

The Intelligencer

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Rev. J. McLeod,

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To the Readers of the "Intelligencer."

FREDERICTON, JUNE 1881.

A. A. MILLER & CO.,

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SUNDAY SCHOOL LESSON.—July 10.

(For Questions see Star Quarterly and Lesson Papers.)

THE COMING DELIVERER.

DAILY READINGS.

M. The coming deliverer. Exodus 2: 23-25.

W. The story in the Bible. Acts 7: 17-30.

T. Moses' testimony. Acts 7: 17-30.

S. Moses' trial. Exodus 17: 14-25.

S. Moses at Nebo. Deut. 32: 44-42.

GOLDEN TEXT.—"By faith Moses, when he came to Egypt, refused to be called the son of Pharaoh's daughter."—Heb. 11: 24.

EXODUS 2: 15-16.

NOTES AND HINTS.

Pharaoh was a name, or title, common to all the native kings of Egypt mentioned in the Bible. It was in use from the time of Abraham to that of Zedekiah. At this time the capital was at Thebes, a city on the Nile, about 100 miles from the mouth of the Nile, in the north-eastern part of Egypt.

The authorities do not agree as to the exact date of the events beginning with this lesson, consequently differ as to the name of this Pharaoh. According to Wilkinson, Moses was born in the reign of Amenhotep, or Ahmose, the 18th dynasty; the king from whom he descended was Thutmose I.; the name of the princess who adopted him was Thermutis. According to Brugsch and others, all the events of this lesson took place during the reign of Rameses II., who is the Sesostris of Greek history.

The helpless babe. The king of Egypt, in order to weaken the power of the growing race of slaves, commanded that all the male children of the Hebrews should be destroyed. Soon after this order was issued Moses was born. His mother hid him at home for three months; and then made an ark, which she covered with pitch, and placed the babe in it, put it among the reeds on the edge of the Nile, where the king's daughter was in the habit of bathing, and set his sister to watch the result. The water-wheels growing there prevented the little boat from floating away, but would not hide it from the notice of bathers.

The babe's foster mother. As was probably anticipated, the princess soon came, with her attendant maidens, to bathe in the river. This would not be permitted now, but was customary then. Seeing the babe, she went for it; when it was opened, the babe wept; her feelings were moved; she had compassion on the helpless child. The truth doubtless flashed into her mind and she determined to save the life of the persecuted babe. She must have been a princess of high rank and great influence, or she would not have dared thus to disobey the command of her father. Dean Alford has well said, "If there is anything too strong for man's laws, it is a woman's heart."

The babe's nurse. The watchful sister was quickly at hand to do a good turn for her baby-brother, which proved to be a good turn to the nation besides. She may have been told what to do by her mother, or her own quick wit may have suggested it to her. It was a natural thing to offer.

The child was a Hebrew, and an Egyptian nurse would not have taken care of it, nor could one have trusted to do so. Thus did Moses have the care of his own mother, under royal protection; she would not fail to teach him to worship God, and to understand something of the history of his people.

She took him to her own home, where no one could come between her and his opening mind; she was no longer obliged to hide him, for the arm of royal protection was thrown around him. She was, moreover, well paid for doing what her heart most desired to do. We can conceive of no combination of circumstances more favorable to his complete training for the work to which he was afterwards called. The seeds of a deep love for his own race and the religion of his fathers were securely planted in his heart, by a mother's tender and watchful care; under the patronage of the princess he was carefully instructed in all the varied learning of the Egyptians, then one of the foremost nations of the world. It was by no accident.

The avenger of wrong. When Moses had come to manhood he doubtless felt a strong desire to do something for his people. He wished in some way to identify himself with them. He had probably become a well-known and influential person by reason of his natural abilities, his education, and his relation to the royal household. His first effort in behalf of his kinsmen resulted unfortunately. Overcome by undue zeal, or compassion, he killed an Egyptian who was smiting one of his brethren. It is not necessary to attempt to justify him. He thought he was helping his people, but he was mistaken. He was a Hebrew, but when, on the next day, he sought to reconcile two of them whom he found at variance, he discovered that he was mistaken. He was not a Hebrew, but an Egyptian. Though reckoned a prince in that nation, he was a stranger to his own people. By the unintended murder he was alienated from those who had adopted him, and became a fugitive from justice. Thus it came to pass that he was compelled to flee from the face of man, and to hide himself in the wilderness, where he remained during the second forty years of his life.

It was while here engaged in feeding the flocks of his father-in-law that he had become acquainted with the desert through which he afterward led the Israelites.

AIM AT CONVERSION.

BY THE REV. GEORGE F. PENTECOST.

Without doubt the Sunday-school affords a great opportunity for biblical instruction, and without doubt that is greatly to be desired. The lessons in their selection in the preparation of the thousand and one helps, commentaries, lesson papers, quartettes, and weeklies, in which not only the lesson itself is discussed, but every collateral question germane to it, as notably in the *Sunday School Times*—is prodigious beyond expression.

