

EUPHRATES—As the Mediterranean was the great sea to the Biblical writers, whose world was a quite limited world, so the Euphrates, after its union with the Tigris, was the great river, although the Nile is much longer, and in flood time is of much greater volume. The Euphrates rises in the mountains of Armenia, and flows for 1,800 miles

through the ancient Babylonian plain, and empties into the Persian Gulf. The narrator here seems to think of a line drawn through the Arabian desert on the south, and the range of Lebanon on the north, to the Mediterranean on the one hand, and the Euphrates on the other, as the rightful boundaries of the land of Israel.

APPLICATION

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After the death of Moses, v. 1. Moses had been so much to Israel, that his death seemed an irreparable loss. The hands that were so strong to do, were folded for burial. The voice that had talked with God was hushed in silence. But Moses was only the instrument, which may be broken and laid aside. He who uses the instrument, will never be stopped in His great work of redemption. The worker may be buried, but the work goes on.

Moses' minister, v. 1. Service is the path to leadership. Dr. Grenfell was a man of birth and means and social position. He never needed to have exposed himself to hardship. But he gave his life to the service of the lonely, hard-beset fishermen of the Labrador. During long and arduous years he grudged no toil or sacrifice that would help them in body or soul. But every year of labor added to his powerful influence, and now he stands before the world as the leader of those he serves so faithfully, into a veritable Land of Promise, in which they may enjoy a plenty and prosperity before unknown. In any sphere it is true that none are so sure to become leaders amongst their fellows as those who give themselves ungrudgingly to serve others.

The land which I do give, v. 2. Missions are but claiming the world for its rightful Owner. The great Teacher pictured the world to His first disciples as a vast harvest field, with its sea of waving grain, ripe and ready to be gathered into the barns of the great Husbandman. The harvest before the eyes of Jesus was the souls of men, a multitude too great for numbering, and belonging every one to His heavenly Father. But He

saw, too, a great enemy robbing God of His precious harvest. And he bade the disciples pray and toil that the harvest might be saved and garnered. This work is still going on, and each of us is called to a share in it. It is the most glorious work in the world, and its reward will be the joy unspeakable of the harvest home.

As I was with Moses, so I will be with thee, v. 5. Reading the history of the past is like walking through a gallery, on whose walls are hung the pictures of heroes of the long ago. Their mighty deeds pass in all their golden glory before our imagination, and beside their lives, ours seem dull and commonplace. But there is no monopoly of heroism. The power to live nobly is intended, not for a favored few, but for all. The fountain of that power is in God Himself, and He remains the same from age to age. He still calls us to fight the great battle with self and sin—a conflict that demands all the strength and courage we can obtain. Let us never fear that the supply of these will fail us. It is infinite as God Himself, and free as the air.

Be strong and of a good courage, v. 6. In a busy city street, a huge building is being erected. Immense stones must be lifted to a great height and fitted into their places. It is amazing to see how easily the derrick picks up the tremendous weights and swings them hither and thither at the will of the operator. There is a lesson for us in all this. The most difficult tasks become easy, when we lay hold, as we may do, of God's strength. Nothing is too hard for Him.

Turn not to the right hand, or to the left, v. 7. The only safe way through life is that marked out by God's Word. However attrac-

The Work
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cause a Servant

The World's
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