Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson VIII. May 20 Exodus 2: 1-10

THE CHILDHOOD OF MOSES.

GOLDEN TEXT.

"I will deliver him, and honor him."—Ps. 91: 15

THE SECTION OF HISTORY.—Chap. 2.

NEW TESTAMENT LIGHT.—New light is thrown on this history from Stephen's report in Acts 7: 18-29, and Paul's interpretation in Heb. 11: 23 37.

EXPLANATORY.

I. MOSES. HIS ANCESTRY.—V. 1 "And there went a man of the house of Levi." His name was Amram (Ex. 6: 18, 20). "Took to wife a daughter of Levi." Jochebed (Num. 26: 59). A descendant of Levi, not his immediate daughter. Moses' genealogy is given more fully in Ex. 6: 16 20.

II. MOSES. HIS EARLY CHILDHOOD. —Vs. 2-4. 2. "And bare a son." There were two older children, Miriam (15-20), probably eight or nine years old, and Aaron (7: 2), who was three years older than Moses (7: 7), and probably born before the edict requiring male children to be destroyed. "That he was a goodly child." Beautiful to look upon, "fair to God," or "exceeding fair," as St. Stephen expresses it (Acts 7: 20). "She hid him three months," *i. e.*, "kept him within the house,—perhaps even in the female apartments.

3. "She took for him an ark." A small covered box or basket. She did not make it then, but took it for her purpose. "Of bulrushes." The papyrus plant. This is a strong growing rush, with a triangular stem, which attains the height of from 10 to 15 feet. The Egyptian paper was made from its pith (our word "paper" is derived from the word "papyrus"). The rush itself was used for various purposes,—among others for boat-building (Plin. N. H. 6: 22: 7-16), as appears from the monuments. "And daubed it with slime and with pitch," Canon Cook thinks the "slime" was the Nile mud which become hard and tough, and was here used to bind the papyrus reeds together. But the word is the same as that used in Gen. 14: 10 for "slime" in the pits of the vale of Sodom. Both the original words seem to refer to mineral pitch, the first to the substance in its hard state, the second to the same substance in its liquid state. "And she laid it in the flags." The "flags" were the *suph*, which gives the Hebrew name to the Red Sea, Yam Suph, *sea of weeds*. It means weeds and the smaller rushes. "By the river's brink" That is the branch of the Nile on which the capital Tanis was built. It was the only branch which was not infested with alligators.

4. "His sister." There can be no reasonable doubt that this is the "Miriam" of the later narrative (15: 20, 21; Num. 20: 1), who seems to have been Moses' only sister. "Stood afar off." So as not to betray the object of her solicitude. "To wit." To know. She was to watch who would find him, or whether he was in danger from reptiles, or whether he was left alone to hunger.

FAITH AND HOPE. Paul tells us (Heb. 11: 23) that the parents of Moses acted by faith. They knew of the promises to their fathers. They cherished the promises to Abraham and to Joseph that deliverance was to come.

IV. PROVIDENTIAL DELIVERANCE.—Vs. 5, 6 PHARAOH'S DAUGHTER. 5. "And the daughter of Pharaoh." From the Egyptian monuments we learn that this daughter was Nefer-ari, who was first the sister and then the wife of Rameses II. "To wash." Bathe. The women of Egypt are now kept jealously secluded in harems, and it is not customary for them to bathe in the Nile. But Wilkinson has shown that the women of ancient Egypt were quite unrestrained, and had liberty to associate with men as women in Christian countries now do. He has also shown that bathing in the river was a common practice with them; and he gives from the monuments a representation of an Egyptian bathing scene—a lady with four servants, who attend upon her to assist. "At the river." This shows that the royal residence at this time must have been near a branch of the Nile not infested by crocodiles, or the child would not have been exposed, nor would the princess have bathed there; therefore not near Memphis. These and other considerations point to Zoan, Tanis, now San, the ancient Avaris, where crocodiles are never found. "Walked along by the river's side." While the princess bathed. Hence the discovery of the ark was not made by them, but by the princess herself, a providential circumstance, as it led her to a personal interest in the babe.

6. "And, behold, the babe wept." More exactly, "And lo! a weeping boy." At once her woman's heart, heathen as she was went out to the child. "One touch of nature makes the whole world kin." How the whole history of redemption linked and turned on the crying of a child. "And she had compassion on him." If there is a thing too strong for man's law, it is a woman's heart. "Thus the babe found a protector in the very family of the king who decreed its death." "This is one of the Hebrews' children." She recognized this fact, either from the complexion, which in the Hebrews was lighter than that of the Egyptians, or from the features, or she formed her opinion from the circumstances, for only a Hebrew mother would have need to hide her child.

