

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

JANUARY, 1874.

[No. 1.

THE BEREAN QUESTION BOOK;

OR,

The Uniform Lessons for 1874.

By the Rev. J. H. VINCENT, D.D.

Every Sunday School Teacher should have it.
Price 15c.; by Mail, prepaid, 20c.

ADDRESS,

REV. S. ROSE,

Wesleyan Book Room, Toronto.

Obligation to Christ and the Children demands that
Schools **Get the Best**; whether published
by their denomination or not.

INTERNATIONAL LESSONS!

Sunday Schools invited to send for samples of

AM. SUNDAY SCHOOL WORKER LESSON PAPERS.

Been published 4 years;—larger circulation than ever;—
by many regarded as the best;—being undenominational,
and following the INTERNATIONAL TEXTS, they can be used
with any Magazine or Paper used by the Teachers.

Published at 75 cents per hundred, monthly.

AM. SUNDAY SCHOOL WORKER,

An Evangelical, Undenominational Monthly for Teachers.
Contains Expository Notes on the **International Lessons**,
Infant Class Exercises, Intelligence, Original
Articles, Selections &c. Price, \$1.50 a year.

Clubs of 5 or more receive 6 Lesson Papers free with
each Magazine.

Worker without Lesson Papers—5 copies, and less than
10, \$1.25 each; 10 copies, and less than 20, \$1.15 each; 20
copies, and less than 40, \$1 each; 40 copies and over, at
90 cents each.

Samples of Lesson Papers, Magazine, and list of Lessons,
sent free on application.

AGENTS WANTED. Ministers and others, Ladies
or Gentlemen. Full particulars on application, or by
addressing

J. W. McINTYRE, Publisher & Bookseller,
No. 4 South Fifth Street, St. Louis, Mo.

Our Lesson Papers and Magazines of previous years we
still furnish to many Schools who wish to study Lessons
on Matthew, John, Acts and Genesis.

LEAD THEM TO THEE.

LEAD them, my God, to Thee,
Lead them to Thee,
E'en these dear babes of mine
Thou gavest me.
Oh! by thy love divine,
Lead them, my God, to Thee,
Safety to Thee!

What though my faith is dim,
Wavering, and weak?
Yet still I come to Thee,
Thy grace to seek;
Daily to plead with Thee,
Lead them, my God, to Thee,
Safety to Thee!

When earth looks bright and fair,
Festive and gay,
Let no delusive snare
Lure them astray;
But from temptation's power
Lead them, my God, to Thee,
Safety to Thee!

E'en for such little ones
Christ came a child,
And through this world of sin
Moved undefiled.
Oh! for his sake, I pray,
Lead them, my God, to Thee,
Lead them to Thee!

Yes, though my faith be dim,
I would believe
That Thou this precious gift
Wilt now receive.

Oh! take their young hearts now!
Lead them, my God, to Thee,
Safely to Thee!

Lead them, my God, to Thee,
Lead them to Thee!
Though 'twere my dying breath,
I'd cry to Thee,
With yearning agony:
Lead them, my God, to Thee,
Lead them to Thee!

—*American Messenger.*

Mistakes in Infant Class Teaching.

It is very easy to see where another has made a mistake; so natural to point out a remedy, yet all the time one's own "glass-house" may be in danger. So, good Mrs. B., if you should walk into the infant class in which I feel most interest, you could doubtless point out many things that need a remedy, which I perhaps had never noticed, or seeing, had lacked knowledge or skill to change. And may I tell you of a few little things that I noticed in your class to-day, which if they could be helped, would make the hour a much easier one to yourself and the little ones, and a happier one too?

You did not lead the singing, but your assistant did, and she sang truly with all her might, but with her eyes fixed on the ceiling opposite. How could she know the little ones were not singing, only struggling along to keep up with her, if possible, while the music and the words meant nothing to them? She did not sing to them; she has no sympathy with them, but sang as a parrot would, or as a singing-machine might do, if there were such a thing. Did you notice the words of the song, Mrs. B.? In the first place the children had not committed them, but in the second place how could they, when they were entirely beyond their comprehension? You and I sing sometimes in church of that day when Satan's kingdom shall be everthrown and the kingdom of Christ established, but have we any very distinct idea of what that day will be like? Yet that is the very song you gave the children to sing, as they have sung it Sunday after Sunday; no wonder they skip all

those hard words they cannot understand, and only chime in when there are easy ones to sing. Then the tune was as far beyond them as the words, full of ups and downs and hard intervals. Why, do you know, that tune with those words, would be as much as the majority of singers in the congregation could master? If we believe that singing is a part of the worship in Sunday-school as well as in church, can we not find some way of simplifying it for the little ones?

Take one such song, "I am so glad that Jesus loves me;" Emily Huntington Miller's "I love to hear the story;" or "Happy Land," even; teach them one verse, line by line, being sure they understand every word; teach them to put their hearts into it; teach your assistant to sing it from her heart too, if you can, and that singing will do them and you too, more good than all the music you have had from them for a month.

Awaken an interest in the singing; let the girls sing to the boys, the boys to the girls, as your right or left hand shall dictate. Solos, once in awhile, help to teach some, what quicker minds and ears have already learned. Print the words on the blackboard sometimes, that the eye may aid the memory and mind, then have them close their eyes and sing to test their memory. Have variety in the singing, and after the lesson, after the prayer, when the little ones are restless or sleepy, teach them some song in which the hands and arms can take part, as well as the voice. It is easy to find such songs, and they are useful in their place without necessarily dissipating more serious thoughts.

Have you any idea how long you talked to those little folks to-day?—Nearly three-quarters of an hour, without their singing or standing or changing position, except as their tired limbs rebelled and they turned and twisted in their seats. And some of those little ones were only four or five years old! How much do you suppose their little minds can hold? It is not an easy matter to impress one truth upon them so they shall carry home a clear idea of it, and surely we defeat our whole purpose and weary them, when we cram their minds so full of the blessed truths of the

Gospel e
did you
yourself,
take yo
the wat
very saf
some mi
to the v
their ar
they did
do to-da
direct q
yourself
things
you nev
will spe
can ans
little ca
your st
and dr
ideas, a
they li
teacher
your b
your le
can tel
tion yo
and its
to ano
shall re
need n
not at
on whi
though
least.
been u
are no
but a
sprigh
your p
the en
interes
seize a
truth,
I h
knows
we su
may c
remen
and c
blesse

As th
Bible

Gospel even. Before coming to your class did you ever go through the lesson, timing yourself, to know just how long it would take you to give it to the little ones? If the watch says "fifteen minutes," it is very safe to make it a little shorter, for some minutes are always lost in attending to the wants of the children, or hearing their answers to your questions. But they did not have very much answering to do to-day save "yes" and "no" to your direct questions, for you did all the work yourself. You told the children dozens of things they could have told you. Have you never noticed how a little child's eyes will sparkle with pleasure, if he finds he can answer even the simplest question. A little care on your part would put many of your statements into the question form, and draw from them ready answers, new ideas, and awaken a new interest, because they had a part to do as well as their teacher. Suppose you write at the top of your blank page when next you prepare your lesson, "Never tell a child what he can tell you," and see how much satisfaction you will find in making one question and its answer lead to the next, and that to another, so that one connected plan shall run through the whole lesson. You need not be discouraged though, if they do not at first answer readily, or if the lesson on which you have spent most time and thought seems to interest or impress them least. They are shy often, or have not been used to answering, or your questions are not simple or clear enough may be; but a loving heart, a cheerful face, a sprightly manner, a warm sympathy on your part, will lead and help them, and in the end you will have a class eager and interested, and they a teacher quick to seize any opportunity to press home the truth, to lead them to the Saviour's arms.

I have thought often, only our Father knows how hard we try sometimes when we succeed the least in our efforts, but we may carry home the blessing "inasmuch," remembering that he knows and he accepts, and can make what we call "failure" a blessed victory in the end.—*S. S. World.*

What Gain thus Far?

As the first year of the new course of Bible Lessons is brought to a close, every

teacher should ask the question, What have my scholars gained during the last twelve months? Growth is a duty in the Christian life. Every child of God should steadily "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth will show itself. If a scholar has a firmer and more intelligent faith at the close, than at the beginning of the year, the teacher need be at no loss to discover the fact. For all growth in the grace of faith on his scholars' part, the teacher can thank God and take courage. If indeed a scholar commenced the year without faith in Jesus as his personal Saviour, and still lacks it, his teacher has reason to see that his own first work for that scholar is not yet accomplished. That scholar ought to be a believer. God can make him such. It is for the teacher to so plead with God for him, and with him for God that the prayer shall be answered. According to the teacher's faith, it will be unto him and his.

As to the progress in *knowledge* by the scholars severally, there need be no doubt. Six months of careful study in the Old Testament, and six in the New, ought to give to each scholar a better acquaintance with the examined portions of God's Word than he ever had before. It is for the teacher to ascertain as to this. There should be a review in some way of the ground already passed over, before a new year's study is commenced. What do my scholars remember of the lessons in Genesis and Matthew? What precious texts do they have fresh in memory from these lessons? What choice truths out of their teachings do they still retain for their personal guidance or comfort? These questions, with other similar ones, should be asked by every teacher, before the work of 1873 is counted complete, or that of 1874 is begun.—*S. S. World.*

Winter Vacations.

It has been well said that the closing of a Sunday-school for the winter, in the hope that it will do better in consequence next summer, "is very much like cutting down trees every autumn in the hope that they will sprout up more vigorously when the spring comes." There would be few for-

ests or orchards were the trees thus treated. Few Sunday-schools which are frost-killed this winter will prove really good Sunday-schools next summer. If a young tree is tender, the best way is to shield it in some way from the severest cold not to leave it exposed, nor yet to cut it down. If a Sunday-school seems in danger from the approach of winter, the best way is for all its friends to close in about it and keep it warm, not to run away and let it chill and die.—*S. S. World.*

How to Draw them.

How to draw in the children and keep them, is the question constantly asked; and to answer which puzzles the best workers. Different advertising plans are resorted to, but the result is as temporary as when a church advertises for an audience. It requires constant novelty. It educates the school to novelties; that is, it develops curiosity and little else. Entertainments are useful, but when used to draw scholars they succeed only in drawing them to the feast. The new comers drop off as soon as nothing is to be gained by coming. The school pic-nics and sports should be like the concerts and exhibitions of a public school for the *bona fide* actual members, and not to strangers. If others wish to enjoy them let them put themselves into the harness. When they have endured the work and training then let them have the relaxation.

The system of prizes almost invariably works mischief. Most superintendents discard rewards except for outside and special work, even then they are of doubtful advantage.

Canvassing from house to house is often a duty and sometimes a success. It can only be relied on as an occasional resort. Probably a thoroughly organized school will have a method of promptly recognizing the arrival of strangers in their neighbourhood and of as promptly welcoming them.

