

4. The weak point in his preparation comes out in the conversation at the Burning Bush. He does not adequately know his God. He does not know His faithfulness well enough to rest implicitly on His word of promise, and he does not know His resources well enough to rejoice with confidence of victory with Him as partner in the proposed undertaking. Had he known his God better he would have felt much stronger going to Egypt with only his Lord as his partner than with Aaron and God both. Here was the problem that was still before Him who had undertaken to lead out the armies of Israel. How could He get Moses so to know Him that he could be calm and strong before any difficulty? This was a problem that must be solved or the whole enterprise must prove a failure.

5. The first step towards the solution of this difficulty was in the inn by the way. "And it came to pass, that by the way in the inn, the Lord met him and sought to kill him." There was unequivocal unfaithfulness in Moses' home. He was taking with him into Egypt two boys who were uncircumcised—two boys who had been left by their father wittingly out of the covenant. How could he be strong to preach the preciousness and certainty of God's covenant with the children of Israel when he was despising its privileges for his own children? It was a life and death matter. This sin must be put away, or there could be no communion of fellowship between him and his God, and no consistency in his putting his hand to this enterprise at all.

6. But it is easy to see, in reading the 5th and 6th chapters of Exodus, that Moses' knowledge of God is extremely inadequate yet. When Pharaoh's yolk is made heavier instead of lighter on the people, he goes back to God and complains, "neither hast thou delivered thy people at all," Ex. 5: 22, 23. When he is sent the second time to speak to the proud oppressor, he practically declines to obey, saying, "Behold, the children of Israel have not hearkened to me, how then shall Pharaoh hear me?" Ex. 6: 12. When God again tells him to "go and speak to Pharaoh all that I say unto thee," he answers again in almost the same words, "Behold, I am a man of unclean lips, how shall Pharaoh hearken unto me?"

How shall God get such a knowledge of Himself into the heart of this timid and discouraged man as shall make him strong before Pharaoh and calm in presence of the sin and stubbornness of the children of Israel?

Now comes God's master stroke in His preparation of Moses. Take off thy shoes from off thy feet, and draw near and study the first six verses of Exodus 7.

In spite of Moses' discouragement and reluctance God again commissions the two brothers. Then He lets Moses into the secret of Pharaoh's mad tyranny. He says, in effect, "Moses, that proud king is not what he seems to be, he is only a puppet in my hand. He is doing only what I intend him to do. I have raised him up to oppose me on purpose that I may have the opportunity to show to my people a little of my power and my faithfulness and my care for them." God had told Moses this before but it does not seem to have entered into his soul at all then. Now he apprehends what God has told him, and from this moment, trembling in presence of Pharaoh there is none. He moves out and in before the haughty monarch with the dignity of his God upon him, for he has "seen the glory of the Lord, and the excellent glory of our God," and the sight has transformed him from a

weakling into Moses the messenger of the God of heaven and earth.

How often I have wished that passage out of the Bible, but now I adore God for putting it in. No other truth could have strengthened Moses, and no other truth is enough to strengthen His people now against the royal powers of evil. God's people of the present day require the same truth to make them strong to measure the relative strength of the word of God against the combined powers of the rulers of the darkness of this world.

Now Moses is fully prepared. Now he moves in and out before Pharaoh without a shadow of his old trembling. He is completely a new man, for he has begun to really "know that God is God," and from this time the Lord is able through him to make Himself "exalted among the Egyptians, and among the children of Israel, and among the nations of the earth and the ages as well."

7. But there is a supplementary preparation that is given to Moses afterward again and again.

At each specially important juncture of his work, he is withdrawn from his arduous duties for forty days communion on the mountain top. God saw that Moses required this prolonged companionship with Himself, "waiting upon Him that he might renew his strength." Even Jesus Christ needed an occasional whole night spent with His Father—perhaps toward the close, whole weeks of seclusion. How can it be possible for modern Christians to keep the vital touch with God with scarcely an uninterrupted hour in which to sit at the feet of their Lord and be taught to know Him and His word and will? Is not this the common secret of failure? As the forty days of mountain top companionship was the secret of the shining of Moses' face. "Enter into thy closet, and pray to thy Father which is in secret, and thy Father which seeth in secret, Himself shall reward thee openly."