SAVE THE CHILDREN. Our great cities swarm with children exposed to a worse fate than the baby among the flags. Legislation and official charity have far too rough hands and too clumsy ways to lift the little life out of the coffer, and to dry the tears. We must look to Christian women. If Christian women knew their obligations and their power, and lived up to them as bravely as this Egyptian princess, there would be fewer little ones flung out to be eaten by crocodiles, and many a poor child, who is now abandoned from infancy to the devil, would be rescued to grow up a servant of God. She, there by the Nile waters, in her gracious pity and prompt wisdom is the type of what Christian womanhood, and, indeed, the whole Christian community, should be in relation to child life.

V. MOSES AND HIS MOTHER. Vs. 7-9. 7. "Then said his sister." Miriam had watched to some purpose. She had seen everything; she had drawn near as she beheld the "maid" go down to the water's edge, and take the ark out. She had heard the words of the princess; and thereupon she promptly spoke. "Shall I go and call to thee a nurse of the Hebrew women?" No doubt all had been prepared beforehand by the mother.

"Take this child, and nurse it for me" By thus taking the child, the mother became from this time in some sense the recognized servant of the princess; for otherwise how would she enjoy more safety with her babe than before? "I will give thee thy wages." She was doubly paid. The mother who does an honest day's work, week in and week out, in faithful and faithfilled care of her children, is on a large salary, and she will be rich sooner or later.

VI. MOSES ADOPTED INTO THE ROYAL FAMILY. V. 10. "And the child grew, and she," his mother, "brought him unto Pharaho's daughter. At what age the future deliverer of Israel was transferred from the care of his mother to the palace and court of Egypt we are not informed. It would seem from the history that he was old enough to have learnt the principles of his ancestral religion, in which his mother would not fail to instruct him. "AND HE BECAME HER SON." He became a member of the royal household, and was carefully trained and executed as a prince." "AND SHE CALLED HIS NAME MOSES." The exact meaning is "son," but the verbal root of the word signifies "produce," "draw forth." The whole sentence in Egyptian would exactly correspond to our version. She called his name Moses, *i. e.*, "son," or "brought forth," because she brought him forth out of the water.

VII. THE TRAINING OF MOSES —*First*. HIS HOME TRAINING. In his choice by faith of the true life, in his defence of his countrymen, in his whole after-life, we see traces of the religious training of Moses. (1) He was doubtless trained in the religious writings and traditions of his people. (2) In the knowledge of the one true God. (3) In the promises made to Abraham and his other ancestors, and so in their hopes of becoming a great and free nation. (4) In the best morals then known, obedience to parents, faith toward God, and love toward all. This training Moses never forgot even amid the worldly splendor and temptations of Pharaoh's court.

SENEX SMITH.

His Notes and Notions.

THE ENVIRONMENT.

My neighbor, Conrad Conceit, believes that good people deserve no credit for being good, and that bad people are not to blame for being bad. He claims that character is the result of environment. As we were walking and talking the other day, he said: "Now, Senex, look at those trees. Down here in the valley, how thrifty they are! but over there on the rocky hillside, how stunted! The trees, when scions, were just alike; the difference in them now is owing to the different conditions under which they have grown. So it is with men. If Gideon Goodfellow had been brought up in the slums, as Dick Daredevil was, he would have been just like him."

I replied: "No doubt the environment has a great influence in shaping character and destiny, and yet it is not omnipotent, and does not relieve us from personal responsibility. You have called my attention to these trees; let us look at them a little longer. Here, in this deep, mellow soil, are magnificent peach trees; but beside them are crab-apple trees. Why sweet and sour so close together? The conditions are the same. The difference is in the trees themselves. If these trees had been planted on the rocky hillside they would not have flourished as they do here, but the nature of their fruit would not have been changed. Now, the crab apple cannot make itself a peach, but the man who has been soured by his surroundings can, with God's grace, sweeten his spirit, if he will. Some men have been pure and good in the worst possible environment, and others have been vile in spite of influences that were almost angelic. We must judge others charitably, and we must do all that we can to improve the conditions under which men are born and reared. But, after all, we must remember that we are personally responsible for what we are; that the will of man, aided by the grace of God, can develop a tree of righteousness in the vale of Siddin or the slums of London. The wicked are not unfortunate merely; they are verily guilty.—*Journal and Messenger*.

Wild, wild is the sunset—
The wind of sorrow sweeps there.
God counteth each smart of the human heart;
Never yet to despair.

