

The Christian Messenger.

Bible Lessons for 1881.

THIRD QUARTER.

Lesson XII—SEPTEMBER 18.

QUARTERLY REVIEW.

- M. Lessons I, II—Ex. i. 1-14; ii. 5-15.
T. Lessons III, IV—Ex. iii. 1-14; iv. 27-31; v. 1-4.
W. Lesson V—Ex. vii. 8-17.
T. Lessons VI, VII—Ex. xii. 1-14; xiv. 19-27.
F. Lesson VIII—Ex. xvi. 1-8.
S. Lesson IX, X—Ex. xx. 1-21.
S. Lesson XI—Ex. xxxii. 26-35.

REVIEW OUTLINE.

- SLAVERY.
1. Deliverance Needed.
2. Deliverance Preparing.
3. Deliverer Called.
4. Deliverer at Work.
5. Sign of Deliverance.
FREEDOM.
7. Deliverance.
8. The Delivered.
9. Laws Given.
10. Laws Broken.
11. Laws Broken.

ANALYSIS.

- I. The Bondage.
1. Israel in Egypt. Exodus i. 1-14. A Prosperous People, (vs. 1-7.) A Cruel King, (vs. 8-10.) Bitter Bondage, (vs. 11-14).
II. The Deliverer.
2. The Coming Deliverer. Exodus ii. 5-15. The Child, Moses, (vs. 5-10.) The Man, Moses, (vs. 11-15).
3. The Call of Moses. Ex. iii. 1-14. The Divine Appearance, (vs. 1-5.) The Purpose of Grace, (vs. 6-9.) Moses Commissioned, (vs. 10-12.) The Memorial Name, (vs. 13, 14).
4. Moses and Aaron. Ex. iv. 27-31; v. 1-4. The Meeting of the Brothers, (vs. 27, 28.) The Gathering of the Elders, (vs. 29-31.) The Interview with the King, (vs. 1-4).
5. Moses and the Magicians. Exodus vii. 8-17. The Sign of the Rod, (vs. 8-13.) The Sign of the Blood, (vs. 14-17).
III. The Deliverance.
6. The Passover. Exodus xii. 1-14. The Lamb, (vs. 1-6.) The Blood, (vs. 7-13.) The Memorial Service, (vs. 14).
7. The Red Sea. Exodus xiv. 19-27. The Cloud, (vs. 19, 20.) The Sea, (vs. 21, 22.) The Pursuit and Overthrow, (vs. 23-27).
IV. The Delivered.
8. The Manna. Exodus xvi. 1-8. Unbelief and Murmuring, (vs. 1-3.) Bread from Heaven, (vs. 4-8).
9. The Commandments. Ex. xx. 1-11. The One God, (vs. 1-3.) The Worship of God, (vs. 4-6.) The Name of God, (vs. 7.) The Sabbath, (vs. 8-11).
10. The Commandments. Exodus xx. 12-21. Duties to Parents, (vs. 12.) Duties to Others, (vs. 13-21).
11. Idolatry Punished. Ex. xxxii. 26-35. Punishment, (vs. 26-29.) Intercession, (vs. 30-35).

NOTES.—The lessons of this quarter are admirably classified in four general divisions. We journey with Israel from Egypt to Sinai, and receive, with them, the revelations from the Mount. The lessons are of great interest, not only as giving an important portion of the history of God's ancient people, but also as illustrating points in Christian experience.

I. The Bondage.

This is presented in the first lesson. Seventy souls went down with Jacob from Canaan, into Egypt, and settled in Goshen, under the powerful protection of Joseph. Their increase was so rapid, and they became so numerous and strong, as to awaken the jealousy of the Egyptians, and the fears of successive kings. We note the efforts to retard their further increase, by afflicting them with burdens. The new dynasty that "knew not Joseph," for political reasons, reduced them to vassalage or serfdom, and set over them cruel task-masters, who forced them to unusual, severe, and protracted labors. Under this terrible bondage they groaned for many years. How like the severe bondage of sin! Passion, appetite, evil habits, unbelief are severe task-masters; and the service of sin is the bitterest of all forms of slavery.

II. The Deliverer.

God heard the groans of his oppressed people, saw their afflictions, and came down to set them free. For this purpose he raised up one among them, "like unto his brethren," who should be their deliverer.

