

## November 26

*And the Lord said unto Moses, What is that in thine hand? Exodus 4:2*

IF any man would be more abundantly used of the Lord in His blessed service, let him seek first to be fitted for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility,

energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. Z. '94-143R1651:5

Let us each, therefore, seek by humility, by zeal, by love for the Lord and for His cause, by faith in His power, to be in that condition of heart and mind which will make us ready to be used, and useful in any department of the divine service to which the Lord may be pleased to call us. Z. '01-348R2904:4

Take my life and may it be  
Lord, acceptable to thee;  
Take my hands, and let them move  
At the impulse of thy love.

Take my feet and let them be  
Swift on errands, Lord for thee;  
Take my voice and let it bring  
Honor always to my King.

Take my lips and let them be  
Moved with messages from thee;  
Take my silver and my gold;  
Nothing, Lord, would I withhold.

Take my moments and my days;  
Let them flow in constant praise;  
Take my intellect and use  
Ev'ry pow'r as thou shalt choose.

Take my will and make it thine;  
It shall be no longer mine;  
Take my heart, it is thine own;  
Thus in me thyself enthrone.

Take my love, my God; I pour  
At thy feet its treasure store;  
Take myself-- I wish to be  
Ever, only, all for thee. *Hymn 277*

## R5418 (From Harvest Truth Database V5.0 2008) GOD'S USE OF THINGS IN OUR HAND

*"And the Lord said unto Moses, What is that in thine hand?"--Exodus 4:2*

MOSES had been called of the Lord to the great and honorable work of delivering His people from the bondage of Egypt. He was now eighty years of age. His long experience in the Egyptian court had given him an insight into the affairs of government. Stephen tells us (Acts 7:22) that "Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed." Tradition says that he was also an able general in the Egyptian army.

Yet he relinquished all these earthly advantages to cast in his lot with the despised people of God. (Heb. 11:24-26.) "Moses...refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward"--he preferred to share with God's chosen people, Israel, in their affliction, and to have part with them in the Promise made to their fathers.

How appropriate it was that the man whom God called to be the leader of Israel out of bondage should be a learned man, and one well equipped to be at the head of such a people and under such circumstances! We cannot doubt that his wandering as a shepherd in the wilderness for forty years, tending the flocks of Jethro, his father-in-law, made him thoroughly familiar with every road, every hill, every stream; and that this was subsequently of great advantage to him, when, under the Lord's direction, he became leader of Israel through this wilderness en route to Canaan.

### MEEKNESS TAUGHT BY EXPERIENCE

But this forty years' experience in Midian had taught Moses another important lesson--the lesson of *meekness*. And his long isolation had made him reserved. Furthermore, soon after severing his connection with the royal house of Egypt, he had made an attempt to deliver his people; but they had not wished his services, and had rather resented his interference. So now, when the Lord would send him to do this great work, he was distrustful of his ability to lead the people of Israel out of bondage into the land of Canaan, and was fearful and reluctant.

The Lord had appeared to Moses in the burning bush which was not consumed, had given him his commission, and had assured him that He, Jehovah, would certainly be with him. Moses, however, very properly felt the magnitude of the undertaking and his own insufficiency. He urged that he was incompetent, that it would require some one more powerful than he to influence the heart of the king of Egypt. He knew that it would be entirely contrary to the purpose and policy of the Egyptians to let the Israelites go from their service. He said to the Lord, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" But the Lord assured him that He would Himself be responsible; that He would direct in the matter.

### "WHAT IS THAT IN THINE HAND?"

Still Moses wanted some demonstration of God's approval and power. He asked, How shall I make Israel *know* that Thou hast sent me? for they will not believe. Then the Lord asked, "What is that in thine hand?" Moses answered, "A rod." And the Lord said to him, "Cast it upon the ground." Moses did so, and the rod became a ser-

pent, and Moses fled from it. If he had not particularly noticed what he had in his hand, he might have thought that possibly it had been a serpent before. But he had looked, and was sure that it was a staff which had been changed into a serpent. Then God told him to take up the serpent by the tail. He did so, and it again became a rod in his hand.

