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THE Teachers' Preparation Leaflet

LESSON 8.

MAY 20th, 1894.

2nd QUARTER.

The Childhood of Moses. Ex. 2: 1-10.

GOLDEN TEXT: "I will deliver him and honor him." Ps. 91: 15.

COMMIT TO MEMORY verses 8-10. CHILDREN'S HYMNAL, 2, 238, 66. 149.

PROVE THAT—God's people are protected. Ps. 91: 7.

SHORTER CATECHISM—Quest. 103. What do we pray for in the third petition?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Ex. 2: 1-10	Ex. 2: 11-15	Ex. 2: 16-25	Heb. 11: 23-27	Acts 7: 17-22	Acts 7: 23-29	Ps. 53: 10-22

THE PARENTAGE OF MOSES.

In the *Notes and Explanations* we have followed the usual view, but give here the argument of Prof. Green. It is found in the *Sunday School Times*, April 23rd, 1887. It would be a relief not to be compelled to hold that Amram married his aunt.

And there went a man of the House of Levi:—The name of Moses' father is not mentioned in this place. He is simply spoken of indefinitely as one of the descendants of Levi. Moses' genealogy is given more fully in Exodus 6: 16-20. The line of descent as there stated is Levi, Kohath, Amram, Moses. From this it has been inferred that Amram and his wife Jochebed were the immediate parents of Moses. And this has been supposed to be corroborated by the prediction made to Abraham (Gen. 15: 16) that his seed should be a stranger in a land not theirs, but in the fourth generation they should return to Canaan. If Moses was Amram's own son, he would be the fourth from Jacob. Plausible as this seems, it is nevertheless an error, as can be readily shown. 1. The abode in Egypt (Exod. 12: 41) was four hundred and thirty years, with which Paul's statement (Gal. 3: 17) is not inconsistent. Kohath (Gen. 46: 11) was born before the descent into Egypt, and lived one hundred and thirty-three years. His son Amram lived a hundred and thirty-seven years (Exod. 6: 18, 20.) Moses was eighty years old (Exod. 7: 7) when he came to Pharaoh to demand that he should let the children of Israel go. Now, upon the most supreme supposition that Kohath was less than a year old when taken down to Egypt, and that his son and that of Amram were born in the very last year of their respective fathers' lives, there will still be eighty years unaccounted for between Amram's death and Moses' birth. 2. From Amram and his three brothers were descended four Levitical families or subdivisions of the tribe of Levi, which together numbered, in the time of Moses, 8,600 males (Num. 3: 27, 28), and, it may be presumed, an equal number of females. Now, if Moses was Amram's own son, he must have had 4,300 brothers and sisters,—supposing the families to be alike in size,—and 12,900 cousins. 3. It appears from 1 Chronicles 7: 22-27 that Joshua, the

