

The King's Highway.

An Advocate of Scriptural Holiness

and an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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LESSONS FROM THE LIFE OF MOSES.

Exodus 11:10.

"A greater light and blessing may be obtained from the contemplation of the birth and coming of a truly great man into the world than from tracing the mightiest river to its source, even the historic Nile itself. In following up the river you have to ascend among the "everlasting hills"; so in tracing a great soul you have to ascend beyond the everlasting hills to their eternal author—you must rise to God. Also, however far away the ocean may seem, yet its the real source of the rill among the hills, and true to its native origin, the rill rushes and rolls past the crags of the mountain side, down into the valley—past plain and meadow—through provinces and kingdoms, blessing and fertilizing them as it passes—yet ever flowing till it loses itself in its great original. So with a great soul. We cannot help seeing that he comes from God and if he rightly fulfills his course among men and nations—instructing, reforming and blessing, by the grace of God—he truly returns to his divine source—the God who gave him.

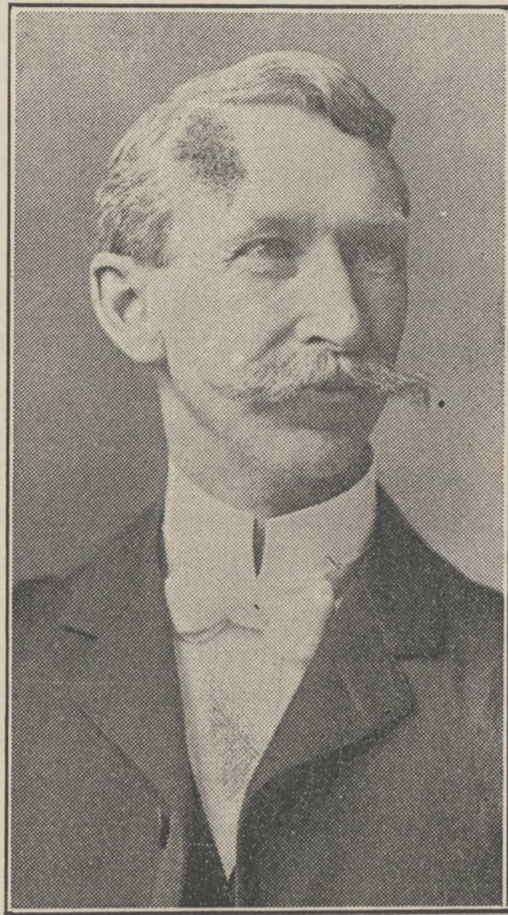
It may be said that this is true of all souls—but there seems to be a difference in the origin, way and end of some souls.

The peculiar light and benefit we derive from the consideration of the lives of those who are great in the eyes of the Lord (Luke 1:15) and in whom his idea and purpose clearly and grandly appear, is that they reveal ourselves to ourselves more fully and teach us more practically and effectively what is common to us all, and help us with wiser heart and truer purpose to fulfil our own individual course and destiny. Such a life is a broader mirror—a greater light by which other souls see themselves and their course from one eternity to another. Such a soul illustrates all other souls—is indeed a kind of universal prophet and interpreter of lives."

We may justly rank Moses, of whom our text speaks, among the foremost of such souls. For in some respects we find no other man in the Old Testament, or even New, placed in such a high position—yet only a servant in the Lord's house. Do we not read John 1:17 and Rev. 15:3? Let us consider Moses as especially illustrating God's method of raising up souls on earth for His own service.

God gives and sends them as they are needed, they have their appointment according to the times.