### THE LESSONS FOR US

From this we would take the lesson that if the Lord sends us on any mission, we should not have the feeling that we could conquer the world, but should realize our own littleness and should properly feel wholly insufficient of ourselves. We should realize that without His assisting grace we could accomplish nothing. We should be very sure that He has commissioned us, and that our mission is not some foolish thought of our own. We should be very sure that the Lord is back of the whole arrangement. Then we should have full confidence in Him.

We should feel like saying with Moses, "I cannot do anything." But if we wish to serve the Lord, we are to look to what we have in our hands, whether it be one talent or another. God is so wise that He can use our humblest talent to His praise. What He wants us to use may be right in our hands, and we may not have noticed it. No matter how ordinary our lives may be, God is able to use us, and to give us also the needed lessons in connection with our experiences.

Another lesson that we could draw from the Lord's dealings with Moses is that the things which we have in our hand, those things closest to us, might become injurious to us, if it were not that the power of God is able to make everything work together for our good. If we have the spirit of *service*, the Lord can and will use things right at our hand--not necessarily things afar from us; and the Divine power over evil can make all things work out good to those who love Him. More and more we are learning these lessons. If, then, we would serve, we should look to see what we have in our possession; what things we can make use of.

### FAITHFUL IN LEAST--FAITHFUL IN MUCH

A great many people would like to serve the Lord with a *thousand tongues*. If they had a thousand tongues, they feel *sure* they would sing with them *all*. How do we know that we would use a *thousand tongues*, if we do not faithfully use the *one* we have? "He that is faithful in that which is *least*" will be faithful in the *greater* things.

There are plenty of people who like to address thousands. But if we cannot address *thousands*, it is all the more necessary to address *one*. Some say that if they had a million of dollars they would give it to the Lord. But the Lord is not likely to ever give them the chance of giving large sums if they do not manifest a disposition to give of the small amounts already in their possession. "To him that hath [through use of his talents] shall be given,...and from him that hath not [from neglect of his talent] shall be taken away even that which he hath."

So the lesson to us of Moses' experiences would seem to be--the use of things we have in our hands. The same lesson is taught in another way in the case of the poor widow who cried to the Prophet Elisha for help. She was in poverty, and her creditors were about to

take her two sons for debt. "What hast thou in the house?" asked Elisha. The woman replied, "Not anything in the house save a pot of oil." Then the Prophet told her to go and borrow empty vessels from her neighbors--"not a few"--and to then begin to pour out the oil into the vessels. The woman obeyed, and all the vessels were filled with oil, and she had oil to sell and thus pay her debt. The Lord used what she had in her hand.

It was the same way with the Lord's miracle in feeding the thousands. He asked, What have you on hand? He did not say, How far is it to town? And He did not tell the Apostles to get wagons and go to town for bread and meat. But He said, Use what you have. And He blessed the five loaves of bread and the two small fishes, to the abundant feeding of the five thousand; they all ate "as much as they would," and of what remained the disciples gathered up *twelve baskets full*. (John 6:5-13.) So we should use all our talents and opportunities. The Lord is looking for us to use *what we have*, and we shall receive blessing therefrom; and the more faithful we are in the performance of our privileges, the greater will be our blessings from Him.

#### MOSES' EXPERIENCES TYPICAL

In addition to the lessons just noted, we believe there is a further significance in the experiences of Moses, and the deliverance of Israel. We are to see something representative of conditions in our day. Moses was acting under Divine instruction. Many things connected with this mission of Moses to the Israelites seem typical of the deliverance of God's people from the power of evil. Pharaoh was the deliverer of Satan. We are living in the corresponding time, when God purposes to deliver all from the power of Satan. Jesus and the Church will be the Agent of Jehovah--the deliverance will be the work of Messiah as God's Representative.

The rod represents *authority*. This was illustrated at the time when the Lord instructed that Aaron should represent Him as the head of the tribe of Levi. There had been murmurings in Israel, and the principal men of the twelve tribes were instructed by the Lord

through Moses to take each man his rod, write upon it his name and send it into the Tabernacle. (Num. 17:1-9.) Aaron's rod was to go in with the others, because it was the rod of his father's family. And when they examined the rods in the morning, Aaron's rod had budded, blossomed and brought forth almonds.

