

The Christian Messenger.

Bible Lessons for 1881.

THIRD QUARTER.

- 1. July 3. Israel in Egypt. Exodus i. 1-14.
2. July 10. The Coming Deliverer. Ex. ii. 5-15.
3. July 17. The Call of Moses. Ex. iii. 1-14.
4. July 24. Moses and Aaron. Ex. iv. 27-31; v. 1-4.
5. July 31. Moses and the Magicians. Ex. vii. 8-17.
6. Aug. 7. The Passover. Exodus xii. 1-14.
7. Aug. 14. The Red Sea. Exodus xiv. 19-27.
8. Aug. 21. The Manna. Ex. xvi. 1-8.
9. Aug. 28. The Commandments. Ex. xx. 1-11.
10. Sep. 4. The Commandments. Ex. xx. 12-21.
11. Sep. 11. Idolatry Punished. Ex. xxxii. 26-35.
12. Sep. 18. Review of the Quarters Lessons.
13. Sep. 25. Selected Lesson: The Body in Subjection. 1 Cor. ix. 22-27.

Lesson II.—JULY 10.

THE COMING DELIVERER. Exodus ii. 5-15.

COMMIT TO MEMORY: Verses 9, 10.

Israel's oppression began about B.C. 1604. Its rigors and cruelties increased as is described in Ex. i. 15-23; ii. 1-4. Thus came about the events of the present lesson, Moses being born about B.C. 1571. The "ark" was made of "bulrushes"—papyrus: it was daubed with "bitumen" (slime) and pitch; it was laid among the papyrus reeds of the Nile. Faith prompted this hiding of Moses, (Heb. xi. 23). It was no mere expedient or experiment. His parents, especially his mother, believed something would come of it, and hence arranged every part.

GOLDEN TEXT.—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. xi. 24.

DAILY HOME READINGS.

- M. The Coming Deliverer. Exodus ii. 5-15.
T. Israel's History Sketched. Acts vii. 1-29.
W. The Great Deliverer Preserved. Matt. ii. 1-23.
T. The Great Deliverer Preserved. Luke iv. 16-30.
F. Fitted for Service. Heb. ii. 1-18.
S. Saved from Enemies. Psa. xlv. 1-8.
S. The Deliverer of Israel Preserved. Exodus ii. 5-15.

THE DELIVERER OF ISRAEL PRESERVED.

LESSON OUTLINE.—I. Drawn from the Water, Vss. 5, 6. II. Nursed by his Mother, Vss. 7-9. III. Adopted at the Court, Vss. 10. IV. Saved from his Foes, Vss. 11-15.

QUESTIONS.—By what means were the Israelites oppressed? With what effect upon them? What new cruelty was devised against them? (See verses between this lesson and the last.)

What does this name mean? How was Moses put into the water? (Vss. 3, 4.) How was he taken from it? By whom? What stirred her compassion? Whose child did she say he was?

How did it come to pass that Moses was nursed by his own mother? Who suggested this and called the mother? What was this mother's name? (Ex. vi. 20.)

Repeat the Golden Text. How do you reconcile it with vs. 10 of the lesson? Upon what principles did Moses act in this refusal? (Heb. xi. 25, 26.) Are such principles good?

How did Moses excite the enmity of his brethren? How the enmity of Pharaoh? What did Pharaoh seek? How was Moses saved from all this? How was Jesus saved from his enemies? (See Home Readings.) Do. vs. 11 and Heb. xi. 27 refer to the same departure from Egypt?

Having failed in his purpose of checking Israel's growth by measures of oppression, as seen in the last lesson, the king of Egypt gave command to those in attendance to kill every male infant in attendance as soon as he was born. In this plan the king was also foiled. Then he sent forth a royal edict to the whole people, to unite in the work of destroying every Hebrew male infant. How far this was obeyed, we cannot tell; but the history of the infancy of Moses shows that great care was taken to hide him from murderous hands. Moses is represented as a child of extraordinary beauty. His mother hid him three months; and, not being able

to keep him longer from prying eyes, committed him to God's care in an ark of bulrushes, at "the river's brink," and set his sister to watch "what would be done to him." Our lesson gives the result.

