

ing morsel to the Egyptian to see that he had dealt with Israel as with them. *Remember Abraham, Isaac and Israel.* Moses turns from God's recent dealings with the children of Israel to the ancient covenant promises. *Swarest by thyself.* God's honor was pledged to this promise. Intercessory prayer in which one loses sight of self, avails mightily with God. *God repented*; changed his purpose of wrath. Do not miss the real teaching of the lesson by raising questions about the possibility of God's changing. The one great fact is, that God's plan involves and responds to the prayers of great sacrificial hearts.

## Lesson Questions

What did the Israelites do in Moses' absence?  
How did God propose to deal with them?

What did God propose to do for Moses?  
What arguments did Moses use in prayer?

## For Further Study and Discussion

1. Where do we read of Abraham interceding? (Gen. 18 : 23-33.)
2. Where do we read of golden calves again? (1 Kgs. 12 : 28.)
3. Can a wise leader be popular?
4. Does prevailing prayer mean prayer that changes God?

PROVE FROM SCRIPTURE—That a good man's prayers are heard.

SHORTER CATECHISM—Review Questions 54-57.

## THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—Moses praying for Israel, Ex. 32 : 7-14.

Prayers may be private and selfish. Faith like a mustard seed in size, can remove mountains, but it is only faith the size of a mustard seed that prays to have its own mountain of difficulty removed. The greatness of prayer is seen not solely in what, but for whom, it asks.

**Tuesday**—Moses' prayer answered, Ex. 32 : 30-35.

If intercessory prayer—prayer for others—is the nobler form of prayer, noblest of all is the sacrificial prayer,—prayer that asks blessings for others, and is willing to take another's penalties for itself. To bear one's cross is noble, to bear another's is divine.

**Wednesday**—Moses fasting and praying, Deut. 9 : 11-19.

Prayer is sometimes a quiet exercise—the upward glancing of the eye. This prayer of Moses was a consuming passion. It would not let God go. It would not let Moses go. Breadless for forty days, he wrestled with God, as Jesus, breadless for forty days, wrestled with Satan.

**Thursday**—Samuel praying, 1 Sam. 12 : 19-25.

We should not cease to pray for those we love, for two profound reasons. Prayer invokes the best gifts of God for them. Prayer evokes the best gifts of ourselves for them. The mother who commits her child to God at eventide, will be the first to hear its cry in the night.

**Friday**—Elijah praying, 1 Kgs. 18 : 36-46.

We must not make immediateness a condition of answered prayer. Elijah prayed once and fire leaped from heaven on the altar. Only when he had prayed seven times did the little cloud small as a hand rise out of the sea. Sometimes God waits till we discover we can answer our own prayers.

**Saturday**—Paul's prayer, Eph. 3 : 14-21.

We often feel the poverty of life. Paul gloried in its richness. There was power saving unto the uttermost, love beyond knowledge, peace beyond understanding, wisdom beyond measure, giving beyond our asking and imagining—all in Christ

**Sunday**—The effectual prayer, James 5 : 13-20.

James is the writer who deals with life from its practical standpoint. What does he make the possibilities of life to be? Saving a soul from death. Hiding a multitude of sins. Turning an erring soul does not need mighty argument.

## A PRAYER

We thank thee, our God, that thou givest to thine own according to thine own heart. Forgive us that we are so slow to ask from thee, or so indifferent that we ask but once, or so selfish that we ask for ourselves only. Show us how much we miss by our failure to talk to thee about those who are nearest and dearest to us. Look upon them, wherever they are note their needs and pour out a blessing upon them. And glorify thy name among all people, in all the world, bringing peace and joy to all, through Jesus Christ our Lord. Amen.