

God not only raises up and sends forth souls as they are needed, but that they may be fitly trained and prepared for their work—they are made like unto their brethren.

Moses is born, not of a king or prince or lord—but a child of the people—one of the enslaved, afflicted ones, that he may be a true brother and saviour of his people. A greater than Moses was born in like manner a child of the people—yet the Son of God. Heb. 2:17. It is a great leading fact attested by history, that the great men of God—prophets, priests, kings, poets, teachers, legislators, warriors and deliverers of mankind—have sprung from the ranks of the common people. Look through the Old Testament and see Abraham, Moses, Samuel, David, etc., and the Apostles of the New; or at the Reformers—Luther, Knox, John Bunyan, Oliver Cromwell, George Fox etc. Even of our own time, Muller, Moody and Sankey, etc. The reason is plain. They are best fitted for work among them who knew the people—their lives, needs and burdens—also whom the people know. The oppression under which Israel groaned fell most surely upon the child Moses and his parents from his very birth. The impressive story of his own infancy, told to his heart with a loving mother's eloquence of soul and feeling, when he was a child, a youth, a man, could not fail to completely identify him with his own afflicted and down-trodden nation. His very name and story made him a perfect representative of his people Israel. The name Moses, we are told, means "drawn from the water" or "drawn out." And through this child Moses, drawn out of the Egyptian river, the child-nation Israel was drawn out of the terrible destroying flood of Egyptian tyranny and idolatry, and finally led to the borders of the promised land. Raised up among his brethren—a sharer in their perils and griefs from his earliest infancy—he was eminently qualified to be their leader and deliverer.

The very people and family that sought to destroy Israel are made instrumental in nourishing and rearing the deliverer of Israel and the avenger of his brethren's wrongs.

It is strangely and wonderfully instructive, not only in this narrative, but throughout the history of the church and the world, to observe how God lets human wickedness and cruelty come to its height and then makes that wrath praise Him, while the remainder of that wrath He restrains (Ps. 76:10). The monstrous decree of the king, intended to diminish and destroy Israel, shall be made to bring forth Moses. For had that cruel and murderous edict not been passed, Moses would not have been exposed, nor found, nor adopted, nor brought up in all the learning and wisdom of the Egyptians (Acts 7:22). Nor educated and furnished among the enemies of Israel to be their spokesman and representative at the court, the leader of the exodus, the medium for the communication of the Divine truth and law to His people. Thus God makes evil powers, evil men, evil counsels and evil deeds serve him, contrary to their own nature and intent; and when they have come to their highest pitch, work their own just retribution and final overthrow. Also, by means of the learning of the Jewish schools, most hostile to the Gospel, Paul was trained and fitted to be the most skillful, able and irresistible champion of the Gospel. So, too, Huss, Wickliffe, Luther, Melancthon, Calvin and Knox, were trained in the monasteries and colleges of the Romish church to be the leaders in another exodus out of the darkness and bondage of error and superstition to the land of justification by faith alone. So if we rightly

read and ponder the world's history, we shall see God's hand in it and it will be clear that injustice, wrong, oppression, cruelty, ignorance, superstition, unbelief and resistance of God's truth and will, are made to avenge themselves terribly in the end. The judge of all the earth does not look on an unconcerned spectator while men, popes, emperors, priests, rulers, parliaments or armies, neglect, ignore or trample on His image in their brother man. God has a sovereign right and claim on the bodies and souls of men, and from his eternal throne are righteous judgments ever going forth in the earth.

In the raising up of the man Moses we have a most instructive exemplification of the doctrine and working of the Divine Providence.

