

## Devotional Service

BY REV. T. J. PARR, M.A.

### OCT. 18.—"GREAT MEN OF THE BIBLE: WHAT MOSES TEACHES US"

Ex. 34: 28-35; Matt. 17, 3, 4; Heb. 3: 1-5.

#### HOME READINGS.

Mon., Oct. 12. To rise above humble birth... Ex. 2: 1-10  
 Tues., Oct. 13. To give up our own way... Ex. 1: 1-14  
 Wed., Oct. 14. In the school of humility... Ex. 2: 15-25  
 Thurs., Oct. 15. In the school of reverence... Ex. 3: 1, 4, 6  
 Fri., Oct. 16. In the school of opposition... Ex. 3: 1, 11  
 Sat., Oct. 17. In the school of rebellion... Ex. 32: 7-14

Moses is one of the greatest characters of early historic times, and, indeed, of all time. Of vast natural endowment, learned, cultured, a leader of men, an able, far-sighted statesman, loyal to God, entrusted with the mission of deliverance to a great people, he stands out prominently as worthy of the study and imitation of future generations.

#### HIS QUALIFICATIONS.

His literary education, including the learning and wisdom of the Egyptians, which included orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy and engineering. Being adopted into the royal family, he was no doubt received into the priestly caste, and knew all the secret learning of the Egyptian priests.

His moral education was wide. Besides his home training in morals, he would learn much that was good in the higher mysteries of the priests, which they had no doubt received from Noah and Adam. For God's moral law must have been known in some form from the first, and, in fact, the Egyptian "Book of the Dead," embraced nearly the whole Mosaic moral law.

His practical education was such as to fit him to be a man of affairs. He invented boats, engines for building, and instruments of war. He was sent on an expedition against the Ethiopians, and by a rapid march surprised the enemy, defeated them with heavy slaughter, and drove them back into their own territories. Thus equipped as scholar, moralist, mechanical engineer and warrior, a great crisis occurred in his life. He was about forty years old, and what the occasion of the decision we do not know. But in some way he had come to the place when he must either wholly go with the Egyptians in religion and life, or he must choose God, the truth, and the consequences which they entail. The fact that this step was taken in faith shows that it was not a sudden, passionate impulse, but a deliberate choice of Jehovah and his righteous law.

He had Egypt with its luxury, wealth, culture and influence on the one hand; and Israel with its poverty, affliction, oppression, and dark future on the other hand. But the former served false gods; the latter, the true and the living God. He made his choice—he linked himself and his fortunes with Israel and Jehovah, and his whole future became illuminated and glorified by the choice.

Remember, young folk, there comes to everyone a time when he must choose between God and the world; sometimes between righteous poverty and glittering vice, between despised good and popular evil. Very few of us have to give up as much as Moses did; but whatever the sacrifice, faith in God will enable us to do it, as it did that ancient statesman and legislator.

#### EVERY MAN A MOSES.

As has been hinted, there is a sense in which we may have to make a choice

as Moses had. 1. In relation to our position in life. 2. In relation to companions and society. 3. In relation to the concerns of our daily plan and conduct.

In all of these choices we shall be wise if we remember in our decision by what influenced Moses—faith in God. Make all choices, having due regard to the claims of God upon you, and happy will be the issue.

#### FAITH THE FOUNDATION.

Notice the qualities of this faith, which lay at the foundation of the life of Moses, and which made his life the great life it was. 1. It was faith that could be disbelieved. This seems a paradox. But it means disobedient to man in loyalty to God. Often in life the expedient becomes a temptation to us. The will of those in authority over us may conflict with the will of God. Then the expedient is to keep straight with the human authority and risk offending God. Here the expedient is the sinful. In presence of that conflict faith gives the man power to disobey the local authority, in order to obey the supreme authority. This order of faith is disobedient to men, but obedient to God, the young believer may be called upon to exercise, and if so, he should be ready, aye, ready.

2. It was faith that can endure. It is hardly possible to conceive a more burdened and anxious life than that which Moses lived. He had times of personal peril, but they are of far less importance than the constant strain upon the feelings involved in leading the people, and negotiating between them and God. Faith embodied in his choice, enabled Moses to keep on, and push through, and bear all—faith, the inspiration of "patient continuance in well-doing." A good choice is of little use, unless it becomes continuous faith in God makes so.

