

SUNDAY SCHOOL LESSON

LESSON II
God Provides A Leader — Exodus 2: 1-22; 3:1-12

GOLDEN TEXT — "Come now therefore, and I will send thee," Exodus 3:10.

THE LESSON IN ITS SETTING

Place — The events surrounding the birth of Moses took place probably near the city of Tanis, one of the royal residences in the northeast of the Delta near the mouth of the Tanitic branch of the Nile. The call of Moses took place near Mount Sinai, located on the peninsula of Sinai.

Time — B.C. 1578—B.C. 1499.

"Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness." That is, to the west of the wilderness, the east being in front. The wilderness was the tract of country south and west of Midian, reaching to the eastern shore of the Gulf of Akaba. In these years of oblivion, when he was quietly shepherding the flocks, there would be long hours during every day when Moses would be by himself, face to face with nature and God, gaining mental strength and vigor from his contact with the simplicity and genuineness of nature. At the same time, he would be disciplining his body by spare and simple meals, by much constant walking in the open air, by the sleeping on the ground, short nights and early risings; while he invigorated his whole character by communing with himself and with God, and by deep searchings of heart, sharp questionings of conscience, reflections upon his past life and repentance of his sins.

"And came to the mountain of God, unto Horeb." (See also 4:27; 18:5; 24:13) Horeb and Sinai are throughout the Scriptures almost interchangeable. This mountain is located on the peninsula of Sinai. The mountain may have had previous sacred associations but we do not know. It may have been called holy in this text because the writer knew of the great events that were later to take place on its sacred heights.

"And the angel of Jehovah." We believe this to be none other than a manifestation of the Second Person of the Trinity, the Lord Jesus Christ. "Appeared unto him in a flame of fire out of the midst of a bush." This bush was a bramble bush, or a form of acacia. "And he looked, and behold, the bush burned with fire, and the bush was not consumed." It should be noted that the manifestation of God was not through the majestic oak or cedar, but through a common bush of the wilderness.

"And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt." Joseph Parler has suggestively arranged some of the words of this verse as follows: I will turn aside, and see — why not. And he remarks that many men turn aside to see why things are. Here is a man who turns aside to see why things are not. God is always looking for the man who asks How. When a man takes life seriously enough to ask the reasons of things, God is all ready to grant him his desire.

"And when Jehovah 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." God calls to men in different ways, sometimes by sending an angel, sometimes by misfortune, sometimes in great opportunity, sometimes in an hour of defeat, overwhelmed by a great sin, sometimes when travelling, and a great vision of work is opened, often when reading a book, and most of all, when we are engaged in meditating upon his word.

"And he said, Draw not nigh hither and put off thy shoes from off thy feet, for the place whereon thou art standing is holy ground." God is about to call Moses to a great life-work; one thing is needed before God speaks — a bowed and reverent heart. The command of God to Moses to put off his shoes may be accounted for from the custom in the East of wearing shoes or sandals merely as a protection from dirt. When entering holy places the Arabs and Samaritans, and all Mohammedans, take off their shoes that the places may not be defiled by the dirt or dust upon them.

"Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." These words are used by our Lord (Mark 12:26; Luke 20:37) to prove to the Sadducees the truth of the resurrection of the dead. The words imply a personal relation between God and man, which carries with it the germ of eternal life. "And Moses hid his face; for he was afraid to look upon God." Moses was to be the first preacher of the holiness of God. From his lips the people of Israel were to receive the message, Be holy, I am holy. I make holy (Ex. 19:6; 22:31; Lev. 11:44-45; 19:2; 20:26; 21:8). His preparation for being the messenger of the Holy One was here.

"And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." Now for the first time, God calls Israel "my people" thus making himself their king and the champion of their cause.

"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." This last clause is a frequent designation of Canaan in book of Bible see Ex. 13:5; 33:3; and Deut. 6:3; 11:9, etc). Milk is an essential article of diet in the East, especially among agricultural people; honey included, probably, not only the honey of bees, but also a grape juice boiled down to a golden brown syrup used as a condiment for food. "Unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite." There were the six principal tribes occupying the land of Canaan at the time when Moses was called. Their various geographic boundaries need not concern us here.

