## DR. TALMAGE'S SERMON.

## A Sprig of Heartsease.

"And his disciples . . . went and told Jesus." -MATT. 14: 12.

An outrageous assassination had just taken place. To appease a revengeful woman, King Herod ordered the death of that noble, self-sacrificing Christian, John the Baptist. The group of the disciples were thrown into grief and dismay. They felt themselves utterly defenceless. There was no authority to which they could appeal, and yet as long as he lies quietly, does not test grief must always find expression. If the power of the chain; but when he

### THE AGONIZED SOUL

woods and the waters. But there was been for ten and twenty and thirty you will buckle on the whole armor of disciples went has all power in heaven an ear that was willing to listen. There years bound hand and foot by evil habits God, you will find a great host disput- and on earth, and at our call He will is a tender pathos, and at the same who have never felt the power of the ing your path between this and heaven. balk our calamities, and, at just the time a most admirable picture, in the chain, because they have never tried to But words of my text: "They went and break it. It is very easy to go on down told Jesus." He could understand all with the stream and with the wind, their grief, and He immediately sooth- lying on your oars; but just turn owed with grief, standing amid the seem to get along qui e smoothly; but a falsehood in one place, fifty people will if after awhile we turn around and just have heard of it in other places. I violent gesticulations and wringing of head the other way, toward Christ and hands and outcry of bereavement, are pardoned heaven, oh, then how we have his skilful brush putting upon the wall temptation. You have one kind, you of a palace some scene of sacred story, another, you another, not one person gave not so skilful a stroke as when the escaping. plain hand of the evangelist writes, "They went and told Jesus."

The old Goths and Vandals once daughters of our race an incursion of

## ROUGH-HANDED TROUBLES

prize. There is no cave so deeply cleft ter, and the foot of fleetest courser can- life; a temptation to lay down an obstanot bear us beyond the quick pursuit. cle in the way of all good enterprises. The arrows they put to the string fiy The temperament decides the styles of with unerring dart, until we fall pierced | temptation; but sanguine or lymphatic, and stunned

propriate message. I mean to b nd up A man never lives beyond the reach of all your griefs into a bundle, and set temptation. You say when a man gets them on fire with a spark from God's to be seventy or eighty years of age he altar.

THE PRESCRIPTION THAT CURED. the sorrow of the disciples will cure all eighty-five years of age has as many your heartaches. I have read that temptations as a man at twenty-five. when Godfrey and his army marched They are only different styles of tempout to capture Jerusalem, as they came tation. Ask the aged Christian whether over the hills, at the first flash of the he is never assaulted of the powers of pinnacles of that beautiful city, the darkness. If you think you have conarmy that had marched in silence lift- quered the power of temptation, you ed a shout that made the earth tremble. are very much mistaken. Oh, you soldiers of Jesus Christ, march- A man who wanted the Papal throne ing on toward heaven, I would that to- pretended he was very weak and sickly, day, by some gleam from the palace of and if he was elected he would soon be

gins who cried, "Our lamps have gone out !'

of the disciples

TO ALL WHO ARE TEMPTED.

I have heard men in mid-life say that they had never been led into temptation. If you have not felt temptation it is because you have not tried to do right. A man hoppled and handcuffed, there be no human ear to hear it, then rises up, and with determination resolves to snap the handcuff or break the

It is all folly for you to say to some one,

### "I COULD NOT BE TEMPTED

ousness and over-cating and drinking; a into the mountains as to allow us shel- temptation to ignore the great work of of the disciples you will have temptation. Satan has a I feel that I bring to you a most ap- grappling-hook just fitted for your soul. is safe from all Satanic assault. You are very much mistaken. A man at

God's mercy and God's strength, you might be lifted into great rejoiceing, and that before this service is ended might raise one glad hosanna to well for me while I was looking for the sceptre of another that I should stoop, but now that I have found it, why should I stoop any longer?" and he threw away his crutches and was well again. How illustrative of the power of temptation! You think it is a weak

