

directions men are hurrying forward; here and there women are busy tying up goods of all kinds. The sheep and cattle are being collected and driven in the direction of Rameses, the chief city of Goshen, whence all set out. We are told three things about these crowds:—

1. *Their numbers* (chap. xii. 37). The number mentioned (600,000) includes all the males who could march. The total number of the Israelites should be calculated, not from the men above twenty years old, but from the males above twelve or fourteen, and would therefore amount to somewhat more than 2,000,000. Others went with them, verse 38; slaves, outcasts, &c., glad to leave Egypt.

2. *Their order*. There was no confusion (chap. xiii. 18). "They went up harnessed," i. e. (as in the margin) "by five in a rank." The difficulty of such a large number starting off at once in order is lessened when we remember that instead of being like the population of a large town, a mere aggregate of households, the whole nation of Israel fell into natural divisions of tribe and family.

3. *Their condition*. Where are the sick, and diseased, and feeble? David tells us, "There was not one feeble person among their tribes" (Ps. cv. 37). How wonderful God's care of His own people!

They left Goshen by various routes, and met probably at Succoth. From this point lay the shortest route to Canaan, through the country of the Philistines. But they were not permitted to go by this way. They must go to Sinai. So they turn southward, towards the Red Sea, and come to Etham, "on the edge of the wilderness" (chap. xiii. 20).

II. *The New Life*. At last the Israelites are out of Egypt. What a change in their condition since that wonderful night when God passed over the houses and smote the firstborn of Egypt. They seem to have entered upon a new life.

1. *New Scenes Appear*. They had left behind them great cities, fruitful fields and gardens—before them stretches a wilderness, a sandy waste, and behind it large mountains. When night closes in thousands of white tents dot the plain, and they remember that they are travellers, strangers and pilgrims, ever moving onward.

2. *New Duties Arise*. In Egypt they were busy—kept in abject slavery—in building, planting, and watering, goaded by hard and cruel taskmasters. Now their lives are more like those led by Abraham, Isaac and Jacob—they have plenty to do, but are not long in one place.

3. *A new condition*. They are free men, with new feelings, new hopes, and new wants. No more miserable bondage, no dull, dreary prospects. They are looking forward to Canaan, their own home, and day by day they feel they are coming nearer to their journey's end.

III. *The Leader*. We have said that they had new wants. They needed guidance, protection, food, everything. To whom must they look for these things? Moses was experienced, but he could not provide for such a multitude. God's promise was "I will bring you" (chap. iii. 8, 17). And so the true Leader appears. As the sun rises, a cloud covers the brightness. When evening deepens into night, this cloud becomes a pillar of fire. That cloud and fire assure them of everything (xiii. 21, 22). We shall see in future lessons how God provided for them in all their long journeying.

Family Reading.

HINTS TO HOUSEKEEPERS.

CHICKEN PIE.—As almost every one has a favorite way of preparing this dainty, a receipt for it is omitted.

ROAST GOOSE.—Draw clean, and singe the goose the same as a chicken. Wipe it inside and out with a damp towel. Fill with potato or onion stuffing. Sew it up and truss, being careful not to fill it too full, as dressing always swells when cooking. Place it in a baking pan, put a cup of water and a teaspoonful of salt in the pan, and place in a quick oven. Roast twenty-five minutes to every pound, basting every ten minutes; after the goose has been roasted one hour, cool the oven, and roast remainder of the time at a moderate heat. Serve with giblet sauce made the same as for roast chicken.

As geese live to a great age, care should be taken in selecting. They are not good when over three years old. A young goose has down on its legs, and the legs are soft and yellow; like the turkey, as it grows older, the legs change to a reddish color.

ONION STUFFING.—1 pint of stale bread crumbs, 2 tablespoonfuls of melted butter, 1 tablespoonful of salt, $\frac{1}{2}$ teaspoonful of black pepper, 1 tablespoonful of chopped parsley, 2 large tablespoonful of chopped onion. Grate the breadcrumbs from the loaf, or rub them until very fine. Melt the butter and fry the finely chopped onion in it, until a light yellow. Mix the bread, salt, pepper and parsley together, then moisten with the melted butter, stirring it thoroughly through the bread crumbs, and it is ready to use.

IN THE KING'S BANQUETING HOUSE.

I walk on my way with the others, I toil at my daily task;
I am sometimes weary and careworn, and sometimes I wear a mask,
And cover with smiles and sunshine a heart that is full of tears;
And yet, and yet, there is joy divine, and it crowns my burdened years;

For sometimes there comes a whisper, in the silence of my soul:
"Rise up, my love, my fair one, and forget the sorrow and dole,
And come to the house of the banquet, and feast with the King to-day."
And oh! when I hear the summons, is there aught except to obey?

And what if the way be dreary, and I sometimes think it long?
There's always, sooner or later, a bit of a cheery song;
And what if the clouds above me are sometimes thick and gray?
There is never a cloud on the Mercy seat, where I meet Him day by day.