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younger contemporary of Moses.—probably about forty years his junior (Josh. 14: 17.) was the ninth or tenth in descent from Ephraim, and the eleventh or twelfth from Jacob; so that Moses certainly could not have been fourth. Aaron's wife, a sister of Nahshon (Exod. 6: 23) was at least sixth in descent from Jacob (Gen. 46: 12; Ruth 4: 18-20); and the pedigree of other contemporaries of Moses contain as many links, or even more. This makes it plain that "a generation" (Gen. 15: 16; comp. v. 13) is reckoned at a hundred years. Four generations mean as many centuries, whatever may be the number of links in any given line of descent. The genealogies of Scripture are very commonly condensed by the omission of names. Thus in Ezra 7: 3, Azariah is, in a continuous genealogy, called the son of Meraioth, whereas it appears from 1 Chronicles 6: 7-10, where the same genealogy is given more at length, that he was a descendant in the seventh generation. Moses was the son of Amram as Jesus was the son of David, and David the son of Abraham (Matt. 1: 1); and Uzziel (Lev. 10: 4) was Aaron's uncle, because he was the brother of his ancestor Amram. As in defining a person's residence, it would be esteemed sufficient to name the township, county, and state in which it was to be found, it was reckoned enough, in tracing Moses' descent, to name the tribe (Levi), the principal division (Kohath), and the subdivision or tribal family (Amram). Of his immediate father, all that is said that he was "a man of the house of Levi." It does not follow from this that he was unknown to the writer, any more than it can be inferred from Judges 6: 15 that Gideon did not know the name of his own father, or from Deuteronomy 26: 5 that the writer did not know the name of the ancestor of the Israelitish nation.—**And took to wife a daughter of Levi:**—The strict rendering is "the daughter of Levi," which, taken in connection with Exodus 6: 20 and Numbers 26: 59, has led to the conclusion that Moses' mother must have been Jochebed, Levi's own daughter. But this is, if anything, even more impossible than that Amram should have been Moses' own father. Levi lived to the age of a hundred and thirty-seven years. He must have been at least forty-three years old when his father removed to Egypt. Now, if Jochebed was born in the very last year of her father's life, there must still have been an interval between her birth and that of Moses amounting to two hundred and fifty-six years. It is, indeed, said that she "bare" Aaron and Moses and Miriam. But so the list of "the sons of Leah, which she bare unto Jacob" (Gen. 46: 15), includes children, grandchildren, and great-grandchildren. In Matthew 1: 8, it is said that "Joram begat Ozias [Uzziah]," who was his great-great-grandson; and Noah's grandson Canaan "begat" (Gen. 10: 15-18) all the Canaanitish tribes. It is evident that, in the language of the Scripture genealogies, the words "bare" and "begat" are used, not only of immediate parentage, but of ancestry in general. Moses' mother was a daughter of Levi, as the woman whom Jesus healed of her infirmity (Luke 13: 16) was a daughter of Abraham. And the definiteness of the expression in the original Hebrew, "the daughter of Levi," simply denotes that she was that particular Levitess whom the writer had in mind.

NOTES AND EXPLANATIONS.

INTRODUCTORY—The pitiless oppression to which the Hebrews were subjected failed to reduce their numbers. The more they were oppressed, the more they multiplied and grew. Pharaoh then issued the edict which has made his memory infamous. He commanded that all the male infants should be cast into the river as soon as born. Such an inhuman decree defeated itself. Few could be found who would execute it. Doubtless it soon became a dead letter. But while it was in its first force Moses was born. Our lesson tells us how his life was saved.

LESSON PLAN. I. A Loving Mother vs. 1-4 II A Gentle Princess. vs. 5-10.

I. A LOVING MOTHER. 1. A man.—Amram, the son of Kohath, the son of Levi. (ch. 6: 19, 20) A daughter of Levi—rather, "the daughter," an only daughter, or the only one unmarried or living. Her name was Jochebed, which means "Whose glory is Jehovah." From ch. 6: 20 and Num. 26: 59 she seems to have been Amram's aunt. The language is too definite to permit us to understand "daughter" in the sense of "descendant." The law in Lev. 18: 12 was intended to correct such improper marriages. Doubtless the moral looseness of the Egyptians, who married their own sisters, would dull the Hebrew sense of propriety and render the minute injunctions of the Levitical marriage law necessary.