CHRIST IS ALWAYS NEAR and mercies which are burning down ter Sabbath preaching on these themes and burning out, never to be relighted, his face kindled with the glory. John –before you, behind you, within you. lest at last we be amid the foolish vir- Foster, a Christian man, said of this No mother ever threw her arms around man, "Robert Hall is only acting, and the smile on his face is a reflection of of affection as Christ has shown toward II. Again, I commend the behavior his own vanity." John Wesley turned you. Close at hand-nearer than the all England upside down with Christian staff upon which you lean, nearer than reform, and yet the punsters were after the cup you put to your lip, nearer than him, and the meanest jokes in England the handkerchief with which you wipe were perpetrated about John Wesley. away your tears-I preach Him an ever-What is true of the pulpit is true of the present, all sympathizing, compassionate pew; it is true of the street, it is true of Jesus. How can you stay away one the shop, and the store. All who will live moment from Him with your griefs? godly in Christ Jesus must suffer perse- Go now. Go and tell Jesus, cution. And I set it down as the very worst sign in all your Christian exper- power to relieve us. They would very

ience if you are, any of you, at peace

### WHAT ARE YOU TO DO

when you are assaulted and slandered ed it. Our burdens are not more than around and try to go against the wind and abused, as I suppose nearly all of half so heavy to carry if another is and the tide, and you will find it is a you have been in your life? Go out and thrust under the other end of them. different matter. As long as we go hunt up the slanderer? Oh, no, silly thrust under the other end of them. different matter. As long as we go hunt up the slanderer? Oh, no, silly Here we find Christ. His brow shad- down the current of our evil habit we man! While you are explaining away

counsel you to another course. While hardest things said about Him, whose

and they broke down the altars, and strange that the fish should be caught soul, in some humble, child-prayer, out His arm and deliver you? He will. swept away everything that was good with a hook. The fish thinks it is so saying, "I see Thy wounds—wounds of heart. He is might to save. He can level the head, wounds of heart. He is might to save, and can divide the sea, and can anon in the history of all the sons and with a trap, You see some man with a Now, look a: wounds, and see what cold, phlegmatic temperament, and you | I have suffere ... and through what batsay, "I suppose that man has not any tles I am going; and I entreat Thee, by feeble of resources, but with all eternity temptation." Yes, as much as you those wounds of Thine, sympathize and the universe at His feet. Go and that come to plunder and ransack and have. In his phlegmatic nature he has with me." And He will sympathize, put to the torch all that men highly a temptation to indolence and censori- and He will help. Go and tell Jesus!

### TO ALL THE BEREAVED.

How many in the garb of mourning! If you could stand at this point where I am standing and look off upon this audience, how many signals of sorrow you would behold! God has His own way of taking apart a family. We must get out of the way for coming generations. We must get off the stage that others may come on, and for this reason there s a long procession reaching down all the time into the valley of shadows. This emigration from time into eternity is so vast an enterprise that we cannot understand it. Every hour we hear the clang of the sepulchral gate. The sod must be broken. The ground must be ploughed for resurrection harvest.

The dust must press our eyelids. "It is Oh, ye who are tossed and driven in this appointed unto all men once to die." This emigration from time into eternity

her child with such warmth and ecstasy

It is often that our friends have no

much like to do it; but they cannot diswith all the world. The religion of entangle our finances, they cannot cure hopple, then he finds the power of the Christ is war. It is a challenge to "the our sickness and raise our dead; but will cry it aloud to the winds and the iron. And there are men who have world, the flesh, and the devil;" and if glory be to God that He to whom the right time, in the presence of an applauding earth and a resounding heaven, will raise our dead. He will do it. He is mightier than Herod. He is swifter than the storm. He is grander than the sea. He is vaster than eternity. And every sword of God's omnipotence will leap from its scabbard, and all

THE RESOURCES OF INFINITY

be exhausted, rather than that God's you are not to omit any opportunity of child shall not be delivered when he expressing their woe. Raphael, with to lay to the oars! You will ave your setting yourselves right, I want to tell cries to Him for rescue. Suppose your you this morning of one who had the child was in trouble; how much would you endure to get him out? You would sobriety was disputed, whose mission go through any hardship. You would was scouted, whose companionship was denounced, who was pursued as a babe get him out of that trouble." Do you and spit upon as a man, who was howl- think God is not so good a father as ed at after He was dead. I will have you? Seeing you are in trouble, and of Europe, and they upset the gardens, as you are." The lion thinks it is so you go unto Him with your bruised having all power, will He not stretch extinguish the fire and save the soul. Not dim of eye, not weak of arm, not and the universe at His feet. Go and tell Jesus. Will you? Ye whose cheeks are wet with the night-dew of IV. Again, I commend the behavior the grave; ye who cannot look up; ye whose hearts are dried with the breath of a sirocco; in the name of the religion of Jesus Christ, which lifts every burden, and wipes away every tear, and delivers every captive, and lightens II. By a Heavenly Light: every darkness I implore \*you now, go and tell Jesus.