"And now, behold, the cry of the children of Israel is come unto me; moreover I have seen the oppression wherewith the Egyptians oppress them." We may be almost sure that Moses, way out in the desert, was not fully acquainted with the increasing suffering of his Hebrew brethren in Egypt at this time, and even if he was, he could do nothing about it. God is never ignorant of the things which his own people are suffering, and he will never allow the tribulations of his people to continue one moment beyond the perfect time when he will bring them to an end.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." And when the call of God comes to a man or to a woman to any kind of definite work, whether it be of public position or to some private piece of work more difficult to do, when the call comes, it is always perfectly clear. It will surely come in some uncommon way. I am sorry to think that, in these days, we have grown so much away from definiteness. Men think God does not speak; but the trouble is, not that God does not speak, but that men will not listen.

"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?" If the former self-confidence of Moses had been such as to take the whole matter into his own hands, his self-diffidence now went the length of utmost reluctance to act even as only the Lord's messenger and minister. His first and deepest feelings speak themselves in the question here asked.

"And he said, Certainly I will be with thee." (Ex. Gen. 23:15; 31:3; and Josh. 1:5; 3:7; Judges 6:15). There are two wonderful parallels to this promise in the New Testament, one from the lips of Jesus to all of his followers — "Go ye, therefore, and lo, I am with you always" (Matt. 28:19, 20); and the last words of the apostle Paul — "All forsook me — but the Lord stood by me and strengthened me." (2 Tim. 4:16, 17). "And this shall be the 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." This sign which was to be a pledge to Moses of the success of his mission, was one indeed that required faith itself; but, at the same time, it was a sign adapted to inspire both courage and confidence.

Goats are such useful animals that there is a saying that all but their whiskers can be used. Now even these can be utilized! The whiskers found on the goat's chin are stronger and of finer quality than those found elsewhere, and an enterprising experimenter has discovered that excellent carpets can be made from them.

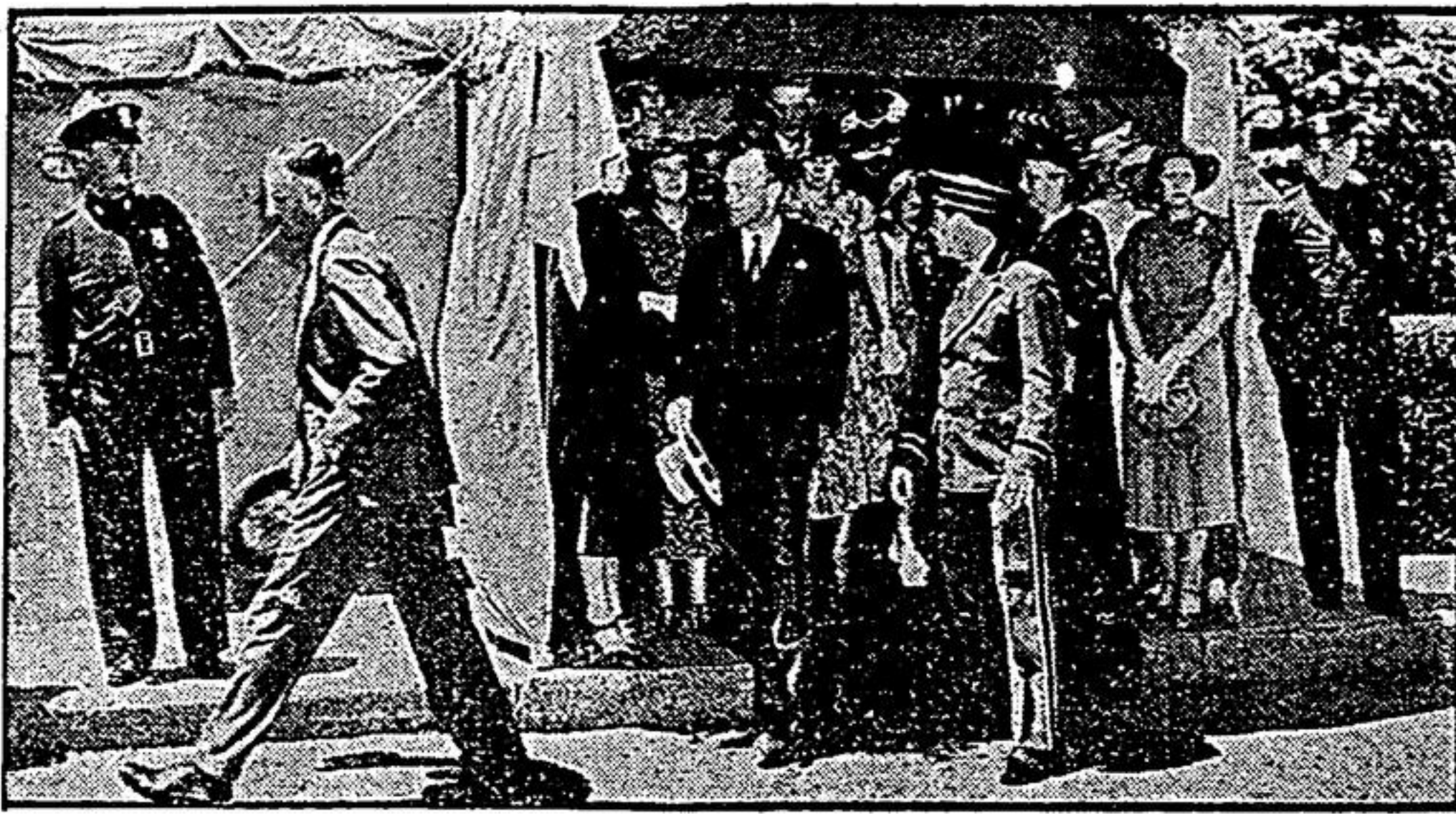
He is rearing thousands of Angora billy goats chiefly for their whiskers, which are woven into strong, durable carpets that dye well. Thousands have been sold and there is a growing demand; scores of men are employed in what may one day develop into a fairly big industry.

