HANK GOD FOR THE BIBLE. nk God for the Bible, whose clear

shining ray lighted our path, and turned night into day; wonderful treasures have never been

re precious than rubies, set round with pure gold.

nk God for the Bible! In sickness or health, rings richer comforts than honor or

wealth, blessings are boundless, an infinite

store: may drink at a fountain, and thirst nevermore.

nk God for the Bible sent down from ealing to mortals God's infinite love

thomless sea with its bright shining ere the glorified dwell and are safe

evermore. nk God for the Bible-rich treasures

aid up in store in its city of gold, beautiful home of the saved and the

ere no sorrow can come, where the weary find rest. nk God for the Bible! how dark is the

ere no ray from its pages sheds forth its pure light:

Jesus, no Bible, no Heaven of rest,how could we live were our lives so unblest!

re are millions who wander in darkness to-day,

help us to feel, and to act, in his ender our thanks, now, by giving

them light.

#### A LITTLE WHILE.

And thou shalt be released, And Fortune shall have ceased ofrown for thee or smile.

little, a little space, A few brief months or years, Too brief, O soul, for tears, ben to thy resting place.

wherefore art thou stirred With weak and idle rage To beat against thy cage

ike a poor captured bird? estill, poor soul, be still; He sees the sparrow's fall: y woes he knoweth all; ush, hush, and wait His will

-New York Tribune.

## Sabbath School.

#### BIBLE LESSONS.

Lesson, 5-July 31. Exod. 7: 8-17.

OSES AND THE MAGICIANS. GOLDEN TEXT.

bey showed his signs among them, onders in the land of Ham,-Psa:

Pic.—Deliverance Refused.

LLY READINGS-Monday, Exod. 7: Tuesday, 1 Kings [18: 24-39. Weday, Matt. 4: 1-11. Thursday, 2 Tim. Friday, Acts 19: 23-34. Satur-Amos 8: 1-10. Sunday, Heb. 3: 7-

PROFESSOR W. HENRY

becomes a rod again in his hand. He shall receive strength to rece is told to take it by the tail, and it Luke 16:31). Men may be intellectthese formidable perils, and he gets | Rom. 1 , 32). his rod again, now the rod of God, Vs. 14.—As the miraculous sign the rod of miraculous virtue, the badge | had produced no effect, severe measof his new office as the shepherd of ures will now be tried. is repeatedly employed by the pro- means of grace. phets as a symbol of Egypt (Isa 51: 9; Ezek. 29: 3). In our version, it terally, hast not heard. is mostly translated "dragon," though

to see whether Moses and Aaron self-existent One, upon whom all othcould not be equalled or outdone by er beings are absolutely dependent. the wonderworkers of Egypt, who I will smite: Moses passes almost are here called wise men, from their imperceptibly from speaking in the sagacity, and sorcerers from their use name of God to speaking in in his of incautations. The word translat- own person, just as the prophets use ed magicians, if it is to be explained the first person interchangeably of from the Hebrew, means "sacred God and of themselves (Isa. 21:2,3; scribes," who were familiar with the Micah 1: 6-9; Hab. 1: 2, 5). Turnlesus, no Bible, no knowledge to pray; hieroglyphics, and possessed of the ed to blood: Not necessarily converttraditionary learning of the nation; or ed into the actual substances of blood, it has been suspected that it may be but resembling blood, as when the an Egyptian term meaning those who moon is said to be turned to blood of Babylon, Dan. 2: 2). Tradition was dependent in so many ways, was ments: Properly secret or occult Its waters, famed for their sweetness

that by their jugglery they deceived

rod swallowed up all theirs. Vs. 13 .- He hardened: Literally, Pharaoh's heart was hardened. The Hebrew expression is identical with sent upon Egypt for the most part that in verse 22. The hardening of take their form from inflictions to Beware of Imitations.—See that our name is on the label and bottle. We are the original owners and hold a trade mark for this prequency to Pharaoh himself (7: 14. ties of the region in which the name is on the label and bottle. We are the original owners and hold a trade mark for this prequency to Pharaoh himself (7: 14. ties of the region in which the name is on the label and bottle. We are the original owners and hold a trade mark for this prequency to Pharaoh himself (7: 14. ties of the region in which the name is on the label and bottle. We are the original owners and hold a trade mark for this prequency to Pharaoh himself (7: 14, ties of the region in which these events sale, a counterfeit of ENGLISHMAN'S COUGH 22; 8: 15, 19, 32; 9: 7, 34, 35), are said to have occurred is interest of the law. These are, in fact, but different as- ing as an incidental evidence of the pects of the same truth. The Lord reality or the occurrences and of the did not exert a direct or positive in- genuineness of the record. This has fluence upon Pharaoh to make him sometimes been urged as though it worse; but he withheld from him his did away with the supernatural charestraining grace, and so ordered the racter of the events, and implied that providential circumstances that the there was nothing in them beyond wickedness of his nature would mani- what can he accounted for on natural fest itself in this particular form. The principles. But the unexampled in-Lord gave Moses up to his own head- tensity of these plagues, the combinstrong will, suffered his pride and ob- ation in so short a time of what othis shown to Pharaoh, and proves lowed his impiety to work out its own tant intervals, their coming and goectual: verses 14-17, the first punishment by involving him in ever ing at the bidding of Moses and as deepening sin and ruin. Thus the foretold by him, the discrimination preaching of the prophets and of our wonder," as in verse 3. Some- Lord himself, is said to have harden- Egypt and Goshen, and the connection of the prophets and of our made in several of them between Lord himself, is said to have harden- Egypt and Goshen, and the connection of the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets and of our made in several of them between the prophets are prophets and of our made in several of them between the prophets are prophets and of our made in several of them between the prophets are prophets. gout of the ordinary course of ed men's hearts (Isa. 6: 10; John left, and for which natural laws as 2: 27-40); not that this was its aim or its legitimate tendency, but to the unbelieving and the disobedient it afforded a new occasion for the evil of the supernatural distribution. There were acting as they protected to be, under supernatural distribution of strange and to have harden. Is all the connected to have harden. Is all the connected to have harden. It is all tion of the whole with the release of Israel from bondage, impresses upon them a supernatural character which cannot be effaced. Plagues of this familiar description showed more their nature to develop itself in yet clearly than an irruption of strange and to have harden. There was no impropriety more aggravated forms. Thus the and unheard-of horrors could have haraon asking for such an attest-gospel may be a savour of death undone that Jehovah ruled in Egypt, It is one important aim of the to death as well as of life unto life and that all the agencies operative cles of the Bible to furnish cred- (2 Cor. 2: 16; compare also 2 Thess. there were under his control and subto the messengers of God 2: 11). Under still another aspect ject to his will. The frogs, lice, flies, 3: 2; Heb. 2: 4). For you: the blindness and obstinacy of men murrains, blains, locusts, were indi-is, evidence of the truth of your under the means of grace is attribut-genous pests, and so was the darkness is, evidence of the truth of your and in verses 10, 12 and 19, call
the bindness and obstinacy of men murrains, blains, locusts, were indigenous pests, and so was the darkness if produced, as it probably was, by entire the means of grace is attributed by me contracted a large Bone Spavin for the cure of which I tried a number of the linited in verses 10, 12 and 19, call
lin regard to your favor of a few days ago, I would say. About one year ago a horse owned by me contracted a large Bone Spavin for the cure of which I tried a number of the linited by t and reverses 10, 12 and 19, calllarge general production and the same that is elsewhere
it of Odo Moses, and in 4: 20
the rod of Moses, and in 4: 20
the

