

cipline of hard toil : as, for instance, David, 2 Sam. 7 : 8 ; Amos, ch. 1 : 1. John the Baptist, the wilderness prophet, Matt. 3 : 1-4 ; Paul, Acts 18 : 3. Jesus worked in the carpenter's shop at Nazareth till he was 30 years old. We need not doubt that his many years of shepherd life in Midian helped to make Moses "very meek," (Num. 12 : 3), and so fit him for his great mission.

2. The special revelation of God to Moses.

(a) It was accompanied by a significant symbolism. The angel of the Lord, the "Messenger of the Covenant," (Mal. 3 : 1), the Saviour, spoke to him out of a flame of fire, but did not become visible. "No man hath seen God at any time," John. 1 : 18. What Moses saw was a bramble bush burning, wrapped in flame, but not consumed, v. 2. What did this mean? Some think that it denoted that the chosen people were not consumed in the Egyptian furnace of affliction. Others think that it signified God's purpose to become the avenger of the oppressed. (b) The symbol forcibly arrested the attention of Moses, v. 3. This spirit of inquiry is not blameworthy. It is a mistake to think that a determination to investigate is necessarily hostile to religion. God meets the seeking soul, and reveals Himself to such. (1 Chron. 28 : 9 ; Ezra 8 : 22.) It was so in this case, and God so impressed Moses with a sense of the Divine holiness and majesty that he "hid his face ; for he was afraid to look upon God," v. 6. (Compare Gen. 28 : 17 ; 1 Kings 19 : 13 ; Isa. 6 : 1, 5.) (c) Meantime the Divine Person "called unto him out of the midst of the bush," v. 4, and announced himself as the God of Abraham, of Isaac and of Jacob. He declared His omniscience, His full knowledge of all that had taken place in Egypt, the tyranny of Pharaoh, the cruelties of the taskmasters and the sorrows of His people, v. 7. He further intimated His gracious purpose, in fulfilment of His covenant promise to their fathers, vs. 8, 9.

3. *The commission and the promise given to Moses.* (a) He was called to face a gigantic undertaking. "I will send thee unto Phar-

aoth," (v. 10),—the very incarnation of unyielding absolutism and atrocious tyranny. "I will send thee," not with a mighty army to overwhelm him, but with plain words of truth and warning, "that thou mayest bring forth my people the children of Israel out of Egypt." The task was to break the yoke of oppression, and remove a whole nation of slaves from their country. No wonder that Moses shrank from it, and said, "Who am I, that I should go unto Pharaoh?" etc., v. 11. (b) Yet the promised backing was sufficient to warrant him to go, "Certainly I will be with thee," v. 12. With infinite wisdom and Almighty power pledged in his behalf, why should he fear the result of his mission? And so, with the word of the Divine Saviour to support her—"I am with you"—why should the Church hesitate as to the final issue of her glorious mission to subdue the world?

For Teachers of the Boys and Girls

By The Editor

Here is a man with a great task appointed him—to snatch a vast horde of slaves from the hand of their oppressors and to transform them into a nation, to rescue them from their idolatries and establish them in the worship of the true God.

The task was appointed him by God. And God is always fair. He asks no one to do what is beyond his strength and skill. If He appoints a heavy burden, He makes broad shoulders for it. The point of the lesson is God's preparation of Moses for the duty to which He is called. He fortifies him at these six points :

1. *By a good parentage* (Ex. 2 : 1-4) ; poor, loving, honest, pious, a parentage that a king might envy.
2. *By a fitting education* (ch. 2 : 5-10). First, at home—the best of all schools—where he learned to know God ; then, at the palace of the king, where he acquired the highest human learning of his time and especially the knowledge of statecraft.
3. *By a long discipline* (ch. 2 : 15-21 ; 3 : 1) ; forty years of banishment from home, from luxury, and from the praise of men ; forty years alone with nature and with his own