This would give us to understand that a rod might generally be considered to represent authority. As the *hand is power*, so the *rod is authority*. Thus the rod would seem to be a special manifestation of Divine Power and Rule. We may not speak too positively of the antitypical fulfilment of this experience of Moses. But we might think that in some way or other the power of God would *appear* to be evil--the serpent was evil. Evil has seemed to triumph for these six thousand years. When Moses and Aaron went into the presence of Pharaoh, Moses' rod became a serpent there also. Then the magicians cast down their rods, and they became serpents. But Moses' rod swallowed up all the rods of the magicians.

#### RESUMING THE ROD OF POWER

We would very much like to know just what these things signify--just how God will permit the world under the power of Satan to have an hour of triumph. There is to be permitted a great Time of Trouble, and it will be because of the casting down, for a time, of Divine authority and rule.

We think this condition is present now. People are losing confidence in God. They are feeling, for the time, as though there were no God. The tendency of Higher Criticism and Evolution is to give humanity the impression that there is no God but Nature. And as mankind get this idea of a Nature-god that is ruthless, relentless, impersonal, it is very likely to efface all thought of a living God of Justice and Love. "There is no fear of God before their eyes," the Scriptures say. So we may expect a great Time of Trouble, when the power of God will seem to be a further manifestation of evil--as the power of evil. The taking up of the rod of power again, a little later, will be the resuming of Divine authority.

R1651 (From Harvest Truth Database V5.0 2008)

### THE CHILDHOOD OF MOSES

#### II. QUAR., LESSON VIII., MAY 20, EXOD. 2:1-10

Golden Text--"I will deliver him and honor him."--Psa. 91:15

This lesson presents several features of divine interposition worthy of very special consideration. (1) It calls to mind the promise of God to Jacob hundreds of years previous (Gen. 46:4)--to bring his posterity back to the land of promise, his purposes in sending them down into Egypt having been accomplished; and now he is preparing to fulfil that promise.

(2) It is another illustration (See also Rom. 9:11) of God's elections of certain individuals for special services in the present life, and the shaping of their course in view of that purpose. Like the Apostle Paul (Gal. 1:15) Moses seems to have been chosen, even before he was born. These elections were not unto everlasting life, but to a place of service in the present life. Though Paul was "a chosen vessel" to preach Christ to the Gentiles, he might have become "a castaway" (1 Cor. 9:27) so far as future honors are concerned.

(3) It affords another illustration of special divine providence in the protection, preservation and training of the chosen instruments of service. Born under the cruel edict of death, that very circumstance was divinely overruled for Moses' advantage, and through him for that of all Israel: and so the wrath of opposing men was made to advance the divine plan, instead of to retard it, as intended. It was due to this circumstance that Moses was brought up in all the learning of the Egyptians, and thus fitted for his future work as a great leader and statesman.

(4) It shows how God, while working out his grand designs on a large scale, is not unmindful of the faith and devotion of humble individuals who put their trust in him. By faith Moses' parents hid him three months, and then took him to the river's brink and left him alone in the hands of God; and confidently trusting him, "they were not afraid of the king's commandment." --Heb. 11:23.

(5) It shows how God has respect both to the character and to the natural qualifications of his chosen instruments. Thus, for instance, for the leadership of Israel he chose a good man, a godly man, one who preferred to suffer affliction with the people of God rather than to enjoy the pleasures of an Egyptian court, esteeming the reproach of Christ greater riches than the treasures of Egypt. (Heb. 11:24-27.) But for the throne of Egypt at that particular time he chose one of very opposite character (Rom. 9:17), and thus his purpose was wrought out in the fullest exercise of the free moral

agency of both.

It is notable also that in choosing Moses for his great work as a deliverer and statesman, God did not choose a novice, but, on the contrary, he chose one of great natural ability and gave to him just the kind of education he needed for his work--his earliest years under the training of godly parents, whose instilling of the principles of truth and righteousness and whose instructions in the hope of Israel, were not without their desired effect in all the subsequent years of life; then the remainder of forty years under the most favorable circumstances for learning what the most enlightened nation of that day afforded; and then forty years in the retirement of domestic life, well suited for the mellowing and refining of his character and the deepening, and enriching of experience.

