THE VOCATION OF MOSES TO LEAD THE ISRAELITES

Supreme Moment in The Whole Cycle of His Wonderful Life.

FIRST REVELATION FROM HIS CREATOR

Already he had a Consciousness that His Life was to be One out of the Commonplace.

Brooklyn, Dec. 15.—In Greenwood Baptist Church, Seventh avenue and Sixth street, the Rev. William Allan of Australia, pastor, who was called on Friday evening to succeed the Rev. Joel Byron Slocum, and formally accepted yesterday, his letter being read at the morning service, preached on "One Man and God." The text was from Exodus 11:3 to 9: "And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. * * * * * Come now, therefore, and I will send thee unto Pharoah, that thou mayst bring forth my people, the children of Israel, out of Egypt." Mr. Allan said:

To Moses this moment would stand out in his memory as the most momentous in the whole cycle of his wonderful life. Up to this time he had longings after God; and he had learned much about God, in His dealings with the chosen people; but, so far as we can learn, this is the first time that he has a direct revelation from God. And that must always be the most memorable moment in any man's life when God comes to him for the first time to meet all the needs of his nature in relation to the past, the present and the future. Moses was now going to see what God could do through one man, whom that man was willing to do things in God's own way.

Strange experiences lie on either side of this incident. Many years before there had dawned upon the consciousness of Moses that life for him was to be no commonplace existence, with eating and drinking, and making merry, but an experience in which he would be fulfilling some God-given destiny. You remember the beginnings of his life. For nearly 400 years the children of Israel had been in Egypt, the bond servants of Pharoah. During the time of Joseph they had been treated well for his sake, but another king arose who knew not Joseph, and from that time all was changed. The Israelites multiplied so apidily that the Egyptians were afraid that the slaves might in course of time become the masters, so the decree, went forth that all the male children now born in Hebrew homes were to be put to death. At this time there was born a baby boy. The father and mother remembered the covenant that God had made with Abraham, and they dared to believe that, sooner or later, God would fulfill the promise and come to the help of His people. It was sufficient for them to know that God had said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years, * * * but in the fourth generation they shall come hither again." That time was now near; and the words, "They shall come out" would help the mother to attain to the attitude of faith and expectancy. In some way the feeling came to her with her baby boy that God had purposed great things for him in relation to the release of her people; and so you have the release of her people, and so you have the steps she took to preserve his life. "By faith Moses when he was born was hid three months by his parents. * * *" with the success that crowned her efforts. Then you have the getting of him back to nurse for the daughter of the king, and the years that he spent with his own mother before he was sent for to come to the court of Pharoah. There can be no doubt that his mother made good use of those early years to impart to his young mind the history of her nation as it was linked up with Abraham, with Isaac and with Jacob; and then she would speak of God's purpose for their future, and how God had laid it upon her heart that her boy was to play no small part in the fulfillment of that purpose. As she talked and he listened we can easily understand how it was that about forty years later he struck the blow which he thought would be the signal to his own people that the hour had come and with it the leader through whom God was going to deliver Israel. He had, as it seemed, risked all and failed! After that he fled from the court, fearing the consequences of his act; and finally we find him settled down to the life of a shepherd in one of the out of the way corners of the earth. What were his feelings, and how was it with his faith during the forty years spent in the family of the priest of Midian?

It is not to be wondered at if feelings of disappointment took possession of him at times. Yet all the while God was patiently waiting for the hour when He could come to Moses with the proposition that the time had now arrived when God can enable Moses to fulfill his life's purpose according to the plan which God himself has drawn up. And this is just what God is waiting to do in the twentieth century to every individual whose life has not yet brought the highest and the best. He has a purpose for each just as if there were no other to plan for, and whenever we are ready to face this fact in faith He is ready to do "exceeding abundantly above anything we can ask or even imagine." How little Moses realized that day when he faced its duties what was at its very threshold. He was to have an experience that would make all life different. In that experience there were three things—a vision, a voice and a vocation.