In the second lesson, we see Moses as an infant, and as grown up to manhood. Notice his salvation from the law which slew the infant Israelites; the Providential plan for his being nurtured in the faith of Israel, and in the learning of Egypt; his fiery, impetuous temper, when he was grown; his assumption of the position of deliverer before he was called; and his flight to Midian, where God schooled him for his work.

In lesson third, after forty years' retirement, and when eighty years old, God calls him to his life work. We see the flame of the burning bush, and hear the voice of God from the midst of it. Moses then receives his great commission as leader of his nation out of bondage, to Canaan. God unfolds to him his Memorial Name, as the symbol and banner of success, and sends him to Egypt.

In the fourth lesson, Aaron is associated with Moses in the work. Moved by the Divine impulse, Aaron goes to meet Moses. They come together at Sinai, and the burning bush; and, after an affectionate greeting, Moses points out the bush to Aaron, and tells the story of his call and mission, and shows him the miraculous signs which God has given him power to perform. Aaron is convinced, and together they return to Egypt. The elders of the people are called together, the story is told to them, and the miracles performed before them. They, too, are fully convinced, and "the people believed and worshiped." A preliminary interview with the king takes place; the demand is made that Israel be permitted to go "three days' journey into the wilderness, to sacrifice unto the Lord," but is peremptorily refused; and, as a consequence, the burdens of Israel are increased.

The fifth lesson tells of a second and a third visit to Pharaoh. In the second visit, Moses and Aaron go together, taking with them the wonder-working rod. Pharaoh demands miracles from them, as credentials of their authority. Aaron throws down the rod, and it becomes a great serpent. But Pharaoh thinks this but a superior piece of jugglery, and calls in his magicians and sorcerers, who successfully counterfeit the miracles; and Pharaoh's heart is hardened in unbelief. The third visit is by Moses alone, who meets Pharaoh in the early morning going to the Nile, to bathe and worship. There Moses begins that astounding series of judgments upon Egypt, which, ending in the death of their first-born, compelled Pharaoh to let Israel go. This beginning of judgments is the turning of the Nile, and other waters, into blood. Following upon it are the plagues of the frogs, the lice, the flies, the murrain of beasts, the boils, the hail, the locusts, and the darkness.

Compare the deliverer, Moses, with the deliverer, Christ. See Deut. xviii. 15; Acts vii. 37.

III. The Deliverance.
The deliverance from Egypt must be symbolized by blood. In the plagues of the hail, the darkness, etc., God put a difference between Israel and Egypt, by not allowing these judgments to fall upon Goshen. But in this last plague, where sin and death are set forth, there can be no such arbitrary line; for "all have sinned." And in this respect, "there is no difference." Israel is likewise under condemnation of sin, and must be redeemed by the blood. Hence the killing of the Passover Lamb, and the sprinkling of the doors of the Israelites with the blood; for "without the shedding of blood there is no remission." Israel was saved by getting under cover of the blood, and nourished by eating the lamb. Thus "Christ, our Passover, is sacrificed for us." Show that deliverance from sin comes only through faith in his blood, and spiritual nourishment from taking him as our food.

Deliverance from death was through the blood; deliverance from Egypt was by traveling the path of faith through the Red Sea. There must be separation from the world. Our only safety is in turning our backs upon Egypt. Notice God's leadership; the double use of the pillar of cloud and fire; the way open to faith; the overthrow of the Egyptians. Israel were saved by no wisdom of their own, and by striking no blow for themselves.

IV. The Delivered.
Lessons eight, nine, ten, and eleven,

tell us of the food, the laws, and the great sin of this ransomed people. Their food came from no tilling of the soil, but was rained down from heaven. Just as the food of the redeemed soul comes not from his own wisdom, or efforts, but is the gift of God, Jesus Christ, the true Bread of Life. Their laws were given under the most solemn circumstances; are a summary of our duties to God, and to man. Note the key to the interpretation of these Commandments, given to us by Christ in his Mountain Sermon, (Matt. v. 22, etc.); also, the fact that "Love is the fulfilling of the law," (Rom. xiii. 10). See, also, in Matt. xxii. 37-40, the Golden Texts of the two lessons upon the Commandments.