NOTES.—I. The Child, Moses, (5-10). Verse 5.—Daughter of Pharaoh. The name of this princess is of little importance to us, and is a matter of speculation. Josephus calls her Thermuthis; but Eusebius calls her Merrhis. It is more important to know that princesses of ancient Egypt held a very high position, almost of independence and authority; and therefore her conduct, in braving her father's edict and saving Moses, is not so strange. Besides, as Alford says: "If there is a thing too strong for man's laws, it is a woman's heart." To wash. According to Keil, the bathing of a prince's daughter in an open river, is in harmony with the customs of ancient Egypt, though not of the modern Mohammedan East. It is suggested that this was a religious ablution, and that a certain part of the shore of the Nile was fenced off to shut out crocodiles, the princess having her own enclosure; and the mother of Moses being acquainted with that fact, placed her child where she knew that the princess must see it, though hidden from the view of passers-by. Sent her maid. Her special attendant; a different word from that translated maidens. To fetch it. "The ark among the flags," to which a godly mother's faith had consigned her child.

Verses 6, 7.—Opening this curious vessel, the princess "saw the child;" and, Behold, the babe wept. Rather, "Behold, a weeping male infant." Had compassion. "One touch of nature makes the whole world kin." The mother of Moses had not mis-calculated the effect of such an appeal to a woman's heart. The story told itself. "The situation in which the child was found, explained the cruel occasion."—Bush. One of the Hebrew's children. The circumstances, and the covenant-sign in the flesh, disclose this fact. His sister. Most likely, Miriam, who was now, probably, about the age of thirteen; for the word "maid" applied to her in vs. 8, signifies a well-grown, marriageable virgin. She came up and joined the company, as if by accident. Shall I call a nurse? Says Jamieson: "No tale of romance ever described a plot more skilfully laid, or more full of interest in development. The expedient of the ark, the chosen time and place, the appeal to female sensibilities, the stationing of the sister to watch, her timely suggestion of a nurse, the engagement of the mother herself, all bespeak a more than ordinary ingenuity on the part of the parents. But the origin of the scheme was, most probably, owing to a Divine suggestion, as its success was due to an overruling Providence." See Heb. xi. 23. Of the Hebrew women. "Perhaps Egyptian women would have refused to nurse a child of the despised Hebrews. At any rate, the offer of a nurse for a crying child, especially one of its own race, was likely to be promptly accepted."—Todd.

Verses 8, 9.—The child's mother. Her name was Jochebed. See Ex. vi. 20; Num. xxvi. 59. Take this child. Rap-turous moment for this mother when she received her babe again to her arms, and under such powerful protection. I will give thee thy wages. The faith (Heb. xi. 23) that committed the child to God's care, gets its great reward. Wages! A mother paid for the precious privilege of nursing her own child!

Verse 10.—Grew. Surrounded by his mother's love. At what age he left home for the palace, is not stated. But the mother used that early period well, in instilling into his mind and heart the Hebrew faith, so that, in after years, he forsook all the pleasures of Egypt for it. Became her son. That is, the son of Pharaoh's daughter; adopted into her family as a prince, and was instructed in "all the wisdom of the Egyptians," (Acts vii. 22.) This education was a fitting preparation for the pre-destined leader and law-giver of Israel. Moses. The name she gave him is, according to Keil, Egyptian, and derived from two words, which signify, "drawn out of the water."

II. The Man, Moses, (11-15). Verses 11, 12.—Grown. He had now become a man; had arrived at maturity;

being at this time, as Stephen declares, forty years old, (Acts vii. 23). With his years, he had grown in accomplishments, knowledge, repute, influence, and in consideration at court. He went out unto his brethren. The choice was an act of faith. See Heb. xi. 24-26. Like Christ, he was not ashamed to call his people "brethren," (Heb. ii. 11). His going out to look on their burdens, was a deliberate act of sympathy, expressive of a desire to aid them. By faith, he gave up "the honors of the palace for the ignominy of the brick-yard." This act was a first step toward a contemplated career for the rescue of his people. He slew the Egyptian. It is evident, that this was an instance of "zeal not according to knowledge," and the act of one who "ran before the time." Stephen says (Acts vii. 23): "It came into his heart to visit his brethren;" but he does not say that God sent him. His looking "this way and that way," intimates a doubt in the mind of Moses of his acting under God's leading.

Verses 13, 14.—Not only was Moses not prepared, as yet, for his great work as deliverer, but his people were not ready to go out of Egypt. The learning of Egypt, though important, did not fit Moses to be Israel's saviour. He needed the discipline of retirement and waiting, and also to learn to substitute the rod for the sword, and meekness for wrath. Nor were his brethren inclined now to accept his leadership. Him that did the wrong. The aggressor. Thy fellow. Thy neighbor. Who made thee a prince, etc. This sharp answer to the gentle reproof of Moses, gave to him an astounding revelation. His deed of slaying the Egyptian was known, and would soon get to Pharaoh's ears.

