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**Sabbath School. BIBLE LESSONS.**  
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 Second Quarter.  
 Lesson XIII. June 16.  
 REVIEW.  
 TIME.—From birth of Joseph, B. C. 1735, to the giving of the law on Mount Sinai, A. C. 1491.  
 PLACE.—Canaan, Egypt, and the wilderness of Arabia.  
 THE BIBLE.—They could have had only Genesis, and that was not put into its present form by Moses till years after the giving of the law.  
 EVENTS.—The leading events were the marvellous history of Joseph, the dream of Pharaoh, the famine in Egypt, the coming of Jacob and his household into Egypt, the bondage, the birth of Moses, his call to be a deliverer, the ten plagues, the Passover, the Exodus, the manna, the giving of the law.  
 PERSONS.—Jacob, Joseph, Pharaoh, Moses.  
 SUBJECT.—THE REDEMPTION OF GOD'S PEOPLE.  
 I. FROM WHAT. Prison and slavery, Less. I.; Past sin, Less. II.; Bondage and oppression, Less. V.; Enemies, Less. IX.; Hunger, Less. X.; Godlessness, Less. XI.; Selfishness, Less. XII.; Intemperance, Less. XIII.  
 II. PROGRESS OF. Through strange ways of God's providence, Less. I., II., III.; Through a long period of training, Less. V.; Through divinely appointed and trained leaders, Less. VII.; Through multiplication of numbers, Less. VIII.; Through consolidation into a nation, Less. IX.; In religious knowledge and institutions.  
 III. AIDS TO. Divine help and good character, Less. I., II.; Leaders, Less. VI.; The call of God, Less. VII.; Institutions of religion, Less. VIII.; Miracles of deliverance, Less. IX.; Trials, Less. X.; Bread from heaven, Less. X.; Laws, Less. XI., XII.; Punishments, Less. XIII.  
 APPLICATIONS. This review can be made practical by applying it to *Redemption from sin.* We see the bondage, the guilt, the bad effects on character. Sin is a worse master than the Egyptians, and a more terrible enemy than Pharaoh's army. God has raised up a great deliverer, who has done wonderful works for us. We often see wonders of grace. Enemies are overthrown. Trials and difficulties train us. Bread is sent from heaven. Great religious institutions have been ordained. The law has been given, and especially the law of love.  
 APPLICATION TO TEMPERANCE. Intemperance is a terrible slavery. It degrades and debases. The oppression grows more and more bitter. It brings many plagues. It pursues with a great army. It leads to the breaking of every commandment. God has raised up a deliverer. Jesus Christ is the great power to overcome intemperance in ourselves and in society. There are marvellous instances of deliverance. God sends bread from heaven, his divine grace, and his perfect law, to aid in redemption.

**The Soul's Cry and the Saviour's Answer.**  
 Lord, be thou my helper, (Ps. 30: 10).  
 Fear not: I will help thee, (Isa. 41: 13).  
 O Lord, I am in trouble, (Ps. 31: 9).  
 Call upon me in the day of trouble: I will deliver thee, (Ps. 1: 15).  
 Wash me thoroughly from mine iniquity, and cleanse me from my sin, (Ps. 51: 2).  
 I will. Be thou clean, (Matt. 5: 3).  
 Keep the door of my lips, (Ps. 141: 3).  
 I will be with my mouth, and teach thee what thou shalt say, (Ez. 4: 12).  
 God be merciful to me a sinner, (Luke 18: 13).  
 Christ Jesus came into the world to save sinners, (1 Tim. 1: 15).  
 What must I do to be saved? (Acts 16: 30).  
 Believe on the Lord Jesus Christ, and thou shalt be saved, (Acts 16: 31).  
 O that I knew where I might find him! Job 23: 3.  
 Ye shall seek me and find me when ye shall seek me with all your heart, (Jer. 29: 13).  
 Behold, I am vile. What shall I answer thee? (Job 40: 4).  
 Though your sins be as scarlet, they shall be as white as snow, (Isa. 1: 18).  
 Create in me a clean heart, O God, (Ps. 51: 10).  
 A new heart also will I give you, (Ezek. 36: 26).  
 I am weary with my groaning, (Ps. 6: 6).  
 Cast thy burden upon the Lord, and he shall sustain thee, (Ps. 55: 22).  
 Leave me not, neither forsake me, O God of my salvation, (Ps. 27: 9).  
 I will never leave thee nor forsake thee, (Heb. 13: 5).  
 Who is sufficient for these things? (2 Cor. 2: 16).  
 My grace is sufficient for thee, (2 Cor. 12: 9).  
 My soul thirsteth for God, for the living God, (Ps. 42: 2).  
 Thine eyes shall see the king in his beauty, (Isa. 33: 17).  
 My soul waiteth for the Lord more than they that watch for the morning, (Ps. 130: 6).  
 They that wait upon the Lord, shall receive their strength, (Isa. 40: 31).  
 The terrors of death are fallen upon me, (Ps. 55: 4).  
 He that believeth in me, though he were dead, yet shall he live, (John 11: 25).  
 Come, Lord Jesus, (Rev. 22: 20).  
 Surely I come quickly, (Rev. 22: 20).