I. There Was a Vision—"And Moses said I will now turn aside and see this great sight why the bush is not burnt." Something in that bush made it different from every other bush he had ever set eyes upon. It was fire being fed by an unseen hand, with the fuel the nature of which he could not quite understand. It was conspicuous for its light and also for its life. "And behold the bush burnt with fire, and the bush was not consumed." Therefore, he said, "I will now turn aside and see * * * why." It suggested to his mind the supernatural. Every element of evidence was expressive of this fact; and as this was borne in upon his thought there came to his spirit the atmosphere of reverence and over his heart the bush of awe. It spake of the presence of God. The God who he sometimes thought had left him out of His purpose. How condescending God was after all to make His abode in the heart of an ordinary little thorn bush. What did it all mean? That vision had its message for the heart of Moses even as its message for your heart and mine. The loneliest and most barren place on earth may enjoy the presence of Jehovah, and when He comes, "The wilderness and the solitary place shall be glad for them * * * they shall see the glory of the Lord and the excellency of our God."

If that desert and that bush be a picture of your life God can come and fill you with the glory of His presence. If your life will yield itself to his power you will be lifted out of the realm of the ordinary and set down in the realm of the extraordinary. How different it might have been had Moses not said, "I will now turn aside and see * * * why." The reason why we do not see more of the supernatural than we do is just because we are not willing to turn aside and see why. God has been repeating this miracle alldown the ages, and one man here, and another there, has said, "I will now turn aside and see * * * why." All true service for God and humanity is preceded by a vision! Vision impels to service, and service demands a vision for its guidance and inspiration. No man can properly serve God who has not had his vision, and no one can hold himself back from service who has been given a vision. It was a vision that made Stephen's face like the face of an angel as he passed through the portals of death by martyrdom into the land that is fairer than day. It was a vision that turned the current of the life of Saul of Tarsus into the channel that was to bring blessing to multitudes. It was a vision that made Martin Luther the reformer. It was a vision that took William Carey to India and enabled him to live his life there in the face of the most stupendous difficulties. It was a vision that made David Livingstone the great missionary explorer of the Dark Continent. It was a vision that made David Brainerd forego all the glory and glamor of a city pastorate to become the apostle to the North American Indians. It was a vision that took Hudson Taylor to Inland China. It was a vision that called William Booth to lay the foundation of a work that was to become far greater than anything his wildest dreams ever imagined. It was a vision that made young Dr. Barnardo give up all the profits of a great medical career to become the father of nobody's children. A young man sat in a religious service when the preacher said, the world has yet to see what God can do through one man yielded to Him. And as the youhg man listened he had his vision and it made of D. L. Moody the greatest evangelist of the nineteenth century.

II. There Was a Voice—"And when the Lord saw that he turned aside to see God called unto him." By the voice there was given a still larger revelation. God said: "Draw not nigh hither; put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." If we are to maintain the vision and enjoy the presence we must have a clean life: "Blessed are the pure in heart for they shall see God." "Wherewithal shall a young man cleanse his way, by taking heed thereto according to Thy word." "I am the God thy father * * *" I am the God of the father in that home where you received your first impression of Me and of the importance of life. The God of Abraham, the father of the faithful and the founder of your nation; the God of Isaac, the lover of peace; the God of Jacob, the supplanter, of whom I made a prince having power with God and with men; and all that I have been in these various relationships I am ready to combine in one to you.

Can that Voice still be heard? Yes! Men everywhere are hearing it. If you will turn aside to the old Book which is all aglow with the glory of God, you will hear His voice speaking of your past with all its failure and sin, and assuring you that He is able to blot out all the shortcomings of former days by virtue of the atonement of His Son. Here Bethlehem will tell you of Immanuel, God with us; Galilee will tell you that "the Son of Man is come to seek and to save that which was lost." Calvary will tell you of the death of "the just for the unjust that He might bring us to God." Turn aside and ask why, and you will find that this voice will assure you that in Christ, the expression of tht glory of God, provision has been made for the heart's deepest need. Turn aside and see if that voice will not turn the tide in the affairs of your life and bring you into line as never before with the purpose of God.

III. There Was a Vocation—"Come now, therefore, and I will send thee * * * that thou mayest bring forth * * *" The time has arrived when I will make use of all the experience best when your will blends with Mine. You may become familiar with all the glory of that vocation and the success of it in the case of Moses as you ponder the succeeding pages of his life story. Even so there is a vocation for us; a vocation that is more glorious than any other on earth, for the angels would like to have it, but are denied the privilege. Humanity is being held in bondage today, not the same certainly as that which held the children of Israel, but it is just as really keeping them from realizing the purpose of God. He has given us the vision of a cross and told us that it bytts eternal power can set all men free from the slavery of sin in every shape and form, and our vocation as those who have been saved from the ead is to go out into the market places of this world to prove to men that it is even so. The principle that made for success with Moses is the same principle that must act with us. No doubt he had great powers of mind and body, but the marvelous success of his life was not dut to these but to his faith in God. Let your will blend with God's will as you say deep down in your heart:

Consecrate me now to Thy service,
Lord,
By the power of grace divine;
Let my faith look up with a steadfast hope,
And my will be lost in Thine.