This is evident to every intelligent reader of the Bible, and if we read the world's history by the light of the Spirit, we shall see that God sends forth teachers, leaders, lawgivers, deliverers, prophets, reformers, poets, kings and righteous men at the right time. Just as we have a grand example in Jesus who came "in the fullness of time" (Gal. 4:4). In regard to the need there was for such a man as Moses to be born—to be sent from God (John 1:6)—we may gath-



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er from the preceding chapter—from Genesis and the subsequent history of the Israelites. It was a great thing and providential that at the beginning of the history of the Israelites, as a people, that through the cruel dealing of an idolatrous nation they should be thus violently separated and kept from idols and made to look and cry unto God. Their oppression kept them separate from the Egyptians and prevented intermarriage and the debasing contact with idolatry. It also united them more firmly—as a common foe makes a people one. It also turned their hearts to God, for were not the Egyptian idol worshippers their enemies? Where then should they turn but to the God of their fathers? The first thing that was necessary to be done was to make the Israelites desirous to go. This was accomplished by the cruel bondage that was laid upon them which made them groan and sigh for relief. When this was accomplished, it was necessary in the next place to provide them with a competent leader which was done by raising up Moses. And the third essential was to break the power of Egypt and the pride and obstinacy of Pharaoh and make them willing to let them go—which was effected by means of the terrible plagues sent in quick succession, stroke after stroke, so that after the last—the mightiest and most awful—they urged them to leave as God had said "He shall surely thrust you out"—Ex. 11:1. Thus everything came at the right time.

But God's great purpose and work with the Israelites, as indeed it is with all men—but especially at that early period of the world's history, was to root into their inmost soul and life the conviction that He was the Almighty God—the God alone of all the earth. For this they and their fathers had been providentially brought down into Egypt—oppressed and afflicted. For this their tyrants and oppressors

were divinely judged and punished by the terrible plagues and destruction, while the Israelites escaped. For this they were led through the Red Sea into the wilderness by a mighty hand and stretched out arm. For this the law was given on Sinai's Mount amid "blackness and darkness and tempest and the sound of a trumpet, and the more awful voice of words" (Heb. 12:19). For this the pillar of cloud was their guide and protection by day and the pillar of fire by night. For this the unbelieving and disobedient among them perished by the way. For this they were planted and established in the land promised by an oath to their fathers. For this they exist as a separate people in the earth. In confirmation of all this we have only to read how often the expression "I am the Lord," etc., is used in Exodus and Leviticus.

Hence, Moses was born and sent into the world as the heaven-appointed agent to publish and plant this simple grand universal faith—that there is but one God—our Father and Redeemer, who is "from everlasting to everlasting" (Ps. 90:2). First among the Jews, then through them to carry forth the same conviction of faith among all nations to whom the Bible has come or ever will come to the end of time.

Also, the greatest revelations come in the times of the greatest need—darkness and trouble. So we may be sure whence they come.

Two such times might be mentioned as especially illustrating the thought. It was a dark hour when Israel, small and weak, seemed ready to perish in the huge black jaws of the Egyptian monster. It was the saddest, darkest hour of the world's history when the very light in the Jewish nation had become darkness and the world seemed hopelessly given up to destruction, in the grasp of the Roman power—when Jesus was born. When the Egyptian tyrant had commanded that all the male children should be destroyed as soon as born—Israel was in a very bad state. But when this blow was aimed at his root, God came to the rescue. How? By a little child. Moses is born. Just so when afterwards Isaiah with prophetic eye, looking down the vista of the coming ages and seeing a still darker state that was to befall Israel and the world exclaimed (Isaiah 9:6) "Unto us a child is born, unto us a son is given," etc., which was fulfilled in Bethlehem's manger. And well might the angels sing Luke 2:14. And joy to the world whenever a great heaven-sent teacher, reformer, or deliverer is born. When things come to the worst and darkest, God lets them be, that men may cease from themselves. For this treasure is in earthen vessels that the excellency of the power, etc. (2 Cor. 4:7). You see a helpless babe rocking in its frail bark of bulrushes on the dark blue Nile and hear its tender cries. You also see Mary and Joseph rising at midnight and fleeing with a babe across the desert to this same dark land of the Nile to escape the rage of the murderous Herod.