

Moses. He needed the best education that could be given him in Egypt, and Providence took care that he should, in his infancy, become the protégé of Pharaoh's daughter. Yet he must not lose his attachment to his own kindred, and therefore he was permitted to witness such oppression of a Hebrew as roused the man and the patriot within him, and led him to take the sword of avenging justice into his own hand. Thus was he compelled to flee from Egypt, and by a forty years' discipline in a humble and obscure station, he became eminently fitted for the great work that was before him; from which, however, he now shrunk, because he had learned its magnitude, and his own weakness. But when the harness was fairly buckled on, and he felt God's arm underneath him, he bore up manfully, and acquitted himself nobly, because God had disciplined him for the work.

In order, however, that the power and justice of Jehovah should be signally displayed, and the Egyptians severely punished for their cruelties towards the Hebrews, it became necessary that a savage and unfeeling tyrant should be placed on the throne. And the Pharaoh who then occupied it was eminently fitted to become the scourge of God. Even miracles could not subdue him for a long time, and there was abundant opportunity for the display of God's power. If the wonderful miracles that preceded and accompanied their exodus did not make an indelible impression on the Hebrew mind and heart, nothing could do it. But they have ever since been appealed to by that people as certain evidence of God's special favor towards their race, and have served to keep them distinct to this day from all other nations.

If we follow down the path of Jewish history, from the earliest to the latest times, we shall be met continually with illustrations of this subject. When God thought proper to