But a Sunday-school is essentially like a church, or a newspaper, or an article of food, or a farm implement. If the thing is made thoroughly good and is every way valuable, people will find it out and buy it. If a church really has that in it which the masses want they will come. Only

those, at all events, will come who want the food that is offered at that place. So a good newspaper relies on its merits and men must have it. Not all men will want the same paper, nor all minds be helped by the same preacher, nor all the young crave the same school. But aim to make the school inherently worth something, and don't worry about the scholars. They must and will be forthcoming. If a temporary cloud arise, don't be deterred from your simple plan to have *value*, your chief reliance. Sooner or later your success is sure, and it will be permanent.

—*S. S. World.*

Why not Religiously Inclined ?

A MOTHER asked a minister the question, "Why is it that my children are not inclined to be religious? I see other children whose whole tendency is to piety—united with the Church early in life, interested in devotional exercises, and growing in strong attachment to the Saviour, while mine are becoming more worldly every day. Why is it?" she asked. "I send them to Sabbath-school; I take them to church every fair Sabbath; but no saving impressions are made upon them. I cannot understand it."

He proposed a few suggestions:

"Do you show any particular religious example daily to your children in the household?"

"I cannot say that I do; but they know that I am a professor."

"You say that you send them to Sabbath-school and to Church; do you converse with them about the sermon they have heard, or the lesson of the Sabbath-school? or do you discuss trifles of no religious bearing before them on their return?"

"I am afraid the former is never done, and the latter often. Still, there can't be much harm in that."

"Do you ever speak to them personally about religious duties?"

"No, I do not like to; it is a very delicate subject."

"Do you have family worship? Do your children hear your voice raised to heaven for them, and thus know that

you have welfare?"

"No, band and could be we do pr

"Do reading—whatever

"Yes that. T and suit is impro

"Do them? I indulge them to opera and relish fo

"Yes ment and we society."

"We matter have pu tian, and same. Y

"God purchas it to yo by inst treat it, crown,

unfitted how do throw i

to wat enemies taint u from yo God to

"The irreligi ledgme yours.

childre be goo look a ment.

her chi lish a matter heart s

you have an interest in their religious welfare?"

"No, we never had worship. My husband and I are both diffident, and never could bring ourselves to pray aloud; but we do pray for them in secret."

"Do you allow them indiscriminate reading—newspapers, magazines, books, whatever they fancy?"

"Yes; we never trouble ourselves about that. They go to the circulating library, and suit themselves. Reading, you know, is improving to their minds."

"Do you cultivate worldly tastes in them? let them go into godless society, indulge and foster the love of fashion, send them to dancing-schools, take them to the opera and theatre, and thus nurture a keen relish for irregular pursuits?"

"Yes; they must have some amusement. Their companions all do the same, and we want them to be in the best of society."

"Well," he said, "now look at the matter in the light in which you yourself have put it. You are a professing Christian, and want your children to be the same. Yet you do nothing to make them such. You give them no religious counsel."

"God has given you an immortal soul, purchased by Christ's blood, and intrusted it to your care. You are to beautify it by instruction and example. As you treat it, it may be a jewel for the King's crown, or a darkened, blighted spirit, unfitted for heavenly companionship. And how do you respect this trust? You throw it off from your keeping. You fail to watch it. You permit the King's enemies to surround it, and impress their taint upon it. It is daily slipping away from you while you are swiftly going to God to account for it."

"The reason why your children are irreligious is plain from your own acknowledgment. The fault is not theirs, but yours. Change your treatment; give your children healthful amusement, such as will be good for soul and body; teach them to look away from follies for their enjoyment. Be what a mother should be to her children—a spiritual director. Establish a confidence with them about religious matters. Let their eyes read upon your heart an intense desire for their salvation.

Surround them with a religious atmosphere. Show them that to be a Christian is to be cheerful, joyous, sunny, and at the same time of exalted purity. Teach them the sweetness and ineffable delight of communion with good. Ask God's help upon this course, and you will see the result you desire."

Go to Heaven Boldly.

LET men say what they will, don't act as if you were afraid men would know where you are going, or as if you were ashamed of the place, your company, and your principles.

Be as earnest, active, diligent, and persevering in striving to get to heaven as you are about your daily business. Heaven is sure to those who thus seek it. No man will be ashamed or regret at the close of his life that he marched boldly on through all the scorn and the reproach of the ungodly world. There are times when faith has peculiar trials, but it is good for us. It works patience—patience, experience, etc.

Never let any man doubt where you stand or what are your principles. It is not necessary to call attention to the flag under which you fight and war. Hold it up boldly. Be a good standard bearer. On your flag let the words be Christ and his cross. Men will see it.—*Presbyterian.*

A TEACHER is fairly responsible, not alone for those who are in his class, but for all who belong there. Those who are only waiting for his invitation to come into the Sunday-school are dependent on his loving labors. A teacher cannot limit his accountability to the names on his class-book. God will summon him to answer for those whom he could have reached, but whom he neglected.

In the Bible we hear the awful thunder in the word of God. "He that believeth shall be saved, but he that believeth not shall be damned."

There is an intrinsic glory in the scheme of redemption which, when realized in the soul, vitalizes our hearts, and fills us with the fullness of God.

The Sunday School Banner.

TORONTO, JANUARY, 1874.

THE PAST AND FUTURE.

THE year Eighteen Hundred and Seventy-Three, with its fifty-two days of Sabbath-school teaching, is past away, and has borne away on its bosom some of the faithful laborers in the Lord's vineyard, leaving their vacated post to be occupied by others. Among these are not a few of our self-denying, faithful Sabbath-school teachers, and the dear little ones over whom they watched as they who must give account. These little lambs are now safely folded in the bosom of the Great Shepherd, and with the departed faithful teachers unite in singing the Lamb in hymns *above*, while those they have left behind sing to the Lamb in hymns *below*. These departed Sabbaths have borne their report of our labors and successes, and of our neglects and of our failures; and a record of these is made in the Book to be opened, when we must all be judged and rewarded according to the deeds done in the body. How shall we meet the record? This is a question that should occupy our thoughts as we remember the *past* and lay our plans for the *future*. And what shall the future of our Sabbath-school labors be? Let us adopt the following, from the *Sunday-school Helper*, as the rule of our action:—

"RAISE THE STANDARD HIGHER."

"To be apace with the times, to keep the high estimation of, and consequently our influence over the world, we must be progressive—we must be getting better and better, higher and higher. Let us then, the Sunday-school world over, *raise the standard higher*, for officers and for teachers. Let us demand a higher grade

of culture, more information, more skill, more results. We have indeed accomplished much in this direction, yet when compared with its sister, the common school, it is still far below. This infirmity is not admitted to exist so much among the leaders in Sunday-school management, but among the rank and file—*there* too little growth is exhibited because so little has been required. Man is really a progressive animal—he likes to climb rugged hills, to get himself *above* his neighbor, to conquer the difficulties with which, in a kind Providence, his pathway has been abundantly strewn. But reduce everything to a dead level, the stimulus of exertion is gone, and very little will be indeed accomplished. Just here is our defect—we have not demanded enough of our workers, our requirements have been too little. Let us amend our ways in this behalf, and hereafter ask of our *superintendents* that they may be men of purer lives, of greater information, that they be closer students of the Bible, the possessors of more energy and tact, and that they conduct, or have conducted, successfully, school study-meetings, prayer-meetings, class visitations, weekly and quarterly reviews, and in all things else that they be 'up with the times.'

"It may be said that this is not new, that we have required these qualifications for years, but this is a mistake. We have not *resolved* but only *desired* our superintendents and teachers to possess them. Let us hereafter say to them, 'Friend, if you cannot perform the duty of your high office according to its needs, *we insist* upon having your resignations and filling your places with men and women who *will* do it, who will make the fair, honest effort to the performance of their duty.' Let such a course be pursued hereafter, and very soon will our schools be filled with the *best* men and women of our land as leaders of the little ones up the hill of Zion."

Internat

FIRST

LESSON

Be

1. Use
20-23 of
It is de
scho ar.
the impo
TEACH, t
he does
know wit
pray an
Use you
own que
your ot
quicken
all the f
dent en
others
their m
own; t
food, th
5. Pray

"So
hundre
Egypt
him, an
Gen. 1
brethre
i. 6.

Mos
the d
new ac
and in
lesson
of bou

Scripture Lessons.

International Lesson Department, 1874

FIRST QUARTER—STUDIES IN EXODUS.

SUNDAY, JANUARY 4, 1874.

LESSON I.—*The House of Bondage.*—Exod. i. 7-14.

GOLDEN TEXT, John viii. 34.

Berean Notes on the Lesson.

I. TO THE TEACHER.

1. Use the BEREAN LESSON LEAF, on pages 20-23 of the present number of the BANNER. It is designed for the teacher as well as the scholar. 2. Get your heart fully awakened to the importance of your work: it is to *teach, to TEACH, to TEACH!* No one can teach what he does not know, and to teach well *he must know with the heart.* Therefore study and pray, pray and study. 3. Be *yourself* in teaching. Use your own thoughts as far as possible; your own questions; your own illustrations; adopt your own plans in arresting attention and quickening self-activity in your pupils. 4. Use all the following helps you need. Be independent enough to be dependent upon others, if others can really aid you; but when you take their material, so take it that it will be your own; think it over, as you chew and digest food, that it may become a part of yours. If 5. Pray much.

II. GENERAL STATEMENT.

“So Joseph died, [about B.C. 1635,] being a hundred and ten years old, [having been in Egypt over ninety years:] and they embalmed him, and he was put in a coffin in Egypt.” Gen. i. 26. “And Joseph died, and all his brethren, and all that generation.” Exodus i. 6.

Moses was born 1571 B.C., or 64 years after the death of Joseph. The Israelites, under a new administration in Egypt, were made slaves, and in great distress cried unto the Lord. Our lesson sets forth their misery during these years of bondage.

III. NOTES AND ILLUSTRATIONS.

1. BEFORE THE BONDAGE, ver. 7. (1) *In Egypt*—a long, narrow, fertile, beautiful valley—the “gift of the Nile,” its principal river. (2) *Joseph sold into Egypt* about 1728 B.C. His “anguish” bore bitter fruit generations after. The “coat of many colors” led to the burdens of Egypt. (3) *Jacob and his sons came into Egypt* B.C. 1706, when Joseph was 39 years old. He died 71 years later, aged 110. (4) *Lived in Goshen*, a border land fertile and delightful. Thus kept from mingling with the Egyptians and losing their identity. (5) Before the bondage of sin man lived in Eden, another and a fairer Goshen.