One of the results is, that the imparting of biblical knowledge, rather than the preaching of the word (Mark 2: 2; Acts 11: 19, *tales* *tales*), has become the rule and method of the Sunday-school teacher—instruction rather than conversion being the aim. There can be no doubt that the careful instruction our children get at Sunday-school is a good preparation for the preaching (*evangelism*) from the pulpit. But I believe the direct aim of the Sunday-school teacher should be the conversion of the pupil. I believe the abundant help that pupils get in lesson papers, etc., puts them in possession of most of the facts that the teacher can give them when they come to class; and the teacher's instruction should be so much to repeat the instruction already provided in lesson papers, etc., as to enforce the truth by preaching the word, as to enforce the truth by preaching the word, as to enforce the truth by preaching the word.

Of course, to this end the teacher must encourage the pupil to study the lesson at home, and get the parents, as far as possible, to co-operate

with them; and then, after a very brief gathering together of the facts, and teaching of the lesson, the teacher should at once proceed to enforce it upon the heart and conscience of the scholar, pressing the truth upon them, and bringing them to the understanding of it (see Matt. 18: 19, 21), lest Satan come and catch away that which is sown in their hearts.

2. Because there is no better opportunity given to mortal man or woman to win souls to Christ than is given to the Sunday-school teacher.

(a) The conversational method was the method of Jesus. He was wont to go to small companies. The Greek word *tales*, which means to converse, to talk, to speak, is often translated "to preach" in the New Testament. Jesus so preached to the woman at the well; he so preached to his disciples; he so preached to Nicodemus; he so preached to the people who were gathered together in the house whether the four brought the paralytic. We have notable examples of good Sunday-school methods in the life of Jesus and the woman, and Jesus and Nicodemus, and Jesus and Simon (Luke 7). In the first case, there was brief discussion of the truth, then a direct appeal to the person preached or spoken to. In the second case, Nicodemus came to him, and he conversed with him, and the necessity of personal faith and regeneration. It led to Nicodemus's conversion. In the other case, while he did not win Simon, he won the soul of the poor sinner at his feet.

(b) This conversational method was the method of the first great evangelist, Philip and Andrew (John 1), and each won his class through the use of the conversational method. A merely intellectual class was composed of only one scholar, Nathaniel and Simon. It was the method of the disciples after the death of Stephen (Acts 11: 19); they talked or conversed with the Jews at Jerusalem.

(c) It was Paul's method while in prison at Rome in his own hired house. He had a Sunday-school there every day, and he preached to them Jesus. "There came many to him in his lodgings, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." It was an all-day session. "And some believed the things which were spoken, and some believed not" (Acts 28: 23, 24); that is, some were converted, and some were left unconverted. What a motto that text would be for a teacher! and what a model lesson!

(d) It is now in most cases the final method, even of the preacher. Out of the many hundred souls God has given me in my time the most of them have been won, not at a formal service from the pulpit, but when I have been seated with the people, from morning till evening, and so preached Jesus to them.

3. Because it will always be a very bad thing, and will decrease the probability of the pupil's conversion by many per cent., if he goes through the eight years of Sunday-school life and is not converted. These means of grace are always handicapped or softened. A merely intellectual familiarity with the truth of God's word tends to make it common and trite. If it is not energized by direct preaching with the Holy Spirit sent down from heaven, it is a dead word; and the story of Christ becomes a tale told to us, and loses its power.

The question may now arise, "How shall we secure this end, the conversion of the scholars?"

First: It is indispensable that this aim should be kept steadily in view by the superintendent. He ought never to lose sight of it for a single Sunday, and all the methods and means of the school should be adopted with that thought in mind. A superintendent who has his heart set on that end will soon infuse his purpose and heart's desire into his teachers, and the contagion will spread to the scholars. The love of souls is infectious.

Second: Teachers should be selected and trained to that end. It goes without saying that an unregenerated teacher can do nothing here, and ought to have no place in the school as a teacher any more than an unconverted man should have a place in the pulpit. And so neither should work, unconverted professors be put in charge of the dear souls of children, whose salvation depends, humanly speaking, on this faithfulness and spirituality. Every teacher should be a testifier of the gospel—that is, a witness, "one who knows," as well as a preacher. And so every teacher should witness with his life in his or her life, that he is a Christian. A teacher who goes month after month without having any conversion should be looked after.

Third: Teachers should observe their classes closely, and note the scholar or scholars who give the most signs of interest, and arrange personal and private interviews with them, as to get at their difficulties and hindrances, which are often such as they do not care to speak of before a whole class, but will, in nine cases out of ten, communicate gladly to a teacher that cares for their souls.

Fourth: I think that at least once in a month the pastor should come into the school, and instead of the lesson, or at least in connection with it, preach to the whole school a sermon calculated to bring the thoughtful scholars to a decision, and then follow it with an inquiry meeting, which those scholars who are interested in their salvation should be invited to stay, and then give the rest of the afternoon to personal work with them.

I firmly believe that some such an aim, some such plan as I have indicated above, would lead to the most blessed results. In other years, while in the pastoral life, I have found it so; and in my present pastorate God is giving us most gracious tokens of his favor in connection with direct aim and personal work for the conversion of the children.—S. S. Times.

A YOUNG MAN'S THREE CHOICES.

There are three vitally important choices to be made by young men—about which a few plain hints may be pertinent and useful. The first choice is that of the path of life. The second choice is that of the path of life. The third choice is that of the path of life.

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