Noted Author



Louis Bertrand, distinguished author and member of the French Academy, arrived at Quebec aboard the Empress of Britain to attend the French Language Congress at the Ancient Capital.

A Morgan Wedding



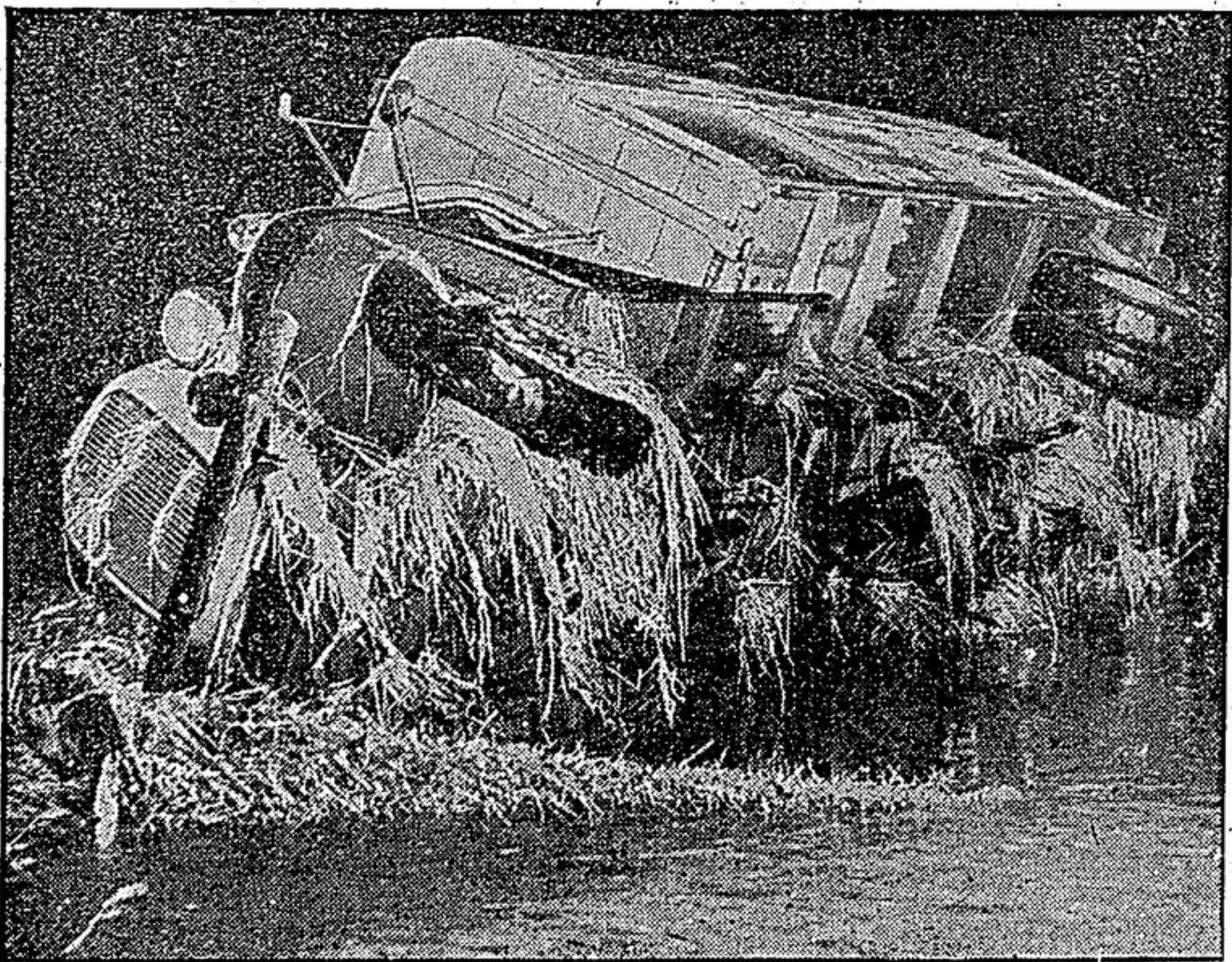
Sorry that we can't show you the bridal couple, but guards kept the cameramen away. Anyhow, Louise Converse Morgan and Raymond Clark Skinner were married in St. John's of Lattimer Church, Locust Valley, L. I. To prove it, here are guests.

