thee out of the land of Egypt, out of the house of bondage.  
 3 Thou shalt have<sup>2</sup> no other gods before me.  
 4 Thou shalt not make unto thee<sup>3</sup> any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :  
 5 Thou shalt not bow down thyself<sup>4</sup> to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children (unto the third and fourth generation of them that hate me ;  
 6 And showing mercy unto thousands of them that

**Revised Version**— Omit have ; <sup>2</sup> none ; <sup>3</sup> a ; <sup>4</sup> nor the likeness of any form that ; <sup>5</sup> unto ; <sup>6</sup> upon the third and upon the fourth.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The Ten Commandments (1.), Ex. 20 : 1-11. T.—God's law to be loved, Ps. 119 : 97-104. W.—Hearing and doing, James 1 : 21-27. Th.—Love made perfect, 1 John 4 : 11-21. F.—The perfect law, Ps. 19 : 7-14. S.—Study diligently, Deut. 11 : 18-25. S.—The secret of life, Luke 10 : 21-23.

## THE LESSON EXPLAINED

**I. WORSHIP—WHY ?**—1, 2. And God spake ; from the cloud-capped (see ch. 19 : 16) peak, probably Ras es-Sufsafeh, the northwest peak of the Sinai ridge. It was to Moses and Aaron that God spoke (ch. 19 : 24), but the people on the plain er-Rahah also heard, ch. 19 : 9. All these words. The Commandments are sometimes called the Ten Words (see Deut. 4 : 13 ; 10 : 4). The Lord ; Jehovah, the changeless One, who will be to His people more than words can express. (See ch. 6 : 2-4 and compare ch. 3 : 14.) Which brought thee out (Rev. Ver.) ; and therefore has a claim upon Israel's gratitude and obedience.

**II. WORSHIP—WHOM ?**—3. Thou. This pronoun would bring the Commandment home to each individual. No other gods. This Commandment condemns polytheism, the belief in many gods. It forbids idolatry, which includes loving any person or thing, say money, pleasure or power, more than God, as well as bowing down to idols of wood or stone. Before me ; literally, "in front of Me," insulting God by their presence and honoring them more than Him.

**III. WORSHIP—HOW ?**—4-6. Graven images ; image of carved wood (sometimes enclosed in a metal casing) or stone, common in our day, as in ancient times amongst heathen nations. Any likeness God is a Spirit (John 4 : 24), and therefore no man-

love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work :

10 But the seventh day is<sup>1</sup> the sabbath<sup>2</sup> of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.



MOSES: By Michael Angelo

The horns in the forehead are the emblem of power.

made image can represent Him. In heaven ; sun (Deut. 4 : 17) or idols representing the heavenly bodies as gods. Water under the earth. The Hebrews pictured the earth as flat and resting upon a huge watery abyss. It is not the making of images, as in painting or sculpture that is forbidden, but making these to bow down to them in worship, and to serve them as gods. A jealous God ; indignant as a loving Father at the thought of this place in His children's affections being taken by any other person or object. Visiting the iniquity, etc. It is a fact that children do suffer for the sins of their parents. Third and fourth generation. God mercifully puts a limit on the inheritance of evil. Hate me ; and therefore break my laws. Mercy ; kindness and good-will. Thousands ; Rev. Ver. Margin, "a thousand generations" (see also Deut. 7 : 9 ; Ps. 105 : 8) There is no limit to the mercy of God. Love me, and keep my commandments. Love

and obedience go hand in hand.

7. Name of . . . God. This expression includes all that can be known of God, as well as His actual titles. In vain ; for an unworthy purpose. The Commandment forbids perjury and also the idle, irreverent use of God's name for any purpose whatsoever. Will not hold him guiltless ; that is, will punish him.



**IV. WORSHIP—WHEN?—8-11. Remember the Sabbath day;** which had been appointed at the creation Gen. 2: 2, 3. **Keep it holy;** set it apart as specially belonging to God, to be occupied in rest, worship and deeds of kindness. **Six days . . . labour . . . do . . . work.** The Commandment requires work on week days as well as rest on the Sabbath (see 2 Thess. 3: 10). **Not do any work;** except, of course, deeds of necessity and mercy (see Luke 13: 14-16). **For.** Three reasons are given for Sabbath keeping: 1. The Sabbath commemorated creation. 2. God's example. 3. God's blessing upon the day, to be shared by all who keep it. **Hallowed;** set it apart for sacred uses.

