

especially liable. (See my note last year on "Jacob and Esau.") Again, "the world" is a new foe; and here it should be observed that by "the world" is not meant merely the pomps and gayeties of the rich, or even doubtful amusements generally. Every person and everything that is contrary to God and opposed to his holy will belongs to "the world." Lawful occupations and natural affections become "the world" to any one whom they keep back from entire consecration to God. While some are "choked" with riches and pleasures, others are "choked" with cares, (Luke viii. 14.) And the humblest and quietest scholar in our classes has a "world" about him that is hostile to his growth in grace. It is for each teacher to point out what that "world" is in any particular case.

The insidiousness of the temptations that assail the Christian's renewed life is strikingly shown in Deut. xxv. 17, 18, where Moses describes the cruel craftiness of Amalek's attack, which appears to have been first made on the feeble stragglers in the rear. The lesson is, Be vigilant and ready-armed at the weakest point.

Then note how Amalek was conquered. Joshua fought in the valley; Moses prayed on the mountain. (We cannot doubt that the holding up of Moses' hands was the outward and visible sign of prayer; see Psa. xxviii. 2; cxi. 2; 1 Tim. ii. 8.) Neither fighting only, nor praying only: but both combined. Many a boy strives against temptation, and is discouraged because he is overcome; the reason is that he has forgotten to pray. Many a boy, too, prays against temptation, and is surprised that God does not give him the victory; the reason is that he has forgotten to strive.

Besides this teaching respecting the Christian's personal life, the passage has a word for the Church. Observe that while one went down to the battle, another went up to pray. Some have gone forth into the thick of the great conflict with sin and superstition, with ignorance and idolatry. What are those doing who are left at home? Are they praying for our missionaries, and for all who are bearing the standard of the cross into the enemy's country?

Seed Thoughts for Senior Scholars.

1. Why did not God give possession of Canaan without war?
2. Was this war in self-defence, or not?
3. If God uses war as a punishment, does that authorise individuals or nations to do so?

4. How does Joshua, here mentioned for the first time, (called Jesus in the Greek) represent Christ?

5. Did these Amalekites (the posterity of Esau) seek plunder or revenge?

6. How did God brand their assault?

7. For what purpose did Moses, Aaron, and Hur go to the hill-top?

8. Had prayer, and the holding up of the ever present rod any connection with the results of this battle?

9. Why did it require more than Moses' agency?

10. Had Moses and Joshua been alone, would they have been sufficient?

11. What is the practical lesson here taught ministers and Christian hearers?

12. Does God's cause allow the inactivity of any of his agencies?

13. Why was this memorial to be kept and rehearsed to Joshua?

14. What was the object of the altar built by Moses?

15. What tendency in our nature requires memorials?

16. What danger is there in their use?

Blackboard Exercises.

Then came Amalek and fought with Israel, and Moses went up to the top of a hill and stood with arms outstretched. When his hands were heavy, they put a stone underneath to sustain him, and Aaron and Hur stayed up his hands, the one on the one side, and the one on the other, for when Moses held up his hands Israel prevailed. From this comes the beautiful thought of our blackboard lesson, that as Moses stood like a living cross to bring victory, through faith, unto Israel, so, in after years, from another hill, did our dear Lord Jesus hang, with outstretched arms, until the victory was gained over death which gives us life everlasting. By this sign of the cross, like unto Moses that day, and resting it on the great rock of faith, we conquer, and by this sign I know God is for me.

The Primary Class.

More murmuring among this strange people as they wander on. They become thirsty again, and the rock is smitten and sends forth water.

Then they get into further trouble. A wandering tribe of people, the Amalekites, attack them. Let the teacher here draw on the board a representation of a hill. A rude crooked line will answer if nothing better can be done. We suggest this because many teachers object to