

tombstone of his parents in the cemetery of Hamilton, he had these words inscribed: "To show the resting place of Neil Livingstone and Agnes Hunter, his wife, to express the thankfulness to God of their children for *poor and pious parents*." He deliberately refused to change the last "and" into "but." Though we know little of the parents of Moses, we gather that there was no reason why he should be ashamed of them. They were brave enough or had a sufficiently strong affection to rear their home when the storm of persecution was rising. In Canada, many a man is living in a comfortable house on a well-improved farm because a generation



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or so ago some brave man and woman undertook to make a home in the unbroken forest or wide prairie. We do well to honor these pioneers and to imitate their virtues.

And when she saw him that he was a goodly child, she hid him, v. 2. The parents of Moses acted out of natural

impulse when they determined to preserve their child in spite of Pharaoh's cruel decree. Impulse has often been a great power for evil. In Cain the impulse of passion shaped itself into murder. In Peter the impulse of fear found expression in his craven denial. Evil impulses sweep away the restraints of reason and judgment and carry men on into guilt. But in good impulses we may hear the very voice of God stirring us up to noble and generous deeds. And it is not by accident that good impulses arise. They come, like the song birds, of their own accord, but they are attracted by the sunshine and quiet woods,

while they shun noise and foul air. If our hearts are to become the haunts of good impulses, we must keep their windows open towards God, that the light of His face may shine into them. Every evil impulse points towards atheism and its origin. Every good impulse comes from God who is perfect goodness.

And the daughter of Pharaoh came down to bathe at the river, v. 5. (Rev. Ver.) In the history of individuals and nations, the whole course of events has often been turned by some trifling circumstance. The arrow which pierced the brain of Harold lost the battle of Senlac to the English and gave England to the Normans. The death of the little maid of Norway, heiress to Alexander III. of Scotland, on her passage to the latter country, defeated the project of uniting England and Scotland by her marriage to the son of Edward I. and led to the long conflicts between these two countries. A mist crossing the battle-field of Lutzen made Napoleon victor over the allied Prussians and Russians. So here the coming of an Egyptian princess to bathe in the Nile led to the deliverance of the coming leader and lawgiver of Israel. We say that such occurrences are accidental. In reality, the hand of God is in them all and each is a link in the great chain of His purpose.

This is one of the Hebrew's children, v. 6. Is there not a note of indignation in these words? The princess had a woman's heart, and in it there burned a righteous wrath against the king's cruelty. It has been said that every woman in Egypt was in a plot against Pharaoh. Already the midwives had defeated him, and now his own daughter helped to thwart his plan. There is a hatred that is noble. "And when He had looked round about on them with anger, being grieved for the hardness of their hearts." This is what Mark (3: 5) says of Jesus who was meek and lowly in heart. "Luther said that he never did anything well till his wrath was excited, and then he could do anything well." Paul said: "Be ye angry and sin not: let not the sun go down upon your wrath." (Eph. 4: 26.) One