2. ORIGIN OF THE BONDAGE, vers. 8-10. (1) *A King* the cause of it. He should have insured liberty to his subjects. (2) He did not know Joseph, that is, he being, probably, the king of a new dynasty, had no sense of indebtedness to Joseph. He came into power long after Joseph had died. (3) Did not know Joseph’s God—his existence, power and providence and promises. He reckoned without taking God into the account. (4) Feared the rapid growth of a united, foreign people, living in the best of the land—feared their alliance with the foes of the country, or their withdrawal from the country. (5) Did not fear the God of Joseph. (6) He adopted the devices of human wisdom, and proposed by policy to defeat all possible projects of growth and dominion on the part of Israel. (7) So the bondage of sin began by Satan’s policy, and by the desire for human wisdom, and the forgetting of God by man in Eden.

The difference, yonder, between the white master with his lash, and the poor, trembling, crouching black, over whom he cracks it, is lost in this, that both are under bondage to sin. And I dare to say that of the two, the bigger, blacker, baser slave is he who, boastful of his vaunted freedom, and proud of his blood and color, holds a brother in chains. The driver is more a slave than the driven; the oppressor, than the oppressed.

But a lost sinner—whose proper figure is a vessel without masts or rudder, drifting, at the mercy of the wild waves, on a rocky shore—has no power of his own to turn from sin and the error of his way.—*Guthrie.*

3. GROWTH OF THE BONDAGE, verses 11, 12.

(1) *Taskmasters.* “Superintendents of enforced labor.” The Israelites were wretched slaves. (2) *Treasure cities.* “Magazines for

the storage and provisions of other commodities of war and police."—*Murphy*. The cities mentioned were somewhere in north-eastern Egypt, near the borders of Arabia. (3) *Increase*. Nothing could prevent the growth of the people.

4. BITTERNESS OF THE BONDAGE, verses 13, 14. Expressions used to describe the bondage of the Israelites: ["Taskmasters to afflict them with their burdens," Exodus i. 11; "Made" them "to serve with rigor," 13; "Made their lives bitter with hard bondage," 14; "Anguish of spirit, and cruel bondage," Exodus vi. 9; "The iron furnace," Deut. iv. 20; "The house of bondage," Deut. v. 6; "The furnace of iron," 1 Kings viii. 51; "The children of Israel sighed by reason of the bondage," Exodus ii. 23; "God heard their groaning," Exodus ii. 24; "Sorrows," Exodus iii. 7; "Oppression," Deut. xvi. 7; "Affliction," Acts vii. 34; "The Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage," Deut. xxvi. 6.]

An ancient historian tells us that, at the siege of Babylon, Darius condemned to the cross three thousand captives. Another relates how, when Alexander inflicted long-threatened vengeance on Tyre, he crucified two thousand prisoners, and that crosses stood on her bloody shores thicker than ship masts in her crowded harbor. And when the Roman let fly his eagles against Jerusalem, Titus, measuring out to the Jews the measure they had meted to Jesus, gave them crosses enough—"good measure, pressed down and shaken together, and running over." A spectator of the scenes—the dreadful, tragic scenes, amid which Judah's sun set in blood forever, tells that wood was wanting for crosses, and crosses were wanting for bodies. Yet had Babylon's, Tyre's, Jerusalem's—all these crosses been raised to save you, and on each cross of that forest, not a man, but a dying angel, hung—had all heaven been crucified, here is greater love, a greater spectacle. God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK.

On resuming our Old Testament lessons we find ourselves again in Egypt, but under very different circumstances. The household of Jacob has grown into a population so vast as to alarm the Government. Great dynastic changes have taken place; the "other king" has

arisen who "knew not Joseph;" and Israel, instead of being allowed to grow powerful in their assigned district of Goshen, have been scattered in gangs up and down the whole land, and their lives "made bitter with hard bondage."

Had God forgotten his promise to Abraham, Isaac, and Jacob? On the contrary, it was part of that promise that the chosen seed should "sojourn in a strange land," and be "in bondage" there. Gen. xv. 13; Acts vii. 6. And there were reasons for both the sojourn and the bondage. God brought Israel into Egypt that they might grow into a great nation unmolested by the Canaanites, whom they were afterward to dispossess, which they could not have done in Canaan itself. And the sufferings of their period of slavery were undoubtedly designed to weld them together as one people. Nothing binds men in unity like affliction. The necessity for such a dispensation we see from the tribal jealousies which did, notwithstanding, mark their subsequent history: while the successful result of it is evident in the marvelous oneness and distinctness of the Jewish nation down to the present day.

Thus explained, the trials of "the house of bondage" strikingly illustrate God's providential dealings with his people. In this way a valuable lesson upon submission to those dealings, and upon patience in waiting his time can be enforced; and the teacher who is acquainted with the various circumstances of his individual scholars will have no difficulty in applying it to their special troubles. The point to insist upon is that trials are not *evil* things, to be borne as patiently as we can, but *good* things, the gifts of a Father who knows what is best for us. A sick child dislikes the doctor's physic, but never doubts that, however bitter, it is to "do him good."

There is another, and still more important, aspect of the subject of this lesson. The history of Israel is a typical history; their journey from Egypt to Canaan is a "Pilgrim's Progress;" and, as St. Paul expressly tells us, (1 Cor. x. 11), "all these things happened unto them for ensamples," (literally, in the Greek, *types*.) We shall trace this more in detail in future lessons; but observe here how fitly the "house of bondage" represents the condition of the unrenewed man, the "servant (literally, *slave*) of sin." See the Golden Text; also, Rom. vi. 16-23; 2 Pet. ii. 19. Particularly in three ways:—

1. Th
is the
the "f
the wa
am!"
ness.

2. Bu
to it, a
refused
(Acts v
them o
Egypt.
xi. 5;
many o
3. E
had no
out str
Prayer
of our
me," s

FOR A

Tog
what p
your M
After
with t
tell m
title o
Egypt
Where
it. T
If you
when
own l
the Je
did Eg
Those
readin
Tell
that
pictur
(600,
tion o
some
It we
talkin
slave
with
open
word
serv

1. The bondage was hard and bitter. So is the slavery of sin. The prodigal son in the "far country" is the picture of what the wages are. "O wretched man that I am!" is the cry of those who feel its bitterness.

2. But some did not feel it, or had got used to it, and cared not to be delivered. They refused the interposition of Moses at first, (Acts vii. 23-28, 35;) and when he had brought them out, "in their hearts turned back into Egypt." (Acts vii. 39; Exod. xvi. 3; Num. xi. 5; xiv. 2-4.) What a true picture of too many of our Sunday scholars!

3. Even if they had the will to escape, they had not the power. Naturally we are "without strength." Rom. v. 6. As the English Prayer Book expresses it, "We have no power of ourselves to help ourselves." "Without me," says Jesus, "ye can do nothing."

A Specimen Lesson

FOR A CLASS OF PUPILS FROM NINE TO TWELVE YEARS.

Together state the title of our lesson. In what part of the Bible may it be found? Open your Bibles. You may each read one verse. After we have thus read the lesson, beginning with the first pupil who reads, you will each tell me the facts in our verses. What is the title of our lesson? I am drawing a picture of Egypt, the house of bondage, (using slate.) Where is Egypt? Look again at the picture of it. To whom was Egypt the house of bondage? If you will think back to your lessons 1st year, when a father and his eleven sons left their own land to go to Joseph, you will know when the Jews first came to Egypt. After what event did Egypt become to them a house of bondage? Those of you who have not been mindful of the reading lesson may read again the verses 8, 11. Tell how many persons the Jews numbered at that time. (70.) Represent in figures in the picture of Egypt the number made slaves, (600,000.) To give a definite idea of the condition of the Jews as slaves, the teacher describes some of the horrors of slavery, lately abolished. It would be better to draw it on the slate while talking. Here is a picture of another kind of slave, (showing Bunyan's Pilgrim's Progress with his burden on his back.) You may all open your Bibles to John viii. 24; in golden words of truth you may read there about this servant. After the reading, the teacher gives to the pupil the Golden Text on a slip of paper. The teacher now tells briefly a portion of Bunyan's Allegory relative to Christian under the anguish of his burdens. Refers again to the picture of the slave's house of bondage. His body. I see about me to-day six houses of bondage, (six, the number of pupils,) and one slave in each house. You are the slaves I mean. Your bodies are your houses of bondage. Your eyes are the windows of those houses out of which you look; your ears are the doors always open, not for you to go out, but for your enemies to come in; your mouths are the doors which have unruly keepers, your tongues. Read together the Golden Texts I have given you. What was the result of the work which the Jews did as slaves? The pupil who read the eleventh verse answers, "They built Pithom and Raamses." Teacher says they were treasure cities and tells their use, and makes dots on the picture of Egypt to illustrate their position. The cities you are building you do not see; you might see them, but you keep on building, building, forgetting to look. I call your lives the cities you are building. I am sure you would not do that if you thought often about the building. Who were set over the Jews to make them feel more painfully the burden of their work? The Taskmaster set over the servants of sin is Satan. He stings them with the whip of remorse. Let me read to you how the burdens affected the Jews. "The more they afflicted them the more they multiplied and grew." The more you let yourselves sin, the more you will sin. What does the man become who allows himself to drink a little brandy? What will a child make who wishes for things that cannot be had? Teacher says, "The more they afflicted them the more they multiplied and grew." All read together the thirteenth verse of the lesson, which will tell how the Egyptians made the Jews serve them. Explain the term *rigor*. Satan is not content that the servants of sin should do little for him in their houses of bondage, (pointing to the body,) but he, too, is a taskmaster that makes his slaves serve him with rigor. Strange, very strange, is something I will tell you now; *the servants of sin who have Satan for their task-master think they are happier than they would be to be the free children of God!* If one can make the choice, which will you be? I have written on a slip of paper for each of you where in the Bible you may find words

teaching how to become free children of God. Matt. xi. 28, 30. I hope you will all study about this in your Bibles when you get home. Read the Golden Text together now. Come prepared next Sunday to recite the lesson you have learned to-day.

Seed-Thoughts for Senior Scholars.

BY L. D. BARROWS, D.D.

[These thoughts are not designed to treat the historical, geographical, or chronological aspects of the lesson, but to excite *original thought*.]

1. Were the growing numbers and strength of the children of Israel *miraculous*?
2. What reasons might suggest their miraculous character?
3. Why did the *new king*, not knowing Joseph, regard less favorably the children of Israel?
4. Did the king not *know*, or did he *disapprove*, Joseph's rule?
5. What was the *morality* of the king's National policy?
6. Had the Israelites any right to rebel or resist this oppression?
7. Did they reap any personal or National advantages from it?
8. Was the increase of their affliction and growth co-equally natural or *miraculous*?
9. What are the results upon the good who are wronged and persecuted?
10. What are the results upon the oppressive and persecuting parties?
11. Can any connection be traced between this oppression and the Egyptian pyramids?
12. What, if any, connection had God with these events?

Blackboard Exercises.