God." What limit is put on the suffering of children for the sins of parents? Show that there is no limit to God's mercy.

7 What is included under the expression, "name of God?" What is it to take His name in vain?

8-11 Describe true Sabbath keeping. What reasons are given for keeping the Sabbath holy?

**FOR DISCUSSION**

1. Is idolatry ever practised by those who are not heathen?

2. Does the Second Commandment prohibit pictures in churches?

**THE GEOGRAPHY LESSON**



**RAS ES-SUFSAFH**, or the Willow Peak, is a steep granitic cliff, 6,937 feet high, towering above the plain of er-Rabah, which is about one square mile in area. Here the Israelites made a permanent camp, in which they were to dwell for nearly a year. The camping place was "like a vast sanctuary, not made with hands . . . Bare and unclothed, the mountains rose round them;" their very shapes and colors were such as to carry their thoughts back to creation, "from everlasting to everlasting, or ever the earth and the world were made."

**A LESSON FOR LIFE**

"I am Jehovah," said God to His people Israel. This just meant that He would be to them, day by day through their wilderness journey and in Canaan, and to their descendants, generation after generation, far more than they could dream of. And what He was to Israel He will be to all who trust Him. As the mighty Saskatchewan flows through a thousand miles of prairie, constantly giving of its moisture and yet flowing on with undiminished volume, so God is ever giving and yet His resources never fail.

**Prove from Scripture—That we need God's commands.**

**Shorter Catechism—Ques. 69. What is forbidden in the sixth commandment?** A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth therunto. **Ques. 70. Which is the seventh commandment?** A. The seventh commandment is, Thou shalt not commit adultery.

**The Question on Missions—10. What is being done for the Indians of British Columbia, and at what points?** There are boarding schools for Indian children at Abousht and Alberni, and a day school at Ucluellet, all on Vancouver Island. In these schools, besides the teaching of ordinary day school subjects, much attention is given to instruction in the Bible. Sabbath services are held for young and old.

**Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 205, 210, 69 (Ps. Sel.), 575 (from PRIMARY QUARTERLY), 211.**

**LESSON QUESTIONS**

1, 2 From what peak may God have given the law? To whom did He speak? Who also heard? Where were the people? By what name did God call Himself? Of what deliverance did He remind Israel? What claim did this give Him upon Israel?

3 Who alone is to be worshiped? What does the First Commandment condemn? What is included in idolatry? Where does Jesus say that people cannot serve God and mammon? (Luke 16: 13) Where does Paul teach that covetousness is idolatry? (Col. 3: 5.)

4-6 What is a graven image? Why can there be no material likeness of God? Explain "a jealous

**FOR WRITTEN ANSWERS**

1. Of what great deliverance did God remind Israel? .....

2. What is meant by God's being a "jealous" God? .....

3. Give three reasons for the observance of the Sabbath .....

## Lesson XI.

## THE TEN COMMANDMENTS

September 14, 1913

**BETWEEN THE LESSONS**—The Lesson contains the last six of the Ten Commandments.

**GOLDEN TEXT**—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and with all thy mind; and thy neighbour as thyself.—Luke 10 : 27.

Memorize vs. 12-17. **THE LESSON PASSAGE**—Exodus 20 : 12-21. Read Exodus, chs. 20-24.

12 Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

**Revised Version**—do no murder; \* voice; \* trembled; \* before you, that.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The Ten Commandments (II.), Ex. 20 : 12-21. T.—Obedient by love, John 14 : 15-24. W.—The law repeated, Lev. 19 : 11-18. Th.—A test of obedience, Matt. 19 : 16-22. F.—Declare unto the children, Ps 78 : 1-8. S.—"Lest thou forget," Deut. 4 : 5-13. S.—The law diligently recalled, Josh. 8 : 30-35.