Verse 15.—This deed showed Moses to Pharaoh as the champion of the Hebrews, and as likely to attempt their liberation. Safety to Moses was found only in flight. In Heb. xi. 27, we read: "By faith he forsook Egypt, not fearing the wrath of the king," the writer referring not so much to this particular act of flight, but to the deliberate position which Moses took "by faith," and which involved his fleeing from Pharaoh. Land of Midian. Midian was a son of Abraham, and half-brother of Isaac, (Gen. xxv. 2). Moses went, therefore, among his kindred. Sat down by a well. Rather, the well, a prominent and important feature of that locality.

We have a beautiful example of a pious mother's faith, in committing her precious child to God's care. Jochebed's opportunity was the first few years of Moses' life; and how well she improved it, the sequel shows. Not all the temptations of Egypt could take the soul which she had fortified against them.

For the Teacher of the Primary Class.

Question as to where was Jacob buried? How many remember about the great funeral procession?

When the new king began to treat the children of Israel so cruelly, where do you think the people wanted to go? At last God sent some one to help them get away from the cruel king.

Question the story in vs. 3-9, from the children; afterward read it from the Bible, explaining unfamiliar words. Compare "slime and pitch" with melted tar, which possibly the children may have seen.

Moses' mother knew that as soon as he was old enough, the king's daughter would send for him to come and live in the palace.

His mother taught him about the true God, for she knew that the king's daughter worshiped idols. She told him that he must not forget his own people; he must remember that they would be working and suffering while he was happy and safe in the palace.

Perhaps she showed him where Joseph's body was kept waiting to be carried to Canaan. Dwell upon Moses' life in the palace; he was taught by the wisest men in Egypt; he loved to study, and grew to be a very wise man. But his pleasant home did not make him forget what his mother had taught him. Although he was so rich and great, he was willing to give up everything to go and help his people. Tell the story of vs. 11-15. When we say that Moses had faith we mean that he believed God's promise; if he had not believed that

God would surely take his people back to Canaan, he would never have left his pleasant home and all his riches.

Jesus came to be the Deliverer from sin and Satan. He came as a little baby; but before he could deliver us, he had to die on the cross.

He will save you if you ask him with your whole heart.

—Abridged from the Baptist Teacher.

Booths' Department.

A Drink of Water.

BY OLIVE THORNE MILLER.

"Papa, I want a drink of water now," said Maud. "I can't wait half an hour."

For answer, papa closed his book, and said quietly.

"Maudie, let us play 'supposing' a little while."

This was a favourite game, and Maud hesitated only a moment, while the scowling wrinkles went out of her forehead, when she said heartily, "O yes! let's."

"Well; supposing," began papa as soon as Maud was comfortably seated on his knee, "supposing we lived in Egypt, where palm trees grow and it seldom rains; and I wore a turban, and a robe hanging down to my feet, and smoked a pipe with a long tube; and supposing that mamma sat on a cushion on the floor, and never went out of the house till she was wrapped up in a thick veil so that you couldn't see anything of her but her eyes; and supposing you never went to school or learned to read, but ran around the house barefooted, and had half a dozen black slaves to fan you and wait on you;—then what would you do if you wanted a drink of water?"

"Order a slave to get it, I suppose," said Maud.

"But supposing it wasn't time for the water-carrier to come—for you could only get it from a carrier, and after you had waited a long time, and he did come, he carried only a bag, made by taking the skin off of a goat, and sewing up the legs.

"Faugh!" said Maud, "water out of a bag would be horrid!"

"Well, then, you'd have to wait till another carrier came, who carried an earthen jar, with the water perfumed with orange flowers, and perhaps a sprig of orange sticking out of the mouth."

"But I should think that would be most as bad as the other," said Maud.

"It would not be very cold, certainly, and if you couldn't drink it you would have to do without," said papa. "There are very few countries where one can get fresh, sweet water by turning a screw."

"But supposing," said Maud, "that we didn't live in dry old Egypt, but in—"

"In the Island of Bermuda, for instance," said papa, when she hesitated, "where you said the other day you wanted to go; where the magnolias nearly cover the houses; where there is not a stream nor a well on the Island, and every drop of water they have to drink or use is caught on the roofs of the houses. You'd have to take your drink out of a cistern."

"Cistern water is dreadful," said Maud. "I don't see how they can drink it! It must be awful dirty, too."

"The roofs are covered with white plaster on purpose to be sweet and clean but I dare say it is not so nice as we like it. But if we lived in Constantinople"—went on papa—"the beautiful city that travellers tell so much about, you'd have to buy your drink of water. And since you are so notional about it, I think none would suit you except that brought from a particular spring sixty or seventy miles away, which is brought in a steamer, and sold in a shop like other foreign luxuries."

"How funny to buy a drink of water!" said Maud.

