

and meanwhile, she left her daughter to watch, knowing that Pharaoh's daughter was accustomed to come and bathe, or wash, in that part of the river (ver. 1-5). She came with her attendants, and thus found the basket and the child. She was probably the daughter of Rameses, and the wife of Siphthi, but had no children of her own. Her heart was touched at the sight and weeping of the child; and Miriam stepped up and asked if she might fetch a Hebrew woman to nurse it for her (ver. 6-7). "Gd," was the reply; and she fetched the child's mother. How remarkable a providence! And the boy was entrusted to his own mother, who was doubtless poor, with the promise, "I will pay thee thy wages"; so that the temporal necessities of the family were thus met (ver. 8-9). The child grew, "became remarkably tall, and exceedingly beautiful," says Josephus; and then Jocheb brought him to Pharaoh's daughter, and she adopted him, and called his name Moses, an Egyptian name, signifying "taken out of the water." What his Hebrew name was we are not told. Learn Heb. xi. 23. Jocheb did all this by faith in God's promises. ("History of Moses," ch. iii. Oliphant, Edinburgh.)

*Afternoon.* PAUL AT ANTIOCH. (Acts xiii. 26-41.) We have in these verses the continuation of St. Paul's address at Antioch, in Pisidia. After referring (ver. 16-25) to the earlier history of the Jews, he proceeded to speak of the salvation sent to them through Jesus Christ. Their rulers at Jerusalem had condemned Him to die, but He was laid in a sepulchre, and God raised Him from the dead (ver. 26-27). Of this fact, attested by many witnesses, Paul spoke, and then proclaimed to the people "glad tidings" of salvation. This was in accordance with ancient prophecy, in proof of which St. Paul referred to Ps. ii. 7; Isa. lv. 3; and Ps. xvi. 10. The latter Psalm could not refer to David, who wrote it, for he did see corruption; but Jesus saw no corruption. Hence, through this living Saviour, Paul preached the forgiveness of sins, and not forgiveness only, but justification, or forgiveness on just and righteous grounds (verse 33-39). The law could not justify, but faith in Christ does (cf. Rom. iii. 20-26). He then uttered a solemn warning word (ver. 40, 41), quoting Isa. xxix. 14, and Heb. i. 5.

July 15. *Morning.* MOSES'S FLIGHT AND EXILE. (Exod. ii. 11-25.) Moses became a very learned man (Acts vii. 22, 23), and it is probable would have obtained the throne of Egypt. But he forsook the court (Heb. xi. 24, 26—the memory text), and went and joined himself to his suffering people in Goshen. Here he saw an Egyptian smiting an Hebrew, and roused to indignation, slew him, and hid his body in the sand. It was a rash act, but must not be attributed to a malevolent disposition. He had had pre-intimations that he was to be the deliverer of Israel; but his brethren did not understand it. (Acts vii. 25) The following day he saw two Hebrews contending, and remonstrated with them, when it proved that his former act was known. (Ver. 11-14.) Pharaoh heard of it, and would have slain Moses. He therefore fled. Wending his way round the head of the Gulf of Suez, he sought refuge in the land of Midian, on the eastern side of the Elanitic Gulf of the Red Sea. (Ver. 15.) Here he sat down by a well, to which the daughters of Jethro (Exod. iii. 1, iv. 18, or Raguel, Num. x. 29), the prince, or sheikh of the country, came to draw water. No sooner had they done this, than some rude shepherds came, and drove them away. Moses was indignant, and stood up in defence of the women, and watered their flock. (Ver. 16, 17.) They consequently reached home sooner than usual, when the father asked them the reason. Moses probably wore an Egyptian dress, or spoke with an Egyptian accent, so that they supposed he was an Egyptian, and told their father, who called him, gave him a home in his family, and Zipporah, one of his daughters, to be his wife. (Ver. 19, 21.) Some think from Num. xii. 1, that he had been previously married, and was now a widower; others, that the Ethiopian woman was none other than Zipporah. Two sons were born to him whom he called respectively Gershom and Eliezer—*Gershom* meaning "a stranger here," and *Eliezer*, "God is my help" (ver. 22). Comp. chap. xviii. 4. Reuel and his family were probably worshippers of the true God, and now, therefore, Moses would rejoice, and be at rest. He remained here about forty years, leading the life of a shepherd, and thus being trained to become the shepherd of God's people, whose groanings He continued to hear. Meanwhile Rameses II. died, and another Pharaoh came to the throne, which some think was Sethos II. (ver. 23-25.)

