

SUNDAY SCHOOL

Lesson IV.—Third Quarter, For July 27, 1913.

THE INTERNATIONAL SERIES.

Text of the Lesson, Ex. v. 1-14. Memory Verses, 1, 2—Golden Text, Matt. v. 4—Commentary Prepared by Rev. D. M. Stearns.

When Moses and Aaron gathered the elders and Aaron spake the words and did the signs as the Lord commanded the people believed and bowed their heads and worshiped, as they heard that the Lord had visited them and looked upon their affliction. It looked bright, indeed, and deliverance seemed at hand, but the Lord's time had not yet fully come, for Israel needed to be made quite willing to leave Egypt. Even after they did leave we hear them longing for the food they enjoyed there in spite of their slavery.

The message to Pharaoh from the Lord God of Israel by Moses and Aaron drew from him the sneering reply: "Who is the Lord? ... I know not the Lord; neither will I let Israel go" (verse 2). Then he accused Moses and Aaron of hindering the people in their work and commanded the taskmasters to lay more work upon the laborers—let them gather their own straw, instead of receiving it, and yet turn out the full quantity of bricks (verses 3-9). He also called the words of the Lord by Moses "vain words" (verse 9). Thus did Rab-shakeh speak to Heseekiah of the words of the Lord as vain words or words of the lips (II Kings 18-20, margin). Thus do many wise and scholarly men today speak of the words of the Lord concerning the restoration of Israel and the coming of a great deliverer, but in spite of all unbelief "the counsel of the Lord standeth forever, the thoughts of his heart to all generations" (Ps. xxxiii, 11).

It was impossible for the children of Israel to turn out as many bricks when they had to gather their own straw; therefore the officers of the children of Israel were beaten because the work was lacking. Then they cried unto Pharaoh and said that the fault lay with the Egyptian taskmasters, who would not supply straw. He replied, "Ye are idle, and that is the reason ye want to go and sacrifice to your Lord," so the officers of Israel were that there was no hope for them, and they accused Moses and Aaron of being the cause of it all. Then Moses turned to the Lord and pleaded with him, saying: "Lord, wherefore hast Thou so evil entreated this people? Why hast Thou sent me? ... Neither hast Thou delivered thy people at all" (verses 22, 23).

The Lord is not slack concerning His promise, but is long suffering, slow to anger and plenteous in mercy (II Pet. 3:9; Ps. ciii, 8). He has a time for everything, and happy are those who can say, "My times are in Thy hand" (Ps. xxxi, 15). The Lord's reply to Moses was, "Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go" (vi, 1). There is something in the name Jehovah which Israel up to this time had not known (vi, 2, 3). It is the greatest name of God in Scripture, being used over 7,000 times. We know but little of the meaning of any of His names, but to me this great name comes with comfort as I think of the great, the mighty God, the Creator of all things, as my Redeemer, a sacrifice for my sins, the One who was and is and is to be, by the sacrifice of Himself delivering me from the wrath to come and working out His purposes because of His own faithfulness. Some do not, perhaps, know that whenever the word God or Lord is all in capitals the name is always Jehovah. In connection with Ex. vi, 1, I have for at least fifteen years had associated in my mind John vi, 6, "He Himself knew what He would do," and there is great rest in both. May we know more fully the great redemption of the Lord and His faithfulness and in faith and patience go quietly on to know Him and to make Him known.

Note carefully in chapter vi, 6-8, that the section begins and ends with "I am Jehovah" and includes seven great "I wills," covering the bringing out, the complete deliverance, the making them His people and bringing them into the promised land. He said He would do all because of His covenant with Abraham, Isaac and Jacob and because of His own faithfulness. Yet when Moses told these great things to Israel the cruel bondage and their anguish of spirit were so great that they would not hearken (vi, 9).

How often in their later history He had to complain that they did not know Him and would not listen to Him, as in Ps. lxxxi, 11-13; Isa. i, 2, 3; xxx, 15; xxxvi, 16, and other passages. The Lord then said to Moses: "I am Jehovah. Speak thou unto Pharaoh, king of Egypt, all that I say unto thee" (vi, 28, 29). That is the whole responsibility of a messenger of the Lord—to receive the word at His mouth and give them warning from Him. As He said to Jeremiah, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. i, 7).

Even the Lord Jesus Himself said, "The Father which sent me, He gave me a commandment, what I should say and what I should speak" (John xii, 49). Moses again objected, saying, "How shall Pharaoh hearken unto me?" (vi, 12, 30). Contrast the obedience of Isaiah, when the Lord said, "Whom shall I send, and who will go for us?" (Isa. vi, 8).

Not Satisfied

Mr. Editors: I see you printed my letter in your paper last week about my love affair, but I am here to tell you that me and my gal is busted all to pieces. She kicked me 'cause my clothes want fine enuf. I went to town and got my britches and galluses and paid 15 cents for my galluses and \$1.25 for my britches. I called on her in high spirits, but she said she wouldn't have no man with common clothes like that. I was goin' to get me a \$1.50 pair britches but my money give out and Mr. Allen and Brothers and Sons and Co. wouldn't credit me for the balance. I had all my plans fixed and Mr. Pankin Center said he would play the wedding-march if Spanish Monkey would call figgers and do the patten. I was hurt mighty bad and thought she was the only gal I could ever love until she told me she was goin to wear a split skirt at her wedding. Right then my love went to zero, and was glad she did kick me, and told her if I ever married a gal in such garb as that, it would have to be in a mighty dark room or I have a mask over my face one or tuther to hide my blushes. She wouldn't agree to the dark and I couldn't face the light, so it's all up between us. Since I come to think about it I didn't love her as good as I thought nobow, and have made up my mind that a full blooded militant suffragette is the kind of gal I want to tie to, so if at any time I should land in jail, she could git me out so quick with one of her bombs. Young man, let this be a lesson for you. Never have too much confidence in a gal, and be sho not to love her too good, and beyond all find out what sort of dress she aims to wear at her wedding. As the styles and fashions change so much and so often she might march up to the altar with you in a skirt split on both sides, or maybe no skirt at all, just as dame fashion says. If fashion says no skirt, then it will be no skirt—then how would you feel?

Your uncle

Zicror.

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Loans and Discounts \$632,417.37	Capital Stock paid in \$100,000.00
Overdrafts 6,419.65	Surplus and Profits 103,972.87
N. C. State Bonds—1950 20,000.00	Accrued interest due de-
Other Stocks and Bonds 30,651.25	posits 1,422.20
Banking House and Fix- tures 10,732.73	Cashier's Checks outstand-
Insurance Department 1,024.00	ing 1,055.15
Demand Loans 9,850.00	Certified Checks 3.00
Cash on hand and in other banks 132,677.05	Due to Banks 4,623.31
Total \$848,272.15	Deposits 637,195.52
	Total \$848,272.05

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