pitch to make vessels water-tight. She laid pected. She appears just at the right moit in the flags by the river's brink; among the reeds, so that it might not be carried out into the current. In the Tanis branch of the Nile no crocodiles were found, hence safety for the babe and as a bathing place for the princess, v. 5.

V. 4. His sister stood afar off to wit (know) what would be done. Probably Miriam, acting under her mother's directions, hid herself at some distance in the sedge to avoid detection, yet sufficiently near to watch the result. She must have been a child of some years to be entrusted with such an important duty, and to display such tact as she showed in the event that followed.

II. Rescued. 5. 6.

V. 5. The daughter of Pharaoh. Josephus gives her name as Thermetis, but the monuments as Nefer-ari (if she was the daughter of Rameses II,). To bathe at the river. (Rev. Ver.) The princess's custom was likely well known to Jochebed. The waters of the Nile were considered by the Egyptians sacred and healthgiving. Wilkinson shows that this was true to the custom of that period; later on there was more seclusion. Her maidens walked along the river bank; to watch against intrusion. When she saw the ark. How different would have been the result had one of the Egyptian executioners seen it first!

V. 6. Behold the babe wept. The original is more expressive: "Behold a weeping boy." She had compassion on him; a true woman's heart she had. This is one of the Hebrew's children. His situation (no Egyptian mother would need to have so dealt with her child), his features and color, fairer than the Egyptians, left no doubt of the fact. The term "Hebrew" is derived from Eber (Gen. 10: 21; compare Numb. 24: 24).

III. Reared, 7-9.

V. 7. Then said his sister. She had watchlationship does not seem to have been sus- his nurse-mother. (MacGregor.)

ment and asks a fitting question, Shall I go and call to thee a nurse of the Hebrew women? An Egyptian nurse would avoid the child of a serf. This question opened the way for bringing his own mother to nurse the child.

V. 8. And Pharaoh's daughter said to her. Go. It might have been a cause of danger to have the child brought at once to the palace until explanation had been made, and no doubt the princess was glad to be relieved of her perplexity. The word here translated maid does not mean a domestic, but a girl who has passed the age of childhood, a different word from that in v. 5. It is thought by some that Miriam may have been about thirteen years of age at the time.

V. 9. Take the child away and nurse it for me. The mother of Moses now receives her child again, but no longer hers altogether, for the king's daughter has a claim on him, and as the servant of the princess, Jochebed is protected in keeping him in her home. and she is entrusted with his nurture and care during tender years. I will give thee thy wages. In other circumstances this would have seemed like mockery. The highest wages a godly mother can receive is the privilege of training up her child in the fear of the Lord and to walk in His ways.

IV. Adopted, 10.

V. 10. The child grew, and she brought him unto Pharaoh's daughter. At what age we are not told, but it would seem not till he had received a home training sufficient to enable him to resist the influence of the corrupt and luxurious Egyptian court and remain a Hebrew at heart. And he became her son; entered into the possession of all the privileges of a member of the royal family. And she called his name Moses. "Moses" is said to be good Egyptian for "drawn out." But there is a Hebrew derivation to the same effect; so that the name ed to good purpose and so acted that her re- may have been proposed to the princess by

APPLICATION

And there went a man of the house of Levi, and | because they are poor and obscure, as the took to wife a daughter of Levi, v. 1. No truly parents of Moses were. Dr. Blaikie tells us

great man is ever ashamed of his parents of the famous David Livingstone, that on the