Arm, arm for the welkin!
God urgeth the forge aright;
The workman's sledge on his anvil's edge
Hath a brand to temper tonight.

Hope, hope until morning,
Till the mists have rolled away;
God, who knoweth the goal of each human soul,
Hath a charge for thy shield today.
—*Littell's living Age.*

Purge us, O Lord, though it be with fire! Burn up the chaff of vanity and self-indulgence, of hasty prejudices, second-hand dogmas, husks which do not feed my soul, with which I cannot be content, of which I feel ashamed daily—and if there be any grains of wheat in me, any word or thought or power of action, which may be of use as seed for my nation after me, gather it, O Lord, into Thy garner.—*Charles Kingsley*.

Minards Liniment relieves Neuralgia

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondents to this department should address their communications to Rev. J. J. BAKER, St. John, N. B.

For the Week Beginning May 13th.

"THE TESTIMONY OF PETER."—Scripture: John 21: 15.

C. E. TOPIC:—"How to bear burdens." —Gal 6: 1-5.

The first convention number of the *Baptist Union* promises a feast of good things for its readers. If, in addition to learning much about the queen city of the west, our friends would learn all about the young people's work, they cannot do better than become subscribers to the Convention Series of *Union*.

ESTIMATES.—*Sac. Lit. Exam.* Amherst, 100; Springhill, 15; Truro, 50; Halifax, ? Windsor, ? Wolfville, 60; Digby, 20; Yarmouth, ? Shall we send from Nova Scotia 350 examination papers? Less than a month to secure the banner again for the Maritime Provinces. Let every Union rally to the contest. We can get it by little extra effort. ESSELL.

WOODSTOCK, N. B., April 18.—A Junior Union was organized at Woodstock, April 7th.

The officers were elected as follows: Nellie Fisher, president; Katie Sutton, vice-president; Alma Smith, secretary; Lizzie Horsman, corresponding secretary; Katie White, treasurer; Carrie Scribner, organist.

We organized this Union with the determination to do what we could for Christ.

We hope and expect to see our Union steadily increasing in numbers.

LIZZIE HORSMAN,
Cor. Secretary.

Toronto Convention.

Names of delegates are now coming in fast and our prospects for a large contingent from Nova Scotia are excellent. Springhill will send at least two. A dozen will go from Truro. Guysboro will send two. Halifax has only definitely reported two. Kings county will send a large number, Wolfville leading probably with six. The corresponding secretary from Digby Union sends me a list of six names, and we trust they will all be on hand in July. Bro. White says Yarmouth county will send at least two. Surely fifty is not too many to expect from Nova Scotia alone. Mr. Chipman, of St. John, is in Montreal this week interveiwing the C. P. R. magnates. They are offering wonderful inducements for us to make their line our official route. The longer we delay in our selection the better accommodation we can promise our friends. The trip itself promises to exceed in pleasure anything which has been promised our Maritime people for some time and at the lowest possible cost. The convention—well, perhaps we will have more to say of its glorious possibilities some other time. If you really wish information in this direction carefully read the convention series of our Baptist Union.

Yours fraternally,
SMITH L. WALKER.

Truro, N. S., May 2.

Literary Note.

The Delineator for June is called the "Summer Number," and is a superb issue in every respect, the amount of practical and interesting reading matter being largely increased. The article in the College series describes A Girl's Life and Work at Smith, and is written by a recent and brilliant graduate. There is also a very suggestive and entertaining paper on A Grammar School Commencement. Nursing as an Employment for Women is ably treated by Louise Darche, Superintendent of the New York City Training School for Nurses. An appropriate "pattern" article, in addition to the regular monthly issue, is on Dress for Summer Sports; and another, equally suitable for the times, gives information on Trunks and Trunk Packing. The opening chapter on Vocal Culture, by the author of Delsarte Physical Culture, begins in this number, and should prove as beneficial as the series just closed. The papers on Hygienic Living are continued; and the confidence that should exist between Mother and Daughter is the theme of the article bearing that title. A Rosebud Party is described, and other contributions are: How to Serve Small Fruits, Dainties in the Home, the ever popular Tea-Table Gossip, and Among the Newest Books. The articles on Knitting, Tatting, Netting and Crocheting show many original and attractive designs. The subscription price of *The Delineator* is $1 a year. Single Copies, 15 cents. Address orders to *The Delineator* Publishing Co. (Ltd.), 33 Richmond Street West, Toronto, Ont.