God's promise was given to Abraham, Isaac and Jacob. To Jacob he appeared at Beer sheba, and there comforted him with the promise that he should be brought up again from Egypt, and that he would make of him a great nation. If the children of Israel, when they waxed exceeding mighty, had occupied places of power and honor in Egypt, *God's purpose* to make of them a mighty nation for his chosen people might have been opposed by them. But the Egyptians set taskmasters over them who oppressed them, and made their lives bitter with hard bondage, so that the *Egyptian yoke* which they had to bear was very grievous.

Jesus wants to take us from the service of a hard master, the devil, that we may enter his own service, and we know he will deal wisely

with us, for his yoke is easy and his burden light.

The Primary Class.

Whisper Song.

Bondmen, young and old,
Suffering woes untold,
Bid your fear
Disappear;
God will save his fold.

In this the first lesson for the new year, it will be well to remind the children briefly of the history of Joseph.

Some of them probably will be able to tell something about him. Then connect the history of Joseph in last year's lessons with the present lesson. The points to be noted are: 1. The increase of the Israelites; 2. The coming of a new king; 3. His persecution of the Israelites by compelling them to unreasonable labor; 4. The growth of the Israelites in spite of this.

In speaking of the labor required of them, explain that the bricks that they were compelled to make were larger than the bricks we use, and were not red, because not baked in a kiln, but were simply molded in clay, stamped with the king's name, and dried in the sun. Straw was mixed with them to keep the clay together; but after a while the taskmasters refused to furnish the straw and obliged them to make as many bricks in a day as before, and at the same time to find the straw for themselves.

Make the narrative an illustration of the cruel bondage of sin. Speak of sinful habits and of the mastery they acquire over us. The child who continues in wrong-doing finds it hard to do right. His habit becomes a cruel taskmaster. Close with the Golden Text.

Miscellaneous.

THEMES FOR BIBLE READINGS.*

1. SIN IS A BONDAGE. John viii. 34; Rom. vi. 16; Titus iii. 3; 2 Peter ii. 19; Prov. v. 22, 23.
2. A BITTER BONDAGE. Exod. vi. 9; Psa. cxxxvii. 1-3; Deut. iv. 20; Jer. ix. 5.
3. AN INCREASING BONDAGE. Exod. v. 9; 2 Tim. iii. 13.

* These themes and texts may serve for daily use in private reading or family worship. They are invaluable aids in the study of the lesson, furnishing, as they do, a "commentary wholly biblical." They may also be used with admirable effect in the ordinary Church prayer-meetings, or in that more recent and deservedly popular service known as "The Bible Readings."

4. A UNIVERSAL BONDAGE. 1 John v. 19; Rom. iii. 19.

5. A SATANIC BONDAGE. 2 Tim. ii. 26; Eph ii. 2-3; Mark ix. 20-22.

6. THE SOURCE OF HELP. Job v. 13; Prov. xxi. 30; Gal. v. 1; Matt. xi. 28-30; John viii. 31, 32; Isa. lxi. 1.

7. LONGING FOR DELIVERANCE. Deut. xxvi. 6, 7; Rom. viii. 26; Exod. ii. 23; Rom. vii. 23, 24.

SUNDAY, JANUARY 11, 1874.

LESSON II.—*The Birth of Moses.*
Exod. ii. 1-10.

GOLDEN TEXT: Luke ii. 40.

Berean Notes.

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

1. THE CRUEL DECREE. Exod. i. 22; Acts vii. 19. INTO THE RIVER. The Nile. Its waters considered by the Egyptians peculiarly delicious and sacred. EVERY SON. . . CAST. In the vain effort to thwart the plans of the Almighty.

2. THE GOODLY CHILD, vers. 1, 2. A MAN. Amram. Exod. vi. 16-20. HOUSE. Descendants. LEVI. The third son of Jacob by Leah. DAUGHTER. Jochebed (Exod. vi. 20) the "*cousin-german*" of Amram." The terms "son," "daughter," often signifies descendants. GOODLY CHILD. Literally, "fair to God." Acts vii. 20. "Some extraordinary appearance of remarkable comeliness." "Divinely beautiful." "Never fear the beautiful, unless purchased at the cost of strength."
—*Fowler*. HID HIM, with love for the child, and faith in God. Heb. xi. 23.

Beauty is of itself very attractive, as the poet hath it. For which cause Heraclonas, the young Emperor of Constantinople, being sent into banishment, together with Martina, his mother, had his nose cut off, lest his beauty should move the people to pity.—*Trapp*.

3. THE THOUGHTFUL MOTHER, ver. 3. NOT LONGER HIDE. Very difficult to hide. Besides, God has a mission for this babe. ARK. A kind of chest, or basket. Gen. vi. 14, 18; Jonah ii. 3, 5. BULRUSHES. Papyrus, a tough reed. Isa. xviii. 2. "Perhaps from a current Egyptian belief that that plant was a protection from crocodiles."—*Stanley*.

"Of the papyrus itself they construct sailing vessels."—*Pliny*. English word paper from papyrus. SLIME. Nile mud. PITCH. Mineral tar. FLAGS. Sea-weeds, river-weeds. The papyrus, etc. BRINK. Trusting in divine Providence, the mother uses her common sense.

A weary Mohammedan, on retiring to rest in the desert, said, "I'll let loose my camel and trust in God." "No," said another, "Tie your camel, and trust in God."

4. THE WATCHFUL SISTER, ver. 4. SISTER. Miriam. Probably about twelve years of age. Afterward so noted. Exod. xv. 20. TO WIT. To see, know. Watching and waiting. The mother prays, and sends a sentiuel to watch. "Watch and pray." Matt. xxvi. 41; Esther ii. 11.

The four deliverers: (a) Noah in the ark of gopher; (b) Moses in the ark of rushes; (c) Christ in the manger; (d) The teacher in the closet.—*Fowler*.

5. THE MOTHER NURSE, vers. 5-10. DAUGHTER OF PHAROAH. A royal princess. Josephus calls her *Thurmutis*. TO WASH. Perhaps to bathe in the sacred waters; possibly a religious observance. SAW THE ARK. Another link in the chain of providences. HER MAID. Special attendant. BABE WEPT. Babe helpless, innocent, beautiful, weeping—an object of love and pity. Psa. lvi. 8. Compassion. Natural sympathy of woman; intensified, doubtless, by divine influence. Cruel Pharaoh has a loving daughter. HEBREW. The impress of nationality strong on a Jew's face the world over. SHALL I GO? A most shrewd yet honorable suggestion. Jochebed must have expected some such issue as this. She knew the path which Pharaoh's daughter would take to the river. GO. Glorious word to little Miriam; more blissful still to Jochebed. TAKE . . . AND NURSE IT. How wondrously and beautifully the pious mother's plans are all working out! TOOK THE CHILD. Kept him doubtless for several years, during which he was instructed in the true religion. WAGES. Ample and acceptable. Yet a mother's toil and care cannot be measured by "wages." BROUGHT HIM. Age unknown.

Like the sea anemone, which feels the first returning wave upon the rock, and throws out all its tendrils, so the tender nature of some individuals will give forth all its sympathies at the slightest intimation of woe.—*J. Everett*.

6. THE ROYAL SON, ver. 10. HER SON. By adoption—a member of the royal household. "The 'child of the water' was adopted by the childless princess. Its beauty came to be such that passers-by stood fixed to look at it, and laborers left their work to steal a glance."—*Stanley*. Had every advantage that royalty could bestow. Acts vii. 22; Ps. cxliii. 7, 8. MOSES. Tradition says his parents had given him the name of Joachim.

English Teacher's Notes.

This familiar narrative has an unflinching charm for children. The teacher has only to make it as vivid as possible. Let him picture the constant and anxious watchfulness of Amram and Jochebed during the three months' concealment, and how each infant destroyed during that time would painfully increase their anxiety; their grief when all devices were exhausted; the construction of the little coffin, which the "ark" really was; the mother carrying the child with tears and trembling to the river; the desolate home after it was gone; its deliverance by the princess; the mother's joy at its delivery to her to bring up—and he will certainly have an attentive class.

But what is the moral of it all? The Golden Text tells us that it was not mere parental love that strengthened this Levite and his wife to try to save their child. Oth r Hebrews, no doubt, loved their offspring, and it was anguish to them to submit to the king's inhuman decree; but they did submit, nevertheless. A higher motive actuated Amram and Jochebed; they believed in an over-ruling God who had not forsaken his people, but was ready to help those who trusted in him; and this faith, though not of the highest or most conspicuous kind, was so uncommon among the now crushed and degraded Israelites, that in Heb. xi. it is reckoned with that of Noah and Abraham.

We see, then, what may come of simple trust in God. In this case it was the unforeseen means of preserving the future deliverer and lawgiver of Israel. And the humblest Sunday scholar can never tell whether by quiet, unflinching trust in God, and disregard of the threats of those who love him not, he may not be the unconscious instrument of working out the Divine purposes. If the Jewish girl in Naaman's household had been afraid to mention the God of Israel to her mistress, what an

amount of good to the readers of the fifth chapter of 2 Kings would never have been effected! The application is obvious.

The striking way in which God's designs often work out is illustrated, not only by the preservation of Moses, but by his origin and his training. The deliverer of the people from bondage should be one of themselves, to sympathize with them and gain their confidence; while at the same time he ought to be endowed with a knowledge and an experience which a slave could not possibly acquire. Accordingly, Moses was both a Hebrew bondsman by birth and an Egyptian prince by education.

Here we again see the typical significance of the history. The slaves of sin need a Deliverer who shall be one of themselves, and yet altogether above them. And this is just what Christ is. He "took upon him the form of a servant," (literally, *slave*;) "in all things" he was "made like unto his brethren;" while as the Son of God, "exalted to be a Prince and a Saviour," "all power is given unto" him, and in him "are hid all the treasures of wisdom and knowledge." See Phil. ii. 7; Heb. ii. 17; Acts v. 31; Matt. xxviii. 18; Col. ii. 3. The words written of David might be applied both to Moses and to Christ: "I have laid help upon one that is mighty: I have exalted one chosen out of the people." Ps. lxxxix. 19. Let every teacher strive to set before his class this all-sympathizing and all-powerful Deliverer from the bondage of sin and Satan.

Seed-Thoughts for Senior Scholars.

1. Was the marriage of *relatives* forbidden at this time? Lev. xviii. 6.
2. What reason can be assigned for the record that Amram and his wife Jochebed were of a *religious* family.
3. Why is the birth of Moses so particularly recorded, and no mention of the birth of Aaron and Miriam, his older brother and sister?
4. What connection between the personal beauty of Moses and his preservation and history?
5. Were the parents of Moses justified in evading the king's decree?
6. If, as some suppose, Pharaoh's daughter came down to wash, not *herself*, (which is not in the original,) but her clothes, what does that indicate of the habits of king's daughters?
7. How many *agents* were employed in the preservation of Moses?
8. Did his *sister* Miriam (now supposed to have been about ten or twelve years of age) use any *deception*?

