

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 worshipped, 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 by 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 get 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 Pharaoh speak to Hezekiah 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 saw 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-treated Thine 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 (I 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 of 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 what He would do, "He Himself knew what He would do," and there is great rest in his. 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, 8-8, that the section begins and ends with "I am Jehovah," 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 equal 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).

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NORTH CAROLINA, In the Superior Court. Mrs. Lottie Taylor vs. Howard Taylor. NOTICE OF SERVICE OF SUMMONS BY PUBLICATION. The defendant above named will take notice that an action entitled as above named has been commenced in the Superior Court of Catawba County by the Plaintiff above named for the purpose of securing an absolute divorce from the bonds of matrimony existing between the parties Plaintiff and Defendant. The said defendant will further take notice that he is required to appear at the fall term of the superior court of Catawba County on the eighth Monday after the first Monday in September 1913, at the court house of Catawba County in Newton, N. C., and answer or demur to the complaint in the action, or the Plaintiff will apply to the court for the relief demanded in said complaint. This the third day of July, 1913. C. M. McCorkle, Clerk Superior Court Catawba Co. D. L. Russell, Attorney.

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2:30 p.m.	5:35 p.m.
Ar. GASTONIA	Lv.
10:00 a.m.	9:30 a.m.
4:40 p.m.	3:10 p.m.
Between Gastonia and Charlotte. Effective Sunday June 1st 1913.	
Lv. Gastonia	Ar. Gastonia
No. 2 7:00 a.m.	No. 1 7:55 a.m.
" 4 8:15 "	" 3 9:15 "
" 6 9:30 "	" 5 10:15 "
" 8 10:20 "	" 7 11:50 "
" 10 11:55 "	" 9 12:45 p.m.
" 12 12:50 p.m.	" 11 1:55 "
" 15 2:00 "	" 15 2:55 "
" 18 3:00 "	" 17 4:30 "
" 20 5:00 "	" 19 5:35 "
" 22 6:00 "	" 21 7:00 "
" 24 7:00 "	" 23 8:00 "
" 26 8:00 "	" 25 9:00 "
" 28 9:30 "	" 27 10:30 "
" 30 10:55 "	" 29 11:55 "

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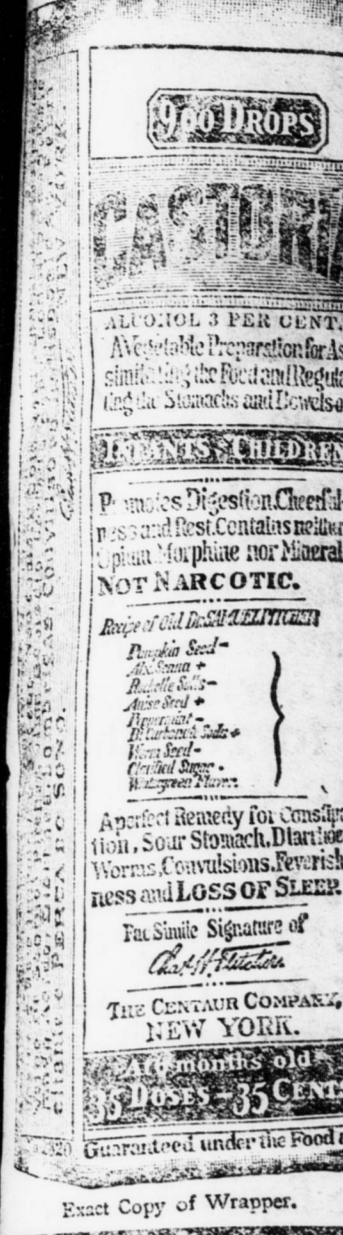
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