

## For the Sabbath School.

International S. S. Lesson.

LESSON VIII.—MAY 20.—EX. II., 1-10.

*The Childhood of Moses.*

**GOLDEN TEXT.**—"I will deliver him and honor him."—Ps. xci : 15.

**EXPLANATORY—MOSES. HIS ANCESTRY.**—And there went a man of the house of Levi. His name was Amram (Ex. vi : 18, 20). Took to wife a daughter of Levi. Jochebed (Num. xxvi : 59). A descendant of Levi, not his immediate daughter. Moses' genealogy is given more fully in Ex. vi : 16-20.

**MOSES. HIS EARLY CHILDHOOD.**—And bare a son. There were two older children, Miriam (xv : 20), probably eight or nine years old, and Aaron (vii : 2), who was three years older than Moses (vii : 7), and probably born before the edict requiring male children to be destroyed. That he was a goodly child. Beautiful to look upon,—"fair to God," or "exceeding fair," as St. Stephen expresses it (Acts vii : 20). Josephus tells us that he was wonderfully tall when only three years old, and so beautiful that even the common people stopped to look at him as they went by. She hid him three months, *i. e.*, "kept him within the house,—perhaps even in the female apartments."

She took for him an ark. A small covered box or basket. She did not make it then, but took it and prepared it for her purpose. Of bulrushes. The papyrus plant. This is a strong growing rush, with a triangular stem, which attains the height of from 10 to 15 feet. The Egyptian paper was made from its pith (our word "paper" is derived from the word "papyrus"). The rush itself was used for various purposes,—among others for boat-building (Plin. N. H. vi : 22 ; vii : 16), as appears from the monuments.

**HIS SISTER.**—There can be no reasonable doubt that this is the "Miriam" of the later narrative (xv : 20, 21 ; Num. xx : 1), who seems to have been Moses' only sister (Num. xxvi : 59). She was probably set to watch by her mother. Miriam is the original form of the name Mary, now so common. She seems to have been a girl of remarkable tact. Her after life shows that she shared largely the genius for which her brothers were remarkable.

**PROVIDENTIAL DELIVERANCE—PHARAOH'S DAUGHTER.**—And the daughter of Pharaoh. From the Egyptian monuments we learn that this daughter was Nefer-ari, who was first the sister and then the wife of Rameses II. Her maidens were her young female companions, probably of rank ; while her maid below, was a maid-servant, or possibly the old woman who gave gravity and protection to the party.

**AND SHE HAD COMPASSION ON HIM.**—If there is a thing too strong for man's law it is a woman's heart. "This is one of the Hebrew's children." She recognized this fact, either from the complexion, which in the Hebrews was lighter than that of the Egyptians, or from the features, or she formed her opinion from the circumstances, for only a Hebrew mother would have need to hide her child.

**MOSES AND HIS MOTHER.** Then said his sister. Miriam had watched to some purpose. She had seen everything ; she had drawn near as she beheld the "maid" go down to the water's edge, and take the ark out. She had heard the words of the Princess ; and thereupon she promptly spoke. "Shall I go and call to thee a nurse of the Hebrew women ?" No doubt all had been prepared beforehand by the mother.

**MOSES ADOPTED INTO THE ROYAL FAMILY.**—And the child grew, and she, his mother, brought him unto Pharaoh's daughter. At what age the future deliverer of Israel was transferred from the care of his mother to the palace and court of Egypt we are not informed. It would seem from the history that he was old enough to have learnt the principles of his ancestral religion, in which his mother would not fail to instruct him. And he became her son. He became a member of the royal household, and was carefully trained and educated as a prince. And she called his name Moses. The exact meaning is "son," but the verbal root of the word signifies "produce," "draw forth." The whole sentence in Egyptian would exactly correspond to our version. She called his name Moses, *i. e.*, "son" or "brought forth," because she brought him forth out of the water.