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**THE VOICE FROM THE SEA.**  
 There is a beautiful story told by a European traveller of a custom prevailing among the natives of the shores of the Adriatic Sea. These women are the habit of going down to the shore at eventide, when their husbands are out on the waves, and singing the first stanza of a familiar hymn; after they have sung it, they will listen till they hear borne by the wind across the sea, the second stanza, sung by their gallant husbands, and they are tossed by the gale upon the waves; and both are happy. Perhaps, if we listen, we, too, might hear on this desert world of ours some whisper borne from afar, to remind us that there is a heaven and a home; and when we sing the hymn upon each shore, perhaps we shall hear its echo breaking in music upon the sands of time, and cheering the hearts of those that are pilgrims and strangers, and look for a city that hath a foundation whose builder is God. To all of us storm-tossed voyagers on life's ocean, there comes a new joy, when, on the evening shore, even the voice of Him, who stills the waves of Galilee, comforting, reassuring, dispelling doubts and fears, and making our hearts happy with the promise of that home-gone time when we shall be welcomed to our home from which we shall go no more, and when our joy shall be complete and full. Let present duties be done bravely and cheerfully, like the happy fishermen on the sea. They are but for a season; a little while, and labor will be over, the last peril will be overcome, the last obstacle will be surmounted, the last storm will be past, and we shall enter the haven of eternal rest. Are the burdens grievous, in the way gloomy? The voice of the Saviour comes over the waters, sweeter than music from human lips: "Ye a little while, and ye shall see me." Selected.

**The Condemned Soldier.**  
 During the Franco-German war a clergyman was travelling to and with him an old German, who devoted his life to going about and preaching the Gospel. One day, being near the outposts of the German army, they met several soldiers leading a man, manacled and despairing, away to execution. They ventured to ask the escort for what crime the man was condemned. "For robbing the dead," answered the soldier briefly. "And by our laws he is punished with death."  
 "Is he prepared to die?" asked the good clergyman, pityingly.  
 "We do not know," they replied; but one of them, the leader of the party, turned to the clergyman and said: "You, sir, seem to be a minister of the Gospel; you may speak to yonder poor man, if you wish, of 'hereafter.'"  
 The clergyman, glad of the opportunity, went and spoke solemnly to the unhappy prisoner; but he only shook his head and said: "No, I am not ready to die, but that does not trouble me. My sorrow and those tears are for my wife and little children, left destitute and heart-broken; my thoughts are all of them; trouble me with nothing else!"  
 As he continued in this strain, the old German, who had been attentively listening, stepped forward.  
 "My friend," he said, "I weep for you. I have no child—no wife. My heart was long ago made one with God, and death to me has no terror; it is only a welcome guest. I will die instead of you. If I have naught to lose, but oh! so much to gain! I will give you my life."  
 All around stood amazed at this strange proposal; but as the officer in command saw that the German really was in earnest, he said: "I have no power to accept your offer; but let us return to the camp and tell this strange matter to the general."  
 So they turned and went, the German walking beside the poor manacled prisoner, trying to comfort him, telling him of Jesus, the general, too, seemed strangely moved, and asked the German if he was really sincere in his offer.  
 "Certainly," answered the old man; "I tell you death is no dread to me; I am Christ's, and I shall only go to him, I will gladly let my life be a ransom for this poor man's. Surely, the law cannot require two to die. My life will suffice!"  
 The general, still more astonished, referred the matter to the Crown Prince, who thought long over it. At last he said: "The law does not admit of your being accepted for him, but I can do something for this poor man. I can pardon, and I give you this man's life instead of taking yours."  
 I leave you to imagine the sequel, and the prisoner's gratitude to his deliverer; while I would ask you to turn from this story to an older one—the story of him who saves the poor manacled sinner going forth to die, and who says in love and pity, "I will lay down my life for thee!" His was not only an offer, but a bitter though blessed life.  
 In Leviticus 1: 4, when the sinner, conscious of his having deserved death, brought a lamb's life and blood, it was accepted of God, instead of his own. But Christ, the Lamb of God, once and I forever takes away sin by the sacrifice of himself. Dear reader, if you believe not in Jesus, you are "condemned already" (John 3: 18), and are only waiting for the execution of the sentence. Even now, on your way toward destruction, fast bound by sin, Jesus meets you and says, "I gave my life for you;" for "there is none other name under heaven given among men whereby we must be saved—Gleaner."  
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**Making a Bed in Hell.**  
 It was an eminent clergyman of New England, the president of one of our colleges. In his last illness, disease clouded his reason. His religious faith failed him, and he fell into a profound melancholy. The "unpardonable sin" lay heavy on his conscience. He told his friends that he was going to Hell. He had sinned away his day of grace, and no other place in the universe was fit for him, or for it. It was useless to reason with a mind which had gone. At last one of his clerical brethren said to him, "Well, Dr. A., it may be true. Doubtless some fearful examples of hypocrisy must be held up as a warning to the universe; and you may be one of them. You had better lay your plans for it and think what you will do in Hell. You would not like to be taken by surprise, and not know what to do with yourself. How will you fill up the time there?" In a moment his faith righted itself. He replied: "I will set up a prayer-meeting in Hell the very first day!" And at that resolve his reason righted itself. He saw that any place in the universe where he could be comforted by the presence of God, and where a contrite sinner could have the will to pray, could not be Hell to him. He died in peace. It was a new version of the Psalmist's thought. "If I make my bed in Hell, behold Thou art there!"

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