## THE LESSON EXPLAINED

## I. OUR PARENTS.—

12. Honour; render obedience, service, respect. These should spring from heartfelt love and reverence. Thy father and thy mother. The place of this Commandment, next to those dealing with our duties towards God, shows how high is the authority of parents. The only one to whom greater love and reverence is due than to them, is God Himself. The mother has a right to equal honor with the father. In the East "father" included rulers and other superiors. The Commandment, therefore, requires respect for these also (see 1 Pet. 2 : 13, 14, 17). That thy days may be long; a promise, first to individuals. Those who obey their parents, are likely to live rightly in other respects, and hence have the best prospect of a long life (see Jer. 35 : 18, 19); secondly, a promise to nations. History shows that the enduring nations have been those amongst whom the authority of parents has been held sacred. Upon the land; of Canaan whither the Lord was guiding His people.

II. OUR NEIGHBORS.—13. Thou shalt not kill; Rev. Ver., "do no murder." The Hebrew word means violent, unlawful killing (see Jer. 7 : 9; Hos. 4 : 2). It does not condemn capital punishment. The New Testament teaches that this Commandment is broken by hatred (see Matt. 5 : 21-26; 1 John 3 : 15). We transgress it, also, if, by setting at naught the laws of health and right living, we shorten our lives or impair our strength. The Commandment,



MOSES AND THE TABLES OF THE LAW

further, not only forbids our hurting others, but requires us to help them (see the parable of the Good Samaritan, Luke 10 : 30-37)

14. Thou shalt not commit adultery. Clean lips, clean thoughts, clean desires, are what this Commandment requires, and everything which would defile mind and heart should be shunned like deadly poison,—lewd stories and jokes, bad books, obscene pictures, impure companions.

15. Thou shalt not steal. This Commandment is broken, of course, when one takes what does not belong to him; but it may be broken also in many other ways, for example, by the adulteration of foods and other products or by false labels or false advertisements.

It should be kept in little things as well as big things. The stealing of little things leads to the stealing of big things, and that, in turn, brings disgrace and punishment.

16. Thou shalt not bear false witness; tell what is untrue in a court of law, which has always been, and still is, a common practice in the East. But the Commandment also forbids the false or careless speech by which another's good name is injured (see Lev. 19 : 17). In speaking of others we should be careful to tell the exact truth, ch. 23 : 1.

17. Thou shalt not covet. To "covet" is to desire, and here to desire what belongs to another. Such a desire, if it be not checked, is likely to lead to the outward deed of wrong. Standing after the other

Commandments, it teaches that they forbid, not only the doing of the things which they condemn, but even the desiring to do these things. It thus "doubles the whole law." The list in this Commandment begins with the "house," and continues with the inmates and belongings.

tion ways in which it may be broken. What does the Ninth Commandment forbid?

17 What is it to covet? To what is coveting apt to lead? What force does the Tenth Commandment add to the other nine? How may the whole law be fulfilled? (Rom. 13 : 8.)

**THE GEOGRAPHY LESSON**



The life of twentieth century Bedouins is almost exactly the same as that of the Israelites during their stay on the plain ER RAHAB and their years of wandering in the wilderness. Married sons, with their own children, remain with their elderly parents. The homespun clothes of to-day closely resemble those of Moses' followers, woven by industrious Hebrew women and girls. It took weeks of steady toil to change the

wool from the sheep's back into a warm, stoutly woven cloak. In those early days, as now, the hair on the backs of goats was transformed into long strips of cloth and sewed into big, broad tent covers for sleeping places.

**LESSON QUESTIONS**

12. What is meant by 'honour'?" What does the place of the Fifth Commandment indicate as to the authority of parents? For whom besides parents does this Commandment claim honor? Explain the twofold meaning of the promise here given. Whom did Jeremiah commend for obedience to their father? Where is it said that Jesus was subject to His parents? (Luke 2 : 51). Where does Paul quote the promise of the Fifth Commandment? (Eph. 6 : 2, 3.)

13, 14 What does the Sixth Commandment forbid? What kinds of killing are lawful? Which Commandment requires purity? What blessing did Jesus pronounce upon "the pure in heart?" (Matt. 5 : 8.)