A little child went with her father, a storm came the little child was very much frightened, and in the night rushed out of the cabin and said. 'Where is father? where is father?' Then they told her, "Father is on deck guiding the vessel and watching the III. By a Marvellous Way: storm." The little child immediately returned to her berth and said, "It's all midst of the sea (29), right, for

### FATHER'S ON DECK."

world, up by the mountains and down by the valleys, and at your wit's end, I keeps three-fourths of the families of want you to know the Lord is guiding the earth in desolation. The air is rent with farewells, and the black-tasselled will bring you through the darkness into vehicles of death rumble through every the harbor. Trust in the Lord. Go

### SUNDAY SCHOOL LESSON.

### SUNDAY, MAY 29, 1887. The Red Sea. LESSON TEXT. (Exod. 14: 19-31).

### LESSON PLAN.

TOPIC OF THE QUARTER : Bondage and Deliverance.

GOLDEN TEXT FOR THE QUARTER: There is no other God that can deliver after this sort. - Dan. 3:29.

LESSON TOPIC: Delivered from Enemies.

Lesson Outline: 2. Enemies Destroyed, vs. 23, 28, 3. God Triumphant, vs. 30, 31.

GOLDEN TEXT: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. -- Isa, 43:2.

DAILY HOME READINGS:

- DAILY HOME READINGS:The mad pursuit (Exod. 14:23).M.—Exod. 14:19-31.DeliveranceThe troubled host (Exod. 14:24, 25). from enemies. T.-Exod. 12 : 29-39; 13 : 17-22.
- Israel's outgoing W.-Exod. 14 : 1-18. Israel pur-

2. Lessons of the Event: sued. T.-Exod. 15:1-22. The song of It exalts God (Exod. 14: 17, 18; Isa.

- triumph. F.-Psa. 46 : 1-11. Israel's securi-
- Shows God's power (Exod. 15: 1-3, 6; ty: S.-Luke 12 : 22-32 Security as-
- sured. S.-Rev. 15 : 1-4. Heaven's triumphant song.

## LESSON ANALYSIS.

I. ISRAEL DELIVERED.

I. By a Divine Leader: The angel of God, which went before

the camp (19). And the Lord went before them (Exod.

13:21). Behold, I send an angel before thee

(Exod 23:20). He leadeth me beside the still waters

(Psa. 23:2).

(Isa, 63 : 9)

Yet gave it light by night (20).

By night in a pillar of fire, to give them Hight (Exod. 13:21). sea-captain, to sea, and when the first At even it was... the appearance of fire (Num, 9:15). Unto the upright there ariseth light in

the darkness (Psa. 112:4). God .... shined in our hearts (2 Cor. 4 :

Israel walked upon dry land in the

He turned the sea into dry land (Psa. 66:6

He clave the sea, and caused them to pass through (Psa. 78:13). Our fathers...all passed through the

sea (1 Cor. 10:1).

A guide at the front; (2) A defense in battle. They also bore with them the mummied remains of Joseph, for at the rear.-(1) Help abundant; (2) final burial in the Land of Promise The starting-point of the exodus was

Shows God's supremacy (Exod. 15: 7, 11, 18). Shows God's goodness (Josh. 24: 6, 7;

Job 26: 12; Psa. 74: 13).

They believed they his words (Psa. 106:

His disciples believed on him (John 2 .

The Jews, which .... beheld, .... believ-

1. "Thus the Lord saved Israel." (1,

The Saviour; (2) The saving; (3)

"Dead upon the sea shore." (1)

Victims of God's wrath; (2) Assur-

ances of Israel's safety; (3) Warn-

"Israel saw, .... feared, .... believ-ed." (1) Saw his works; (2) Feared

his name; (3) Believed his words.