And yet in choosing this man of learning and ability God, as in the case of the Apostle Paul, permitted a thorn in the flesh, lest he should be exalted above measure by the honors of his high position. He was slow of speech--a diffident, retiring man and not at all gifted as an orator. The office, however, did not require oratory, and so the charms of eloquence were not given--his meekness coupled with great executive ability especially fitted him for it. A similar course of previous training is also very noticeable in the case of the Apostle Paul. (See Gal. 1:15; Acts 22:3; 26:24.) And the same Apostle urges all who would be used of the Lord to study to show themselves workmen approved unto God.--2 Tim. 2:15.

(6) It is also noticeable that for special leadership God chooses the few and not the many, and more frequently only one at a time. There was only one Lord Jesus to redeem and restore our lost and ruined race. There was only one Paul to lead on in declaring the unsearchable riches of Christ to the Gentiles, and to leave his rich legacy of inspired love to the Gentile Christians of all subsequent generations. There was only one Moses to lead the hosts of Israel out of bondage and to be a father unto them and a judge, though there was a host of honored co-workers with him--Aaron, Hur, Joshua, Caleb, et al. So also in later days God has from time to time raised up special instruments, amply fitted to serve in special emergencies, and to lead in reforms, etc.; e.g., Martin Luther, John Knox, John Wesley, etc. But in every such case the present reward has been persecution. And so severe have been the trials and so perilous

the positions of such men, that nothing but their zeal and devotion to the cause and its future recompenses could be a sufficient incentive to induce them to fulfill their mission.

In view of these facts, it becomes the people of God at all times to carefully observe such remarkable evidences of God's appointment, and to co-operate with God in whatever way he may be pleased to use their talents. <sup>[1]</sup>If any man would be more abundantly used of the Lord in his blessed service, let him seek first to be fitted

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[1] ½ Nov. 26 Manna, Ex. 4:2

R2902 (From Harvest Truth Database V5.0 2008)

## HE WAS A GOODLY CHILD

--EXOD. 2:1-10.--NOV. 17--

*"Train up a child in the way he should go; and when he is old he will not depart from it."--Prov. 22:6*

EVERY CHILD is not born a Moses, and no amount of training would make him his equal as a man. We have everything to say in accord with the Golden Text, and not a word in opposition; nevertheless, the foundation for greatness must be laid before the birth. It is a great mistake made by many--and one to which they are assisted by false theological views--that each child is a special creation of God, so that, if an idiot, God may be blamed; and if well endowed and balanced mentally and physically, God receives the credit. The Scriptural proposition is to the contrary of this, viz., that all God's work is *perfect* (Deut. 32:4)--that Adam was his workmanship, and that he is not responsible for the defects and imperfections which more or less mar every member of our race. In a sense, of course, all that we have, even though imperfect, is of God, since he is the author of all life and indirectly our Creator. --Exod. 4:11.

But our defects are explained to us in the Scriptures to be the results of sin, and the natural development of its death penalty, working in the race under the laws of heredity. We are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5.) But we are not all born in the same degree of degradation. While fallen parents cannot bring forth a perfect offspring they can, and sometimes do, produce types higher than themselves. This is accomplished by a law of nature affecting the mental conditions of the parents, and especially of the mother (and she is always susceptible to favorable or unfavorable mental and moral influences from her husband) during the period of gestation.

According to this divine law, therefore, parents are to a considerable degree responsible for the prominent traits of character in their children. If this matter were more thoroughly understood, more fully appreciated by parents, the result would be a great improvement in the natural quality of the children born. The husband would endeavor to make the surroundings favorable to the highest emotions and sentiments and aspirations on the part of his wife; who, in turn, would co-operate and set her affections on noble and good and pure and generous things, with meekness; and the result would surely be the birth of children much more resembling Moses than the majority do--in nobleness of character combined with humility.