15, 16 What is the Eighth Commandment? Men-

**FOR DISCUSSION**

1. In view of the Sixth Commandment can war be defended?
2. Is deceit ever right?

**A LESSON FOR LIFE**

The little island of Sark, one of the Channel Islands, is divided into Great Sark and Little Sark, connected by a lofty isthmus, called the Coupee, with a dangerous precipice on either side. Formerly the Coupee, was so narrow that the crossing of it was quite dangerous. Now, however, it is built up, and railings have been placed at the points of greatest peril. Like those railings for the protection of travelers, the "shalt nots" of the Commandments are intended to keep us in the path of true safety and happiness.

Prove from Scripture—That we benefit by keeping the Commandments.

Shorter Catechism—Ques. 71. What is required in the seventh commandment? A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour. Ques. 72. What is forbidden in the seventh commandment? A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

The Question on Missions—11. Where are our church's missions to the Jews, and what are the chief hindrances to be overcome? Our church's missions to the Jews are at Toronto, where they number 22,500, and at Winnipeg, where there are over 12,000. The chief difficulties are: the Jews' ignorance of English, their natural hatred to Christ, and the prejudice against Christians because of their persecution in the Christian countries from which they have come.

Lesson Hymns—Book of Praise : 252 (Supplemental Lesson), 168; 152, 92 (Pe. Sel.), 535 (from PRIMARY QUARTERLY), 151.

**FOR WRITTEN ANSWERS**

1. What does the Fifth Commandment require besides obedience to parents? . . . . .

.....

2. What does the Ninth Commandment require in our speech about others? . . . . .

.....

3. What does the Tenth Commandment teach as to the meaning of the other nine? . . . . .

.....

## Lesson XII.

THE GOLDEN CALF—TEMPERANCE September 21, 1913  
LESSON

**BETWEEN THE LESSONS**—After the giving of the Ten Commandments, Moses withdrew into the presence of God (ch. 20 : 21), where he received the laws known as the Book of the Covenant, ch. 20 : 22 to 23 : 33. These laws he read in the hearing of the people, and they pledged their obedience, ch. 24 : 7, 8. At the conclusion of the sacrificial feast of ch. 24 : 9-11 (compare vs. 1, 2), the Lord summons Moses to the top of the mountain, where he remained forty days and nights.

Vs. 1-14 tell of Aaron's making the golden calf, the Lord's anger, Moses' first intercession and the Lord's withdrawal of His threat to destroy Israel.

**GOLDEN TEXT**—My little children, guard yourselves from idols.—1 John 5 : 21 (Rev. Ver.).

Memorize vs. 19, 20. **THE LESSON PASSAGE**—Exodus 32 : 15-20, 30-35. Study Exodus, ch. 32. Read Exodus, chs. 25-32.

15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand : the tables were written on both their sides ; on the one side and on the other were they written :

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome : but the noise of them that sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and

Revised Version—1 with ; 2 Omit were ; 3 hand ; tables that ; 4 with fire ; 5 strewed ; 6 Omit an ; 7 And now ; 8 angel (small a) ; 9 smote.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Israel's idolatry, Ex. 32 : 1-14. T.—The golden calf, Ex. 32 : 15-20. W.—The golden calf, Ex. 32 : 30-35. Th.—The tables renewed, Ex. 34 : 1-9. F.—Brought to remembrance, Deut. 9 : 7-16. S.—Read your hearts, Joel 2 : 12-17. S.—Prayer availeth much, James 5 : 13-20.

## THE LESSON EXPLAINED

**I. MOSES' RETURN.**—15, 16. Moses returned ; from interceding with God for the sinning Israelites. Went down from the mount ; probably the peak Sufsafeh to the plain er-Rahah. The two tables ; tablets of stone, likely about 27 inches long by 18 wide, which, "when written on both their sides," would give room for the 172 words of the Ten Commandments in Hebrew. The testimony ; a title for the Ten Commandments, from their being a solemn declaration of God's will or a protest against disobeying it. The work of God ; formed by His hands. Writing of God ; done with His "finger," ch. 31 : 18. Graven ; cut into the stone, which "is almost everywhere the earliest material on which writing has come down to us."

