

Sabbath School Missionary

"Come, ye children, hearken unto me; I will teach you the fear of the Lord." Ps. 84:11.

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The Drunkard's Child.

You ask me why so oft, father,
The tears roll down my cheek,
And think it strange that I should own
A grief I dare not speak;
But, oh, my grief is very sad,
My brain is almost wild;
It breaks my heart to think that I
Am called a drunkard's child.

My playmates shun me now, father
Or pass me by with scorn.
Because my dress is ragged, and
My shoes are old and torn;
And if I heed them not,
"There goes the drunkard's child," they
cry;
Oh, then, how much I wish that God
Would only let me die!

You used to love me once, father,
And we had bread to eat;
Mamma and I were once warmly clad,
And life seemed very sweet;
You never spoke unkindly then,
Or dealt an angry blow;
O father dear, 't's hard to think
That rum has changed you so!

Do not be angry now, father,
Because I tell you this;
But let me feel upon my brow
Once more your loving kiss;
And promise me those lips no more
With drink shall be defiled,
And from a life of want and woe
To save thy weeping child!

O look to God in faith, father,
His grace can make you whole;
His power can break the appetite,
Can save your sinsick soul;
O will you heed his patient call,
His tender voice of love,
And follow in my mother's steps,
To mansions bright above?

—Sel. by S. E. Price.

The Sin of Unbelief.

WHEN the Lord brought the children of Israel out of bondage to take them to a place, a country where they could be free to serve and obey him, he did not take them through the country of the Philistines for fear (he said) that when they would see war they would be discouraged and want to go back, but he took them a longer route by the way of the Red Sea. So when they came to it and saw no way of crossing they soon forgot how much God had done to Pharaoh to make him let them go, and were discouraged and grumbled dreadfully at not only Moses and Aaron but at God too.

But God showed them his power and made the sea to stand as a heap on each side so that they crossed over with ease and dry shod, and then watched Pharaoh and his army trying to do the same, and saw how God overthrew them and the sea coming together they were all drowned.

How they did then rejoice and praise God with their songs of joy for his mercy and for his great power. But it seemed they could not remember this, and that he was able to protect and keep

them at all times, and I often fear that we that have read of all this and seen so much of his mercy are no better than they in this. So they journeyed on. Every little while their grumbling, fault finding and disobedience brought the chastenings of God upon them till at last they were almost in sight of the promised land. And God directed Moses to send the spies to see the land and bring word of it, and also bring of the fruit, which they did, bringing grapes and pomegranates.

I have seen this last fruit, but not in any perfection. But when the spies come back although they had seen the nice and plenteous fruit yet they were discouraged and said everything they could against the place trying to discourage the rest. All of them did this except Caleb and Joshua, and so did discourage all of them so that they cried and went on in their tents all night and wanted to stone Moses and make them a captain and go back.

This displeased God very much, for he saw that for all he had done for them they were still rebellious, so he told Moses finally they should not go into the promised land at all, for they had grumbled and said their children would die in that wilderness and not see the land.

Then after Moses had told them what God had said and they had reflected they repented and said "we have sinned" but then it was too late. God had already pronounced his decree and the Bible says "he will not alter the things that have gone out of his lips." O may this be a warning to us not to stand out against the command of God, for fear he will tell us we can have our way, and we find it leads us away from happiness and prosperity and joy.

Then after they had come to themselves, as we call it, they said "we have sinned, we will go up and possess the land God has promised." But Moses bade them not to go for God he said would not go with them, but they would go up and try



to enter the land of promise anyhow. But Moses would not go nor let the ark of God that held the ten commands go. But those that had grumbled at Moses and at God went up into the mountains and all the inhabitants of the land came out after them "like unto bees" and they fled before them because they had not obeyed God and he went not with them, but turned them to wander in the wilderness for forty years till all them that had grumbled had died off then he brought their children into the land of Canaan to inherit it.

From this let us learn a lesson that God is able to perform that which he has promised. So may we heed the admonition in Heb. 4: 11 "Let us labor therefore to enter into his rest (the kingdom of God) lest any one fall after the same example of unbelief.

S. E. PRICE.

Danville, Ill.

A Sermon to Boys.

