

world's measurements, and the world's authority. He may even be called upon, like the young ruler who "went away sorrowful," to part with all that he has. It should be very plainly set forth before the young that Christ demands the whole man—the whole heart, the whole mind, the whole life. Do not let them suppose that they may give half. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," (Luke 14. 33.) are the words of the Divine Master. And he who thus spake knew what it was to give up. He of whom Moses was a type, had laid aside his glory, and taken upon himself the "form of a servant," that he might save sinners. "For the joy that was set before him he endured the cross, despising the shame" The following of Christ necessarily implies self-sacrifice in some form or other.

II. But Moses' mother and her son, when they gave up, the one her "goodly child," and the other his royal station, were looking for something far exceeding in value all that they renounced. Learning, as we do, that it was by faith the babe was hidden for three months, we are sure that the parents were able to look on into the future and to grasp those promises which involved the deliverance of Israel from Egyptian bondage. We cannot doubt that the mother noted well the wonderful preservation of her child, and the providence which placed him in the hands of Pharaoh's daughter, and probably, like Mary, she "kept all these things and pondered them in her heart." Luke 2. 19.

The motive of Moses' choice is plainly told us in Heb. 11. 26. He esteemed the "reproach of Christ" with the "reward" that was to crown it, "greater riches than the treasures of Egypt." He gave up the less for the greater.

And God never calls upon us to do otherwise. He always invites us to give up the less for the greater. This is the second lesson we learn from the history. It is the very same we may read in nature. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12. 24. The apple-tree parts with its lovely blossoms, to stand, by and by, laden with golden or with ruddy fruit. The caterpillar loses its lower life to reappear as a bright-winged butterfly. And whenever the loving Father calls upon living souls that he has made, to renounce any apparent, or real good, it is in order that he may bestow upon them a hundredfold more than they have ever lost. See Matt 19. 29.

III. Why, then, does the choice often seem so hard? And why do so many prefer the wide gate and the broad road to the "narrow way that leadeth unto life?" Why

do so many reject the greater that they may keep the less? Because of the imperfect sight of the natural heart. The multitude will throng to gaze upon a display of fireworks, but will take no particular notice of the star that twinkles faintly in the depths of the midnight sky. And yet that star is a world to which our own earth is as nothing? But it is far away in the infinite distance, while the brilliant productions of man's skill fill the near range of vision. Just so do the pleasures and allurements of this present life dazzle the unrenewed mind, while the blessedness God has to bestow seems like a distant star, fair indeed, but too far removed to exercise any actual influence on the beholder.

It was "by faith" that Moses forsook Egypt. And what was this faith but the seeing of things in the right light, the looking upon things from the heavenly point of view, and therefore estimating them according to God's estimate. The blessings of "the people of God" were no shadowy unrealities in the eyes of Moses. They were definite, they were tangible, they were worth the loss of all else. The reproach of Israel was to him the "reproach of Christ," the chosen one of God, and stood to him for all that was honorable and all that was to be desired. By casting in his lot with the chosen people he knew that he should share an inheritance of glory.

But how came he to know this? By simply believing God. The promise to Abraham and his seed was contrary to what the ordinary prophetic instinct of man would have expected. But Moses believed it. And because he believed it, it opened out to him and revealed wonderful depths and heights of glory and of blessing. It was the bright shining goal toward which his face was turned, which illumined the darkness around him, and to which the full blaze of Egyptian splendor appeared but as a flickering flame, shortly to vanish. And so by faith he gave up the passing pleasures of time, and chose the things which are eternal.

Often in the Bible is the right view of temporal and eternal things pointed out plainly. The one thing necessary is that a man believe. It is not "seeing is believing," but believing is seeing. With confidence the teacher may repeat the words, "Only believe," for he that believes has his eyes opened. The far-off things become near, and those that filled up the range of sight dwindle into comparative insignificance. One whose eyes have thus been opened has no longer the great choice to make. In believing he has chosen. And it needs only the same continued trust in God to enable