



LESSON IX.—DECEMBER 1.

**The Call of Moses.**

Exodus iii., 12. Memory verses 9-12. Read chapters iii. to vii.

**Golden Text.**

'Certainly I will be with thee.'—Exodus iii., 12.

**Lesson Text.**

(1) Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. (2) And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. (4) 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. (5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (6) Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (7) And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; (8) and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Jebusites. (9) Now therefore, Behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. (10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. (11) And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (12) And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

**Suggestions.**

Moses was brought up at the Egyptian court by the daughter of Pharaoh, obtaining thus the best culture and education of the times, but when he grew up he chose to devote himself to the betterment of his own people. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.

Moses's first attempt to help his people was a failure, God's time had not yet come for the deliverance of Israel, they had more lessons yet to learn in their bondage, just as Joseph had in his. Neither was Moses himself ready to be the leader of the people of God for he himself was not yet sufficiently acquainted with God to be able to carry out God's plans. Moses fled from the land of Egypt and made his home in Midian, here he married Zipporah, the daughter of the priest or prince of Midian. Moses was about forty years old when he went to Midian, and he tended the flock of his father-in-law there for forty years. These years were not wasted, they were a very necessary part of his training as a leader of men. Out in the open air, day after day, year after year, watching the flock, he had plenty of opportunity to think out the great problems of humanity, and to learn to rest his soul in the infinite great-

ness of God. In those years of leading and guarding the immense flock of sheep he was unconsciously being fitted to lead that great flock of people which was later given into his charge.

One day when Moses had taken his flock to feed over near Mount Horeb he saw a very strange sight. A bush was burning brightly before his eyes, and yet the fire did not affect the bush. Moses stopped to wonder and gaze at this, and as he gazed, God spoke to him from the bush. Fire is a symbol of the blazing righteousness of God (Heb. xii., 29; Dan. vii., 9; Ps. xcvi., 2-6) and in this symbol Jehovah himself appeared to Moses and made known to him the plan for his life. Each one of us has a place in the great heart of God and for each one he has mapped out a life-plan.

The Lord Jehovah made himself known to Moses on the mountain, telling him that he had seen the affliction of his people and had heard the sighs of their sorrowful hearts, and that now he would send Moses to lead them out of their captivity. Moses remembered his former attempt to liberate his brethren and at first he wondered how he could possibly go back and face the king of Egypt. Had he not tried once to set his people free and desperately failed? But God encouraged him, and promised that he himself would be with him to guide him continually in all that he should say and do. Then Moses, still hesitating, asked what authority he should give when the Israelites asked who sent him to their aid. And God said unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever and this is my memorial unto all generations. (Ex. iii., 14-15). How this message must have thrilled the hearts of the oppressed Israelites, what a vision of glory and greatness it must have stirred in their hearts as they recalled the traditions of their forefathers. The God who had brought Joseph up out of prison and made him a ruler in Egypt and had given to his brethren the fruitful land of Goshen—this God was their God and he had not forgotten them! The God who had dealt so bountifully with Abraham, Isaac and Jacob, was still alive and mindful of his chosen people. God called himself 'I am,' by which we may understand his character, Jehovah, the Eternal, the unchangeable God. The same yesterday, to-day and forever.

**C. E. Topic.**

Sun., Dec. 1.—Topic.—Children of God.—Rom. viii., 14-17.

**Junior C. E. Topic.**

BRINGING OUR SHEAVES.

Mon., Nov. 25.—Jesus and his work.—John ix., 4.

Tues., Nov. 26.—Remembering our tasks.—Matt. xxv., 20.

Wed., Nov. 27.—To-day's harvest is white.—John iv., 35.

Thu., Nov. 28.—But few are the reapers.—Matt. ix., 37.

Fri., Nov. 29.—Filling God's storehouse.—Luke xii., 13-21.

Sat., Nov. 30.—Close to Christ for fruit.—John xv., 4-5.

