



LESSON.—MAY 26, 1907.

Childhood and Education of Moses.

Ex. ii., 1-15. Memory verses, 9, 10. Read the chapter.

Golden Text.

Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.—Acts vii., 22.

Home Readings.

- Monday, May 20.—Ex. ii., 1-15.
- Tuesday, May 21.—Ex. ii., 16-25.
- Wednesday, May 22.—Ex. xxxii., 7-18.
- Thursday, May 23.—Ex. xxxiv., 4-10, 27-35.
- Friday, May 24.—Acts vii., 17-29.
- Saturday, May 25.—Acts vii., 30-40.
- Sunday, May 26.—Heb. iii., 1-19.

FOR THE JUNIOR CLASSES.

Do any of you remember last Sunday's lesson, and what we learned about the Israelites when they were slaves in Egypt? That is good; now let us go over some of the terrible hardships they had to undergo. (Get the children to answer questions on the last lesson). This was a very sad state of affairs, and it almost looked as though God had forgotten them. But just at this time there was no one among the Israelites who was fitted to be their leader, so God had to train someone to take this place. I hardly need to ask you if you know the story of Moses, but we are to go over it again to-day to see how God was watching and guiding everything in order at last to bring his people out of their troubles. Moses was the youngest of three children; he had a sister about eight or nine years old named Miriam, a brother about three named Aaron, and when Moses was born, a dear little baby brother for them, I expect they were very glad, but his poor mother was very sad. It was just after the cruel king had ordered that all the dear little boy babies should be killed, and oh, she was so afraid that someone would tell the soldiers where her dear little baby was. She hid him safely for three months; just think what it would be if any of you had a dear little baby in your home, and you couldn't tell anyone about it, just had to hide him away as if you were ashamed of him, anyhow, little Miriam and Aaron couldn't tell anyone about their dear little brother, and he was such a pretty one, too. After three months something happened, perhaps little Aaron forgot and told someone; anyhow Moses's mother saw that she couldn't hide him any longer, so what did she do?

FOR THE SENIORS.

The pretty story of Moses, his birth and adoption, should be the basis for a study of God's care and method of working. It is everywhere true that it is the man who does what he can, even though he may make mistakes, who is helped by God. It was only when the parents had done all that they could that they left the matter completely in God's hands, and their trust was rewarded, just as their endeavors had been for three months successful against awful odds. Later when Moses was a grown man his rashness truly placed him in difficulty, but his willingness to do what he could proved his worthiness for the high position God had in store for him. God's use of human means in preference to any interposition of the miraculous is evident throughout. The tender mother, the little sister, the weeping babe, the woman's soul of the wealthy princess, show how well God knows his creatures and how willing he is to make them co-workers with himself. God

could have endowed Moses with all the knowledge which he required, instead of that he gave him forty years' schooling in the best schools of the day, and then forty more, in which to grow humble and learn to know his God.

(SELECTIONS FROM TARBELL'S 'GUIDE.')

One sign that God was working through every circumstance is seen in the events leading up to Moses's birth. Little did the Egyptian monarch think that in every shrewd stroke of his policy he was Jehovah's unwitting servant, paving the way for the education in his own palace, and with all the resources of his own land, of the Hebrew's deliverer. Yet so it was. His edict to slay the men-children compelled their being hidden. His further and more cruel edict, turning every Egyptian into a detective to spy on the Hebrews, compelled Jochebed to trust her little one to the chances of the waters, less cruel than cruel men. God sent the monarch's daughter to rescue that child. Though his own mother nursed him, the royal palace received him. All that Egyptian civilization with its backward horizon of more than two thousand years, and with all its astonishing material splendor, but without any message for man, because destitute of all real vision of God, was made by this Hebrew-hater to serve its highest end in training Moses for his work.—John Smith, in 'The Permanent Message of the Exodus.'

The self-reliant action of the King's daughter, notwithstanding her father's cruel and absolute command, will illustrate the independence in character and action which distinguished the Egyptian women, at least the high-born.—Whedon.

In Egypt, government had been established so long and law had come to be so thoroughly administered that life and property were as safe as among ourselves to-day; science had made such advances that even the weather-beaten and time-stained relics of it seem to point to regions into which even the bold enterprise of modern investigation has not penetrated, and all the arts needful for life were in familiar use, and even some practised which modern times have as yet been unable to recover.—Marcus Dods.