9. Wa
parents?
10. If
continue
mother
rearing
11. W
accompl
12. I
continge
it presen

God
Israel,
for his
God's
king in
and qu
as the
mother
a sister
woman
God's
tender
where
for hi
people
seek h
friend
we co
find h
safely

The
childr
lesson
cruel
ed to
schol
The
babe
pappy
the c
the
wate
maid
ing
paid
tion
nam
furn
you
teac
mat

9. Was it *pity* or *affection* that moved the parents?

10. If, as is supposed, this cruel edict continued but a short time, why did the mother deliver up the child after nursing and rearing it?

11. What part had human *sympathy* in the accomplishment of this result?

12. In view of the many seemingly natural contingencies of this history, in what light does it present our *every-day life*?

Blackboard Exercise.

God saw the affliction of the children of Israel, and knew that he must raise a deliverer for his people. Moses, when a little child, by God's guidance was led to the family of the king in a wondrous way, that he might be fitted and qualified for the great part he was to take as the leader of the mighty host. It was a mother's love that prepared the place for him, a sister's love that anxiously watched him, a woman's love that had compassion on him, and God's love that raised him up. The mother's tender love placed him at the river's brink, where he lay "waiting to be found" a Saviour for his people. Jesus is a deliverer for his people. *He is waiting to be found* by those who seek him. Deeper than a mother's, sister's or friend's love is his divine compassion. When we come to cross the river of death, we will find him waiting at the river-side to lead us safely to the "promised land."

The Primary Class.

The story of Moses is full of interest to little children. Preface it by connecting the last lesson with this, speaking of the decree of the cruel king by which every boy-infant was ordered to be put to death. This will bring before the scholars the reason why the child was hidden. The loving mother preparing to part with her babe; the little basket she made for him of papyrus leaves smeared with bitumen and tar; the casket with its precious contents left among the papyrus plants by the river side; the watchful sister; the Egyptian princess and her maidens; the discovery of the child; the sending for his mother to nurse him; the mother paid to take care of her own child; the adoption of the child as a son of the princess; the name she gave him and the reason for it—all furnish materials of thrilling interest to the young mind. The greatest difficulty with most teachers, we suspect, will be to bring all these materials within the time allotted to one lesson.

Brevity, however, must be studied, as it is not wise to give all the time to mere details of narrative, however interesting.

A lesson of God's watchful providence can be easily traced here, and the parallel between Moses, the Saviour of Israel, and Jesus, the Saviour of the world, can be shown even in their infancy. In each case the life was sought, but God's providence saved from man's wrath.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. CHILDREN—TO WHAT COMPARED? Gen. xxvii. 9; Ps. cxxvii. 4; cxxviii. 3, cxlv. 12; John xxi. 15.

2. GOODLY CHILDREN AND YOUTH. Gen. xxii. 9; 1 Sam. ii. 26; xvii. 17, 37, 45, 50; 1 Kings xviii. 3, 12; Dan. i. 8; Luke i. 15, 80; 2 Tim. iii. 15.

3. CHILDREN USED AS ILLUSTRATIONS. Matt. xviii. 2, 3; 1 Peter ii. 2; Mark ix. 33, 37; 1 Cor. xiv. 20; Heb. xii. 9.

4. DUTIES TOWARD CHILDREN. Gen. xviii. 19; Deut. vi. 6, 7; Ps. lxxviii. 4, 5; Eph. vi. 4; John xxi. 15.

5. DUTIES TOWARD CHILDREN. Prov. xiii. 24; xxii. 6; 2 Cor. xii. 14; Col. iii. 21; Matt. xix. 13, 14.

6. DUTIES OF CHILDREN. Exod. xx. 12; Lev. xix. 3, 32; Prov. xiii. 1; xxiii. 22; Eccles. xii. 1; Eph. vi. 1-3; Col. iii. 20; 1 Tim. v. 4.

7. JESUS AND THE CHILDREN. Mark x. 13-16; Matt. xviii. 2, 3; Luke xviii. 17; Matt. xviii. 10; xxi. 15, 16.

SUNDAY, JANUARY 13, 1874.

LESSON III.—*The call of Moses.*

Exod. iii. 1-10.

* GOLDEN TEXT; 1 Sam. iii. 9.

Berean Notes.

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

1. THE DELIVERER SERVING, ver. 1. MOSES—now eighty years of age. Forty years in the court of Egypt. Forty years a shepherd in Arabia. Acts vii. 30. "Educated in Court for dominion, and in the desert for leadership in the wilderness."—Fowler. JETHRO—his excellence. A priest or prince of Midian, holding headship both civil and religious.

Moses married his daughter Zipporah, Exod. ii. 21. **MIDIAN**. A region in the Sinaitic peninsula, probably in the south-west, occupied by the great tribe of Midian. **HOREB**—*dry, desert*. Probably another name for the whole or a part of the Sinaitic region. Exod. xvii. 6; 33. 16; Deut. i. 2, 6, 19; iv. 10, 15.

2. **THE DELIVERER SUMMONED**, vers. 2-6. **THE ANGEL OF THE LORD**—Jesus; in verse 4 called 'Lord, (in Hebrew, *Jehovah*.) **FLAME OF FIRE**—preternatural fire. Among many ancient nations fire was an emblem of the Deity. A **BUSH**. The wild acacia, the "sluggish thorn-bush." **NOT CONSUMED**. Emblem of God's presence and power. Even fire cannot destroy if God is in it. Three Hebrews in furnace. **GOD CALLED . . . OUT OF THE . . . BUSH**. An audible voice. Recognized by Moses as the Almighty's voice. God knows his children by name. His eye follows them, whether in stately court, or barren desert. **HERE AM I**. Ready to hear, ready to do thy bidding. **PUT OFF . . . SHOES**. We take off our hats, Orientals their shoes, to show respect or reverence. The barefooted devotee, especially, confesses his own unworthiness. **HOLY GROUND**. Made holy by God's manifested presence. **I AM THE GOD OF thy fathers**. Reveals his Godhead, his providence, his love; reveals also the fact that these "fathers" are not dead, but alive in the spirit-world. Matt. xxii. 32; Mark xii. 26. "Sweet support to a sinking soul."—*Trapp*. **MOSES . . . AFRAID**. Overpowered by the glory and power thus revealed. See Exod. xxxiii. 20; Judges xiii. 22.

Christ spoke from the bush. Christ is God's Word. Mr. William Greenfield was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put him the following among many other questions: "Can you give me the reason why Jesus Christ is called the Word? What is meant by 'the Word'?" It is a curious term." Mr. Greenfield, unconscious of the motive of the skeptical principles of the inquirer, replied, "I suppose, as words are the medium of communication between us, the term is used in the sacred Scriptures to demonstrate that he is the only medium between God and man: I know no other reason."—*Foster*.

Plato saith of the king of Lydia that he had a ring with which when he turned the head to the palm of his hand he could see every person, and yet he himself remain invisible. Though we cannot see God while we live, yet he can see how we live.—*Secker*.

Travellers tell us that they who are at the top of the Alps can see great showers of rain fall under them, but not one drop of it falls on them. They who have God for their portion are in a high tower, and thereby safe from all trouble and showers.—*Swinnock*.

3. **THE DELIVERER SENT**, vers. 7-10. **SURELY SEEN**. Every affliction and sorrow suffered in all the ages seen by God. **MY PEOPLE**. The tenderness of a father. **IN EGYPT**. Unseen these forty years by Moses, but known to God in every sad detail. **GOOD LAND**. Goshen was good, but not to Israel if slaves. To redeemed Israel Canaan seemed like heaven. **MILK AND HONEY**. Poetic. Pasturage in great abundance, producing milk, fruits and fragrant flowers in profusion; from which bees make vast stores of honey. Goshen was small. Canaan was **LARGE**. **CANAANITES**. Descendants of Canaan. Gen. x. 15-18. **HITTITES**. "Children of Heth." Gen. xxiii. 5. **AMORITES**—*mountaineers*. Num. xiii. 29. Their name often occurs for the Canaanites in general. Josh. xxiv. 18; Amos ii. 9, 10; Judges vi. 10. Mr. Grove holds that the name "Amorite" was a local term, and not the name of a distinct tribe. **PERIZZITES**—*villagers*. One of the original tribes of Palestine. Their origin is obscure. **HIVITES**. Variouly defined, *midlanders, villagers, serpents*. One of the ancient peoples of Canaan. **JEBUSITES**. A tribe whose chief seat was at Jebus, afterward Jerusalem. **I WILL SEND**. First called; then sent. **MAYEST BRING**. Mighty undertakings become easy if God helps.

I remember the story of a godly man, who, as he was going to take shipping to France, broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in was cast away, and not a man saved; so by breaking a bone his life was saved. So the Lord many times breaks our bones, but it is in order to the saving of our lives and our souls forever. He gives us a portion that makes us heart-sick, but it is in order to the making us perfectly well.—*Brooks*.

When the tale of bricks is doubled, Moses comes.—*Hebrew proverb*.

English Teacher's Notes.

The Golden Text points us to the period when Moses, at the age of forty, made his great decision. The passage for reading carries us forty years later, when he received his great commission. Neither subject can be taken fully in one lesson; yet it is well sometimes to look at

them at one view, avoiding details, and contemplating the two events in their close connection, notwithstanding the long stretch of years that intervened.

1. *The Choice.* A careful comparison of Stephen's speech in Acts vii. and of Heb. xi. with our narrative, shows us Moses, the Egyptian prince, in the prime of life, in the maturity of his learning and wisdom, and at the height of his reputation as a mighty man in word and deed, suddenly leaving all his greatness to throw in his lot with a nation of slaves. It was a tremendous thing to do, but it was done "by faith." He believed God's promises to Israel; he "had respect unto the recompense of the reward;" and he knew that his princely enjoyments were "the pleasures of sin," and could only last "for a season."

Sunday scholars do not often appreciate the faith necessary to enable Moses thus to act. To them, knowing all the subsequent history, it seems that he could not hesitate a moment. But let the teacher show what in *their* case are "the pleasures of sin," and what "affliction" they will suffer if they join "the people of God," and then appeal to them—"Does it seem a hard thing to you, a thing you really can't do? Well, to Moses it was a thousand times harder."

And notice that Moses was not like a man at the junction of two roads, having to choose which he will take. He was in one road already; and if he had postponed coming to a decision, that would have been in effect deciding for Egypt and against Israel. So it is with us. Are we putting off the choice of whom we will serve? That is, in effect, choosing sin and rejecting God. Let us impress it on our classes, that to make no choice is to choose to stay where we are—and what will be the end of that?

2. *The Call.* What was the result of Moses' choice? He thought he was going at once to deliver his nation, but they would not have him, (Acts vii. 25, 35,) and instead of achieving a mighty revolution, he was soon feeding sheep in the Arabian wilderness. Imagine the disappointment! And for forty years he had to bear the weary monotony of a shepherd's life, and the painful consciousness that the brethren for whose sake he gave up a royal palace were suffering bitterly, and he could not help them.