Nothing herein stated, however, is intended to encourage the begetting of children by the Lord's consecrated people living in this "harvest" time. That begotten and born of the flesh is flesh; while that begotten and born of the spirit is spirit. (John 3:6.) The "*new creatures*" in Christ Jesus have a still higher and grander work before them than the producing of even *perfect* children, were such a matter possible. They have the privilege of co-operation with God in the development of the "new creatures," the spiritual sons of God; and like our Lord and the apostles they prefer this highest of all privileges. Not that we dispute for a moment the Apostle's word: "Marriage is honorable in all;" but that we emphasize with him that he that marrieth doeth *well*, but he that marrieth not doeth better. (1 Cor. 7:38; Heb. 13:4.) So now we emphasize that he that brings forth natural children of the highest type does well, but he that co-operates with God for the begetting of spiritual sons does better.

Our information respecting the birth and childhood of Moses is very meager. We know that his father's name was Amram, which signifies "Noble people." His mother's name was Jochebed, which signifies, "Jehovah is glorious." Though they were Hebrews, and as a race in bondage to the Egyptians, these names imply that this family of the tribe of Levi were persons of moral and religious sentiments-- noble people in the proper sense of the word. This is implied also in the Apostle's statement, that they acted from faith.--Heb. 11:23.

As we saw in a previous lesson, the Egyptian rulers of the new dynasty were fearful that the rapid increase of the Hebrews would

for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility, energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. True, the Lord could work a miracle if he desired to do so; but that is not his usual method. Miracles are his reserve forces, and are only brought forward when the natural means are insufficient to accomplish the divine purpose.

ultimately mean that they would become the dominant race, or else that they would take their departure--as, indeed, they expected to do, according to the traditions which they revered, and which instructed them respecting the time of their sojourn in Egypt, and of the promise of God respecting their ultimate deliverance, by the interposition of his power. The Egyptians did not wish to lose the Hebrew people, as their efficiency as laborers had been demonstrated, and as they were profitable to the Egyptians in the way of trade. They neither wished to drive them away nor to kill them off. What they did desire was that they should not increase so rapidly. To hinder this phenomenal increase various expedients were tried, none of them effective; and finally, as a repressive measure, an edict went forth that all the male children of the Hebrews should be put to death, the intention evidently being the curtailment of the race for a time only, permitting children to be born later on.

It was about this time that Moses was born; evidently there had been no such restriction at the time Aaron, his elder brother, was born. Moses was the third in the family; his sister, Miriam, the second, was the little maid mentioned in our lesson. The babe Moses was secreted by his mother for three months, in violation of the king's command, and at the risk of her own life as well as his; and the reason given is that she perceived that he was a goodly child -- fine-looking, giving promise of the great man which he afterward became. The Apostle declares that the parents had faith--not faith in the child, nor yet in themselves, nor in the king; but faith in God, that he would bless and preserve the child; and we cannot doubt that this faith was accompanied by prayer to the Lord. We cannot doubt that even before the child was born, under such peculiar circumstances, the godly, faithful parents consecrated it to the Lord, to be trained for him, and instructed to the best of their ability, and to be the Lord's servant to whatever extent he would be pleased to use him. Without some such hopes and prayers the *faith* which the Apostle mentions would be inappropriate. Faith and prayers and consecrations usually go together, hand in hand, anyway--both as respects ourselves, our children, and all with which we have to do.

It was a very shrewd device which the parents adopted for the child's preservation, and it either shows a divine guidance or an inventive mind, with a good knowledge of human nature, or all of these. Moses' parents read human nature well when they concluded that the princess of Egypt, if she found the babe at the time of the taking of her bath (perhaps a religious rite), would be sure to be touched, and her heart appealed to by any child, and especially by so "goodly" a boy. It was a cunning arrangement, too, to have Miriam, his sister, nearby, at the time of the finding of the babe in the bulrush basket, and to have her suggest the getting of a Hebrew woman to nurse the child, and then getting his own mother. Undoubtedly the Lord's hand and wisdom were behind the entire matter; but even so, it teaches us the lesson that God is pleased to use human instrumentalities in the accomplishment of his purposes. The parents did right to exercise their ingenuity for the preservation of their child, at the same time that they exercised faith in the Lord. And so with us: our faith is not to be of the indolent kind which refuses to act, and would thus fail to be in the way to be used of the Lord; but rather ours also is to be a faith manifested by works. It is such faith that the Lord is pleased to bless.