In our common way of thinking and speaking about Providence we are apt to confine our attention too exclusively to what are called laws of nature—the outside works of Providence, more than the inside. Just as a man looking at a clock or watch and seeing the movements of the hands, takes it for granted that these were all there was to the watch or clock and should overlook the inward forces—the hidden weights, springs and wheels, without which the hands and pointers on the outside would be of no use. But behind and throughout nature, there is nature's God—the great mover and actor—and besides nature there are also men and women, living souls, human hearts and minds and wills—in and through and over and with which God rules and works. How slight and small a part that which we call nature plays in the history of Moses and Israel, and of any man." Nature is but the stable platform—the outer theatre on which the human actors meet—the world is a stage and the men and women are the real actors under the Divine Master." Who, for example, is the chief moving power in this narrative of the birth, preservation and bringing up of Moses? That most noble work of God—a true mother's heart. Divinely wise that mother's heart when God inspires and uses it for the saving of its best treasure of love and joy. His own dear son had an earthly mother. How much boys owe to their godly mothers and loving sisters. In this narrative we find additional proof and illustration that God's providence does its greatest work through human hearts. He uses Pharaoh's daughter to carry out his plans. So in the birth and resurrection of Jesus, a true woman plays the important part. So God often uses weakness, that in the working out of the plan His own Almighty strength and glory may be made manifest. But it is true that there is nothing stronger than the human heart of a true woman—wife, mother or sister, influenced by the Grace of God.

In Pharaoh's daughter, and the part she takes, we have the proof that human nature—the human heart is one, and that all classes of mankind, all nations, are destined to become one in God's great plan of salvation.

Pharaoh's daughter rescues the future leader and law-giver of Israel from early destruction. Thus do we find both in Old Testament, and especially the New, that the Gentiles have their place and part to fulfil in the Divine history of the world. Scarcely any great movement of the history of the Jews but some Gentile power is providentially brought in to assist in shaping its end, thus showing that the history of mankind is one connected history, and that all peoples and nations and tongues are finally to be gathered and united in the kingdom and family of God. This, though

dimly seen in the Old Testament, is clearly brought out in the New, the Gospel being for both Jew and Gentile. In this Egyptian princess, pitying and rescuing the "goodly child" of the outcast people, you have the truest evidence of the oneness of the human nature and hearts. "One touch of nature makes the whole world kin." And in the part she takes in raising and educating the future leader of Israel, you have the proof that a work is going on in the earth—a saving work—in which all nations and kindreds, Jews and Gentiles—must share, and by which at length, all shall become one in Christ. Perhaps there is no one truth that we are apt to lose sight of as the one first mentioned. That God who sends us into the world has His own idea and purpose in us each—has a fore-appointed mission and course for us to fulfil. It is but a simple yet grand word for a soul awakened to thoughtfulness respecting its Divine origin, calling and destination—to say "Lord, what wilt thou have me to do?" Let us learn, not only of Moses, whose birth and life teach us the truth respecting all souls of God's making and sending here on earth—through whom the law came—but also of Jesus Christ, through whom not only "truth," but also "grace" came (John 1:17), and in whose light and power our mission shall be accomplished.

Let us follow our Divine Leader—"made like unto his brethren"—who said, "My meat is to do the will of Him that sent me, and to finish His work." (John 4:34). Also, when about leaving the earth said: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." (John 17:4). And who, with His expiring breath cried: "It is finished." (John 19:30).

Divine brother, leader, saviour of men, may we begin, carry forward, fulfil and finish our course in thee. Send thou from above, and draw us out of the mighty waters of ignorance, evil, confusion, and all ungodliness and unrighteousness. Save us from sin, from going down with the world in its sins—to be for Thee, to be of Thine, for ever. Amen.

W. B. W.

Moncton, N. B.,
May 8th, 1887.

MISSIONARY MEETING.

The Woman's Missionary Society of the Reformed Baptist Church of Woodstock met on Friday evening, Sept. 17th.

Meeting opened by singing "Redeemed." Scripture reading by President, Mrs. C. P. Phillips, followed by prayer from several of the members and singing "When the Roll is Called Up Yonder."

Reading, by Miss Colpitts.

Chorus, by five girls from Class No. 6.

Exercise, by Mrs. Estey, on Korea.

Chorus, by Bible Class.

Solo, by Mrs. Reynolds.

Special mention should be made of Mrs. Estey's exercise, which showed much care, time and thought. As her sister-in-law, Miss Ethel Estey, is laboring in Korea, and as many of us know her, it made it doubly interesting.

Receipts of evening, \$6.58.

If any society would like to use this exercise we believe Mrs. Estey would send it to them on application.

"God is better to us than our best thoughts for others."

The article by Col. S. L. Brengle is worth reading carefully. Take time and read it.