Bereaved mourner, perhaps He who has taken your dear one from the loves and affections of earth, wishes the more and the better to raise your love to Himself. He points you to your withered and blighted flower and tests you with the challenge—"Lovest thou Me *more* than these?" Seek, as one of the results of your trial, to make Him increasingly the focus of your being—the centre in the circumference of your present sorrow. Earthly "presences" are gone. But thus would the unchanging God speak from the cloudy pillar by day and the fiery pillar by night—"My presence shall go with thee, and I will give thee rest."—*J. R. Macduff, D. D., in "The Pillar in the Night."*

Many can testify to the great healing properties of LARDER'S LINIMENT.

Doing our best for God ensures life, and casts a wonderful light over joy. It is said of Leonardo da Vinci that he seemed to see nature in constant holiday brightness. No doubt there was a distinct connection between his loving to do his best, and this ever-present brightness in nature for him. Joy comes with the determination to do each day our best for God.—*S. S. Times.*

* * *

If life be looked at from a pagan point of view, it seems sad that time should hurry away so fast, and that youth should leave us, and life on the whole be so short. Christianity alters all. This life is not the only sphere of being. If the great objects of life be fulfilled, who can mourn at the advance of life toward its final blessedness?—*James Smetham.*

* * *

We should be thankful that life comes to us in such little bits. We can live one day well enough. We can carry one day's burdens. We can do one day's duties We can endure one day's sorrows. It is a blessing that this is all God ever gives us at a time. We should be thankful for the nights that cut off from our view our tomorrows, so that we cannot even see them till they dawn.—*J R Miller D. D.*

* * *

Great Master, touch us with Thy skillfull hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie.
Spare not the stroke, do with us as Thou wilt,
Let there be naught unfinished, broken, marr'd;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord!
—*Horatius Bonar.*

* * *

Suppose we do become saints just before we pass from the earth? Will our late discipleship compensate for the wrecks that we have made of the greater part of our existence; and will a few roses make up for so many thistles? Ah! we are woefully short-sighted when we come to deal with our souls; and, however massive may have been our intellect in everything else, in this one great thing we are apt to be very idiotic. In fact, if we governed trade as we govern the heart, trouble, danger, and ruin would soon be our portion, and a perfect chaos would fall upon all mercantile pursuits. If we carry the same energy, enthusiasm, devotion and affection into the culture of our souls that we carry every day into the pursuit of our daily calling, we shall soon become what God would have us to be. We have but a short time: let us then do the best we can, for we cannot do too much; and, although we work every minute, we shall still be unfinished, unfurnished, and terribly lacking. The completion of character is a duty that grows larger and much larger the more faithfully it is greeted; and it grows with our growth, expands with our efforts, forms new heights as the old ones are scaled.—REV. C. D BRADLEE, D. D. in "Sermons for the Church."

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While ev'ry ember sparkles bright
To dissipate dull care!
Crackle, and hiss, and snap
How the birchen back-logs glow!
Baby's asleep in mother's lap—
Let the wild wind wilder blow!
George Bancroft Griffith.

Insomnia is fearfully on the increase. The rush and excitement of modern life so tax the nervous system that multitudes of people are deprived of good and sufficient sleep, with ruinous consequences to the nerves. Remember, Ayer's Sarsaparilla makes the weak strong.

Trust.

I am content if Thou but lead the way,
Whether it ends in life and health,
Or slow decay;
All ways to thee are bright,
To me are dark as night;
Choose Thou the way!
Only I beg to feel, Saviour divine,
The pressure of Thy hand so warm and strong
Fast holding mine;
And hearing oft Thy voice,
I ever can rejoice,
A child of Thine.
—*Carrie Doane Martin.*

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"This," said the attendant, as he led the way through the incurable ward, "is one of the worst cases we have. He was once a newspaper man." "But what is his hallucination?" asked the visitor anxiously. "He thinks he has money," answered the attendant sadly. —*Brooklyn Life.*

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

"But, papa," wailed the young woman, "you can have no idea how he loves me. He is willing to die for me this very minutes." "Well," said the old man, scratching his head, thoughtfully, "I don't know as I have any objection to that. I was afraid he wanted to marry you."—*Tit-Bits.*

"Mister," said the small, neatly dressed boy, "have you seen anythin' of a dog that looked like he was lost?"

"No, my boy," replied the kindly faced gentlemen. "Are you sure you aren't lost yourself?"

"No sir, I ain't sure about not bein' lost. Fact is, I know I'm lost But mister, that dog's lost so much wuss'n I am that I ain't got time to think 'bout my own troubles."—*Washington Star.*

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Nearly in Despair,

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