So I go on my way with the others, I am often weary and spent;
But aye in my heart I am thankful, happy and well content.
For oft in the early dawning, and oft at the fall of day,
He calls me into the banquet and what can I do but obey?

M. Sangster.

THE ROCK OF DISCOURTESY.

SENSIBLE WORDS OF WARNING TO YOUNG MARRIED PEOPLE.

Of all social failings discourtesy is the most fatal and most common. Husbands speak roughly to their wives, and wives "nag" their husbands; brothers are rude; sisters are tyrannical; all oppose, contradict, annoy one another, and no one thinks it incumbent upon him or on her to keep that check on the temper and that padlock on the lips which would be a matter of obligation if a stranger were present. Though there would be infinite distress—mourning and lamentation unspeakable—should one of the cross grained brood die, there is a general atmosphere of storm threatened or broken loose, which makes living in such a home damaging to the character and distressful to the sensibilities. Here comes in the advantage of discipline and the value of wise authority. Here comes in, contrariwise, the evils of this modern laxity—this abrogation of authority—when parents have let the reins drop from their hands, and discipline—not tyranny, not undue coercion, but the moral pressure which is the result of experience and knowledge—is as effete as the dodo. We shall not do better in the next generation; and we shall have to wait now for the time when some great religious passion or national emotion shall knit society together again and restore the essential spirit of discipline by the coherent force of a cause—an idea—a faith. Here is where religion, when sincere and personally applied, is so valuable. It supplies the motive for self-control, the obligation for that patience and forbearance with each other which create sweetness of temper and courtesy of manner. And here it is that irreligion is so hurtful when people have not enough moral force to supply by self respect and consideration for others that absolute control over their baser nature which has been lost by abjuration of authority. Those who have taken to heart the sweet and tender precepts of Christianity would necessarily be courteous,

gentle, of patient temper, of complying ways. And if, unfortunately, a great deal of what is called piety exhales itself in formalism here and barren dogmas there, the residuum turns its precepts into practice, and that divine peace which reigns within has its expression without, and the radiance of the home matches the sunshine of the heart.

Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of their happiness if they yield to that ill-temper which expresses itself in discourtesy, want of compliance, unnecessary opposition, and, above all, that most disastrous amusement of "nagging" and creating a row. Hundreds of households have gone wrong for the mere want of checking in time the habit of annoying as a relief to a momentary feeling of irritation or discomfort. The wife who gets into the way of contradicting, of "checking" her husband, of opposing him in small things and standing out in large ones; the husband who is sneering, contemptuous, tyrannical, fault-finding; perhaps neither side knowing the whole extent of its folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day poor, pale, fainting little love will fall into it, stark and plumeless, and will never rise to life again. In the beginning these little tiffs and discomforts are made up with a kiss from him and a few tears from her to add cement to the reconciliation. By time the tiffs are more acrid and the reconciliation is less warm. By still further time this never comes at all, and things get into that chronic state when there is never an open breach and never a formal healing, but an ever-widening rift and a never ending coldness. Then the two lives jar and grind like rusty hinges—looks which misfit the slots; wheels where the axle is stiff—or anything else which should work together in harmony and smoothness, but which for want of care to keep the adjustment exact (perhaps for want of oil to the joints), creak and chafe and hang and do not fit, to the annoyance, and more, of all the bystanders.—*Home Journal*.

—For constipation take St. Leon Water before breakfast.

DAILY RELIGION.

One of the modern writers has recently said that the danger to religion which should be guarded against is the separating of Christianity from the daily life and the setting of it aside, as it were, to be practiced or used on stated occasions. John Wesley was once asked if he could be made certain that he would die in a given time—say in two days—how he would spend the intervening period. His answer was that he should spend it precisely as he intended to do without that knowledge. He would make no alteration whatever, for his Bible and Prayer Book had taught him always to live in such a state as never to be afraid to die. His religion was his daily, hourly companion, sanctifying all his thoughts and acts, and not something to be put on and off with his Sunday clothes. It is something of the same spirit that is needed now to understand that it is not the doing or not doing of certain specific acts that either makes or keeps us Christians, but it is the pervading influence of our whole lives. All our acts are religious or irreligious, if they are lawful at all, according to the motive that prompts them. To go to church, to say prayers, to partake of sacraments, may or may not be acts of religion, though they are ordained of God; it depends largely upon the doer, but they are none the more ordained of God than are a thousand other acts of our lives, and none the more a part of our religion; the Lord was no more present in the Mount of Transfiguration than he was at the wedding at Cana. The same God who said: "Remember the Sabbath day to keep it holy," also said "Six days shalt thou labor and do all thou hast to do." The two rest upon the same authority and are part of the same command, and the labor is as much a part of our religious life as the rest. It is a duty to pray, it is no less a duty to work, and both are to be done alike to the glory of God—we cannot separate our religion from our daily life.