

Thy name shall be Israel, because thou hast come to thine inheritance. See with thine eyes, hear with thine ears, and set thine heart upon all that I shall show thee, were the words uttered to the prophet on that happy New Year's day of revival. To thine eyes, O reader have come the inheritance of seeing the temple of God's presence among His people, rise up more glorious than those of merchandise. Is the church after all more to thee than all else? Thine ears have inherited the psalms of praise the words of supplication. Is the hour of worship occupied with thy best of heart and voice? Thou hast inherited all the other things which God showed the Israel of long ago. Count them over as one who values the things in store—the prophet locked and beheld the glory of the Lord filled the house of the Lord; and he fell upon his face. Ezek. 44:4.

Thy name shall be Israel, because to thee also has been shown how things holy must be kept separate from those which are sinful. The Temple walls with their ten feet thickness and equal height, facing the four points of the compass and having recesses furnished with vigilant guards tell thee plainly that God is holy, that sin must be stubbornly shut out and that a refuge is to be found for the righteous. And now, Beloved, how thick is the wall that separates thee in the pathways of thy choice, from him who slings the fiery darts of sin. How many guards are set by thine heart upon the thoughts, and words and book which have no right in the place where Jehovah does battle for thee? Read His complaint to the kinsman of old—"In their selling of their threshold by my thresholds and their post by my posts, and the wall between me and then, they have even defiled my holy name by their abominations that they have committed; wherefore I have consumed them in mine anger." Ezek 43:8.

The days when Israel revived were not so advanced as to be able to dispense with the altar of burnt offering. In the very centre of the sanctuary, to be seen through every gate, twenty feet in height and thirty at its base, was set this huge stone altar. Is the place of thy altar also set in the centre of thy habitation? Does every gate through the ways lead to it? Does it meet thee at the opening of the day and again at its close? Thy name is Israel. Beware therefore of the idolatry of wealth, power, pleasure or knowledge. As such these are false gods. Keep the fire burning upon the altar of thy daily devotions. The sin offering of expiation must be witnessed as well as the daily sacrifice; that is, the suffering Christ must rise above the offering of thine own grief and love. "If they be ashamed of all that they have done, show them the form of the house and the fashion thereof" Ezek 43:11.

And finally thy name shall be Israel because thou must obtain thy good report through faith. After these instructions which were given to the prophet, he found himself not at the Jordan of his household, but at the same old chebar of alienation. No fiery cloud or pillar were to precede them again. They were to labor hard to re-enter and rebuild their own nation out of the ruins into which it lay. Prophet after prophet would be needed to keep alive the hope for that

"better thing." The best they had was that they were both persuaded of and embraced these promises. Heb. 11:13.

Dost thou expect O! fellow traveller that any other than a life of faith shall be thine? The glory which made thine eye see the promised land so near will be shaded and the same old hills of earth where thou art a pilgrim will again appear. The finger of God which once seemed as real to thee in guidance as the pillar of fire by night may disappear and nothing in like manner take its place. Once the things of the soul appeared in Solomon's splendor, but now they may look as if in ruins. To thee also may come the days of disappointment in which the heart is ready to say "what hath the wise more than the fool" Eccles 6:8. But remember that thou must walk by faith. Thy name is Israel. Didst thy forefathers not thrive better in the days of strong faith though suffering, thou under the glory, the half of which could not be told? It is better to see thy father by faith than any shadow or symbol of His presence. A little faith is capable of gathering together the great ruins of thy life for the Master saith—"if ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place and it shall remove; and nothing shall be impossible unto you" Matt 17:20. Just enough faith to keep thine eye in thy defeat upon the Lord; to kindle thy memory in the far off desert home and say "I will arise and go to my father's," to keep thee in the shelter, saying my life is hid with God in Christ—this is enough, though seed like, to make nothing impossible unto thee. "And they shall know that I am the Lord" Ezek 6:14.

Behold what witnesses unseen encompass us around; Men once like us, with suffering try'd, but now with glory crowned.

Let us with zeal like theirs inspir'd, begin the Christian race, And freed from each encumbering weight their holy footsteps trace.

Behold a witness nobler still, who trod affliction's path, Jesus, at once the finisher and author of our faith, He for the joy before him set, so generous was his love.

Endur'd the cross, despis'd the shame, and now he reigns above. Then let our hearts no more depend, our hand be weak no more;

Still let us trust our Father's love, his wisdom still adore.

The Changeless Christ.

He is the same in his divine personality. What that was in its essential nature we make no attempt to say. But we have some clear and definite conception of what it was in its relation to men and their salvation. The historic Jesus of Nazareth stands before us in His gentle dignity, and His indestructible sympathy with human sin and suffering, and His quenchless spirit of love, and we spring forward and bend at His feet, and our sin-bruised souls thrill with health and hope as we kiss the hem of His garment. It is true that the historic Christ, Jesus of Nazareth, brings to his feet the hearts of all noble-minded men and women, and of all little children, when He is rightly put before them.

But is the Christ of yesterday the same as the Christ of to-day? Undoubtedly some mysterious change took place when

Christ rose from the dead. When Mary Magdalene saw Him in the garden of the sepulcher she knew him not; and when she would have clasped the feet of the beloved Master He said, "Touch me not, for I am not yet ascended to my Father." In the visions of the Apocalypse John was permitted to look on the glorified Christ, and at the sight he fell down as dead. How, then, are we to take the words, "Jesus Christ, the same yesterday and to-day and forever?" When a long-trying and beloved friend, by some change in circumstance or fortune, is lifted into a more exalted social position, we sometimes wonder whether his heart and mind will still cherish the old friendships and affections.

Without pursuing the illustration you have the meaning of my question. We oftentimes sing, "Thou art the King of Glory, O Christ?" