

V. THE EXAMPLE OF DECISION.

Went out unto his brethren. v. 11.

"Choosing . . . affliction with the people of God." Heb. 11. 25.

ADDITIONAL PRACTICAL LESSONS.
The Plans of God.

1. The plans of God include small events as well as great in their scope. v. 5.
2. The plans of God make use of unconscious instrumentalities. v. 6.
3. The plans of God make even the power of adversaries serve the divine purposes. v. 9.
4. The plans of God develop instrumentalities fully equipped to accomplish their work. v. 10.
5. The plans of God can afford to wait until the fitting time for their accomplishment. v. 11.
6. The plans of God are not always recognized by those whom they are meant to benefit. v. 14.
7. The plans of God require workers trained by experience as well as endowed with ability. v. 15.

CATECHISM QUESTION.

15. What do we pray for in the sixth petition?
In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being brought into such circumstances as will specially tempt us to sin, or support and deliver us when we are tempted.
Matt. 26. 41. Watch and pray, that ye enter not into temptation.
- Psa. 12. 12. Keep back thy servant also from presumptuous sins; let them not have dominion over me.
- Psa. 51. 10, 12. Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

When Mr. and Mrs. Brassey, in their voyage round the world in the "Sunbeam," called at Terra del Fuego, the Indians offered them warm furs in exchange for a few strings of beads. Why were these Indians willing to make so bad a bargain? The answer is, that in their view it was not a bad bargain. They were parting with things which they held of small account in order to gain what they highly prized. They chose what seemed to them the more precious possession. It is not in human nature for a man to give up a thing he prizes unless he expects by so doing to obtain something better. The lesser good may be sacrificed for the greater, but never, unless under the blinding influence of passion, the greater to the less. But, of course, we have to bear in mind the difference between the absolute value of any two things, and their apparent value in the sight of the man who has to choose between them. For his choice will really be determined by his own estimate of their respective worth.

Twice in to-day's lesson we have the subject of giving up brought before us.

First, there is the touching story of the babe—born among enemies, threatened from his earliest moments, carefully hidden, and at last carried out of his parents' house in an ark or coffin of bulrushes, as if dead, and laid among the reeds by the river's brink. Rescued by the daughter of Pharaoh, his own mother is hired to nurse the child, and bring him up for his preserver. And how does that mother act? Does she passionately claim the babe as her own, and with eloquent tears seek to move the heart of the princess, and get her child restored to her? Not at all; she calmly accepts the charge, and for a few years tends the little one from whom she will have again to part. And when the day arrives she makes no attempt to keep the son who must have become so dear to her! She quietly gives up her "goodly child." "She brought him unto Pharaoh's daughter, and he became her son."

Secondly, we see the same child, grown to man's estate, surrounded by everything that can dazzle the mind, a brilliant path before him, yet halting, and deliberately turning aside to choose what must then have appeared a most unenviable lot. At the age of forty, with a thorough understanding of all that he was giving up, Moses "refused to become the son of Pharaoh's daughter." It is difficult for us to grasp the whole meaning of the situation. But take the case of the boy who is advancing to man's estate, and who, with excellent abilities and aptitude for business, has obtained a good start in life and may reasonably look forward to a prosperous and honourable career. And consider what it would be to such a one deliberately to give up his fair prospects, and face poverty, obscurity, or even contempt. And take the case of the young girl who has inherited a brilliant fortune, and who finds herself admired and courted on all sides, and think what it would be to her to give up all this, and find herself neglected and forgotten. And let these illustrate the choice of Moses.

1. The first thing that this narrative teaches us is that God requires a choice from man, and that this choice involves a giving up. The young people who fancy religion consists in renouncing all that the world calls bright are not so far wrong after all. Their mistake is that they are ignorant of the limits and extent of the renunciation, and that they altogether leave out the glorious gain. He that would follow Christ has indeed something to give up, and something up—and this is no light thing—his own will and his own way. He must give up the world's standard of right and wrong, the