Since the return of the Vice-Regal party at Ottawa, there have been many social events at the Capital, and the number increases with the approach of the opening of Parliament there. Princess Patricia, of course, is present at many functions. It is said that at a luncheon not long ago she was asked what she did in her spare time. The Princess announced that she had spent the morning making a dress, after ripping a gown that she liked very much, and using it as a pattern. Princess Patricia also trims her own hats—and very smart hats they are, too. She is the youngest of the Governor-General's family, being twenty-seven years of age. Her sister, the Crown Princess of Sweden, is thirty-one years old, and the little prince, great grandson of Queen Victoria, will be King of Sweden some day, in the natural course of events. Prince Arthur of Connaught, whose picture is also shown above, is thirty. While there has been more or less talk about him as a possible successor to his father as Governor-General of Canada, it is very unlikely that such an appointment will be made, at least for many years, or until such time as he has "won his spurs" in a much less important portion of the Empire.

ANOTHER BRITISH MASTERPIECE IS GAINED BY AMERICA.

GAINSBOROUGH'S "THE MARKET CART"

Another British masterpiece has crossed the Atlantic and is now the property of Mr. Elbert H. Gary, of New York This picture is "The Market Cart," for which Messrs. Agnew paid $100,800 in Sir Lionel Phillips' sale last April at Christie's, in London, and which established a record in England for a landscape. The picture is said to have belonged to George IV.

News of the Churches

PRESBYTERIAN

The Presbyterian and Congregational churches of the city will unite in a meeting for public worship on the morning of Christmas Day. The service will be held in St. Stephen's church and Rev. Ralph J. Haughton of the Congregational church will be the preacher.

Rev. M. J. McPherson of Harvey and Acton has received a call to Ridgetown, in the Presbytery of Chatham, Ontario. A pro re nata meeting of Presbytery will be held in St. Andrew's church, St. John, on Tuesday, Dec. 30, when the call will be considered.

Rev. J. F. Polley of Ferrona, N. S., has accepted a call to St. John's church, Dauhousie, N. B. His ministry in Ferrona terminated last Sabbath. Dr. Polley is not a stranger to New Brunswick, having formerly held pastorates in Richmond and in Waterford.

Rev. J. A. Scrimgeour, missionary to British Guiana, arrived in St. John last week on a few months' furlough. He will spend a few weeks in St. Martins, N. B., before going to visit his parents in Vancouver, B. C.

Rev. Thomas Corbett was on Nov. 11th inducted into the pastoral charge of Gull Lake and Earview, in the Presbytery of Swift Current, Saskatchewan. Mr. Corbett is well known in New Brunswick, having held pastorates in South Richmond and Blackville.

On Tuesday, Dec. 16, Rev. Robert Dewar was inducted to the pastoral charge of St. James' church, Milltown. Rev. E. B. Wyllie of St. Stephen, presided and inducted. Rev. Gordon Dickie of St. John addressed the minister and Rev. T. Harrison of St. George the congregation.

On Thursday, Dec. 18, Rev. F. W. Thompson was inducted to the pastoral charge of Calvin church, St. John. Dr. J. H. MacVicar, moderator of Presbytery, presided and inducted. Rev. Willard Macdonald addressed the minister, and Rev. J. H. A. Anderson the congregation.

Rev. Lewis J. King has accepted a call to Plaster Rock and Three Brooks, and will be inducted on Friday evening, Jan. 2, 1914. Rev. Gordon Pringle of Kincardine will preside and induct. Rev. James Ross will address the minister, and Rev. M. H. Manuel of Florceville the congregation.

Rev. Gordon Dickie delivered an interesting lecture on "The Jester's Art" in Elder Memorial Hall, St. Stephen, N. B., on Monday evening, Dec. 15, under the auspices of the Fortnightly Club of St. Stephen's Presbyterian church.