Ottawa Ladies' College.

Scotts' Love of Music

Congregational praise was one of the subjects which called for the early consideration of the General Assembly of the Reformed Church of Scotland. The version of the Psalms first adopted was that of Sternhold and Hopkins, with the Geneva additions, and so far from being inclined to restrict themselves to these, we learn from Dr. David Laing that the Assembly contemplated the rendering of other parts of Scripture into metre as well as the Psalms of David.

Knox's Liturgy did much to focus public attention upon the importance of praise in worship, and it is quite a mistake to suppose that Scotland was, at that time, indebted to foreigners for her Church music.

In Dr. McCre's "Life of Melville" we read that the Priory of St. Andrews was always famous for its music, and that "singing formed one of the regular exercises of the students, and individuals who had belonged to the Priory were employed in composing the music used in the churches after the Reformation."

Music receiving so much attention in Scotland at that time, it is not surprising to find that the Psalms were translated into a great variety of metres. We also find that the music of every Psalm was printed under the first verse, so that every one who had a Psalm-book had also a book of Psalm tunes.

Great pains were taken to instruct the people in Psalmody, and in the "Buke of Discipline" there are various directions given regarding

this matter. Thus—"Moreover, men, women, and children wald be exhorted to exercise themselves in the Psalmes, that when the church convenith, and dois sing, they may be more abill together with common heart and voice to prayse God." This injunction entered into the hearts of the people so thoroughly that we read of frequent instances of a large concourse of people bursting into song when anything stirred them deeply. Witness the incident of John Durie when "he gat leave to gang hame to his ain flock at Edinburgh," being met by "a concourse of the hale toun," who sang the 124th Psalm, "Now Israel may say," "ill heaven and earth resounded."

Death of Rev. J. D. Morrison.

The death of Rev. J. D. Morrison on Friday morning was a surprise to friends of the deceased in many places, and his widow and relatives have the sincere sympathy of all who know him. A Presbyterian funeral service was held in the chapel of the Protestant General Hospital. Rev. D. M. Ramsay conducted the service, Rev. M. H. Scott offering prayer. Rev. Dr. Armstrong, pastor of St. Paul's church, D'Almeida avenue, paid an eloquent tribute to the many excellent qualities of the deceased. He referred to his sincerity, his modesty, his honesty of purpose and faithfulness to duty, and said that he was one who grew into the affections of the people with whom he came in contact. Among the other ministers who attended were Rev. D. M. McLeod, Billings' Bridge; Rev. J. W. Milne, of the Globe; Rev. R. Herbison, Stewarton; Rev. A. E. Mitchell, Erskine church; Rev. A. S. Ross, Westboro; Rev. Jos. White and Mr. John McNicol. The remains were taken to Barrie, being accompanied there by the widow and Miss McNicol. The late Mr. Morrison was born in Barrie, and was forty-five years of age. He was pastor of Bristol for five years and prior to that had charge of the Billings' Bridge congregation for five years. Shortly after his ordination he spent two or three years in different mission fields.

Mr. Crockett is spending the winter at his home in Penicook. He has made progress with his book on "Grey Galloway," for which Mr. J. Pannell has drawn the illustrations.

The novels of Galt that are readable to this day are literary children born of the county—"The Annals of the Parish," "The Ayrshire Legatees," and "The Provost."

Eight years ago an attempt was made to introduce European dress in Seoul, but the change could not be made because of conservative opposition, especially on the part of the women. At present the only Koreans who wear European garments are the soldiers and policemen.

Cumberland Presbyterian: An exchange, recalling the fact that Dr. Lyman Beecher once said: "When I have nothing to say, then I holler," advises "young men just entering upon the ministry to avoid boisterousness in the pulpit. It is far better to cultivate a clear, distinct enunciation and a moderate tone, reserving loudness of speech for the occasions—which are infrequent—when it is appropriate and impressive." Then counsel is good but after all it is as important to avoid the use of too much nose as of too much noise in speaking. So called holy tones are as objectionable as are unearthly pulpit howls,