Men grow by having responsibility laid upon them, the burden of other people's business. Their powers are put out at interest, and they get usury in kind. They are like men multiplied. Each counts manifold. Men who live with an eye only upon what is their own are dwarfed beside them—seem fractions while they seem integers.—Woodrow Wilson.

Whenever governments enact penal laws which are against the laws of God, those governments or nations are, by the sure and inevitable process of revolution, preparing for themselves destruction. As when you compress yielding water, it bursts at last.—F. W. Robertson.

The man that does not love his people can not love his God.—A. M. Fairbairn.

FROM PELOUBET'S 'NOTES.')

'We have in the historic Moses a great and powerful genius, an organizing and constructing mind. Moses belongs to the great class of nation-makers; to a class of men who have a place by themselves in the history of politics, and who are among the rarest and highest of the phenomena of our race.'—Gladstone.

Verse 7.—Then said his sister. 'Then came Miriam's opportunity, and she made the most of it. How innocently she stepped up! just like any little girl strolling along the river-side by chance, and attracted by curiosity to look at the screaming baby and the puzzled princess. "A nurse," said the small philosopher—"a nurse, your Highness! That is what you want. Shall I fetch you one?" No sooner is the permission given than young Presence-of-Mind, is running home to call her mother. The business is done.'—Henry van Dyke.

The School Life of Moses. Egypt then had

two great universities, at Heliopolis and Her-mopolis, and Moses is said to have studied in the former, which was situated about twenty miles north of Memphis. It was 'the Oxford of Ancient Egypt,' as Alexandria was in later times. Herodotus went thither to gather information for his travels, and Plato studied there for thirteen years. 'Shady cloisters opened into lecture rooms for the students, and quiet houses for the professors and priests, in their many grades and offices; there being room for all in the corridors of the huge pile.'—Geikie.

A splendid library would be at his disposal. The library of the Rameseum at Thebes—a structure built by Rameses II.—contained 20,000 books.

The studies of the young man would include the two forms of difficult Egyptian writing, arithmetic, geometry, trigonometry to some extent, astronomy, music both vocal and instrumental, painting and architecture, medicine and chemistry, history and law, poetry and other branches of literature, and especially theology, extending to its highest form, 'the philosophy of symbolism,' in which the Egyptian religion, gross as it was, came nearest to the Hebrew. As a member of the royal family, Moses was no doubt received into the priestly caste, and knew all their secret law. Much of this 'wisdom of the Egyptians' was shallow and absurd; but much of it also was of the highest value to Moses in the great work he accomplished.

BIBLIE REFERENCES.

- Acts vii., 19-29; Heb. xi., 23-26; Lam. iii., 22-33; Prov. ix., 10; John xii., 17; Prov. xxvii., 14; Mic. vii., 7; Pro. xvi., 16; II. Tim. iii., 14, 15; I. John iii., 16.

C. E. Topic.

Sunday, May 26.—Topic—Home missions: The progress of the Southern Mountaineers. Isa. lii., 7-12.

Junior C. E. Topic.

FOREIGN MISSIONS.

- Monday, May 20.—Praise God in the isles. Isa. xlii., 11, 12.
- Tuesday, May 21.—Glorify Him in the isles. Isa. xxiv., 14, 15.
- Wednesday, May 22.—From rising to setting sun. Isa. lix., 16-19.
- Thursday, May 23.—Let the isles be glad. Ps. xcvi., 1.
- Friday, May 24.—'He taketh up the isles.' Isa. xl., 12-17.
- Saturday, May 25.—The isles shall trust Him. Isa. li., 4-6.
- Sunday, May 26.—Topic—The isles that wait for His law. Isa. xlii., 4.

SUNDAY-SCHOOL TEACHERS and Christian Workers who know the 'Messenger,' believe it to be a powerful influence for good, and are glad to see it win an entrance into other schools. Just at this time, owing to new postal regulations, many Sunday-Schools will be making a change in their paper, and we would respectfully solicit the co-operation of our friends in introducing the 'Messenger' into many other Canadian Schools. A copy shown to a teacher in another Sunday-School, with a word as to its merits and its low price, would be doing a real service to the Sunday-School in question, and would be greatly appreciated by the publishers. Read our 'Special Offer to Sunday-Schools' on last page.