"Many people have to buy water," said papa. "In the Himalayas the carriers bring the precious stuff in joints of bamboo—great things nearly a foot through, and as tall as the man himself. He binds two of these water buckets together and carries them on his back; and in Venice—the wonderful city in the sea, where the streets are canals, and they step from the house door into a boat—in Venice, water is brought every day fresh in a vessel, and served out from a tank, and no one can get a drop except at certain hours of the day."

"How queer!" said Maud. "I thought there was plenty of water everywhere." "O no," said papa, "I haven't told you the worst. Supposing you were travelling in dry, parched-up Africa; then indeed you might have trouble to get a drink of water. But even there Nature has hidden away plenty of water by the cupful; the only thing is to know how to find it."

"What do you mean, papa?" asked Maud, for she began to think papa was joking.

"I mean what I say. Suppose you were travelling in that hot country, and the water was all gone, your guide would begin to look carefully about him, and when he saw a certain small stem, about as big as a slate pencil, he would throw down everything and begin to dig. Perhaps you would laugh at him, but in a moment he would bring up a cup of delicious cool water, and you would drink and be thankful."

"Now papa, I must know you're making fun of me."

"Indeed, I am not. The cup is the root of the plant; it is as big as a baby's head, and full of water, and being underground is always cool and nice. Perhaps instead of this plant, he would find a small common-looking vine. He would first strike the ground around it, till it gave a peculiar sound, and then he would dig a foot or two down, in a circle round the plant, and bring out several cups of water. Or, if you were among the Caffres of Africa you would get your water from a watermelon; not only you and all the people, but the very animals too."

"I should like that best," said Maud. "If all these ways failed," papa continued, "your guide would look about for a Vegetable Ivory tree, and if the nuts were green, everyone would be full of water, and you would pick your cup of water from a tree. If, however, they were half-ripe, the fluid would be thicker, and if fully ripe you would find it solid and white."

"But suppose he couldn't find any of these plants, what then?" asked Maud.

"Well," said papa, reflecting, "he would look out for a great Baobab tree, which grows sometimes to be thirty feet through the trunk. They often become hollow, by age and decay, and in the rainy season they are filled up with water. The shade of the tree above keeps the water fresh and nice for a long time, so you might drink cistern water in Africa, and probably you would pay for it, too."

"But how could we get it out?"

"At some of these trees it is drawn out in leather buckets, and in some a hole is bored through from the outside, so that it will spout out when wanted."

"Ugh! I shouldn't like that! said Maud.

"You might think it delicious—if you were thirsty enough," said papa. "But let us leave Africa; suppose we were in Madagascar. There we should look about for another tree, the Travellers' Tree, which has a cup of water at the bottom of every leaf."

"That's very queer," said Maud.

"Queer, perhaps, but true," said papa. "The tree looks like a huge green fan stuck up in the ground. There are no branches, and the great leaves, ten or fifteen feet long, stand out around the trunk like the sticks of a palm leaf fan. Where each leaf joins the body of the tree is a sort of cup which catches the water when it rains, and holds it a long time. We should only have to pierce a hole through one of the leaf stalks, and the water would spout out. But if one could not find any Travellers' Tree, one might look for a vine called the Water Withe. It looks something like a grape-vine, and has a stem as big as my wrist, which hangs in festoons from one tree to another. To get a delicious drink, one needs only to cut out a piece of the stem; if it is a yard long it will yield two full goblets of water."

"The prettiest water cups in the world," went on papa, "grow in Borneo; the island I read you about, where the houses are set up on stilts, and the bridges and walks made of slippery bamboo stems."

"Oh yes! I remember," said Maud, "and where the baby Miss lived."

"Yes; the water cups there are in the shape of elegant pitchers and vases, and they grow on the ends of the leaves of graceful vines. They are of all shapes and sizes, from some that hold only a pint, to others that require two quarts to

fill them. over trees, from all sides ground, at pitchers in "How o broke in M the leaves" "O no! like flower purple, so others are bright crim ple. The high." "O how "And inches," every one closes, it full. "Do th Maud, " warm." "It is v but travel unpleasant take a big island; w rising sun tor all the you suppo Maud J big atlas, of the wor always pa "Here's plump for ing up the "I found we can't another is "Suppo go dodg islands?" "What shouldn't some of t "They ocean as papa, sm we strike sail arou "Sout eagerly, "Well and go b is so ro is seen, be found a drink "I s'p "I don't there." "They the only a place— "Like asked M ly thing "The kinds," full of w Cactus— through with sh handle, try; it i of water highly, break it and d would p "O y "We up a C "A "A C on pap and big "Yo the tru white which please "I sl Maud. "Yo "The it is e eral wa is a v Withe inside your d the gro to be forest Maudi world to be to go to wa water.