*Afternoon.* TURNING TO THE GENTILES. (Acts xiii. 42-52.) At Antioch some Jews believed; but the Gentiles also became inquirers, and asked Paul to preach to them also, the

next Sabbath. The Jews and proselytes favourable to Paul and Barnabas, followed them to their dwelling, and they persuaded them to continue in the grace of God. The next Sabbath brought on the crisis. The whole city came together, the synagogue was crowded, and others stood outside. It must have been a very large assembly. Paul preached to the Gentiles, as well as to the Jews, which exasperated the latter so that they contradicted, and blasphemed probably the name of Jesus. (Ver. 44, 45.) But the apostle waxed bold, and told them that it was necessary that the word should first be preached to the Jews, this being the Lord's command (Acts i. 8, iii. 26; Rom. i. 16), but now that they had proved themselves unworthy of eternal life, it was next their duty to turn to the Gentiles (Matt. xxv. 43; Luke xxiv. 47). And he quoted Isaiah xlix. 6, where God promises the Messiah that He should be for a light the Gentiles, etc. This was cheering news to the Gentiles in Antioch, and many of them believed. Ver. 45 is supposed by some to refer to God's absolute decree, but ordination to eternal life does not interfere with the freedom of the human will. The words mean "disposed to eternal life." A prosecution ensued, in which, alas! even some devout and honourable women, who had been pagans of the highest rank, but had become Jewish proselytes, were induced by the Jews to take some part (ver. 50). Paul and Barnabas shook off the dust of their feet against them (Mark vi. 11; Luke ix. 5), but the disciples, those who had believed, were filled with joy and with the Holy Ghost (ver. 52). The apostles then went unto Iconium, the capital of Lycaonia.

July 22. *Morning.* GOD APPEARS TO MOSES. (Exod. iii. 1-15.) Moses came to Horeb, here called by anticipation the Mount of God. There he would find pasture and water for his flocks. As his flocks were browsing at his feet Moses saw a thorn-bush, as the word means, burning yet not consumed. He was surprised, and turned aside to see what it was. It was indeed a great sight (ver. 3) for Jehovah was there. This flame was the shekinah—the symbol of His presence. And a voice spoke to Moses (ver. 5). He was to put off his shoes as a sign of reverence, for the place was holy ground. This was the Eastern custom. God addressed Himself to Moses as the God of Abraham, etc., etc. (ver. 6), and He did not say *I was*, but *I am*, for this eminent patriarch still lived. (See Matt. xxiii. 31, 32.) And now Moses received his commission to deliver his people out of the land of Egypt, etc. (ver. 7-11). But Moses objected (ver. 11). The work was too great. Yes, but God would be with him. We are never called to do any work in our own strength. And this promise was given as a proof that God had sent him—"Ye shall serve God in this mountain" (ver. 12). These words referred to the future, when Moses would be reminded of these circumstances, and would then know the certainty of his commission. Or it means that as surely as Jehovah had appeared to him, so surely should he bring the people to that mount, there to worship Him, in due time. Moses then inquired of God's name, and the solemn answer was *I AM THAT I AM*, and he was to say to the Israelites—I AM hath sent me unto you. This name is the same as *JEHOVAH*, or *JAHOVEN*, and means *THE BEING*—the Self-Existent and unchangeable One. (Cf. Exod. vi. 3.) God was previously known as *El Shaddai*, God Almighty. The name *Jehovah* was previously used, but its true import was not understood. (Learn ver. 6.)

*Afternoon.* PAUL AT LYSTRA. (Act. xvi. 8-26.) Lystra was a city about twenty miles south of Iconium, at the base of Kara-Dagh, or the Black Mountain. Its ruins have not been found, or are at least doubtful. There was a man lame from his birth (conf. Acts iii.) He listened to Paul, and his countenance indicated that he had faith to be healed. "Stand upright," etc., said Paul, and the man leaped up and walked (ver. 8-9). Then the people thought that God had come down to them, for it was a common belief among the ancients that such beings visited the earth occasionally. There was probably a temple of Jupiter in the city (ver. 13), and the citizens supposed that Barnabas was that God, whilst Paul, the chief speaker, they thought was Mercury, who often attended Jupiter as his eloquent interpreter and herald. Paul spoke in Greek, which was well known in that country; but the Lycaonians spoke in a provincial dialect of their own, perhaps a corrupt Greek. Presently they would have offered sacrifices to them (ver. 13), for they brought sacrificial animals, and garlands to adorn the sacrifice, and the altar before the gate of the city. The apostles were alarmed at the thought of such idolatry, and rent their clothes from pity and indignation, entreating the people to desist, and calling upon them to worship the living