The deceitfulness of the human heart and the terrible guilt of sin are set forth in the eleventh lesson. But we see also a Mediator making intercession for sin, and God pardoning iniquity. Tell of the sure basis of our forgiveness in the sacrifice of Christ, and of his powerful and prevailing intercession for all who believe in him.

For the Teacher of the Primary Class.

The following pictures are suggestive for the first six lessons: 1. A whip. 2. The ark among the bulrushes. 3. A bush. 4. The rod and the serpent. 5. The spaces sub-divided into nine spaces, as a reminder of the nine plagues; if these smaller spaces are large enough, the various plagues may be represented within them, as suggested in the July number. 6. A door, marked above and at the side with red.

Question the children upon the pictures, as—Why do we have a whip to make us think of the first lesson? Why did the task-masters beat the children of Israel? What kind of work did they make them do? How were their lives made by such cruel treatment? etc., etc.

Other pictures may suggest and recall the history. Mount Sinai. The golden calf, the tables of stone, &c., &c.

—Abridged from the Baptist Teacher.

Boys' Department.

Scripture Enigma. No. 137.

- Place the following described words in order, and their initials will give an exhortation suited to the commencement of a better life:
1. The mountain on which Elijah met the Priests of Baal.
2. Abraham's chief servant.
3. Saul's great-uncle.
4. Great-grandfather of Abraham.
5. Eldest son of Cain.
6. A commercial city signifying "a rock."
7. Son of Boaz and Ruth.
8. A woman of Sorek, beloved by Samson.
9. Ruth's sister-in-law.
10. One of Isaac's sons.
11. A beverage offered the Saviour on the cross.
12. A book of the Bible.
13. Father of Leah and Rachel.

CURIOUS QUESTIONS.

237. A CHARADE.
When friends long parted once more meet,
How fondly they each other greet,
With joyous smile and loving tone,
While eager hands my first have done.
My second—glancing bright and keen—
Fall off in ancient Rome was seen,
Bristling o'er heads of serried host;—
Of trophies, doubtless, it could boast.
With it the chivalrous Troubadour,
In later times, proved o'er and o'er
His prowess as a valiant knight,
With ardent zeal and honor bright.
My second used for "Ladye faire,"
Whose colors he was proud to wear
At tournament. Brave champion! He
Watched 'neath his mask her smile to see.
The contest o'er, the victor's praise
Was sung in minstrel's sweetest lays.

- 238. Make a square of the following words:
1. Eating and Drinking.
2. To command.
3. A brick.
4. A riddle.
5. What we wear.

Answer to Scripture Enigma. No. 136.

- 1. M elita.....Acts xxviii. 1-6.
2. A ppi forum.....Acts xxviii. 15.
3. R hodes.....Acts xxi. 1.
4. S ofater.....Acts xx. 4.
5. H ymenæus.....1 Tim. i. 20.
6. I llyricum.....Rom. xv. 19.
7. L ystra.....Acts xiv. 8; xi. 19.
8. L ycaonia.....Acts xiv. 6.

MARS HILL. Acts xvii. 22.

ANSWERS TO CURIOUS QUESTIONS.

- 235. Chair—hair.
Brow—row.
Shoe—hoe.
Shake—hake.
Probe—robe.
Smite—mite.
236. B O A T.

Not Useful.

There died lately in a Western State a blind brush-maker, whose story is worth telling, for the truth it illustrates, and the practical lesson it conveys.

At the age of eighteen, John B— was a bright, ambitious, hopeful student in an Ohio College. His parents being poor, he worked on the farm in summer to pay for his winter's schooling. He was an earnest follower of Christ, and it was his intention to become a missionary, and he hoped to go into the field in Africa, his attention having been drawn to that field of Christian labour.

A violent attack of fever destroyed his health and left him with a disease of the eyes, which in a year's time rendered him stone-blind.

Whatever the boy suffered in this destruction of all his earthly hopes he kept to himself. He was outwardly the same cheerful, light-hearted fellow.

As soon as he had strength, he began to learn brush-making, and supported himself by that trade. A year after he was established at it, he began to gather into his little shop on Sundays the boys whom he found on the river wharves, to teach and to talk to them. This work he continued for thirty years, until the time of his death.