LESSON BIBLE READING.

THE DELIVERANCE AT THE SEA.

Deliverance assured (Exod. 14:13, 14).

Deliverance attained (Exod. 14:15, 16,

The utter overthrow (Exod. 14: 26-28,

The victor's song (Exod. 15: 1-6, 20

srael overtaken at the sea (Exod. 14:

ed on him (John 11:45).

ings to God's foes.

History of the Event:

Israel in terror (Exod. 14: 10-12).

The saved.

11).

2.

2, 8, 9).

21, 22, 29).

51:9,10).

30)

21).

Neh. 9:9-11). Is a reason for joy (Psa. 66:6;78:53). Is a reason for wonder (Psa. 78: 12, 13). Illustrates the power of faith (Heb. 11 : 29).

Symbolizes heavenly deliverance (Rev. 15:2, 3).

LESSON SURROUNDINGS.

In the last lesson, the anticipatory command for the institution of the Passover feast was considered. It was while the Hebrews, in their homes in the district of Goshen-Rameses, were The angel of his presence saved them celebrating that feast, that "it came to pass at midnight, that the Lord smote all the firstborn in the land of Egypt; ... and there was a greatery in Egypt; for there was not a house in which there was not one dead,"

Then it was that Pharaoh and his people were urgent upon the Hebrews to go out instantly as they had 'desired to go; for the Egyptians said "We be all dead men"--- if Jebovah's people be longer detained in Egypt against their will. So the Hebrews rose up to go in haste, as they were bidden. And in going, they asked of the Egyptians-"asked," not "borrowed," as our common English version has it-the customary gifts, or "backsheesh," which in the East all servants or departing guests are entitled to receive. "And the Lord gave the people favor in the sight of the Egyptians, so that they let them have By faith they passed through the Red what they asked" to such an extent that the departing Hebrews carried 1. "The angel.... which went before gifts as if they had despoiled an enemy

of the wall or line of fortifications

(known by its Hebrew name "Shur,

and by its Egyptian name "Etham"

which protected the north-eastern bor-

der of Egypt, between the Mediterra-

nean and the Red Sea. (This point,

with many another bearing on the nar-

rative, is treated in an article by Dr.

Trumbull on another page.) The first

move from Succoth was toward the

Great Wall, or Etham, near the north-

ern road toward Gaza in Philistia.

Thence, a return move was Divinely

ject of this retrograde movement was

not apparent; and both the Hebrews

ordered toward the Red Sea. The ob

the Lord

I. In the first place, I commend the behavior of these disciples to all in this audience who are

### SINFUL AND UNPARDONED.

There comes a time in almost every and crippled influence; but give it a man's history when he feels from some source that he has an erring nature. The thought may not have such heft as to fell him. It may be only like the flash in an evening cloud just after a very hot summer day. One man to get wid of that impression will go to prayer, another will stimulate himself by ardent spirits, and another man will dive deeper in secularities. But sometimes a man cannot get rid of these impres-The fact is when a man finds sions. out that his eternity is poised upon a perfect uncertainty, and that the next moment his foot may slip, he must do something violent to make himself forget where he stands, or else fly for refuge.

If there, are any here who have resolved that they would rather die of this awful cancer of sin than to have the heavenly surgeon cut it out, let me say, my dear brother, you mingle for yourself a bitter cup. You fly in the face of your everlasting interests. You crouch under a yoke and you bite the dust, when, this moment, you might rise up a crowned conqueror. Driven and perplexed as you have been by sin.

### GO AND TELL JESUS.

To relax the grip of death from your soul, and plant your unshackled feet upon the golden throne, Christ let the He will break down the door of your dungeon. From the thorns of His own make your brow blaze with eternal victory. In every tear on His wet cheek ; in every gash of His side ; in abused and to every long, blackening mark of laceration from shoulder to shoulder ; in the grave-shattering, heaven-storming death groan, I hear Him say, "Him that cometh unto Me, I will in nowise cast out.'

"Oh," but you say, "instead of cursing my wound you want to make an-- other wound-namely, that of convictien !" Have you never known a surgeon to come and find a chronic disease, and then with sharp caustic burn it all out? So the grace of God comes to the old sore of sin. It has long been rankling there, but by Divine grace it is burned out through these fires of conviction, "the flesh coming again as the flesh of a little child;" "where sin abounded gracemuch more aboundeth." With the ten thousand unpardoned sins of your life, go and tell Jesus. You will never get rid of your sins in any other way; and remember that the broad invitation which I extend to you will not always be extended.

