

Amid adverse, discouraging circumstances Moses' parents trusted in God and were not afraid of the king's commandment. Faith should lift us above the fear of man, and pierce through the waters of death itself to resurrection and eternal life.

Their faith led to works, to a most ingenious contrivance. We should use the wisest, the most expedient and hopeful means to secure our ends in Christ's service.

Their faith was richly rewarded in their child's preservation. Blessed are the present, more glorious are the future rewards of true faith.

The child saved in the carefully prepared ark may illustrate the case of the sinner saved by Jesus. He is our ark which saves us from the waters of condemnation. This ark is perfect.

V. 10.—How severe this new test of parting with her child. His age, when removed to the palace, is not stated, but he was old enough to have received religious impressions under the pious nurture of his father and mother which were never effaced. How infinitely important is the godly nurture of children. Pharaoh's daughter adopted the child, calling him Moses, *drawn out of the water*.

This name was thus a memorial to all time of his preservation. Thus God saved Jesus from the child massacre at Bethlehem. Every saved soul is a Moses—one drawn out—one saved. Moses received a double training for his future work at his father's house, and at the royal court. His was a special training for his special work. So were David, Paul, Luther, trained for their work.

How completely Satan is outwitted. By the cruel infanticidal edict he sought to destroy the race of Israel and Moses with all the rest. But Moses was wonderfully saved by Pharaoh's own daughter, and Moses was the means of saving his brethren. He sought to destroy Joseph, by means of his brethren, but Joseph was saved to save his brethren. He sought to destroy Jesus, but Jesus was saved to save His brethren.

Here God brought life and resurrection so to speak out of death. Moses was doomed to death, but God raised up the helpless child. We were condemned to death, but in Christ our resurrection we are risen and alive. He saves the helpless and lost. Look to, and trust in Him

THIRD SABBATH.

SUBJECT:—*Call of Moses, Exodus 3 1-10. Golden Text, 1 Sam. 3 9.*

V. 1.—Moses had fled into Median, and married Zipporah, daughter of Jethro.

He was now keeping his flock which for pasture and water he led to the backside of the desert. He came to the mountain of God, so called either from its great height (Ps. 36 6) or more probably from its being the theatre of the wonderful manifestation of God to Israel—to Horeb, i. e., dry, desert, a general name for the mountainous district in which Sinai is situated.

Moses had spent the first 40 years of his life at Pharaoh's court. The second 40 years he spent in the wilderness. The training in Pharaoh's court was not to be all his training. In secret retirement, in prayerful meditation, amid the vast solitudes of the wilderness, guiding his flock, having communion with God, he was subjected to a no less important training. So with Elijah at Cherith, Ezekiel at Chebar, Paul in Arabia, John at Patmos. The time which Jesus spent in private was nearly ten times as much as that spent in His public ministry. The best training for public life is in secret, meditative, prayerful, prolonged communion with God.

Vv. 2-4.—The angel of God was Jehovah—Jesus. The bush was probably the wild acacia or thorn which is abundant in that region. Moses was astonished at the sight of the bush burning without being consumed. He drew near to behold the wonderful sight.

The burning bush represented Israel oppressed by Egypt. It represents the Church and people of God in the midst of fiery treats. The burning bush not consumed represented Israel preserved amidst severest oppression. God in His persecuted Church is her refuge and strength. The angel of God in the burning bush is the Church's glorious Saviour and protector. *Fear not for I am with thee.*

Vv. 5-6.—The place was holy ground. Moses was commanded to take his shoes off, as a sign of his unworthiness and personal defilement which are ever felt when God in His holiness and glory is recognized as near. The place on which believers stand is holy ground. It is redemption ground. It is the ground on which Christ paces the soul that trusts in Him. On such ground there is no place for man's pride or self-importance. The

God is the God of Abraham, Isaac and Jacob, not of the dead, but of the sainted and happy souls in glory. He is the covenant God of His people. The God of his fathers might well be trusted by Moses. Moses hid his face. His shoes off, his face covered. Here is the confession of sinfulness, and a profound sense of the majesty of God. Moses was nothing, God was all. Moses hid himself when