He had a peculiar aptitude for interesting lads, and the experience of his own life gave a force and pungency to his appeals which they would have lacked coming from happier men.

But he was in the habit of regarding his life's work as utterly destroyed by his misfortune.

"God," he would say, "perhaps will allow me to be of some use hereafter, I cannot see that I have done anything here."

When he died, a letter came from one of the most influential and wisest statesmen of our country; a man whose strength has urged many a reform which has helped to elevate and civilise the nation.

"Whatever I am," he said, "and whatever I have done, I owe, under God, to John B—. It was he who took me out of the slough and made a man out of me."

Let no boy who reads this be discouraged by any circumstance, however hard. If God forbids you to plant an oak, plant an herb. It is He who will give the increase, and only the future can tell how great the harvest will be.

The "No Harms."

BY WILLIAM LAMSON, D. D.

It was my privilege a short time since to be one of a large congregation who listened to a brother who related to us with great simplicity and deep feeling his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much and was active. But he soon became a backslider and continued thus for twenty-two years. Among the causes that led him to backslide and to go farther and farther from Christ and duty he gave prominence to what he called the No Harms. and he uttered solemn warnings to all persons to beware of these No Harms. He was once a total abstainer, but he was induced to take a little domestic wine, being assured it was some which his friends made themselves out of their own grapes. "There was no harm in taking a glass of that." The result was, he soon became a confirmed drinker. He was invited to join in a game of cards. There was no money staked. It was simply an amusement. No harm in that. The result was, he

became a skilful and constant gambler. He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls. Invited to the theatre, he declined. But being assured the play was a perfectly moral and proper one, and that there was no harm in it, he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer-meeting. Thus he was led down, down, lower and yet lower, by these No Harms till all trace of Christian living was gone.

Significantly he asked who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it.

I believe the brother was right. These "No Harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone.

I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was formed. Then followed drunkenness and ruin. No harm in that first glass! There was misery, ruin, death, in it.

The solemn warning from all this is to avoid the "No Harms;" they are never safe.

How not to Drown.

Dr. Henry MacCormac, of Belfast, Ireland, writes that it is not at all necessary or inevitable that a person knowing nothing of the art of swimming should be drowned, if he depends simply and entirely on the powers for self-preservation with which nature has endowed him. The pith of the doctor's remarks is contained in the following paragraph: "When one of the inferior animals takes the water, falls, or is thrown in, it instantly begins to walk as it does when out of the water. But when a man who cannot 'swim' falls into the water, he makes a few spasmodic struggles, throws up his arms and drowns. The brute, on the other hand, treads water, remains on the surface, and is virtually insubmergeable. In order, then, to escape drowning, it is only necessary to do as the brute does, and that is to tread or walk the water. The brute has no advantage in regard to his relative weight, in respect of the water, over man; and yet the man perishes while the brute lives. Nevertheless, any man, any woman, any child, who can walk on the land may also walk in the water just as readily as the animal does, and that without any prior instructions or drilling whatever. Throw a dog into the water, and he treads or walks the water instantly and there is no imaginable reason why a human being under like circumstances should not do as the dog does. The brute indeed, walks in the water instinctively, whereas man has to be told.

It is wondrous how, the truer we become, the more unerringly we know the ring of truth, can discern whether a man be true or not, and can fasten at once upon the rising lie in word and look and dissembling act,—wondrous how the charity of Christ in the heart perceives every aberration from charity in others, in ungentle thought or slanderous tone.—F. W. Robertson.

He that knows how to pray, has the secret of safety in prosperity, and of support in trouble. He has the art of overruling every enemy, and of turning every loss into a gain. He has the power of soothing every care; of subduing every passion; and of adding a relish to every enjoyment. Many things are good for me, but none so good as to draw nigh to God.—Jay.

The Clerkenwell magistrate has imposed a penalty of 50s. on a warder of Holloway Gaol for conveying a letter from a prisoner to his parents, and carrying to him a piece of plum pudding.

A novel musical instrument, composed of stones, has lately been introduced to the public by Mr. Daniel Hill and Sons. They have been engaged eleven years in collecting and tuning the stones, which vary from six inches to four feet in length, and are placed on bands of straw. The tone produced is said to be very sweet.