King Alfred, before modern timepieces were invented, used to divide the day into three parts, eight hours each, and then had three wax candles. By when the second candle had burned to Whitefield, when he stood and invited the socket, another eight hours had men into the kingdom of God. What tien by the numbers of opportunitics of heaven? and as he stood Sabbath af- late. But

chance, and it will be A TYRANT IN YOUR SOUL,

it will grind you to atoms. No man has

finally and forever overcome temptation until he has left the world. But are you to do with these temptations? Tell everybody about them? Ab, what a silly man you would be! As well might a commander in a fort send word to the enemy which gate of the castle is least barred as for you to go and tell what all your frailties are, and what your temptations are. The world will only caricature you, will only scoff at you. What, then, must a man do? When the wave strikes him with a terrific dash shall he have nothing to hold on to? In this contest with "the world, the flesh, and the devil," shall a man have no help, no counsel?

Our text intimates something different. In those eyes that wept with the Bethany sisters I see shining hope. In that voice that spake until the grave broke and the widow or Nain had back her lost son, and the sea slept, and sorrow stupendous woke up in the arms of rapture-in that voice I hear the command and the promise, "Cast thy burden on the Lord, and He will sustain

thee." Why should you carry your burdens any longer? Oh, you weary soul, Christ has been in this conflict. tortures of the bloody mount transfix He says, "My grace shall be sufficient Him. With the heam of His own cross for you. You shall not be tempted above that you are able to bear." Therefore, with all your temp'ations, Crown He will pick enough gems to go, as these disciples did, and tell Jesus. III. Again, I commend the behavior of the disciples to all those who are

THE SLANDERED AND PERSECUTED.

When Herod put John to death the disciples knew that their own heads were not safe. And do you know that every John has a Herod? There are persons in life who do not wish you very well. that can fully sympathize. Go and tell Your misfortunes are honeycombs to them. Through their teeth they hiss at you; misinterpret your motives, and would be glad to see you upset. No man gets through life without having a derstand it. But Christ sees all over it, man." you horned and husked and hoofed, to gore and trample you; and what are you to do? I tell you plainly that all who likes you and approves your work, it is because you are an idler in the Lord's

however eminent-

ALL HAVE BEEN MALTREATED

gone, and when all the three candles did the learned Dr. Johnson say of him? away, they could not get to us. We bottle of brandy. were gone out, then the day had passed. He pronounced him a miserable mounte-Oh, that some of us, instead of calcu-bank. How was it when Robert Hall wrote to them, "Come right away," or telegraphed, "Take the next train." lating our days and nights and years by stood and spoke as scarcely any unin-any earthly time-piece, might calculate spired man ever did speak of the glories while in coming, or perhaps were too fully on a character of elegance as a

The body of the child that was folded so closely to the mother's heart is put away in the cold and the darkness. The laughter freezes to the girl's lip, and the rose scatters. The boy in the harvest-field of Shunam says, "My head! my head!" and they carry him home to die on the lap of his mother. Widowhood stands with

### TRAGEDIES OF WOE

struck into the pallor of the cheek. Orphanage cries in vain for father and mother. Oh, the grave is cruel! With teeth of stone it cluthes for its prey. Between the closing gates of the sepul chre our hearts are mangled and crushed. Is there any earthly solace? None. We come to the obsequies, we sit with the grief-stricken, we talk pathetically to their soul; but soon the obsequies have passed, the carriages have left us at the door, the friends who stayed for a few days are gone, and the heart sits in desolation listening for the little feet that will never again patter through the hall, or looking for the entrance of those who will never come again-sighing into the darkness-ever and anon coming across some book or garment, or little shoe or picture, that arouses former association, almost killing the heart. Long days and nights of suffering that wear out the spirit, and expunge the bright lines of life, and give haggardness to the face, and draw the flesh tight down over the cheek-bone, and draw dark lines under the sunken eye, and hausting.

merely to look up into a brazen and unpitying heaven? Are they to walk a blasted heath unfed of stream, unsheltered by overarching tree?