It is worth nothing here as an evidence of the "divine legation of Moses," that he would not likely have promulgated a law which condemned his own father and mother unless he had been divinely instructed to do so. 2. **A goodly child**—Acts 7: 20, "exceeding fair," marg. "fair to God," Heb. 11: 23, "a proper child," R. V. "goodly," this sense of the word "proper" is now obsolete. His beauty stimulated the mother's yearning to save him, and emboldened her to brave Pharaoh's anger in the attempt (Heb. 11: 23). The truth of the Bible narrative is shewn in the absence of any wonderful portents in connection with the birth of Moses such as are found in the legends of other nations regarding their national heroes. 3. **Ark**—The same word is used of Noah's ark. A box or basket. **Bulrushes** Papyrus reeds. These had triangular stems about as thick as a finger and as high as a man. They were used for a great variety of purposes. Writing material was made from the pith, hence our word "paper." The plant is now extinct in Egypt, but found in Nubia and Syria. **Slime and pitch**—Nile mud plastered over with bitumen, rendering it watertight. Some understand the word to mean asphalt mixed with tar, such as is used for this purpose still. **Flags**—a smaller species of papyrus. It is also the general name for sea or river weeds. The abundance of these in the Red sea gave it its Hebrew name, "Sea of Weeds." **By the river bank**—She laid it on the bank where it would appear to have been drifted by the current and arrested by the reedy thicket. The spot is traditionally said to have been the isle of Rodah, near Cairo (Jamieson). Cairo occupies the site of ancient Memphis. 4. **His sister**—Miriam (ch. 15: 20). In verse 8 she is called by a name which signifies a marriageable girl (almah), and therefore she must have been over 12 years of age. Miriam is the same name as Mary. **To wit**—to know, or perceive. Not used in this sense now.

II. **A GENTLE PRINCESS.** 5. **The daughter of Pharaoh**—The daughter of Sêti I was Nefer-ari, the sister, and afterwards the much-beloved consort of Rameses II. She afterwards adopted the name Mer-en-Mut, hence her designation among the Greeks as Meris or Thermutis. (See an article on "Pharaoh and his Daughter" by Miss Edwards, in the *Century Magazine* for May, 1887.) "The plan which (Jochebed) devised was the following. She knew the place where the daughter of the reigning Pharaoh was accustomed from time to time to come down to the bank of the sacred stream and bathe herself in its waters. She knew perhaps the character and circumstances of the princess, who, according to Artapanus and Philo, was married, childless, and extremely desirous of having children. She would place her child in this princess' way, in such a manner as would naturally excite her compassion; and would trust that the compassion so aroused might lead her to extend her protection over the unfortunate infant. A princess might venture on steps which no one of inferior rank would dare to take; and might be able confidently to count on her father's pardoning her indiscretion." (Rawlinson) **To bathe**—Such a scene is pictured on the monuments. Bathing in the Nile at certain seasons was an act of worship, similar to that practised by the Hindus at the Ganges. **Her maidens**—her girl companions, ladies in waiting. **She saw**—a female slave. 6. **The babe wept**—Lit. "and, lo, a weeping boy!" Hungry, chilled, and frightened by his loneliness and the strange faces. **She had compassion on him**—"If there is a thing too strong for man's law, it is a woman's heart" (Alford). There is a vividness about this story that shews the narrator to have been personally interested in it. Moses no doubt heard it often from the lips of the good queen herself, and confirmed by his mother. Perhaps this touching incident led to the revocation of the cruel edict which brought it about. The law could not have been enforced very stringently, or for many years. There seems to have been no reason for concealing Aaron's birth and he was only a few years older than Moses. **One of the Hebrews' children**—"Complexion, tint of hair, cast of countenance, unusual features in the attire or in its arrangement" (Rawlinson), or the marks of circumcision, would testify beyond doubt to the dire stress which placed the babe in so forlorn a condition. 7. One cannot but admire the quick-witted audacity of Miriam who, seeing the look of compassion, suggested the adoption of the babe by its royal finder. A queen is but a woman in such a case and Miriam knew it. 8, 9. **The child's mother**—Henceforth she and the child would be safe, protected by the princess. "The fond mother was permitted to do that for princely hire and under royal protection which she would have given her life for the privilege of doing for nothing" (Bush). "Did the princess suspect nothing? Did she not see through the drama that had been enacted under her eyes? Had Miriam seemed to her nothing but an ordinary passer by? Uninterested in the events, except as a stranger might be interested in what was intrinsically so pathetic? Did she fail to notice any eagerness in Jochebed's tones or glances, or anything peculiar in her handling of the child when it was put into her arms, any convulsive clutch, or tender pressure, or long, lingering kiss? Surely the mother could scarcely have contained herself when she saw her child rescued from impending death, rendered safe and secure under the patronage of a great princess, and once more entrusted to her own loving care. The deep thrill of delight which must have passed through her maternal heart can scarcely have failed to paint itself on her countenance, even if it did not find a vent in word or action, in exclamation of "God be thanked," or convulsive embrace, or warm kiss, or tears of joy (Rawlinson). 10. **She brought him**—As soon as he no longer needed the care of a nurse. No doubt he often visited his reputed nurse, learned from her the secret of his birth, and was taught the faith of