3. It was faith that can meet great occasions. Life is mainly commonplace and routine; but every life has its surprises and occasions, when supreme demands are made upon it. Such times came to Moses at the burning bush, at Mount Sinai, and when smiting the rock for water. When faith helped, success was assured, when it failed the great occasion was turned into an occasion for great mourning. We need faith in God, not only in the common things of the common day, but in the greater occasions of life. "Acknowledge him in all thy ways, and he shall direct thy paths." Making God your choice, make the choice for life, and all its occasions great and small.

4. It was faith that can do the seemingly impossible. Moses believed the word of God, which ordered him to turn out of the route toward Canaan, and go down by the shores of the Red Sea. It was a strange command, wholly beyond man's comprehension. That way they could neither get to Canaan, nor set to the desert of Sinai. Every step put a wider stretch of water between them and the land where they would be. But faith triumphed into obedience, and faith was vindicated by so glorious a divine deliverance as stamped once and forever the supreme relations of Jehovah as God to the people of Israel. That which is impossible with men is possible with God. We must learn, in making God our choice, to trust him when we cannot trace him, and believe and follow him whithersoever he may lead.

#### FROM ANOTHER ANGLE.

Moses was perhaps the greatest man in history, because he dared place the greatest reliance upon God.

Each third of Moses' life—each forty years—was seemingly disconnected from the rest of his life. Each was necessary

to the rest. So will God bind together our lives, if we will let him.

Moses' one sin shut him out of the promised land, just as one sin may shut us out of our promised land.

But Moses, at the time of Christ's transfiguration, was seen standing in the promised land. The next life has compensations for the sins as well as the sorrows of this life.

Few Christians realize that they may talk with God as really as Moses did. If they realized this, there would be more shining faces than there are (Ex. 34: 29).

The fact that Moses felt himself inadequate for his work was one evidence that he was fitted to do it, so long as he knew that God was adequate for it (Ex. 3: 11).

When men come to understand God's majesty, and come truly to serve him, they will fear human majesty as little as Moses did (Ex. 5: 1).

Obedience to God is the best rule for a strong body and a long life. It is double the value of any gymnasium (Leut. 24: 7).

There are many bondages waiting for a Moses to break them. Intemperance is one bondage, political misrule is another. Greed of gold is another.

The Ten Commandments written on stone have been the stone foundation of the world's laws and civilization.

What was Cyrus Field compared with the vast electrical power that since his death has pulsed through the Atlantic?

What was Moses to the great force he set in motion? God can make vast results flow from small lives.

#### POINTS FOR THE PRESIDENT.

Appoint someone in advance to prepare a brief biography of Moses. After it is read, question the League on the biography. Have someone else prepare a paper or talk on "How faith was the position of his success." See the exposition above for suggestion. Arrange for a short conference, having for the subject "How I may apply the principles of Moses to my life." Have all accepted the God of Moses; are all serving him. Make the topic personal.

### OCT. 25.—"MISSIONARY: JOHN WESLEY'S MOTTO, 'THE WORLD IS MY PARISH.'"

Matt. 13: 38.

#### HOME READINGS.

Mon., Oct. 19. It pleases God... Heb. 13: 15, 16  
 Tues., Oct. 20. Follows Christ's example... 2 Cor. 5: 7-9  
 Wed., Oct. 21. An Old Testament vow... Gen. 28: 20-22  
 Thurs., Oct. 22. Characteristic of saints... Ex. 35: 21-29  
 Fri., Oct. 23. A part of God's service... Ex. 35: 21-29  
 Sat., Oct. 24. According to ability... Deut. 16: 9-12

The motto of the distinguished founder of Methodism, "The World is My Parish," is worthy of the man, and of the great church of which he was the founder. It looks out and beyond the local church, and sees the obligation of the individual Christian, and of the church towards the salvation of the world; and true to the principle of its founder, enunciated in the motto, Methodism from its very inception has been a missionary church and must be to the end of its history.

#### OUR OBLIGATION.

There is every reason that Methodism should be missionary in its spirit and practice. How God has blessed us. How he has prepared us to be means in his hands for the evangelization of the nations? See our strength: 49,007 ministers, 106,707 local preachers, 7,777,887 members, 35,000,000 adherents, including members, and 87,734 churches. Considering our vast resources, are we not under strong obligation to great things to send the Gospel to all lands. We have done much, but what we have