DEACON WALKER preaches this little sermon: Young man, why don't you be decent? Why not grow to manhood with honor and credit instead of a stain upon your character? It is just as easy. Cigarettes and whiskey and gambling have had many a wrestle with boys long before you came on this scene, and they have never yet been overthrown. Don't get the idea in your head that you can turn the trick? If you don't want to be decent for yourself, re decent for others. There is one heart whose sorrow should appeal to you. There is one who has faced everything for your sake; one who has to bear the cross for your foolishness. You don't want your trail through this earth stained with a mother's tears. The boy who turns a brazen face to a mother's grief never gets very far on the way to happiness. When he gets a little older he will find his name on the police docket of various cities, and a little later the dark shadows of stone walls loom up across his pathway. Without honor, home or friends. 'Tis a sad picture, but it is painted every day in every town in this broad land. The pathway of the transgressor is one of rocks and thorns. When you bruise your feet the world will laugh at you just as you laughed at your mother's appeals. There is only one system for a boy to follow. Be decent. It always pays dividends.

The chances for a business career today are greater than ever. The country never needed good men as it does today, and will need them more and more as time goes on. We have grown prodigiously in the past four years. The boy who starts now has possibilities far beyond the wildest dreams of the past, but that boy must be a hustler and not afraid to work. That is why he will succeed, for there are so few boys of today who have ambition further than to chew tobacco and pull the end of a cigarette. The following letter which a business man recently wrote to another simply illustrates the point we are driving at:

Dear Sir: Have your postal card asking for a young man: "You really don't expect to find a young man to work, do you? The race is extinct. Boys are reared by improved methods these days, and the majority of them are absolutely worthless in the matter of do. They flourish well in red ties, hair oil and tan or patent leather shoes, but try to have one of them do something, they are too busy, they are too busy really. Basswood boys are the rule consequently pulpy young men are the product. If you find a young man who will actually do the thing please wire,

Fraternal yours, S. E. Price.

A Boy's Mother.

Now, boys, don't conclude without reading this that it is going to be "preachy," and that you will just skip it on that account. Jumping at conclusions is always unwise, and those whose opinions are formed in that way never have opinions of great value. I could fill a whole page of this paper with the good and the true things the best men in the world have said about their mothers—splendid tributes of praise and gratitude and affection and all that, but that is not the purpose of this article. I just want to suggest to some of you boys that the biggest mistake you can possibly make is to arrive at the conclusion that you know so much more than your mother does that it isn't worth while to consult her about things in general nor about things in particular, for the matter of that. Some boys do reach that conclusion at—well, at about the long trousers and razor age. Dear me! what a lot of erudition comes to some boys at this age! They think they know it all then. Don't I wish that I knew as much now as I thought I knew when I bought my first razor.

I think there is a song with the title, "A Boy's Best Friend is His Mother." No matter how crude that song may be as a literary or musical composition its sentiment is fine and true. A boy's best friend in his mother. She is a friend worthy the confidence of the boy to the last day of his life, and in ninety-nine cases out of a hundred she is as true as steel to him. How true it is that you "never cease to be a boy to her, and her supreme wish and most passionate prayer is not that you shall be a strong man, or a rich man, or an able man—she wants you to be all of these, of course, and everything else that is fine—but chiefly she cares that you should be a good man." You may call that "preachy" if you want to, but I can tell you that it is a mighty good kind of preaching and you should write it on the tables of your heart.

The boy eager to escape from the influence of a good mother and think and act entirely without reference to her feelings and opinions is making about as serious a mistake as it is possible for him to make. The "bad end" to which many a man has come can be traced directly to the time when he began to ignore the teachings and influence of his mother. Sneering at the boy who minds his mother is about as small business as any one can engage in. A recent writer has said with certain truth, "It is the influence of the American mother that has made the American republic what it is; and it is in her heart that our national ideals dwell." It has been the mother's influence that has made thousands of our great men what they are. This has been true in every age of our history. John Adams said, "All that I am my mother made me."

Doubly happy and fortunate is the boy who has a wise father as well as a wise and good mother, and who is himself wise enough to feel that the best thing he can do is to be obedient to their teachings. A boy is never old enough to entirely ignore "the old folks at home." If he has the spirit of a true man he will be glad to be tender and considerate of "the old folks" as long as they live. Another thing, boys: In the name of decency refrain from referring to your mother as the "old woman" or to your father as the "old man." The boy who does this well deserves to be dubbed a "chump," and that is bringing a boy down to a mighty low level. But it is doing a boy no injustice to call him a chump, and a mighty chumpy chump at that, when he descends to the low estate of calling his father the "old man" or his mother the "old lady." The greatest mistake a boy can make is to fancy that this sounds smart. It sounds cheap silly and coarse. No boy who respects his father and mother will ever get into a habit of that kind.—Ex.

My Dinner.

