

2. Bare a son. This child was not her first-born. Both Aaron and Miriam were older than Moses. **He was a goodly child.** The beauty of Moses was an important link in the chain of providence, for it led to his adoption by the Egyptian princess. **Hide him three months.** This was because of a recent edict that all male children of the Israelites should be slain. Her love of the child, united with her faith in God, impelled her to seek his preservation. (2) *Upon how slight a chance do great destinies depend!*

3. When she could no longer hide him. She may have been compelled to adopt the expedient of the ark, by an anticipated search of her house; or she may have undertaken it by faith, believing that the prince-savior would save her child if she could see its beauty. **An ark of bulrushes.** A small floating chest made of papyrus. This is a rush, of a finger's thickness, three-sided in form, and growing from ten to fifteen feet high. In ancient times it was very abundant in Egypt, but is now rarely seen. Out of its pith, which was in long folds, was made the earliest paper. **Daubed it with slime and with pitch.** This was to make it water-tight. The slime was the ordinary mud of the Nile-shore; the pitch was bitumen, well known in ancient Egypt. **Put the child therein.** How the mother's trust must have been tried, as she laid her baby in the little boat, and left it to the mercy of the river! **In the flag.** The rushes or papyrus-plants, of another variety from that used in the construction of the ark. **By the river's brink.** It is not known with certainty just at what point on the Nile this event occurred, but the indications point to Zoan-tanis, on the eastern branch of the river.

4. His sister. Her name was Miriam, and she was probably about twelve years old. Even at this age she showed rare tact; and she became in after years a prophetess and a poet. She was an ambitious woman, and aspired to be equal in position with Moses (Num. 12), for which she received rebuke and punishment. She died in the wilderness, near the close of the wandering. **To wit.** An old English word, meaning "to know," as is given in the Rev. Ver.

5. The daughter of Pharaoh. This may have been the daughter of Amosis, or of Rameses the Great, according to different writers. Josephus, probably upon tradition, gives her name as Thermuthis. Her memory deserves honor, from her kindness of heart and her care of the greatest man of all time. **Came down.** Perhaps her habits and her character were known to the Hebrew mother, and led to the choice of place and time for placing the child in the river. **To wash herself at the river.** This was perhaps not an ordinary washing, but a religious act, as the Nile was regarded as a god, and its water was considered sacred, imparting health, fruitfulness, and long life. **She saw the ark.** An accidental glance, and a momentary impulse, saved the noblest life in the world and changed the course of history. (3) *A little act of kindness is never in vain.*

GOLDEN TEXT.

- M.* The child Moses. Exod. 2, 1-10.
Tu. The protecting Father. Psa. 27, 1-14.
W. The child Samuel. 1 Sam. 3, 1-21.
Th. The loving Guide. Psa. 23, 1-6.
F. The child Jesus. Matt. 2, 1-10.
S. Saved in Egypt. Matt. 11-23.
S. Saved in glory. Isa. 33, 1-10.

GOLDEN TEXT.

The Lord is thy keeper. Psa. 121, 5.

LESSON HYMNS.

No. 107, Dominion Hymnal.

Jesus loves the little children,
 Knows about their work and play.

No. 101, Dominion Hymnal.

If I come to Jesus,
 He will make me glad.

No. 33, Dominion Hymnal.

Rock of Ages, cleft for me,
 Let me hide myself in thee.

TIME.—1571 B. C.

6. Opened it. It was covered in order to prevent the infant from falling out. **Saw the child.** Literally, "and she saw him, the child; and, behold a male infant, weeping." It was a sight sure to arouse the sympathy of a tender woman's heart. **She had compassion.** Unlike her cruel father, she had a tender, sympathetic nature. (4) *Character is not always, though often, hereditary. This is one of the Hebrews' children.* From the complexion, features, and general appearance of the child, she recognized its nationality. The word "Hebrew" has been defined by some as "a crosser over," referring to the original home of Abraham, beyond the Euphrates; by others as "a descendant of Eber or Heber," who was an ancestor of Abraham.

7. His sister. Miriam, who was then a girl at least two years old, and intelligent beyond her age. (5) *How much even a child may do to help others! Shall I go!* Whether the suggestion sprang from her own mind, or had been directed from her mother, it showed remarkable tact and courage on the part of the young girl. **A nurse of the Hebrew women.** Perhaps the princess had already determined to protect and adopt the infant; perhaps she took the hint from Miriam's words; but in either case it was divinely ordered. (6) *How minute are the elements which enter into God's Providence!* (7) *Let us remember that the same divine care is over our lives.*

8. Pharaoh's daughter said. In her decision she showed tenderness of heart, independence of class distinctions, and a noble breadth of views. **The maid.** The word in the original means a girl of marriageable age, which in tropical lands is any time after twelve years. **Called the child's mother.** This plan may have been agreed upon in advance between the mother and the sister, or it may have come as an inspiration to the mind of the girl. Yet it was thoroughly natural and suitable, for an Egyptian woman would not have nursed a child of the despised and enslaved race.

9. Take this child. The royal command would in-
 to the child safety, support, and the best of care. **Nurse it for me.** This command, and its accompanying promise, may well be taken as a motto by parents and teachers of little children. **Thy wages.** Thus the mother would receive reward for that care which she would gladly have given freely. (8) *Who that trains up a child for God fails to receive a reward?*

10. She brought him. Probably the child was often visited by the princess, and at a suitable age was summoned to the palace for his education. It is not necessary to suppose, however, that all intercourse with his family and people was broken off; for the home of Jochebed was near by; he would naturally retain an interest in her as his former nurse, she would have for him both an Israelite's interest and a mother's love; and thus he was receiving a religious training with his literary education. **Moses.** The word is Egyptian, and means "drawn out," or "born;" referring to the child as one *born* of the water from which his adopting mother drew him.

PLACE.—Egypt. Zoan. (9)

RULERS.—The name of the reigning Pharaoh is unknown.

DOCTRINAL SUGGESTION.—The work of faith.

QUESTIONS FOR SENIOR STUDENTS.

1. The Mother.

Who was the mother of Moses?

Can you give a reason why she is so particularly mentioned?

What traits of character are displayed by her in our lesson?

Is there any reason for supposing that she taught Moses the past history of his people?

What proof do the Scriptures afford that she was a religious woman?

2. The Child.

To what chance circumstance do we owe the life of the greatest man of Old Testament history?

To what chance circumstance do we owe his name?

Men call these occurrences chance. What does the servant of God call them?

What difference in education from the ordinary training of an Israelite did this adoption secure?

What saved this child from becoming an ordinary Egyptian priest?

Why should the circumstances of Moses's birth be so particularly told, when the births of Aaron and Miriam are unnoticed?