Rev. W. Gordon Firth was inducted to the pastoral charge of Restigouche congregation, Dec. 10. This is the congregation rendered vacant a few months ago through the removal of the late Rev. C. A. Hardy to Rexton and Richibucto. Mr. Firth is a graduate of Halifax Presbyterian College, and was designated missionary to Trinidad, but on account of ill-health was compelled to retire from the field after a few months' work.

A new manse has recently been completed in the congregation of Red Bank and Whitneyville, in the Presbytery of Miramichi. On the occasion of its occupancy by their pastor, Rev. Jas. F. McCurdy, and his family, a large number of people from all parts of the congregation met in the manse and spent a most enjoyable social evening. In the course of the festivities a presentation of a purse of money was made to the pastor's wife, Mrs. McCurdy. Both pastor and people are to be congratulated upon this evidence of progress.

Fully three hundred laymen of the congregation of St. Matthew's church, Montreal, attended a banquet held in the church. Nov. 21. Rev. Dr. Gibson, formerly of St. Stephen, N. B., presided, and in the course of the evening an interesting discussion took place upon the missionary work of the church, the problem of the foreigner, and the duty of the laymen in the face of all these obligations. The several questions were ably discussed by Revs. Dr. Hanson, Dr. W. D. Reid and Mr. W. H. Goodwin.

Foreign Mission Notes

Morton Memorial church, Guiaco, Trinidad, named in honor of the late Rev. Dr. John Morton, was the scene of an interesting ordination service early last month, when Mr. Joseph Gibbings, a native teacher, trained for several years under Dr. Morton, was ordained to the Christian ministry as assistant to Rev. Harvey H. Morton. More than three hundred East Indian people were present at his ordination.

The Board of Foreign Missions (western section) is about to send to Central India a young and competent laymen in the person of Mr. L. D. S. Caxson of Goderich, Ont. He will be ordained an elder of Knox church, Goderich, and his home congregation has become responsible for his full support on the mission field. Mr. Caxson will go out in January next, and will take up industrial work in the boys' schools, Y. M. C. A. work among the students of the colleges, and relieve the present mission staff of all business cares in connection with the mission.

Rev. D. MacOdrum to Pembroke, Ont.

Rev. D. MacOdrum of St. John's church, Moncton, N. B., has accepted the call to Calvin church, Pembroke, Ont., and his ministry in his present harge terminates tomorrow, Dec. 21. He has been in Moncton nearly twelve years, and during that time has won and maintained the confidence and affection of a loyal people. He has been much more than a minister of St. John's church, for his influence has been felt throughout the whole bounds of the Maritime Synod and in the whole church from ocean to ocean. As convener of the Board of Foreign Missions (eastern section) he has been a real leader in the whole missionary work of the church. Much regret is expressed at his leaving the Maritime Synod, but there is full confidence that he will maintain in the nearer west the high standard he has set in the east. Rev. Gordon Dickie will be moderator of the session of St. John's church during the vacancy.

Deaths in The Ministry

Last week marked the earthly close of the career of two ministers in the Presbytery of Miramichi, one a veteran retired from active service, the other a young man of much promise whose service had hardly well begun.

On Dec. 10, Rev. C. A. Hardy passed away in the Royal Victoria Hospital, Montreal, where he had gone for treatment two weeks before, and where the best medical skill did not avail to save his life. He had been but a few months the pastor of Rexton and Richibucto congregation, but in the short time had won the affection and esteem of his people. Born in Alberton, P. E. I., he was educated in Charlottetown, Montreal, and Edinburgh, attaining a high standard of excellence throughout his whole course. Ordained to the ministry in 1904, he came to the Restigouche congregation in 1906, whence after seven years of faithful and effective ministry he removed to Rexton in the present year. He was possessed of a keen and versatile mind, a most earnest and evoted pastor. A man of much promise has been cut down in the prime fo his manhood.

On Dec. 13, Rev. William Aitken passed away at his home in Newcastle, at the age of seventy-seven years. Born in Linlithgowshire, Scotland, in 1836, he was educated in the University of Edinburgh and in the theological schools of the same city. He came to Canada in 1865 and and exericesd his ministry in Ontario for fifteen years, until he accepted a call to St. James church, Newcastle, in 1880. After twenty-three years of faithful service he resigned his charge in 1903, retiring at the same time from the active duties of the ministry. Mr. Aitken was a man of ripe scholarship, a preacher of marked ability, ever maintaining the dignity of his high office. He leaves a widow and large family. Sir William Max Aitken, M. P., of London, England, is a son.