They Like to Fly



Miss Mary Walker and Miss Louise Cleverley, aged 79 and 80, of Nottingham, England, retired school mistresses, are fond of flying. They take to the air with Miss Cleverley's nephew, Sidney Cleverley, president of the Toronto Flying Club at whose home in Toronto they are visiting.

Truck Ark In Flood



This truck was swept from the road by raging waters caused by heavy rains. The two men in the driver's cab managed to climb to the top, where they were marooned for nearly five hours before waters subsided enough for them to reach safety.

Youth Movement Of The Oxford Group



Marching for God is what these young members of the Oxford Group New Empire Camp at Regina, Sask. (above), call their daily parades. They march singing songs not heard in this country before; songs written by fellow-campers from England. In the front row, left to right, march Ronald Hart, Melville, Sask.; Alex. Mackie, Winnipeg, Man.; Lynden Morrison, 16, Montreal, and John Garrett, Victoria, B.C. There are 200 in the camp.

Movie Star Dust Radio
By VIRGINIA DALE

Five small boys have just about disrupted Hollywood. They are the youngsters who played on the stage in New York in "Dead End" and who now are in Hollywood playing the same roles in the picture.

They don't like Hollywood, they think acting in movies is pretty silly, and their complete lack of reverence for the glamorous stars frequently makes the girls furious or tearful. One of them will go up to a famous star, and out of kindness let us call her "Miss X," and say politely, "Is it true that you get paid two thousand dollars a week?" At her nod of assent, the little tough will look her over critically from head to foot, and say "But why?"

"This is My Affair," a Twentieth Century-Fox picture, has Barbara Stanwyck and Robert Taylor as its stars, which is enough to cause a stampede at the box office any time, but in addition this has some gripping historical scenes. It must be thrilling enough to the old folks who can remember Teddy Roosevelt and Admiral Dewey to see them represented on the screen, but for those to whom these two great historical figures are just a legend, it is downright throat-choking. Barbara, as usual, gives a beautifully sincere and moving performance. As for Taylor, he is his usual charming self.

If you like Navy pictures with lots of gold braid, humming engines and wonderful marine views, and terrific drama, there is "Wings Over Honolulu" for you. It is a Universal Picture with Wendy Perry, Fay Millard and Bill Gargan and it is so exciting that I just had to stay and see it a second time and any day now I may go back again.

Incidentally, Bill Gargan is now making a picture on the Universal lot called "Reporter Missing" and he has been taking the thrills of the picture so seriously, that when a burglar-alarm salesman walked to his house he found Bill a willing customer. Bill had an electric eye also installed so that anyone entering the house in the dark late at night would pass it and set gongs and bells to ringing an alarm.

Any week now Don Wilson may have to break down and sing a few songs on the Jack Benny radio program. When Jack had to bow out of his usual Sunday night radio appearance because of flu, Wilson subbed for him, and threatened to sing. Phil Harris, Kenny Baker and the rest of them implored him not to — and a few days later protests by the bushel poured in from Detroit listeners. They didn't realize it was all kidding and they resented it. They remember, you see, that Don Wilson used to sing in a vocal trio at a Detroit station and they know that he has a glorious and beautiful voice.

When Fred Astaire goes off the air for the summer, Trudy Wood, his singing partner, will stay on with the new program, which includes barytone Jimmy Blair and a sixteen-voice rhythm choir. Trudy is only twenty-one years old, so you can't blame her for being so happy she went home to sing and shout for hours the day the contract was signed.