his father. He became her son—was publicly and legally installed in the high rank destined for him. He was educated as one of a royal and priestly family (Acts 7: 22). He knew the innermost secrets of the strange mysteries of the Egyptian religion. Moses—Josephus says that “Thermutis imposed this name upon him from what had happened when he was put into the river, for the Egyptians called the water *Mo*, and those who are rescued from it *Uses*.” It may also be derived from a Hebrew root meaning “drawn out.”

SUMMARY AND REVIEW.

Use your imagination to amplify the narrative and make real and vivid the fascinating story. Then take the line of thought you mean to follow. We would suggest that the leading thought be **God's use of little things to carry out his great plans.** Nothing in our lives is too small to be of importance to God. The agencies he employs to free his people are:

1. **A humble family.** Do not imagine that because we were not born in a palace that therefore there is little for us to do in the world. The Saviour of men was born in a carpenter's cottage. Use faithfully all the advantages God has given you and you will fill the place he intended for you, and when the work-day of life is over, he will welcome you with “Well done.”

2. **A very young girl.** Boys look forward to taking part in the public affairs of life, and despise their sisters because their lot is less noisy and ambitious. But in this “case, a little girl, by one speech, changed the history of the world.” The loving thoughtfulness of Miriam not only saved her brother, but preserved the deliverer of her nation. The small acts of kindness we may do from day to day produce greater results in the end than the achievements of a Caesar or a Napoleon.

3. **A small act of kindness.** A gentle princess was touched by a baby's tears, and the life that was to do so much for the world was spared. Don't ask God to give you some great thing to do. Perhaps you couldn't do it. Ask him to make you tender-hearted and unselfish, and you will be more truly royal than if you were as mighty and cruel as Pharaoh.

4. **A wicked king's decree.** Pharaoh thought that he would keep the people in bondage forever, but his plans for doing so only made him the protector of the man who was to set all the slaves free. Every time we do wrong we are opposing God. Evil courses must result in confusion and sorrow.

QUARTERLY EXAMINATION.

The first quarterly examination in the Teachers' Department of the scheme of Higher Religious Instruction was held on March 31st.

The following were the questions asked:

1. State the qualifications, both natural and acquired, of the ideal S. S. teacher.
2. What is meant by a “Principle of Education?” State, with reasons, what you consider the three most important principles to be kept in mind by the S. S. teacher.
3. State what you know about the mental laws and processes in the act of remembering.
4. State the laws of the Association of Ideas and show by illustrations how these laws should be utilized in S. S. teaching.
5. You wish to have your pupils commit a chapter, or part of a chapter, to memory in the New Testament; State fully how you would train them to do it.
6. Give clearly and fully the meaning of *Analysis* and *Synthesis*. “In teaching a given lesson both the analytic and synthetic methods should be used.” Select a given subject and teach it so as to illustrate the above quotation.

The answers to these will be found in Morrison's Hand Book, chapters i-v, taken in connection with the *Normal Drills*. Another opportunity will be given to teachers who wish to take this course. The last half of the text book will form the subject at the examination on June 30th and then the whole will be reviewed during the last six months. Teachers who wish to obtain the General Assembly's Diploma must take the Senior paper with S. S. Lessons for the year, along with the two papers on Morrison's Hand Book. If you have not a copy of the Syllabus and regulations, send for it.