But the call came at last, and with the call a revelation that Israel was yet preserved. Moses sees the dry and barren thorn bush, the very

thing to burn quickly, on fire, yet not consumed. Why not consumed? Because the preserving Presence of God is there. So Israel, spiritually dry and barren, in a furnace of affliction, yet not destroyed—kept by God unto the day of deliverance. So also is it with the Church: "God is in the midst of her; she shall not be moved; God shall help her, and that right early." And so with each of his people individually: "Lo, I am with you always, even unto the end of the world."

Is this gracious preserving Presence with us? Not if we choose the "treasures of Egypt;" not if we cling to the "pleasures of sin." Where shall we gain strength to imitate Moses, and "come out" from them? Like him, we shall "endure," if, like him, we "see Him who is invisible." Heb. xi. 26.

Blackboard Exercises.

God hears the cry of his oppressed people and remembers his covenant with Abraham, with Isaac, and with Jacob. He appears unto Moses in a burning bush and tells him his purpose to bring forth his people from out of Egypt. The great I AM that heard the cry of oppressed servants then hears the cry of his people now, and turneth not a deaf ear to their afflictions. He knoweth our sorrows, and with divine compassion and love will quickly send the Comforter unto us if we cry unto him, Moses was chosen to be a leader for the Israelites, and so the Lord chooses every one of us to whom he has revealed himself, that we may lead some captive of Satan to freedom.

Moses said "Who am I" that I should do this thing? And God said "Certainly I will be with you," and so he will be with us if we go forth in his name.

Seed-Thoughts for Senior Scholars.

1. If Moses was learned in all the wisdom of Egypt, and allied to Pharaoh's court, how came he to be a shepherd?
2. On what account did he flee to Midian?
3. What proof had he formerly given of his sympathy with his oppressed brethren?
4. In God's special visitation to men, has he usually honored the *idle* or *industrious*?
5. When God finds us in our honest and appropriate calling, what do we find in him?

Study carefully the four points of the Outline hereafter to be examined in detail.

III. NOTES AND ILLUSTRATIONS.

1. THE DOUBTS OF MOSES, verse 1. (1) *Natural* enough, but, (2) *Culpable*, in view of what Moses had seen of the bush, heard of God's revelation of himself, (chap. 3. 6,) of his pity for Israel, (ver. 7,) of his promise to deliver, (vers. 8, 9,) and in view of the full directions which God had given Moses in regard to the plan of deliverance purposed, (vers. 16-22.) [*"Unbelief is not humility, but thorough pride. It refuses to believe God because it does not find in SELF a reason for believing."*] Moses feared that the "people" would not believe, whereas God had already assured him, "I will be with thee," etc. See Exod. iii. 12, 18.

Scriptural illustrations of doubt: *Jonah* i. 1-3; *Abraham*, Gen. xvii. 17; *Moses*, Num. xi. 21, 22; *Zacharias*, Luke i. 20; *Thomas*, John xx. 25; *Gideon*, Judges vi. 11-15.

A boy once threw himself down from the upper window of a house on fire into his father's arms. He did not see him; from the ledge where, hesitating to leap, he stood till it burned his feet, he saw only the smoke rolling between and beneath them, pierced with tongues of flame. But up through that suffocating, sulphurous cloud, high above the roar of the rising flames, he heard and recognized his father's voice, crying in urgent, imploring tones, "Leap for your life! I am below to receive you in my arms." And when, confident in his father's word and love and power, he sprang from the height right into lurid darkness it was a brave leap—a grand act of faith.—*Guthrie*.

2. THE MIRACLES OF GOD, vers. 2-9. (1) *Value?* Showing that the revelation comes from the God who governs nations. See John iii. 2; Mark ii. 9, 10. (2) *Rod*. Used by the shepherd. In Moses' hand, without the transforming touch of God, it is a useful thing in the sphere of natural effort. God can put it to higher use. It is a symbol of power. It is a symbol of God's word. Cast to the ground by unbelief, God's word is a stinging serpent. Taken again by hand, it is an agent of God. Thus God taught Moses to hold on firmly by faith to his own divine word. The rod of power taking a satanic shape. Such is Pharaoh's power in Egypt. Moses shall wrest the power from Satan. "With this rod Moses would guide the Israelites and sting the

Egyptians." (3) *Leprosy*. As the serpent-rod symbolized the power of sin as a bondage, the leprous hand represents the power of sin as a disease, from which God will deliver. *Even though the unbelieving people in Egypt are slaves and are sore diseased, God can and will deliver them. These miracles show God's power over nature and his purpose of grace.*

3. THE COMING OF AARON, vers. 27, 28. (1) *Aaron's parentage*, etc. Exod. vi. 20; vii. 7. (2) *Eloquent*. Exod. iv. 14. (3) *His name*. "Aharon, that is, enlightener."—*Dr. Strong*. Or, "exalted," perhaps "mountaineer."—*Ayre*. (4) *His appointment*. Exod. iv. 10-17, 27. Aaron having been with the Israelites all his days was well acquainted with the Hebrew tongue. (5) *The meeting*, ver. 27. "The mount of God" is a good place for brethren to meet. (6) *The first interview*. Moses had much to tell.

4. THE FAITH OF ISRAEL, vers. 29, 31. (1) *Of the elders*—for perhaps this first gathering was for elders only. The Jewish organization still kept up even in the bondage of Egypt. (2) *The two witnesses*. "So Zerubbabel and Jehoshua; Paul and Barnabas;" the other disciples "by two and two." (Mark vi. 7;) the two faithful witness, (Rev. xi. 3;) both for more authority and for mutual help and comfort. *The effect of their testimony*, which was sustained by the miracles which had confirmed Moses' faith, is seen in the bowing heads and reverent hearts of the people. *The knowledge of God's tender love and pity excites in every true believer a sense of humility and gratitude and reverence.* (4) *The years of waiting*. Forty years before, Moses had come to Israel and they refused him, but he came then impulsively and unwisely and to individuals, (not to the authorities.) They had suffered much, and he had learned much in the meantime.

Providence is one; it never clashes. "O," says one, "I cannot understand that; Providence seems to be the very adverse to me." Mrs. Hannah More, I think it is, says she went into a place where they were manufacturing a carpet. She said, "There is no beauty there." The man said: "It is one of the most beautiful carpets you ever saw." "Why, here is a piece hanging out, and it is all in disorder." "Do you know why, ma'am? You look at the wrong side." So it is very often with us. You and I think Providence is very bad because we are looking at the wrong side while we are here, but

when we get to heaven we shall see the right side of God's dealings; and when we do we shall say, "Lord, how wonderful are thy works, in wisdom thou hast made them all; glorious are thy works, and that my soul knoweth right well."—*Spurgeon*.

English Teacher's Notes.

Moses had been eager and zealous enough in his first impetuous interference in behalf of his brethren when he killed the Egyptian taskmaster who was beating one of them, and vainly tried to reconcile the two others who were quarreling. Now, how changed he is! Five times in the third and fourth chapters we find him trying to excuse himself from the great enterprise. But again we must remember the weary interval of forty years that elapsed between the zeal of the vigorous young prince and the hesitation of the old shepherd of Midian. And nothing in all the Bible is more remarkable than that, *after* that long period, Moses accomplished one of the greatest revolutions in history, and then spent forty years more in the active and trying duties involved in the government of a vast, troublesome, and stiff-necked population.

The reluctance of Moses to accept God's commission is very instructive. Look at the five pleas he urges, and at the answers of God to them:

1. He is overwhelmed at the idea of his own inability to set about such a task. Chap. iii. 14; "Who am I, that I should," etc. The objection was a valid one: he *was* unequal to it; but God would be with him.

2. He does what men always do when they dislike a duty—asks for more detailed instructions, implying his ignorance how to execute the commission. Chap. iii. 13. Very graciously God gives him what he asks for, and thus leaves him without excuse.

3. He remembers the slowness of heart manifested by the Israelites before, and foresees similar difficulties again. Chap. iv. 1. To meet this, miraculous power is granted him.

He pleads his want of eloquence. Chap. iv. 10. The answer is at once a gentle rebuke and a gracious promise: "I will be with thy youth."

5. Yet he still hangs back. What is he to say now? There are no more excuses to bring forward. He can only simply ask not to be

sent! Justly is God's anger kindled; yet again the Divine compassion finds a remedy to satisfy him. If he is not content with Jehovah's inspiration, he shall have Aaron's utterance.

Now in Moses' hesitation there was a right and a wrong element; and we may pray to be both like him and unlike him:

Like him in his distrust of self. Those forty years of solitude had humbled him in his own sight, but this did not make him *less* fit, but *more* fit, for the arduous work before him. "When I am weak, then am I strong;" when most humbled with a sense of nothingness, then most able to lay hold of God's strength.

Unlike him in his reluctance to do as God told him. Whatever God gives us to do he will enable us to do. Not to believe that is to think of him as if he were like Pharaoh, requiring bricks, but providing no straw wherewith to make them. Let our constant aspiration be, "Lord, what wilt thou have me to do? Here am I, send me!"

This lesson has a special application to teachers; but considering that God has *some* work for the youngest disciple, we cannot have any difficulty in adapting it to the wants of Sunday scholars of all ages.

Seed-Thoughts for Senior Scholars.

1. Had Moses up to this time seen special miracles in evidence of God's care of his people?

2. Did God require faith of him for so great a mission without abundant proof?

3. Does he ever require faith of any without sufficient evidence for all who will *turn aside to see*?

4. What proof of Moses' faith in ver. 4?

5. What *conditional* power was granted Moses in ver. 9.

6. Was Moses' life in danger while he remained in Egypt? See ver. 19.

7. Why may we suppose Aaron to have been better acquainted with the Hebrew language than Moses?

8. How many probable reasons can be named why Moses *hesitated* to enter upon his work?

9. How did his mission differ from the Gospel minister's?

10. How did Aaron receive the marvellous words of Moses?

11. H
for his p
slew the
12. W
two und

Mose
people
and the
in the
that c
change
they be
visits
wonder
testify
of sinf
instant
and h
wicked
praise.
are ch
'Ye
Therel
love sh
that t

Rev
mise
Gr at
sign
called
objec
to do
the
woul
mira
sure,
with
sight
chilc
wone
woul
him
N
Mos
mee
by t
of t
A

11. How differently *now* did Moses undertake for his people than forty years before, when he slew the Egyptian?

12. What difference in the *results* of these two undertakings?

Blackboard Exercises.

Moses wanted some evidence to convince the people that the Lord had appeared unto him, and the Lord gave him the wonderful witness in the rod that changed to a serpent, a hand that changed to a leprous one, water that changed to blood, and when the people saw it they believed and worshipped God. When God visits one of us in saving power, he leaves wonderful witnesses within us, that we may testify to the people of his love. A heart full of sinfulness and worldly trouble is changed instantly to a heart clean and filled with love and happiness. A perverse tongue speaking wickedness is changed to one that speaks God's praise. Wicked ways that made life a reproach are changed to ways of peace and purity. "Ye are my witnesses, saith the Lord." Therefore whoever has tasted of his precious love should bear him witness before the people, that they may be led to believe.