Twas the dinner hour. I had taken my seat, And glanced at the food I intended to eat; Not an over supply, and in quality plain, "Yet enough, and 'tis wholesome." I thought me again;

But how scanty and poor seemed the food on board Compared with some tables with luxuries stored— And I almost cherished an envious thought Towards those, who it seemed had a happier lot. As I sat (in a vision, with eyes open wide), A maid entered and stood by my side, Her clothing was faded, and ragged, and soiled, And too thin for the day, tho' the weather was mild So scrawney and pale, there she silently stood; Yet with eyes, ah! so longing looked at my food. Annoyed at her presence, I had her begone, "Don't you see the food is enough for but one?" And still she remained, never speaking a word; But another was speaking; it was Conscience I heard.

"Just see the poor suffering child at your side, You might give her some; you can surely divide." "Yes, I can, it is true I suppose that I must Though I want it myself, shall I give her that crust?" But before the act I proposed had been done The child began speaking, in quavering tone; "I am hungry," she said, and she shook as she stood.

"Full three days have passed since I tasted of food. No one will give me; I've no money to buy;— Please give me some food or I surely will die." "No food for three days! Here, child, take my seat; And take all there is, the bread and the meat." Ashamed of the thoughts I had cherished before, Not for self, but for her, I now wished there was more.

"Three days without food," I said it again, While three times each day I had plenty, tho' plain, No, I'm not hungry now;—I'll fast one meal at least,

Just see the child eat;—it's as good as a feast. Then I noticed the hand that reached out for food, It was pierced with a nail, and was covered with blood!

In amazement I turned and looked at the chair, Not the child, but my Lord and Redeemer was there.

"Yes, these least ones are mine; I send them," said he, "What you do unto them, you have done unto me." —Sel.

Our Letter Box.

CARNS, NEBR.—Dear Readers:—I will write for my second time to the MISSIONARY. I like to read our little MISSIONARY. I am nine years old. I went to day school six months without being absent or tardy. Mamma taught school this year and last year. Our Sabbath School teacher, Sr. Dugger, is back to Nebraska. There was no Sabbath School here so we organized Sunday School. We can have Sabbath School at home or go to Carns if they have Sabbath School. I hope to see my letter in the paper. Your friend in Jesus. BELLE BLANCHE HART.

[Belle, we are glad to give your letter a place in the MISSIONARY. It is very good for one so young. Write again.]

CARNS, NEBR.—Dear Readers:—Today I went to the office and received our dear little paper, the MISSIONARY. I am eleven years old. I have one sister and two brothers. I went to school six months without being tardy or missing a day. I will close this time by answering Mable Halberg's question, Jesus was twelve years old when he was left behind in the temple with the doctors, Moses when an infant was found in the bulrushes in the ark. King Pharaoh's daughter found him. Papa went to Bassett so I will go and do the chores. Your friend in Jesus.

ETHEL HART.

[Ethel we are glad to get your letter for the MISSIONARY. It is good to be always prompt in attending school or church either. Write again.]

SABBATH SCHOOL MISSIONARY.

"WHATSOEVER ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3: 17.

MRS. WELTHA A. COMBEST Editor.

[Letters from the children for the MISSIONARY Box should be addressed to the editor, Gentry, Mo., R. F. D. route No. 1. Articles and reports may be sent to Stanberry, Mo.]

Our Refuge.

"God is our refuge and strength, a very present help in time of trouble." A beautiful and glorious truth is expressed in those words for the encouragement of God's children, those who choose to yield their lives in willing obedience to his service. All human beings have trouble at some time in their lives. Job 14: 1 says, "Man that is born of woman is of few days and full of trouble." God's children are not exempt from it, neither is it a work of his displeasure, for we read in Prov. 3: 12, "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." Also in Heb. 12: 6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

His children may know that whatever their troubles may be they have an all powerful friend, a helper in the Lord if they are true to him and endure patiently the trials they may have to undergo. It is repeated several times that "The Lord of hosts is with us; the God of Jacob is our refuge." "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Ps. 9: 9. "But the salvation of the righteous is of the Lord; he is their strength in time of trouble." Ps. 37: 39. "And the Lord shall help them . . . and save them because they trust in him." V. 40. "The just shall come out of trouble." Prov. 12: 13. Let us ever cling to him and his precious promises, always do his will and trust him fully. Then we may say, "For in the time of trouble he shall hide me in his pavillion, in the secret of his tabernacle shall he hide me." Ps. 27: 5.

Why Laws Are Made.

"Now, children, you know what you are to do. Be good to mama and help her. Keep away from the ice, all of you."

"We will! We will!" they shouted. "Good-bye, then," and the father started, walking briskly to catch the trolley car.

They had lately come from a city flat to this big farmhouse, painted white with green blinds. The father had used his vacation to settle the family and start things in running order. Now he must go back to his work in the city.