The princess is supposed to have been Neferari, the wife of Rameses II, and daughter of the preceding monarch;--all Egyptian kings being called Pharaoh. She adopted the waif as her own son, yet was willing that he should be nurtured in a Hebrew home for a time--it is presumed, until he was either seven or twelve years of age; after which she had him brought to the royal palace and instructed in all the wisdom and learning of the Egyptians. How apt

the thought of the poet in respect to Moses' case when he says:

"God moves in a mysterious way  
His wonders to perform!"

How appropriate it was that the leader of Israel out of Egyptian bondage, as a type of the great Messiah, should be an educated or learned man; and yet how still more necessary it was that he should first have well fixed in his mind, in infancy and childhood, the basic principles of religion; and how marvelously the Lord arranged for both of these elements of his education. We cannot doubt that the parents, whose faith already had been manifested, would instruct the boy in respect to the Abrahamic promises, in which they trusted; viz., that as the seed of Abraham they were ultimately to be great, and to be used as the Lord's channels for blessing all the families of the earth; and that, as foretold to Abraham, the time when the Lord would bring his people forth from Egyptian bondage with a high hand and an outstretched arm of power was well nigh up. He was no doubt, thoroughly informed respecting his relationship to the Israelites, and no doubt not only faith in the promises, but a patriotic feeling of devotion to his people was liberally inculcated--because these qualities stand out nobly throughout his entire life, as they could not do unless they had been thoroughly implanted and cherished.

Comparatively few parents seem to realize the privileges and responsibilities placed within their hands in connection with their own offspring. The Christian mother who has a growing family has certainly a wide scope for the use of all her talents, if she will but use them, in giving instructions in righteousness and in the reverence of the Lord, to her little ones. And it is a mistake frequently made, to suppose that children cannot appreciate religious principles, and that therefore they should not be given even "the milk of the word," or primary lessons along the lines of the divine law. We believe, on the contrary, that while children are born with a certain amount of depravity and predilection to evil, nevertheless, their little minds are in a large measure blank pages, upon which principles either for good or for evil are sure to be deeply engraved. If their minds be not directed in the lines of justice and mercy and love and patience, and if they be not taught that these are the divine requirements, and their reasonable service, we may be sure that they will be taught the reverse of these, as they come in contact with the various depraving influences of life--the world, the flesh, the devil. Those parents who consider their children to be each a little garden-spot, and who faithfully plant in these the seeds of justice and love and patience and meekness and gentleness, and all the fruits of the spirit, to the extent that they may be able, will be sure to find a rich reward in the graces of character that will result, under the Lord's blessing--especially if the children have been consecrated to him from infancy, or better, before birth.

On the contrary, those who do not take the time to implant the seeds which would produce these graces, these mental and moral flowerets, will find, even as with an earthly garden, that it will not stay vacant until maturer years have come, and a more convenient season; but, instead, noxious weeds of evil disposition will grow, flourish, go to seed repeatedly, and bring forth bitter fruitage, to vex not only the individual himself, but also the parent, and society in general. Let each parent, therefore, so far as possible, see to it that any children he may bring forth will be "goodly," well-favored, by helpful pre-natal influences; and let him see to it also that having assumed the responsibilities of a parent he does good work in these little gardens, which are under his care--that the weeds of error are promptly plucked, and that the seeds of good are liberally sown.

Although Moses was born over thirty-six hundred years ago, and therefore comparatively near to the time when the evolution theory claims that man was only "one step above a monkey," we find that not only was he a wonderful child and a wonderful man--even before the Lord specially blessed him in making him the leader of Israel, and putting his power upon him--but we find also high standards of mental and moral attainment amongst his people--the Hebrew Joseph, for instance. We find, additionally, that in Moses' time there was a distinct and well-advanced civilization amongst the Egyptians. For instance, the city of Zoan, one of the capitals of Egypt, near which Moses was born and reared, is shown by modern research to have been a most wonderful city--as compared with modern times. Of it a celebrated writer says: "The ruins show it to have been a marvelous city, the Athens of Egypt. An Egyptian poet of that day says of Zoan: 'She is beautiful, beautiful! Nothing like her is found amongst the monuments of Thebes--the very secret of pleasures of life. Her bowers bloom with gardens. Each garden is perfumed with the smell of honey. Her granaries are full of wheat. Flowers for nosegays are in the houses. Her ships come and go every day. The joys have fixed their seat there.'" And concerning the

development of literature and arts in that day our quotations further on will show that they were far advanced.