**THE TRAINING OF MOSES.**—*First.* His Home Training. In his choice by faith of the true life, in his defence of his countrymen, in his whole after-life, we see traces of the religious training of Moses. (1) He was doubtless trained in the religious writings and traditions of his people. (2) In the knowledge of the one true God. (3) In the promises made to Abraham and his other ancestors, and so in their hopes of becoming a great and free nation. (4) In the best morals then known, obedience to parents, faith toward God, and love toward all. This training Moses never forgot, even amid the worldly splendors and temptations of Pharaoh's court.

*Second.* His Literary Education. We obtain the best general idea of what such an education was from the words of St. Stephen (Acts vii : 22), "Now Moses was learned in all the wisdom of the Egyptians." This "wisdom," though not perhaps very deep, was multi-form and manifold. It included orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy and engineering. By the more advanced, poetry was read, and poetic composition occasionally practiced. Being adopted into the royal family, he was no doubt received into the priestly caste, and knew all the secret learning of the Egyptian priests.

*Third.* His Practical Education. St. Stephen also says (Acts vii : 22) that Moses was mighty in words and in deeds. Moses also learned thoroughly the weakness and the strength of the Egyptian people and their kings.

**HIS DECISIVE CHOICE.**—When Moses was about forty years old, and had received all he could from his worldly training as the son of a king, there came a crisis in his life, about which we learn in Heb. xi : 24-27. We do not know what was the occasion of this great decision. He probably became acquainted with the needs of his people ; he realized the promises to them, and felt that the time was near.

## INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894

SECOND QUARTER.

1894

1894.	BIBLE LESSON		PROVE THAT	COMMIT TO MEMORY		
				PROOF.	GOLDEN TEXT.	CATECHISM.
Apr. 1	Jacob's Prevailing Prayer . . . . .	Gen. 32 : 9-12 24-30	Earnest prayer prevails with God. . . . .	Jas. 5 : 16	Gen. 32 : 26	Question.
" 8	Discord in Jacob's Family . . . . .	Gen. 37 : 1-17	Brotherly love is a good thing. . . . .	Ps. 133 : 1	Gen. 45 : 24	95
" 15	Joseph Sold into Egypt . . . . .	Gen. 37 : 21-36	Children's sins bring sorrow to parents . . . . .	1 Sam. 18 : 33	Gen. 50 : 20	96
" 22	Joseph Ruler in Egypt . . . . .	Gen. 41 : 38-48	Trials are the path to honor. . . . .	Rev. 3 : 21	1 Sam. 21 : 30	98, 99
" 29	Joseph Forgiving his Brethren . . . . .	Gen. 45 : 1-15	We should return good for evil. [ed.]	Matt. 5 : 44	Luke 17 : 3	100
May 6	Joseph's Last Days . . . . .	Gen. 50 : 14-36	The memory of the righteous is cherished . . . . .	Ps. 112 : 6	Prov. 4 : 18	101
" 13	Israel in Egypt . . . . .	Ex. 1 : 1-14	The cruel are punished with cruelty. . . . .	Isa. 19 : 4	Ps. 181 : 8	102
" 20	The Childhood of Moses . . . . .	Ex. 2 : 1-10	God's people are protected. . . . .	Ps. 91 : 7	Ps. 91 : 15	103
" 27	Moses sent as a Deliverer . . . . .	Ex. 3 : 10-20	Christ is our deliverer. . . . .	Acts 3 : 22	Isa. 41 : 10	104
June 3	The Passover Instituted . . . . .	Ex. 12 : 1-14	Heaven is opened by Christ's blood. . . . .	Heb. 9 : 14	1 Cor. 5 : 7	105
" 10	Passage of the Red Sea . . . . .	Ex. 14 : 19-27	God's presence means Deliverance. . . . .	Isa. 43 : 2	Heb. 11 : 29	106
" 17	The Vices of the Drunkard . . . . .	Prov. 23 : 29-35	God provides the best refreshment. . . . .	Isa. 25 : 6	Prov. 25 : 31	107
" 24	REVIEW		God works for our salvation. . . . .	Phil. 2 : 13	Deut. 32 : 9	REVIEW

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