Sun., Dec. 1.—Topic.—Fruitful for Jesus.—Matt. vii., 16-20.

There are some teachers who seem to be satisfied with no Bible in the class. The lesson helps are good but they cannot give all the Bible. Every teacher who leads the scholar to study the Bible has learned the importance of having the Book in the hands of each member. Something more than the Bible is often helpful. Right here a word for the reference Bible. A word from the teacher on the importance of owning one and having it in the class, will go far towards the accomplishment of this desired end. In some classes it is the custom of every one to carry a Bible. In others not even the teacher is supplied. What a weaponless affair that must be! A soldier with no sword. Does it require bravery in these days for young men and women to carry a Bible under the arm through the streets of city or village? Let it be so, there are many who have and who are learning the lesson well. May the number increase.—Living Epistle.

**Is Grog Good for Soldiers?**

INTERESTING MARCHING EXPERIMENT AT NETLEY.

Professor Campbell, M.D., has written a brochure entitled 'Intemperance: Natural Remedies.' It contains quotations from famous ones of the earth against the abuse, or even use, of alcohol.

In a chapter on 'Alcohol and Crime in the Army,' the writer summons to his aid the opinions of two famous soldiers.

One of them, Lord Napier of Magdala, says:—'On reviewing the record of soldiers' offences, all practically have their origin in drunkenness. Of 18,000 men under my command in India, the total abstainers had no crimes, the temperate had practically none; the whole body of crime was among the non-abstainers.'

The other, Lord Wolseley, in his 'Soldier's Pocket Book,' says: 'The old superstition that grog is a good thing for men before, during, and after a march has been proved by the scientific men of all nations to be a fallacy, and is only still maintained by men who mistake the craving of habit for the promptings of nature herself.'

But the most interesting portion of this chapter is the account given of certain experiments carried out by the late Dr. Parkes, Army Surgeon, at Netley.

Dr. Parkes selected three men, Sergeant-Major Don, Private Holz, and Private Hutchins, who volunteered to undergo experiments for a week in the shape of twenty miles a day marches in heavy marching order, each carrying a total weight of fifty-one pounds, including his clothes.

At the end of the experiment the men were asked to state their candid opinions of the relative value of substances during marching, and Sergeant-Major Don said:—'The meat extract is the best to march on, more strength is given by it. About this I have not the slightest doubt. After the meat extract I would prefer coffee, and I put the rum last for marching.'

Private Holz said:—'I prefer the meat extract; it gave me more strength. As regards the coffee, I would place it before the rum, as the effect of the rum went off in two and a half miles, and I felt better after the coffee than after the rum.'

Private Hutchins said:—'I prefer the meat extract; it certainly gave me more strength for marching. It does not put a spurt into you for a few miles, but has a lasting effect. I prefer the coffee to the rum, because it quenched thirst, and also the rum at the end of a couple of miles left you as bad as before, or even worse, while the coffee had no effect of that kind.' Private Hutchins also said that after taking his rum he felt as if he could have jumped a five-barred gate, but that at the end of a mile and a half his feet were dragging like lead.'

**Lord Wolseley on Temperance.**

The Commander-in-Chief, on paying quite a recent visit to the Cyclops Works at Sheffield, where an armor-plate was rolled, was informed that a large proportion of the men were teetotalers. He felt that if the working classes of England were to occupy the position to which they were entitled they would have to entertain an abhorrence of intoxicating liquors, which robbed them and their families of the means of living and deprived them of their intelligence and skill. In a letter last month, Lord Wolseley wrote: 'The longer I live the more I am confirmed in the early-acquired belief that "drink" is the hotbed, not only of most human misery, but of crime also. It was once my privilege to lead a fighting brigade through a wild, uninhabited region for a distance of six hundred miles. All ranks had to work hard every day, and all day, from sunrise to dark. We carried no intoxicating liquor with us, and none