

It is worth nothing here as an evidence of the "divine legation of Moses," that he would not likely have promulgated a law which condemned his own father and mother unless he had been divinely instructed to do so. 2. **A goodly child**—Acts 7: 20, "exceeding fair," marg. "fair to God," Heb. 11: 23, "a proper child," R. V. "goodly," this sense of the word "proper" is now obsolete. His beauty stimulated the mother's yearning to save him, and emboldened her to brave Pharaoh's anger in the attempt (Heb. 11: 23). The truth of the Bible narrative is shewn in the absence of any wonderful portents in connection with the birth of Moses such as are found in the legends of other nations regarding their national heroes. 3. **Ark**—The same word is used of Noah's ark. A box or basket. **Bulrushes** Papyrus reeds. These had triangular stems about as thick as a finger and as high as a man. They were used for a great variety of purposes. Writing material was made from the pith, hence our word "paper." The plant is now extinct in Egypt, but found in Nubia and Syria. **Slime and pitch**—Nile mud plastered over with bitumen, rendering it watertight. Some understand the word to mean asphalt mixed with tar, such as is used for this purpose still. **Flags**—a smaller species of papyrus. It is also the general name for sea or river weeds. The abundance of these in the Red sea gave it its Hebrew name, "Sea of Weeds." **By the river bank**—She laid it on the bank where it would appear to have been drifted by the current and arrested by the reedy thicket. The spot is traditionally said to have been the isle of Rodah, near Cairo (Jamieson). Cairo occupies the site of ancient Memphis. 4. **His sister**—Miriam (ch. 15: 20). In verse 8 she is called by a name which signifies a marriageable girl (almah), and therefore she must have been over 12 years of age. Miriam is the same name as Mary. **To wit**—to know, or perceive. Not used in this sense now.

II. **A GENTLE PRINCESS.** 5. **The daughter of Pharaoh**—The daughter of Sêti I was Nefer-ari, the sister, and afterwards the much-beloved consort of Rameses II. She afterwards adopted the name Mer-en-Mut, hence her designation among the Greeks as Meris or Thermutis. (See an article on "Pharaoh and his Daughter" by Miss Edwards, in the *Century Magazine* for May, 1887.) "The plan which (Jochebed) devised was the following. She knew the place where the daughter of the reigning Pharaoh was accustomed from time to time to come down to the bank of the sacred stream and bathe herself in its waters. She knew perhaps the character and circumstances of the princess, who, according to Artapanus and Philo, was married, childless, and extremely desirous of having children. She would place her child in this princess' way, in such a manner as would naturally excite her compassion; and would trust that the compassion so aroused might lead her to extend her protection over the unfortunate infant. A princess might venture on steps which no one of inferior rank would dare to take; and might be able confidently to count on her father's pardoning her indiscretion." (Rawlinson) **To bathe**—Such a scene is pictured on the monuments. Bathing in the Nile at certain seasons was an act of worship, similar to that practised by the Hindus at the Ganges. **Her maidens**—her girl companions, ladies in waiting. **She saw**—a female slave. 6. **The babe wept**—Lit. "and, lo, a weeping boy!" Hungry, chilled, and frightened by his loneliness and the strange faces. **She had compassion on him**—"If there is a thing too strong for man's law, it is a woman's heart" (Alford). There is a vividness about this story that shews the narrator to have been personally interested in it. Moses no doubt heard it often from the lips of the good queen herself, and confirmed by his mother. Perhaps this touching incident led to the revocation of the cruel edict which brought it about. The law could not have been enforced very stringently, or for many years. There seems to have been no reason for concealing Aaron's birth and he was only a few years older than Moses. **One of the Hebrews' children**—"Complexion, tint of hair, cast of countenance, unusual features in the attire or in its arrangement" (Rawlinson), or the marks of circumcision, would testify beyond doubt to the dire stress which placed the babe in so forlorn a condition. 7. One cannot but admire the quick-witted audacity of Miriam who, seeing the look of compassion, suggested the adoption of the babe by its royal finder. A queen is but a woman in such a case and Miriam knew it. 8, 9. **The child's mother**—Henceforth she and the child would be safe, protected by the princess. "The fond mother was permitted to do that for princely hire and under royal protection which she would have given her life for the privilege of doing for nothing" (Bush). "Did the princess suspect nothing? Did she not see through the drama that had been enacted under her eyes? Had Miriam seemed to her nothing but an ordinary passer by? Uninterested in the events, except as a stranger might be interested in what was intrinsically so pathetic? Did she fail to notice any eagerness in Jochebed's tones or glances, or anything peculiar in her handling of the child when it was put into her arms, any convulsive clutch, or tender pressure, or long, lingering kiss? Surely the mother could scarcely have contained herself when she saw her child rescued from impending death, rendered safe and secure under the patronage of a great princess, and once more entrusted to her own loving care. The deep thrill of delight which must have passed through her maternal heart can scarcely have failed to paint itself on her countenance, even if it did not find a vent in word or action, in exclamation of "God be thanked," or convulsive embrace, or warm kiss, or tears of joy (Rawlinson). 10. **She brought him**—As soon as he no longer needed the care of a nurse. No doubt he often visited his reputed nurse, learned from her the secret of his birth, and was taught the faith of