17, 18. Joshua ; whom Moses had left on the lower part of the mountain (ch. 24 : 14) and had now rejoined. Heard the noise. See v. 6. A noise of war. To the warrior Joshua, the hero of the victory over the Amalekites (ch. 17 : 9-16), it was natural that the tumult should sound like that of battle. Shout for mastery. 9. cry for being overcome ; the answering cries of victors and vanquished ; it is not these that Moses hears, but the voices of them that sing answering one another.

**II. MOSES' WRATH.**—19, 20. Saw the calf ; which Aaron, at the demand of the people, had made for them to worship (see vs. 1-6) The dancing.

strawed it upon the water, and made the children of Israel drink of it.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin— ; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee : behold, mine Angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

This was of an indecent sort. Moses' anger waxed hot. He was carried away with righteous wrath at the abomination before his eyes. Burnt it ; that is the wooden case of the image. Ground it to powder ; pulverized the gold plating by rolling huge stones over it. Or, if the image were wholly of gold, it was reduced

by fire to shapeless lumps of metal, which were then similarly ground to powder. Made . . Israel drink of it ; thus compelling them to swallow their own sin. Moses next takes Aaron to task, and Aaron offers various excuses. Then, at Moses' command, the Levites slew 3,000 of those who, by their idolatry,



IMAGE OF EGYPTIAN  
GODDESS

had rebelled against God. Vs. 21-29.

**III. MOSES' INTERCESSION.—30-32.** A great sin; great because they had just received God's laws against idolatry and because they knew so well His love. **Go up unto the Lord**; to intercede a second time (see vs 11-14) for Israel. **Make an atonement**; an at-one-ment: the bringing together again of God and His people whom sin had separated. **Forgive their sin.** Formerly Moses had merely asked that the people should not be destroyed: now he asks for their full forgiveness. **Blot me . . out**; take my name from the roll of God's people, implying destruction by death. (Compare Rom. 9:3.)

**33-35. Whosoever hath sinned.** No mere man can bear another's sin for him (see Pa. 49:7; Ezek. 18:20). **Lead the people, etc.** Moses' offer to die for his people was set aside: he was to fulfil his mission of leading them into Canaan. **Mine angel** (Rev. Ver.). The Lord will not go Himself: thus Israel will be on a level with other nations. (See, however, ch. 33). **When I visit I will visit.** Punishment is put off, but, if it is needed, it will be in earnest. **Plagued the people.** Perhaps the reference is to vs. 28-28, or to Israel's later sufferings

the Ten Commandments called the Testimony? How had the Commandments been written? On what does Jeremiah say that God will write His law? (Jer. 31:33.)

**17, 18** Who returned with Moses? Where had Joshua been? What did he say about the noise heard from the camp? What did Moses say?

**19, 20** At what was Moses angry? What did he do with the calf idol? What did he make the Israelites do? What did this signify?

**30-32** What did Moses say about the people's sin? Why was this so great? What did he say that he would do for them? What offer did he make to the Lord? What was the Lord's response?

**33-35** What was Moses forbidden to do? Find in Isaiah a description of idol making. (Isa. 40:18-20.)

**FOR DISCUSSION**

1. Does God ever change?
2. Is it ever right to be angry?

**A LESSON FOR LIFE**

Aaron, to excuse himself, said that he only cast the people's gold into the fire and the calf came out. Some time ago, an engine driver put enough strong drink into his mouth to make him drunk, and then mounted the engine of a fast freight train for his run. Ahead of him was a passenger train. Through some mistake of his fuddled brain, the huge engine under his charge dashed into the rear of the train in front, with the result that several lives were lost and many were injured. He put drink into his mouth, and out came this awful calamity. Something bad always results from the use of strong drink. The abominable stuff is safe only when it is kept outside of the lips.