Primary Class.

Review the last lesson, and notice God's promise to deliver his people, the revelation of his Great Name to Moses, and Moses' wish for some sign to show the Israelites that he was truly called. If any teacher desires to make use of object illustrations, there is a good opportunity to do so in this lesson by the use of a rod or cane, the hand, and a glass of water. Their use would serve to help the children remember the miraculous signs mentioned in the lesson. Be sure, however, that they are not so taken up with the objects used for illustration as to lose sight of the things to be illustrated. Show the children why Moses was permitted to do these wonderful things, and how their performance would satisfy the Israelites that God had sent him to be their leader.

Next state that, in obedience to the request of Moses, Aaron was appointed to help him. The meeting of the two brothers and their reception by the people are to be found in the latter part of the lesson.

As Moses showed himself sent of God by the

performance of miracles, so Jesus did. Ask the class to name some of the miracles which Jesus wrought, and close with Golden Text.

Whisper Song: [Sing Song of First Lesson.]

Miscellaneous.

1. THEMES FOR BIBLE READINGS.

1. *Miracles—Why Wrought?* Exod. iv. 5; 1 Kings xviii. 23, 24; Mark ii. 9; xvi. 20.
2. *Miracles Rejected.* Exod. vii. 23; Psa. lxxviii. 42, 43; John ix. 18; Acts ii. 13-15.
3. *Miracles Believed.* Exod. iv. 30, 31; xiv. 31; Matt. xv. 31.
4. *Miracles of Jesus.* John iii. 1, 3; vii. 31; v. 36; Acts ii. 22; Heb. ii. 3, 4.
5. *Multitude of Miracles.* Matt. viii. 16; Luke vi. 19; Matt. xiv. 14; xv. 30; John vii. 31.
6. *Effects of Miracles.* Luke iv. 36; Acts iii. 10; Luke v. 8-10; viii. 35; 2 Chron. vii. 3; Luke v. 11.
7. *The Greatest of all Miracles.* Matt. ix. 2; 1 Cor. vi. 9-11; 1 Tim. i. 15; Eph. ii. 1; Rom. viii. 16, 17.

2. REVIEW READING FOR THE MONTH.

Moses was born in —, in the year B. C. —. He was hidden for — by his —, found and saved by —, called of God to —. His parents were — and —. He was learned in — the — of the —, and was mighty in — and —. Failing to secure the sympathy of his —, and fearing for his —, he fled into —, where he married —, and kept the flocks of —. About — years after he left — God appeared to him in —, and called him to — and to bring out the —. Reluctantly he — and went to —, where before the people he — the miracles and spake the — of the Lord. And the people —. He was accompanied by — his —.

TOPICS AND GOLDEN TEXTS.—*Bondage:* COMMITTETH; *Raised:* STRONG . . . WISDOM; *Sent:* SPEAK; *Accepted:* EXCEPT GOD.

3. LESSONS FOR FEBRUARY.

- FEB. 1. Jehovah's Promise. Exod. vi. 1-8.
 FEB. 8. The First Plague. Exod. vii. 14-22.
 FEB. 15. Jehovah's Passover. Exod. xii. 21-30, 51.
 FEB. 22. The Exodus. Exod. xiii. 17-22.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—JANUARY.

FIRST QUARTER: TWELVE LESSONS WITH MOSES.

SABBATH, Jan. 4.—**LESSON I.—The House of Bondage.**—Exod. i. 7-14.

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

School. 8. Now there arose up a new king over Egypt, which knew not Joseph.

L. 9. And he said unto his people, Behold the people of the children of Israel are more and mightier than we:

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

L. 11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

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

L. 13. And the Egyptians made the children of Israel to serve with rigor:

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

TOPIC—The bondage of sin.

Golden Text—Whosoever committeth sin is the servant of sin. John viii. 34.

OUTLINE:

- I. BEFORE THE BONDAGE, verse 7; Gen. xv. 5; xlv. 3.
- II. ORIGIN OF THE BONDAGE, v. 8-10; Acts vii. 19.
- III. GROWTH OF THE BONDAGE, v. 11, 12; Numb. xx. 15.
- IV. BITTERNESS OF THE BONDAGE, v. 13, 14; Exod. vi. 9; II. 23; Gal. v. 1; Matt. xi. 28-30.

QUESTIONS, &c.—Whose bondage does the lesson describe? Whose bondage do the TOPIC and GOLDEN TEXT describe? Recite the OUTLINE.

1. *Before the Bondage.*—Where were the children of Israel at this time?
How came they in Egypt?
How long had they dwelt there?
What five expressions in verse 7 indicate the growth of this people? Compare Ex. i. 5, with Ex. 12, 37.
2. *Origin of the Bondage.*—Who was Joseph?
What can you say of him?
What is meant by "knew not Joseph"?
What did the king fear from the Israelites? v. 10.
On what account did he fear them?
What does "wisely" mean in ver. 10? [ANSWER. *Cunningly.*]
Was it "dealing wisely" to oppress them?
What sin did the king of Egypt commit against the children of Israel? [ANSWER. *Ingratitude and cruelty.*]
3. *Growth of the Bondage.*—What were "treasure-cities"? Chron. xxxii. 27-29.
Through whose wisdom had the Egyptian throne secured great treasures?
Where were Pithom and Raamses?
What was the effect of the persecution upon the Hebrews? v. 12.
Why were the Egyptians grieved?
4. *Bitterness of the Bondage.*—What is meant by the expression, "serve with rigor"?
What were the kinds of labor performed by the Israelites? v. 14.
How did they feel under their bondage? Exod. ii. 23; Deut. xxvi. 6, 7.
To whom had this hardship been predicted? Gen. xv. 13, 14.

Home Readings.

M. Exod. i. 7-14.
Tu. Luke viii. 26-39.
W. Lev xxv. 39-46.
Th. Rom. vi. 11-23.
F. Gen. xvii. 1-8.
S. Psa. i.
S. Rom. vii. 14-25.

Of what other bondage does the Bible tell us? John viii. 33, 34.
How may we be freed? Rom. vii. 25.

Where do we learn in this lesson—

1. That persecution cannot destroy the Church of God?
2. The truthfulness of Prov. xxvii. 4?
3. That the bondage of sin brings heavy burdens?—Ps. xxxviii. 4.

HYMN.—Tune, "Avon."—C.M.

How sad our state by nature is!
Our sin—how deep it stains!
And Satan binds our captive souls
Fast in his slavish chains.

But there's a voice of sovereign grace
Sounds from the sacred word:
"Ho! ye despairing sinners, come,
And trust a faithful Lord."

My soul obeys the gracious call,
And runs to this relief:
I would believe thy promise, Lord:
O, help my unbelief!

A guilty, weak, and helpless worm,
Into thine arms I fall:
Be thou my strength and righteousness,
My Jesus and my All.

QUESTIONS AND ANSWERS.

16. *How does Satan tempt men to sin?*

Satan tempts men to sin by putting evil thoughts and desires into their minds, to which they willingly yield.

[You see, then, the sad condition into which all men are brought by sin. They are under the power of Satan, the slaves of sin, and exposed to misery here and hereafter. Now learn more fully by what means you are to be delivered from this sinful and miserable state.]

SABBATH, Jan. 11.—**LESSON II.—The Birth of Moses.**—EXOD. ii. 1-10.

Leader. 1. And there went a man of the house of Levi.

School. And took to wife a daughter of Levi.
L. 2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.
L. 4. And his sister stood afar off, to wit what would be done to him.

5. And the daughter of Pharaoh came down to wash herself at the river;

L. And her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6. And when she had opened it, she saw the child: and, behold, the babe wept.

L. And she had compassion on him, and said, This is one of the Hebrews' children.

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

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

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages.

L. 10. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

TOPIC—A Deliverer Raised up.

Golden Text—And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.—Luke ii. 40.

OUTLINE.

- I. THE CRUEL DECREE, Exod i. 22; Acts vii. 19.
- II. THE GOODLY CHILD, v. 1, 2; Gen. xxxix. 6; 1 Sam. xvi. 12; Dan. i. 4; Heb. xi. 23.
- III. THE THOUGHTFUL MOTHER, v. 3; Gen. vi. 14, 18; Jonah ii. 3, 5.
- IV. THE WATCHFUL SISTER, v. 4; Exod xv. 20.
- V. THE MOTHER NURSE, v. 5-9; Ps. xxvii. 10.
- VI. THE ROYAL SON, v. 10; Ps. cxlii. 7, 8.

QUESTIONS, &c.—Name the TITLE of the Lesson.

What is Moses called in the TOPIC?

What other great Deliverer is referred to in the GOLDEN TEXT?

Recite the OUTLINE.

1. *The Cruel Decree.*—What was this "cruel decree"? Exod. i. 22

Who had issued it? Why?

What other king gave a similar decree? Matt. ii. 16.

2. *The Goodly Child.*—What is meant by "goodly"? v. 2.

What other Scripture characters were pronounced "goodly" in their youth?

3. *The Thoughtful Mother.*—Why did the mother hide her son? How long?

What did she then do to save him? v. 3.

How could she expect to save him by this course?

What river is meant here?

Why is it called "the river"? [ANS. Because it is the only river in Egypt, and because of its great importance.]

Of what and how was the ark made?

4. *The Watchful Sister.*—Whose sister? v. 4.

Her name? Num. xxvi. 59.

What did she say and do?

What may sisters learn from this lesson?

5. *The Mother Nurse.*—The name of the mother? Num. xxvi. 59.

Did Pharaoh's daughter know her to be the mother of the child?

What does this transaction show concerning the character of the king's daughter?

VI. *The Royal Son.*—Whose son did the child become? Acts vii. 21.

What was the child called? Why? [ANS. From the Hebrew word, *Mosheh*, to draw out.]

In what way was he educated? Acts vii. 22.

Where in this lesson may we learn—

- 1. That it is in vain to war against God's plans?
- 2. That in the deepest trouble God works for his people?
- 3. That trust in God has its reward?

HYMN.—Tune, "Battle Street."—C. M.

How are thy servants blest, O Lord!

How sure is their defence!

Eternal Wisdom is their guide,

Their help—Omnipotence.

In foreign realms, and lands remote,

Supported by thy care,

Through burning climates they pass unhurt

And breathe in tainted air.

In midst of dangers, fears, and deaths,

Thy goodness we'll adore;

We'll praise thee for thy mercies past,

And humbly hope for more.

Our life, while thou preserv'st that life,

Thy sacrifice shall be;

And death, when death shall be our lot,

Shall join our souls to thee.

QUESTIONS AND ANSWERS.

1. *What is Redemption?*

Redemption is the deliverance of man from the guilt, power, pollution, and punishment of sin, and his restoration to the favor and image of God.