Grace Allen has a perfectly wonderful idea for raising a lot of money for charity. She wants to send her husband George Burns, and his bridge-playing cronies, Tony Martin, Bert Wheeler and Benny Rubin on a tour of the country to stage bridge games in public. She maintains that they play the worst, the loudest and the funniest bridge ought to have a chance to see and to hear them.

ODDS AND ENDS — Folks who scribble on the tablecloths in the Paramount studio restaurant are now fined thirty-five cents. Jack Benny's debt ran so high that Mary Livingstone gave him a few old tablecloths from home to use on his table at the studio — When Dick Foran was given a new contract and told that he was going to graduate from Westerns to big, spectacular, expensive productions, he asked wistfully if he could not make a Western now and then. "Don't you want to be a big, important star of the best pictures?" he was asked. "No," he said. "I want to ride my horse." — Big Boy Williams shudders when he thinks of the jeering fan mail he is going to get soon. He had to eat 18 cream puffs for a scene in "Let's Talk of Love."

CAN'T BE BOTHERED — "Tobacco brew mixed with soapy water makes an excellent wash for insects," remarks a gardener. I don't care — let the little beggars go dirty.

Soft Bacon

The further expansion of our bacon trade with Great Britain depends to a large extent upon quality improvement. Recent criticism of our supplies on the score of underfinish in a large percentage of bacon sides, as indicated by softness and flabbiness. This soft flabby bacon is most likely the products of underfinished hogs, of which there are considerable numbers being marketed at yards and plants in Canada at the present time. The remedy lies with the producer in holding back unfinished hogs. In most cases, another week or so on feed would put on the finish so necessary for the making of firm bacon. All hogs of bacon and select weights should be properly finished at their weights. Underfinish is as detrimental as overfinish, and in this case is a very serious obstacle to efforts being made to popularize Canadian bacon with the British consumer. Every hog raiser is asked to co-operate to the best of his ability.

The Sheaf Pitcher

From far-away Australia comes a story of a pitching contest in which the winner tossed an 8-pound sheaf a distance of fifty feet. English farmers have their hedge trimming trials, the corn belt residents their husking competitions, and Canadians their ploughing meets. These tests of skill and endurance have their place in maintaining a friendly rivalry and a justifiable pride of work that is well done. They help to relieve the feeling of drudgery that is likely to be attached to everyday tasks, says the Family Herald and Weekly Star.

Ice Cream at School!

British Board of Education after working for months has made its report. No more homework for children under 12 years of age, and emphasis placed on the fact that education is not merely cramming things into the head. Much better to develop qualities of resourcefulness, individuality and self-direction. And there's more to it. Hereafter instead of being furnished with a glass of milk per day the children will be given ice cream.

The Smaller Joys

Give me the simple joys, the wild bird's song,
A rose or two to cherish as my own,
A dwelling small where constant love is known,
And I'll not murmur that life's way is long.

Give me a sheltering tree, a patch of lawn,
A few good friends to share my merry hours,
To walk with me and bend above my lovers,
And I'll rejoice to greet the coming dawn.

Give me some tasks to do not leader-ship,
Nor brilliant effort with its larger gain,
But tasks which serve a need and soften pain,
And I can face the world with smiling lip.

Give me this small success; to play the friend,
To hold my post with courage, and to be free from the chains of pomp and luxury,
And I can walk, glad-hearted to the end.

Golf Playing Farmer

Saskatchewan wheat pool has a new president. His name is Wesson and he was born in England, as was Hon. Charles Dunning, who began his career as an officer in the Saskatchewan Grain Growers and later with the Co-operative Elevator Company.

Mr. Wesson is a farmer of varied interests. He plays golf and is characterized as an expert bridge player. These give us a slight on the man. If he was a farmer who kept aloof from everybody he would be lacking in the qualities that go to make up effective leadership. By mingling with men on the golf links and around a bridge table, he gets to know all types of individuals and is thus better qualified to go out into the everyday world and battle for the cause he heads. There is nothing better for a leader in a public movement than to get the viewpoint of other men, to hear arguments against his own theories, and where he is better able to mix with all classes of people than on a golf course or in playing a game of bridge? With these associations in his private life, Mr. Wesson should be broad-minded in his approach to the matters he will have to deal with as boss of the pool in Saskatchewan. They may enable him to reach some of his objectives, because a man who associates freely with his fellows in the recreations of life often finds it easier to overcome prejudices.