**Prove from Scripture—***That we cannot serve God and be idolaters.*

**Shorter Catechism—**Review Questions 69-72.

**The Question on Missions—**12. Describe the chief methods of Jewish mission work. Reading rooms furnished with newspapers and periodicals in Yiddish, Hebrew and English; night schools for the study of English; classes for Bible study; enquiry classes; gospel services, sometimes in the open air; classes and clubs for girls and boys; a free dispensary; tract distribution; personal interviews; and relief of the poor.

**Lesson Hymns—**Book of Praise: 252 (Supplemental Lesson), 196, 216, 95 (Ps. Sel.), 217 (from PRIMARY QUARTERLY), 210.

**THE GEOGRAPHY LESSON**



The story of the making of the calf idol may be illustrated from the dress of present-day Bedouin women who live about MOUNT SINAI. The dresses and veils are of dark blue cotton. The wrists and fingers are covered with bracelets and rings,—some of brass and some of silver, all hammered into shape by some Arab metal worker. Even their cheeks are covered by similar bits of more or less valuable finery.

Since there were no savings banks in Egypt, the Hebrew fathers and husbands used to put the family capital, outside of flocks and herds, into jewelry to be worn and consequently guarded by the women.

**LESSON QUESTIONS**

**15, 16** Where had Moses been? What had he just done for the Hebrews? What did he bring with him? What were these "tables" like? Why were

**FOR WRITTEN ANSWERS**

1. Describe the two tables of the law . . . . .
2. What did Moses do with the golden calf? . . . . .
3. What offer did he make to God on behalf of his people? . . . . .

REVIEW—DELIVERANCE AND  
DISOBEDIENCE

September 28, 1913

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 61 to 72), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.  
—Nehemiah 9: 17.

Read Nehemiah 9 : 9-21.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London England.)—M.—The child Moses saved from death, Ex. 1 : 22 to 2: 10. T.—Moses prepared for his work, Ex. 2 : 11-25. W.—Moses called, Ex. 3 : 1-14. Th.—The Passover, Ex. 12 : 21-31. F.—The bread from heaven Ex. 16 : 2-15. S.—The Commandments, Ex. 20 : 1-17. S.—The golden calf, Ex. 32 : 15-20, 30-35.

**Prove from Scripture**—That God is ready to forgive.

**Lesson Hymns**—Book of Praise : 252 (Supplemental Lesson), 90, 97, 76 (Ps. Sel.), 129 (from PRIMARY QUARTERLY), 100.

## REVIEW CHART—THIRD QUARTER

CREATION TO THE SETTLEMENT IN CANAAN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Ex. 1 : 22 to 2 : 10	The Child Moses saved from Death.	Whoso shall receive.—Matt. 18 : 5.	1. Moses' peril. 2. Moses' guardian. 3. Moses' rescue. 4. Moses' upbringing.
II.—Ex. 2 : 11-25.	Moses Prepared for his Work.	Blessed are the meek.—Matt. 5 : 5.	1. Sympathy. 2. Discipline. 3. Opportunity.
III.—Ex. 3 : 1-14.	Moses Called to Deliver Israel.	Blessed are the pure in heart.—Matt. 5 : 8.	1. The call. 2. The commission. 3. The confidence.
IV.—Ex. 5 : 1-14.	Moses' Request Refused.	Blessed are they that mourn.—Matt. 5 : 4.	1. A harsh refusal. 2. A cruel order. 3. Crushing tasks.
V.—Pa. 105 : 23-36.	The Plagues of Egypt.	Whosoever shall exalt himself.—Matt. 23 : 12.	1. The persecution. 2. The plagues.
VI.—Ex. 12 : 21-31.	The Passover.	The Son of man came not.—Matt. 20 : 28.	1. A feast appointed. 2. Instruction commanded. 3. Doom inflicted.
VII.—Ex. 14 : 10-31.	Crossing the Red Sea.	Before they call.—Isa. 65 : 24.	1. Israel's Defender. 2. Israel's deliverance. 3. Egypt's doom.
VIII.—Ex. 16 : 2-15.	The Bread from Heaven.	Jesus said unto them.—John 6 : 35.	1. Murmurings. 2. Promise. 3. Provision.
IX.—Ex. 19 : 1-6, 11-21.	Israel at Mount Sinai.	Let us have grace.—Heb. 12 : 28.	1. God's people. 2. God's message. 3. God's presence.
X.—Ex. 20 : 1-11.	The Ten Commandments I.	Thou shalt love the Lord.—Luko 10 : 27.	1. Worship—Why? 2. Worship—Whom? 3. Worship—How? 4. Worship—When?
XI.—Ex. 20 : 12-21.	The Ten Commandments II.	Thou shalt love the Lord.—Luko 10 : 27.	1. Our parents. 2. Our neighbors.
XII.—Ex. 32 : 15-20, 30-35.	The Golden Calf—Temperance Lesson	My little children.—1 John 1 : 5 : 21.	1. Moses' return. 2. Moses' wrath. 3. Moses' intercession.

