

THE EDUCATION OF MOSES

(By Sibyl T. Judy)

"And Moses was learned in all the wisdom of the Egyptians."

God directed the education of Moses. First, with his mother, who was hired by Pharaoh's daughter to nurse him, perhaps until he was of school age—six or seven years old. Doubtless she and his father devoted themselves entirely to him, teaching and drilling him thoroughly in the history and religion of the Hebrews.

What a child learns in the first five years of his life never leaves him, it is said.

Moses' parents knew they must soon give him up to the daughter of Pharaoh, who would educate him in her Egyptian idolatries. So "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," and also as a soldier and statesman, we are told.

One story is that he once led his Egyptian army against Ethiopia, where he met and married an Ethiopian princess.

At forty years of age he thought he was graduated, and ready for his life's work—but not so. His life's work was so important that he must take yet another course. So God sent him out to the land of Midian, away from the riches and pomp and splendor of Egypt; away from the devotion and homage and flattery of his Egyptian soldiers and subjects; even away from the Hebrews whom he supposed should have understood that he was the deliverer whom God had raised up to lead them out of the sore bondage of Egypt; away to the desert where, a stranger and alone, he found the priest of Midian, to whom he hired himself out as a herdsman.

There, at the back side of the desert, God took him through a finishing course. Tramping over the rough country, finding the scant patches of pasture, and the few springs of water for his flocks, leading them home to the fold at night, carrying the weak lambs on his shoulder—foot-sore, and weary, he was learning, learning, learning. Learning the desert, over which one day he was to lead a multitude of defenseless, helpless people like a flock of sheep; learning humility, learning meekness, learning patience, as year after year came and slipped by, followed by another year like it, seeming no nearer the fulfillment of his mission. Learning to hope, when there was no hope; to believe, when all had failed; learning from God, alone in the desert with no human influence to divert his meditations; learning the most important lessons of his life; learning to unlearn what he had learned amiss; learning that Moses was not a leader, but a follower. God would lead—Moses would follow and obey. Moses was the clay—God was the potter, molding him, and testing him over and over.

"Now come, I will send thee to Egypt," said the Lord to him. But the conceit was all gone out of Moses, and he felt helpless. So God gave him a few more lessons and started him out, holding his hand, like a child just learning to walk.

And Moses was eighty years old when he led the children of Israel out of Egypt. Eighty years of preparation for forty years of service!

How many years are YOU willing for God to spend educating you for your life's work?—The Church Herald.

If we have not peace within ourselves, it is in vain to seek it from outward sources.

I KNOW THAT CHRIST LIVES

I saw not the hill nor the cross where they nailed Him,

Nor heard His last words through His quivering breath;

I bore Him not hence to the tomb that received Him,

So silent and cold in that chamber of death; But stronger than sight is the faith that believes it,

And greater than reason, God's witness to me; For sin and uncleanness the Christ made atonement,

I know that He died, for His blood cleanseth me!

I saw not the Angel that came at the dawning

To roll back the stone where the crucified lay, Nor saw Him arising, majestic in triumph

O'er death and the grave, on that first Easter day;

But deep in my heart is the peace that abideth,

And joys growing big, like the streams near the sea;

Not dead my Redeemer! He's risen! He's risen!

I know that Christ lives, for He liveth in me!

I heard not Him utter His wonderful promise

Again to return from His glorious Throne, To call from the graves His redeemed, His beloved,

With all those who love His appearing—His own;

But the gladness that bursts into song as I read it

Is proof strong enough of the truth that I see; He's coming! He's coming! My risen Redeemer, In the day of Thy glory, remember Thou me!

—BY EDNA JANE ALLEN

IS SANCTIFICATION GRADUAL—OR INSTANTANEOUS?

William McDonald tells of the incident of an aged servant of the Lord who arose in a meeting and testified, saying:

"I believe in a gradual work. I am expecting it gradually." Whereupon the following conversation took place:

"How long have you been seeking?"

"About seventy years," he responded.

"Have you received it yet?"

"No, I cannot say that I have; but I am still seeking, and trust that God will give it to me before I die. This is my faith."

"Seventy years! and have not received it yet. How much longer do you think it will require to gain this prize of perfect love?"

"I do not know. I am looking to God that He may give it to me."

"How much nearer does the blessing of heart holiness seem to you than when you began seeking, seventy years ago?"

"I cannot say that it appears any nearer, but I am hoping and trusting that God will yet fully save me."

"Now, my friend, if I had been seventy years getting nowhere, on the gradual line of obtaining holiness, by the grace of God I would try the instantaneous line, and see if I could not get it somewhere."

The old pilgrim came to the altar as a seeker of heart purity, and when he arose from the altar, he testified definitely to having obtained the experience of a clean heart, and that God had done the work in an instant of time.—Selected.

A LAME THEOLOGY

By Rev. A. J. McKinney

At a Bible conference half a century since, the question was asked, Why not entire sanctification, The moderator rehearsed the old doctrine of Calvinism, that if made holy man would become careless, unwatchful, unprayerful and bigoted. On second thought, possibly the Creator should have made man sinful in the beginning to keep him humble, iniquitous to keep him honest, and carnal to insure his virtue. If holiness is so dangerous to religion, if sanctification is perilous to piety, then is our security in depravity and our refuge in being unclean. God made man in His image and likeness, which St. Paul declares consisted in "righteousness and true holiness"; but according to the theological tenet cited above (God pardon the utterance), He made an awful mistake and the writers of the Scriptures labored under an awful delusion. "Sound doctrine" consists with specific and general tenor of the Scriptures, and weighed in that balance much of supposed "doctrine" is "found wanting".

—Free Methodist.

THE SEVEN WONDERS OF THE ANCIENT WORLD

In the face of modern achievement the "seven wonders" of the ancient world do not seem so wonderful, except as they represent real achievement with much less of physical resources than we enjoy. Most people can not recall what these things were which challenged the admiration and wonder of the ancient peoples. They were:

The pyramids of Egypt and the sphinx.

The hanging gardens of Babylon.

The temple of Diana at Ephesus, in Asia Minor.

The statue of Jupiter at Olympus, in the valley of Olympia in southwestern Greece.

The tomb of Mausolous at Halicarnassus, in Asia Minor.

The pharos or lighthouses of Alexandria.

The colossus of Rhodes, a brass statue of the sun god Appollo.

As to the present condition of these historic structures, we are told that the only satisfactory survival is the first group, the pyramids and the great sphinx. The foundation and many fragments of the mausoleum have been disclosed by modern excavation; the structure was destroyed by an earthquake. Mounds indicating the position of the walls and gardens of Babylon have also been identified.

The colossus, composed of brass cast in pieces, was overthrown by an earthquake in 224 B. C. The pieces lay there for many centuries, until the Turks took Rhodes. They sold the brass to a merchant, who is said to have employed 900 camels to carry it away.

The temple of Diana was burned in 356 B. C. by Erostartus, an obscure individual who thought thus to make himself famous. It was rebuilt in a less pretentious manner and survived until the coming of the Goths in A. D. 256. Barbarian invaders are thought to have destroyed also the Olympian Jove and the pharos of Alexandria.

—Evangelical Messenger.

SELF-DENIAL

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation these are the silent threads of gold which, when woven together gleam out so brightly in the pattern of life that God approves.