"Let's get the wood and kindling now, instead of after school," said Fred. Willie nodded and they soon had the big woodbox full. Bess had scamped in to wipe dishes. Sturdy five-year-old Elmer was building a cob-house to amuse Baby Lucy, while mother moulded her bread in fair plump loaves. They certainly seemed to have begun the day well, and when the three older children came home from school, rosy and hungry, to find a basket of apples set to warm and an illustrated paper apiece, they were well content to settle down by the bright fire till the joyful sound of the father's step was heard.

But next day—nobody could learn just how it happened—even a courageous chickadee sitting on a bare bough near the pond failed to understand when the boy in the red cap said, decidedly, "He told us to keep away from the ice."

"Oh, that was yesterday," said Striped Cap. "There wasn't a word about it to day. It was ever so much colder last night. He knew it would be all right to-day."

"I'd rather go in and crack hickory-nuts." "Oh, come on! Let's have some fun!" And then the bird flew away and never told what came next, but soon there was a scream from Bess, and when the mother rushed out, two boys were splashing in the water. They were near the edge, the pond was shallow, and with the help of a clothes-pole they were soon dragged ashore, but the father came home to find two sober-faced children and an anxious mother. Fred was in bed, Willis on the couch, tucked up with blankets and hot bricks.

Not much was said while head ache and fever lasted, but neither of the boys will forget the taste of composition tea, or how kind father and mother both were—or the Sunday talk that followed.

"Do you think I would keep my boy from any pleasure that's safe and innocent?" asked their father. "It's natural for any boy to want to have fun. But there is more than one kind. There is the harmless, merry sort, and there is the dangerous kind that may cost a life—the bad kind that makes somebody else unhappy. You are only little boys. How should you know when there is danger or evil in something you want very much to do? Don't you think you are safer and happier when you do what your father and mother wish you to do? Your parents do not want to keep you from having a good time—only from what is not best far you. The wrong thing is never best. It may seem so beforehand, but afterward there is pain and trouble instead of pleasure. That is why laws are made, why God gave commandments—to keep people from doing the things that fill the world with sorrow and misery."—Junior Builders.

The One Safe Maxim.

It is doubtful if there is any subject on which there are so many conflicting opinions as on the liquor question, says the Banner of Gold. There is one point on which persons of ordinary intelligence may be said to agree, and that is in their estimate of the actual state known as drunkenness. Every one admits that drunkenness is a bad thing. But there are differences of opinion as to how bad and whether it is quite bad enough to require any active measures for its prevention.

There are many erroneous impressions regarding strong drink. They begin away back of any manifestation of inebriety. But they lead to it through various avenues of false reasoning.

Many a bright young life is ruined by the influence of careless but well meaning friends, and many a hopeless drunkard owes his downfall to the social drinking that was begun in his own home. And yet the friend meant no harm by his influence, and the father and mother would have made any sacrifice to have saved their boy and did not realize that they were placing a temptation in his way that would cost them years of sorrow and regret.

There is only one maxim that is absolutely safe regarding strong drink, and that is, "Let it alone—at all times and in all places." Any other course is fraught with danger.

It is a common practice for people to judge their children by themselves. The man who has been accustomed to an occasional glass expects his boy to follow in his footsteps. The man who has been a moderate drinker for years can see no reason why his son should not inherit his iron will and his self control along with certain other

traits of character. He does not know that it is not a question of will power or self control. It is a question of susceptibility to the effect of poison. It is a physical difference and not a mental or moral difference.

Possibly such a man might be exposed to contagious diseases without danger, while his boy might fall an easy victim to the same maladies; but, just as there would be no way to determine his immunity to a contagion except by a needless exposure to its dangers, so there is no way to prove his immunity to the poison of alcohol only by giving it a trial.

Unfortunately there is no vaccination that will create an immunity to the poison of alcohol, and there is no way to judge of one's power of control in that respect only by making the experiment. If it fails it is too late.

No one starts out deliberately to become a drunkard. The average man has ambitions and hopes. He wants to succeed. He intends to make something of his life. If he begins to drink he does so either as a matter of sociability or because he thinks he needs a stimulant. Sometimes he drinks because his physician recommends it. But if he could know at the outset that he would become a drunkard—if he could look ahead to even a small part of the wretchedness and misery that would result from his drinking—there is no earthly power that could have induced him to make such a beginning.

The number of men who prove that they can remain moderate drinkers are somewhat limited, and their example is not good. It leads many others to make the attempt who fall by the way. And even in moderation whisky has certain bad effects which are not easily overcome.