## A Review by Golden Texts

Recall each Golden Text from the words quoted in capitals, and answer the accompanying question or questions.

- I. "LITTLE CHILD"—What child was saved from death? How was this brought about?
- II. "THE MEEK"—How did Moses show himself lacking in meekness?
- III. "PURE IN HEART"—What is the Saviour's promise to these? How did Moses see God?
- IV. "MOURN"—What causes of mourning had the Israelites in Egypt?
- V. "EXALT HIMSELF"—Who in the Lesson exalted himself? How was he punished?
- VI. "GIVE HIS LIFE"—Who gave his life for us? Why was this necessary?
- VII. "I WILL ANSWER"—Who spoke these words? How did He answer Israel at the Red Sea?
- VIII. "THE BREAD"—Describe the "bread" received by Israel from heaven.
- IX. "REVERENCE"—How were the Israelites taught reverence at Sinai?
- X. "LOVE . . . GOD"—How should we love God and how show our love?
- XI. "LOVE . . . THY NEIGHBOR"—What should be the measure of love to one's neighbor?
- XII. "GRACIOUS AND MERCIFUL"—Of whom are these words a true description?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. How was the infant Moses saved from death ?

Lesson II. Why did Moses flee to Midian ?

Lesson III. What was Moses doing when God appeared to him in the desert ?

Lesson IV. How did Pharaoh treat the request of Moses and Aaron ?

Lesson V. Name the ten plagues of Egypt.

Lesson VI. What mark secured the safety of the firstborn Israelites when the firstborn of Egypt were slain ?

Lesson VII. How did the "cloud" help the Israelites ?

Lesson VIII. What was the manna ? What was it like in appearance ? In taste ?

Lesson IX. Describe Israel's camping place at Sinai.

Lesson X. With what duties do the first four Commandments deal ?

Lesson XI. Show that the Commandments may be broken in desire as well as in deed.

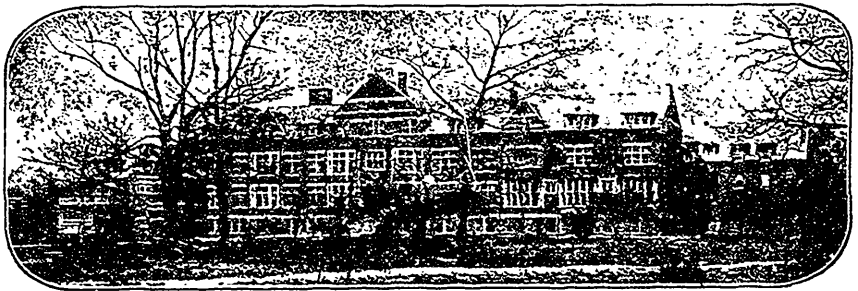
Lesson XII. What great sacrifice did Moses offer to make for his people ?

SCHOLARS' REGISTER

JULY-SEPTEMBER, 1913

[This Record, with Questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name .....		Address .....					Class .....	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1913								
July 6.....								
July 13.....								
July 30.....								
July 27.....								
August 3.....								
August 10.....								
August 17.....								
August 24.....								
August 31.....								
September 7...								
September 14...								
September 21...								
September 28								
Totals.....								



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Calendar sent on Application. Autumn Term commences Sept. 11th, 1913

REV. D. BRUCE MACDONALD, M.A., LL.D.   "   "   Headmaster