HAS GOD TURNED US OUT on the barren common to die? Oh, no! no! no! . He has not. He comes with sympathy and kindness and love. He understands all our grief. He sees the height and the depth and the length and the breadth of it. He is the only one Jesus. Sometimes when we have tre ble we go to our friends and we explain

Let me say that if you do not, you will have no comfort here, and you will forever be an outcast and a wanderer. Your death will be a sorrow. Your eternity will be a disaster. But if you go to Him for pardon and sympathy, all is well. Everything will brighten up, and joy will come to the heart and sorrow will depart; your sins will be for-

given and your foot will touch the upward path; and the shining messengers that report above what is done here will tell it until the great arches of God resound with the glad tidings, if now, with contrition and full trustfulness of soul, you will only go and tell Jesus. But I am oppressed, when I look over this audience, at the prospect that some may not take this counsel; and go away unblessed. I cannot help asking what will be the destiny of these people? Xerxes looked off on his army. There were two million men-perhaps

ever marshalled. Xerxes rode along the lines, reviewed them, came back, stood on some high point, looked off upon the two million men, and burst into tears. At that moment, when every one supposed he would be in the greatest exultation, he broke down in grief. They asked him why he wept. "Ah!" he said, "I weep at the thought that so soon all this host will be dead." So I stand looking off upon this host of immortal men and women, and realize the fact, as perhaps no man can, unless he the hand is tremulous, and the voice is has been in similar position, that soon husky and uncertain, and the grief is the places which know you now will is wearing, grinding, accumulating, ex- know you no more, and you will be gone-whither? whither? There is a Now, what are such to do? Are they stirring idea which the poet put in very peculiar verse when he said:

'Tis not for man to trifle; life is brief, And sin is here: Our age is but the falling of a leaf-

A dropping tear. Not many lives, but only one have we-One, only one:

How sacred should that one life ever be-That narrow span !'

### Royal Grandeur.

I went to call on a king with a man who knew the proper way to do it. We it, and they try to sympathize; but they called in after a long day's shooting, do not understand it. They cannot un- very dirty and tired, to see "the old On arriving al a circular mud pummelling. Some slander comes after and all through it. He not only counts hut, we hitched our horses to a log and the tears and records the groans, but walked in, "No one was to be seen, so before the tears started, before the my friend set to work to shout. Fancy groans began, Christ saw the inmost shouting for a real live king! Presently serve Christ must suffer persecution. It hiding-place of your sorrow; and He a hideous old hag, with a small freehold is the worst sign in the world for you to takes it, and He weighs it, and He garden on her, and clothed in an old be able to say, "I haven't an enemy in the world." A woe is pronounced in absorbing pity. Bone of our bone. by in disgust, came in and told us that the Bible against the one of whom Flesh of our flesh. Heart of our heart. the chief had been unwell all day, but everybody speaks well. If you are at peace with all the world, and everybody remembers Lazarus's grave He will that he had been as drunk as Chloe for stand by you in the cemetery. As long a week past. Soon a blear-eyed, filthy, as He remembers His own heart-break, smelling, disgusting, old drunkard came vineyard, and are not doing your duty. All those who have served Christ, of your affections. When He forgets grunt. Then he asked for some tobacco. the footsore way, the sleepless nights, As we only had good tobacco, we said the weary body, the exhausted mind, we hadn't any. Then he asked for the time the first candle had burned to at some stage of their experience. You the awful cross, the solemn grave, then brandy; subsequently for a coat, a pair the socket, eight hours had gone, and know it was so in the time of George He will forget you, but not until then. of trousers, some boots, or a hat; and Often when we were in trouble we the interview finished up by his trying sent for our friends; but they were far to sell us a dozen of his wives for a

> Certain trifling flaws sit as disgraceragged button on a court dress.

Help adapted. "Between the camp of Egypt and the extensive district of Goshen-Rameses, where the Hebrews had their the camp of Israel." (1) Opposed settlement (see Gen. 47; 6, 11). The

hosts; (2) Interposed help. "Into the midst of the sea upon the place of general rendezvous was Succoth, or a great camping-ground inside dry ground." (1) A solid pathway;

(2) A surrounding peril; (3) A cheering prospect; (4) A fruitless pursuit. II. ENEMIES DESTROYED.