BAPTIST

By Robert Stuart MacArthur.

Rev. A. W. Anthony, D. D., of Lewiston, Maine, occupies a unique position in denominational affairs. He is treasurer of the General Conference of Free Baptists, having charge of the funds, remaining in the possession of the Conference, their distribution to the proper objects, and of the settling of estates and other matters pertaining to the closing up of the affairs of the Conference. He is also corresponding secretary to the Conference, it being his office to explain the union of the Free Baptists and the Baptists, and to remove misunderstandings. He is also "special joint secretary of the Baptist Foreign and Home Mission and Publication Societies," with the duty of adjusting the the relations of the Free Baptist churches of these societies. His report, dated October 15, has been printed, and is of special interest. It can be obtained by addressing Dr. Anthony at 336 College Street, Lewiston, Me.

In a recent number of Leslie's Weekly the editor says: "To combat the growing evils of socialism and anarchy Leslie's has long had it in mind to suggest to Christian people everywhere the idea of establishing a 'Church Day,' on which laymen as well as ministers would go out into the streets and other public places and speak the message of the church to the masses. The idea has commended itself to a number of ministers. We shall be glad to hear from others on the subject, especially from the religious press of all denominations." We find nothing to condemn and much to approve in the plan. Indeed, we wish that every day might be such a "Church Day." It was so in the beginning, for Christ and his Apostles always and everywhere used the passing opportunities to proclaim the Evangel. We have little hope that a single spectacular day in a year will prove of much advantage but we favor any method and every method by which Christianity may be proclaimed to the people. It will be a good day for the kingdom when our laymen recognize the fact that they have also been sent to represent their Master, and that a man needs no ordination at the hands of men to prepare him to minister to his fellowmen. The whole church should be about our "Master's business."

Men and Churches.

Rev. G. C. Warren has gone from New Boston to Bridgton, Nova Scotia. On the evening of November 5 he was given a farewell reception by the church and townspeople in the town hall, which was largely attended. He received several tokens of the high esteem in which he is held by all. His friends in the church and village presented him with $100, his boys' class in the Sunday School a pair of cuff links, the nature study class which he conducted a pair of field-glasses, and the Boy Scouts a stick-pin and pen-knife. The church has engaged Mr. E. M. A. Bleakney of the middle class at Newton to supply its pulpit until January 1.

Rev. Addison Ballard, D.D., of Pittsfield, Massachusetts, preached on October 18 his ninety-first birthday. The sermon has been printed in a pamphlet. The subject was "Re-living the Life of Christ." The text was 1 John 2:6.

Alumni of the Newton Theological Institution are requested to remember the midwinter reunion and banquet at Copley Square Hotel, Boston, on December 8, at one o'clock.

A great multitude of Baptists in America and on the mission fields will mourn the death of Mrs. Mial Davis in Fitchburg, Massachusetts, November 6. For many years Mrs. Davis was one of the most active and useful leaders in the Woman's Foreign Missionary Society, in Vermont and in Massachusetts, having been connected with the society from its beginning in 1871.

Rev. Arthur C. Baldwin resigned the pastorate of the First church, Fall River, Massachusetts, Sunday, November 30, to take effect February 1, 1914, and will enter on his duties as one of the foreign secretaries of the American Baptist Foreign Mission Society on that date.

SUNDAY SERVICES

CENTENARY METHODIST

Christmas Services.

11 a. m., the pastor, Rev. W. H. Barraclough, B. A., will preach. Subject, "If the Christmas Idea had Possession of the World."

2.30 p. m., Open session of the Sunday School.

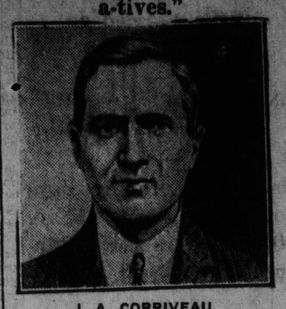
3.30 p. m., Centenary Brotherhood, speaker, Mr. C. H. Curley. Subject, "The Modern Boy."

7 p. m., Pastor's subject, "The Prince of Peace."

The choir will furnish special music throughout the day, and will in the morning be assisted by the junior choir in processional and carols.

PAIN NEARLY DROVE HIM MAD

Suffered Horribly Until He Turned to "Fruit-a-tives."



J. A. CORRIVEAU.

Drysdale, Ont., June 15th, 1913.

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