2. *Who is the Redeemer of Man?*

The Redeemer of man is our Lord Jesus Christ. **MATT. i. 21.**—Thou shalt call his name Jesus: for he shall save his people from their sins.

COL. i. 14.—We have redemption through his blood, even the forgiveness of sins.

1 THESS. i. 10.—Jesus, which delivered us from the wrath to come.

Home Readings	
M.	Exod. ii. 1-10.
Tu.	Ps. xxvii.
W.	Acts vii. 1-21.
Th.	Ps. xlii.
F.	Matt. ii. 1-10.
S.	Matt. ii. 11-23.
S.	Ps. cxxiv.

SABBATH, Jan. 18.—**LESSON III.—The Call of Moses.**—Exod. iii. 1-10.

Leader. 1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

School. 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 on.

L. And, behold, the bush burned with fire, and the bush was not consumed.

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

ASS. **L.** 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, Moses, Moses; and he said, Here am I.

ASS. **S.** 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.

ASS. **L.** 6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

ASS. **S.** And Moses hid his face; for he was afraid to look upon God.

L. 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;

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

L. 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.

S. 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.

TOPIC—The Deliverer sent forth.

Golden Text—Speak, Lord; for thy servant heareth.—1 Sam. iii. 9.

OUTLINE.

I. **THE DELIVERER SERVING,** v. 1; Judges vi. 11; Acts vii. 30, 35.

II. **THE DELIVERER SUMMONED,** v. 2-6; Gen. xxii. 2; xviii. 16, 17; xli. 2; Exod. xii. 21-24; Judges xiii. 19, 20; Isa. vi. 1-3, 5; Ezek. i. 4; Mark xii. 26; Acts ix. 3-5; James iv. 8.

III. **THE DELIVERER SENT,** v. 7-10; Exod. xii. 31-33, 51; Num. xx. 16; Ps. ciii. 13; Jer. xi. 5; Acts vii. 34.

QUESTIONS, &c.—What is Moses called in the TOPIC? By whom was the GOLDEN TEXT originally spoken? How is the Golden Text appropriate to Moses? What three things does the OUTLINE assert about Moses?

I. *The Deliverer Serving.*—Where was Midian? [ASS. Probably in the south-western part of the peninsula of Sinai.]

How came Moses there? Exod. ii. 11-15.

How long did he live in Egypt? Acts. vii. 23.

What was his occupation in Midian?

Where is Horeb? [ASS. In the southern part of the peninsula of Sinai. This name is used interchangeably with Sinai. Probably Horeb refers to the whole range, and Sinai to the peak.]

Why called the "Mountain of God"? [ASS. From this spot God gave the law to Israel, Exod. xii. 20.]

How long had Moses dwelt in Midian? Acts vii. 30.

How old was he at this time?

II. *The Deliverer Summoned.*—What wonderful sight did Moses see?

What is the Presence in the bush called in verse 2?

In verse 4?

Mention other instances where God called his servants by name, Gen. xxii. 11; xli. 2; 1 Sam. iii. 10; Acts ix. 3-5.

Whom does God now call by his Spirit?

Have you heard the call?

If we turn aside to see Jesus what may we expect?

Matt. xi. 28-30.

Why is the place where Moses stood called "holy ground"?

What assurance does God give him? v. 6.

III. *The Deliverer Sent.*—What does God say of his people in verse 7?

Had their cry been in vain?

Who is our refuge in trouble?

What is said in Psalm cii. 13?

From what would the Lord deliver his people?

What promise is here fulfilled? Ps. l. 15.

Whom had God chosen as the Deliverer?

Home Readings.

M. Exod. iii. 1-10.

Tu. Ezek. xx. 5-10.

W. Gen. xxviii. 10-22.

Th. Matt. xvii. 1-9.

F. 1 Kings viii. 1-11.

S. Rev. i. 9-20.

S. 1 Kings xix. 1-8.

Where may we learn in this lesson—

1. That God remembers his covenants?
2. That our extremity is God's opportunity?
3. That the presence of God sanctifies any place?
4. That God's pity and love for man provides salvation?
5. That God hates oppression.

HYMN.—Tune, "Peterboro'."—C. M.

Spirit Divine! attend our prayer,

And make our hearts thy home;

Descend with all thy gracious power:

Come, Holy Spirit, come!

Come as the light: to us reveal

Our sinfulness and woe;

And lead us in those paths of life

Where all the righteous go.

Come as the fire, and purge our hearts,

Like sacrificial flame;

Let our whole soul an offering be

To our Redeemer's name.

QUESTIONS AND ANSWERS.

3. *Who is Jesus Christ?*

Jesus Christ is the eternal Son of God, and the second Person in the glorious Trinity, who became man, and so was, and continued to be, God and man, in two distinct natures, and one person, for ever.

1 TIM. ii. 5.—There is one God, and one Mediator between God and men, the man Christ Jesus.

JOHN i. 1.—In the beginning was the Word, and the Word was with God, and the Word was God.

JOHN i. 14.—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

4. *How did Christ, being the Son of God, become man?*

Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and was born of her, yet without sin.

HEB. ii. 14.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

LUKE i. 35.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

SABBATH, Jan. 25.—**LESSON IV.—Doubts Removed.**—Exod. iv. 1-9, 27-31.

Leader. 1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice:
School. For they will say, The Lord hath not appeared unto thee.

L. 2. And the Lord said unto him, What is that in thine hand? And he said, A rod.

S. 3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

L. 4. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

S. 5. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

L. 6. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

S. 7. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

L. 8. And it shall come to pass, if they will not believe

thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

S. 9. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. . . .

L. 27. And the Lord said to Aaron, Go into the wilderness to meet Moses.

S. And he went, and met him in the mount of God, and kissed him.

L. 28. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

S. 29. And Moses and Aaron went and gathered together all the elders of the children of Israel:

L. 30. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

S. 31. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

TOPIC—The Deliverer Accepted.

Golden Text—No man can do these miracles that thou doest, except God be with him.—John. iii. 2.

OUTLINE :

- I. THE DOUBTS OF MOSES, v. 1; Judges vi. 13; Jer. i. 13;
- II. THE MIRACLES OF GOD, v. 2-9; Num. xx. 11; xii. 10; Judges vi. 36-40; 2 Kings v. 14; Isa. xxviii. 10, 13.
- III. THE COMING OF AARON, v. 27, 28; Gen. xxvii. 27; xxxiii. 4; Exod. iv. 14; 1 Sam. xx. 41.
- IV. THE FAITH OF ISRAEL, v. 29, 31; Deut. xxvi. 7; 1 Chron. xxix. 20; 1 Kings xviii. 39; Matt. xviii. 16; Eccles. iv. 9-12; Mark vi. 7; John viii. 17; Heb. iii. 5.

QUESTIONS, &c.—Recite Title.

Whose "doubts" were removed? In what way? See the effect of Moses and Aaron's miracle in the Topic.

- 1. Of whom was the **GOLDEN TEXT** spoken?
The *Doubts of Moses*.—Whom did Moses answer? What had the Lord commanded him to do? What did Moses fear? [ANS. *The unbelief of the people.*]
- 2. The *Miracles of God*.—What was Moses commanded to do? v. 3.

- What happened to his rod?
How did the sight affect Moses?
Who had once taken the form of a serpent? Gen. iii. 7; Rev. xii. 9.
- What did the serpent become in Moses' hand?
Why was this power with the rod given to Moses? v. 5.
- What second miracle was now performed?
What would this power in the hand of Moses show to the children of Israel?
Who alone could cleanse from leprosy? Matt. vii. 2.
- What other evidence of his divine mission was given to Moses? v. 9.
- What evidence have we here of God's patience and love? Isa. xxviii. 10, 18.

- 3. The *Coming of Aaron*.—Who was Aaron?
What command did he receive?
How was he to assist Moses?
In what way did Jesus send his disciples? Mark vi. 7.
- What power did he give them? Mark xvi. 18. Why?
- 4. The *Faith of Israel*.—What effect had these miracles upon the children of Israel? v. 31.
How did they receive the fact of God's presence and help?
What evidence have we that he hears our prayers.

Home Readings.

- M. Ex. iv. 1-9, 27-31.
- Th. 2 Cor. iii. 1-10.
- W. Num. xvii. 1-11.
- Th. Rom. x.
- F. Judg. vi. 11-23.
- S. Luke i. 67-80.
- Fr. 1 Chron. xxix. 10-25.

Where do we learn in this lesson—

- 1. That self-distrust may become a great sin? v. 14.
- 2. That God is long-suffering and patient?
- 3. That his grace is sufficient for us in time of weakness?

HYMN, —Tune, "No Sorrow There."—S. M.

Give to the winds thy fears,
And hope, and be undismayed;
Heads to y' sighs and counts thy tears;
God shall lift up thy head.

Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time; so shall this night
Soon end in joyous day.

What though thou rulest not:
Yet heaven, and earth, and hell,
Proclaim—God sitteth on the throne,
And ruleth all things well.

Far, far above thy thought
His counsel shall appear,
When fully he the work hath wrought,
That caused thy needless fear.

QUESTIONS AND ANSWERS.

- 5. *Why did the Son of God become man?*
The Son of God became man that he might be an example of perfect holiness; teach us his heavenly doctrine; and suffer and die in our heaven and stead.
- 1 JOHN ii. 6.—He that saith he abideth in him, ought himself so to walk, even as he walked.
- 1 PETER ii. 21.—Christ also suffered for us, leaving us an example that ye should follow his steps.
- JOHN xv. 15.—All things that I have heard of my Father, I have made known unto you.
- HEBREWS ix. 28.—Christ was once offered, to bear the sins of many.
- 1 PETER iii. 18.—Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

THE VALLEY OF BLESSING.

Words by MRS. A. WITTENMEYER.]

[Music by WM. G. FISCHER.

1. I have en-ter'd the val-ley of blessing so sweet, And Je-sus a-bides with me there;

And His spir-it and blood make my cleansing complete, And His perfect love casteth out fear.

Chorus.

Blessing

Oh come to this val-ley of blessing so sweet, Where Je-sus will full-ness be-stow—

And be-lieve, and re-ceive, and con-fess Him, That all His sal-va-tion may know.

2. There is peace in the valley of blessing so sweet,
And plenty the land doth impart,
And there's rest for the weary-worn traveller's feet,
And joy for the sorrowing heart.
CHORUS—"Oh, come to this valley," &c.
3. There is love in the valley of blessing so sweet,
Such as none but the blood-wash'd may feel,
When heaven comes down redeemed spirits to greet,
And Christ sets His covenant seal.
CHORUS—"Oh, come to this valley," &c.
4. There's a song in the valley of blessing so sweet,
That angels would fain join the strain,
As with rapturous praises we bow at His feet,
Crying—Worthy the Lamb that was slain!
CHORUS—"Oh, come to this valley," &c.