## I. The Confident Pursuit:

The Egyptians pursued, and went in after them (23).

And the Egyptians pursued after them (Exod. 14:9).

The enemy said, I will pursue, I will overtake (Exod. 15:9).

The horses of Pharaoh went in....into the sea (Exod. 15: 19)

The Egyptians pursued after your fathers (Josh. 24:6).

II. The Discomfited Host:

the Egyptians (24).

The Egyptians said, Let us flee (Exod. 14:25The Egyptians fled against it (Exod.

When evil-doers came upon me.... they

stumbled and fell (Psa. 27:2). Overthrew Pharaoh and his host in the

Red Sea (Psa. 136:15). III. The Overwhelming Waters:

And the waters returned, and covered the chariots (28)

Israel saw the Egyptians dead upon the sea shore (Exod. 14:30).

The sea covered them (Exod, 15:10). The sea overwhelmed their enemies

(Psa. 78: 53). The Egyptians assaying to do were swallowed up (Heb. 11: 29).

"The Egyptians pursued, and went in after them." (1) Intent on their prey; (2) Blind to their peril; (3) Hastening to their end. 2. "The Lord looked forth upon the

host of the Egyptians." (1) The look of the Lord; (2) The fate of his foes. "The sea returned to its strength."

Released by the Almighty; (2) Obedient to the rod; (3) Destructive to the Egyptians; (4) Saving to the Israelites.

III. GOD TRIUMPHANT.

God's People Saved: Thus the Lord saved Israel that day

The Lord .... is become my salvation

(Exod. 15:2). O Israel,.... a people saved by the Lord (Deut. 33 : 29).

So the Lord saved Israel that day (1

The Lord saved them by a great victory

II. God's Enemies Destroyed:

Israel saw the Egyptians dead upon

There remained not so much as one of them (Exod. 14:28).

into the sea (Exod, 15:1).

(Exod. 15:10).

III. God's Word Believed:

Lord (31).

And the people believed (Exod. 4:31).

and the Egyptians misconceived its The Lord ... discomfited the host of purpose. It looked like the wandering of an undecided people; and Pharaoh was induced by it to start out in pursuit of the Hebrews. It is while the Egyptians are pursuing the Hebrews, that this lesson opens. In their movements the Hebrews were Divinely guided by a pillar, or column, resembling smoke in the daytime, and luminous by night. Oriental caravans are often guided by a natural agency similar in appearance to this supernatural agency. Alexander the Great adopted this plan for his army in the East. "Fire was to be the signal by night; smoke by day," says a historian of his campaigns. And there are traces of this mode of guidance in

the campaigns of the Pharaohs. Two or three popular errors concerning the facts of the exodus should be guarded against in every Bible student's mind. The stations given in the narrative are none of them towns or cities. Rameses and Succoth are districts. Etham is a fortified wall, or line of defensive works. The distance between the several stations is not necessarily a single day's journey. It is probable that more than one week, possibly nearly three weeks, elapsed be-tween the Passover night in Goshen-Rameses and the night at the Red Sea, with which this lesson opens. A comparison of the dates given in Exodus 12: 1-20, 29-39; Numbers 33: 3; and Exodus 16: 1, will show how leisurely were the movements of the Hebrews after their hurried start.

The precise point of the Red Sea crossing by the Hebrews is in dispute ; for it is an open question whether the Gulf of Suez extended northward at that time, so as to include the old waterbeds now known as the Bitter Lakes. But that the crossing was near the northern end of that arm of the Red Sea, as it was at that time, is pretty well established; although even that has been called in question.

The date of this event is given in our Bible margins as B. C. 1491; but there are those who would make it a century and a half earlier, and others who would put it nearly as much later. This point is likely to have light thrown on it by investigations which are now in progress, by the aid of fresh disclosures in the monumental history of Egypt.

It is to live twice when we can enjoy the recollection of our former life.

Their pursuers thou didst cast into the depths (Neh. 9:11).

(1 Chron. 11:14). the sea shore (30).

The horse and his rider hath he thrown

They sank as lead in the mighty waters

And the people ... believed in the

Sam. 14:23).

# 3

THE FINEST ARMY 14:27