If as a child Moses was remarkable and attractive, so that Stephen calls him "exceeding fair" or margin "fair to God" (Acts 7:20), signifying refined, elegant; and if it be true, as Josephus says, that those who met him as he was carried along the streets forgot their business, and stood still to gaze at him, we may well suppose that his early training by pious parents, in the nurture and admonition of the Lord, and his subsequent instruction "in all the learning of the Egyptians," as the adopted son of the monarch--the result must have been a very noble, refined and handsome man. And yet, strange to say, that with all these accomplishments by nature and education, he is described to us as having been "the meekest man in all the earth." Who can doubt that this very quality of meekness was largely inculcated by the poverty of his parents, and their subjection to bondage, and the humble sentiments inspired by their consecration of Moses to the Lord from the time of his begetting? Certain it is that very rarely are those who are the natural children of princes and rulers humble-minded. Yet this meekness was another of the qualities essential to Moses as the leader of God's people. As it was, we find that his forty years' dealing with the Israelites in the wilderness, as their leader and the mediator of their covenant with God, so far overcame the meekness of Moses that he was hindered from entering the promised land, because he took to himself, instead of ascribing to God, some of the credit of bringing water out of the rock, saying, "Ye rebels, must we bring you water out of this rock?"--smiting the rock.

Under all circumstances we must think it very remarkable that a man so really great, and occupying so exalted a position for such a length of time, should have overcome the haughty "spirit of princes" in which he was reared, and have maintained his meekness with so slight an exception down to the very close of his career. We may well ask ourselves what would have been the result had God chosen for the leader of Israel a man who was naturally haughty and proud, or any other man than one who was very meek indeed. No other than a meek character could possibly have stood such a strain as Moses so grandly and so faithfully endured. There is a lesson for the Lord's people here. The Mediator of the New Covenant, Jesus, was also meek and lowly of heart, and those whom God is now calling from the world to be joint-heirs with Jesus, members of his body--as the great anti-type of Moses, to lead mankind out of the bondage of sin and Satan--these all must have likeness to their Lord and Head in this quality of meekness, if they would attain to his general character in other respects. We do well to remember continually the Apostle's injunction, that we "Humble ourselves under the mighty hand of God, so that he may exalt us in due time"--so that we may be meet [fit] for the inheritance, the Kingdom.

Concerning Moses and the educational opportunities of his time, secular history gives us some intimations. The library of Ramesseum at Thebes--over whose gate was the inscription, "For the healing of the soul"--contained twenty thousand books, and it is significant as indicating the intellectual activity of that time, that this structure was built by Rameses II, by whose wife Moses is supposed to have been adopted. Stephen declares (Acts 7:22) that "Moses was both mighty in words and in deeds," and Stanley's "*Jewish Church*" says respecting him,--"He learned arithmetic, geometry, astronomy, medicine and music. He invented boats, and engines for building, instruments of war and of hydraulics, hieroglyphics, division of lands." It declares further that he taught Orpheus, and was hence called by the Greeks Musaeus, and by the Egyptians Hermes.

We know not how substantial is the basis for these traditions, but we do know that they are not of accord with the Scriptural records of Moses as a great leader. A lesson for us to learn in this connection is that God has his own way of preparing for all the various features of his own great plan. He knew the praying people who, at the proper time, brought forth their son. He knew how to direct so that the child, the youth, the man, should be an instrument ready for his own purposes; and yet in all of the divine dealings, here as elsewhere, we notice that God does not coerce those whom he uses for his work; but that rather he uses instruments ready, willing, desirous of being used.<sup>[2]</sup> Let us each, therefore, seek by humility, by zeal, by love for the Lord and for his cause, by faith in his power, to be in that condition of heart and mind which will make us *ready* to be used, and useful in any department of the divine service to which the Lord may be pleased to call us.

[2] 1/2 Nov. 26 Manna