Its use is gradually but surely narrowing as nature becomes better understood. As a beverage there is nothing that can be said in its favor. It is injurious when taken in moderation and ruinous when taken in excess. At its best, whisky gives but little. At its worst, it takes everything that makes life worth living.—Sel.

Sabbath-School Lessons.

Intermediate Lessons.

Lesson 8. May 25, 1907.

CHILDHOOD AND EDUCATION OF MOSES Ex. 2: 1-15.

GOLDEN TEXT:—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. Acts 7: 22.

"Long ago, long ago Child, I loved thee long ago; O how sweet the voice that whispered, Child, I loved thee long ago."

OUR STORY.

One day the king's daughter was taking a bath in the river. She saw a little sort of basket in the tall green rushes, near the bank of the river.

She sent one of her maids to get the little basket, and when she opened it, she heard a baby cry. She felt very sorry for the baby, because she knew it was one of the Hebrew children that her father had said should be killed.

The king's daughter got a nurse to take care of the baby; the nurse was the baby's own mother, but the king's daughter did not know it.

The baby was afterward taken to the king's house, and became as a son to Pharaoh's daughter, and she named him Moses. Then Moses lived in the king's house until he grew to be a man.

MEMORY TRUTH:—God always takes care of his children.

Every day we should ask God to care for us.

Lesson 10. June 1, 1907.

MOSES CALLED TO DELIVER ISRAEL

Ex. 3: 1-14.

GOLDEN TEXT.—And he said, Certainly I will be with thee. Ex. 3: 12.

“Shining for Jesus
All along the way;
Cheer and bless and brighten
Every passing day.”

OUR STORY.

One day, after Moses had grown to be a man, he saw a bush that seemed to be all on fire, yet as he watched it, the bush was not burned, and he knew the angel of the Lord was there.

Then God called: “Moses, Moses.” Moses answered, and God told him to take off his shoes, because where he stood was holy ground.

Moses hid his face because he was afraid to look upon God. Then God talked to Moses, and told him he knew how badly the people in Egypt were treating his people.

God told Moses that he must go to Pharaoh and tell him to let the Israelites go out of Egypt.

God called the children of Israel his own people, and chose Moses to lead them out of Egypt.

MEMORY TRUTH:—I must always be ready to go where God sends me.

Can I do anything for Jesus today?

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.

BIBLE LESSONS FOR THE
CHURCH OF GOD.

Lesson 9. May 25, 1907.

CHILDHOOD AND EDUCATION OF MOSES.

Exod. 2: 1-15

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4. And his sister stood afar off, to wit what would be done to him.

5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee.

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13. And when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? And Moses feared, and said, Surely this thing is known.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

V. 1. Of what tribe were the father and mother of Moses?

V. 2. What did his mother do with him at first?

V. 3. When he became too large to be longer hidden, what did his mother make for him?

V. 4. Where did she put the child? Who was stationed to watch him?

V. 5. Who came to the river to bathe?

V. 6. What did the king's daughter do when she saw the small ark? What excited her pity when she opened it?

V. 7. What was her conjecture as to the parentage of the child? What proposal did the sister of the baby make?

V. 8. Whom did she bring as nurse for the child?

V. 9. To what relation did Pharaoh's daughter admit the boy?

V. 10. What name was given him?

V. 11. What tour did Moses make when he was grown up? What did he see that stirred him?

V. 12. What did he do to the brutal Egyptian?

V. 13. What did he see the next time he went out? What did he say to the aggressor?

V. 14. How was his attempt at peace-making received? What effect did the retort have on him?

V. 15. What did Pharaoh do in the case? To what place did Moses flee?

Lesson 10. June 1, 1907.

MOSES CALLED TO DELIVER ISRAEL.

Ex. 3: 1-14.

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 the Perizzite, 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 mayst 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.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

V. 1. In what occupation was Moses engaged? Where did he lead his flock?

V. 2. Who appeared to him? What was the form that arrested his attention?

V. 3. What did he propose to himself to do?

V. 4. What checked his steps as he started to do it?

V. 5. What warning was given as to the nature of the place?

V. 6. How did the unseen speaker introduce himself? How was Moses affected?

V. 7. How did God stand toward suffering Israel?

V. 8. Why had he now revealed himself? How did God describe the land chosen for his people? Who were then occupants of the land?

V. 9. What was the special thing that provoked God's interference?

V. 10. What commission did God put upon Moses?

V. 11. How did Moses feel at the greatness of the task?

V. 12. What promise did God make to Moses? What token did he give?

V. 13. What further authority for use among his people did Moses ask?

V. 14. What did God call himself? What name was Moses to use as his authority?

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