shall receive strength to vanquish not practically obey it (John 13:17;

THE

the Lord's people, and the rod with Vs. 15.—Get out unto the water: which he shall smite them who had Perhaps to offer religious worship to smitten Israel with the rod of the the river, which was reckoned a ditaskmaster. When the same sign was vinity. This gives greater signifiexhibited to the people, the serpent cance to the plague about to be inonce more represents the hostile pow- flicted (Exod. 12: 12). Some have er of Egypt, as the embodiment for thought that Moses was now sent to Prevents Disease, the time, of the power of the old ser- | meet Pharaoh at the river because he pent (Gen. 3: 1: Rev. 12 9) in its was refused admission at the palace; Prevents Disease, ever-enduring hostility to the king- but the reason rather is because his dom of God. At first it seemed only message had relation to the river. Prevents Disease. to be made more active and threaten- Stand: Or more exactly, station ing by Moses coming (5: 22, 23), but thyself, take thy stand. The rod: he should finally overcome it. The There was of course, no virtue in the word translated "serpent," in this rod itself, by which the miracles were and the following verses, is not the wrought; and yet Moses could acsame that is used in 4: 3, but is a complish nothing except as he emmore generic term, including croco- ployed the instrumentality which the diles and other aquatic monsters, and Lord directed. And it is so with the

Vs. 16.— Wouldest not hear: Lit-

Vs. 17.—Pharaoh had insolently serpents are plainly meant in some declared that he did not know the other passages (Deut. 32:33) as well Lord (5:2). He shall now be made to know him, and know him to be Vs. 11.—Pharaoh was determined the Lord or Jehovah; that is, the see whether Moses and Aaron self-existent One, upon whom all other skin, Pimples, Blotches, Bolls, Ringworms. announce mysteries (compare Gen. [ Joel 2: 31). This fertilizing, life-14: 8, and like classes at the court dispensing river, upon which Egypt names two of these men James and suddenly converted into a repulsive Jambres (2 Tim. 3: 8). Enchant spectacle, offensive to every sense. and delightful taste, became nauseous and utterly unfit for drinking, and the impure condition of the Blood. Vs. 12.—There has been, and is, and utterly unfit for drinking, and the the greatest diversity of opinion re- people were forced to seek such a specting the acts of the magicians supply of this most necessary element here recorded. Some compare them as they could obtain by digging for with the marvellous tricks of serpent. it, though the wells of Egypt are procharmers (Psa. 58: 5; Jer. 8: 17) verbially wretched and unwholesome; in Egypt at the present day, who are and the fish, which formed an imporsaid to make serpents as rigid and in- tant article of food (Num. 5: 11), flexible as a stick. Others think died. The bloody river was in just retribution for the murder of Israel's the eyes of the spectators and made infant children (Exod. 1: 22; comit appear as if their rods were con- pare Rev. 16: 6), and was besides verted into serpents. Others still are a presage of their own destruction. of the opinion that they were aided Jehovah thus showed himself to be by satanic influences. The Bible of the Lord of the Nile, able to do with fers no explanation, but merely des- it precisely as he pleased, and that it cribes things as they seemed. It look- was to his favor Egypt owed all the ed as though the magicians did the benefits derived from it. It was thus same with their rods that Aaron ac that God withdraws the good things tually did with his. But even thus which he has given, and for which they were discomfited, for Aaron's we have been unthankful, in order to make us more sensible of our obliga-

tions to him. It is observable that the plagues

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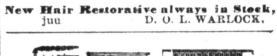
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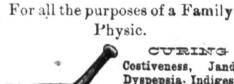
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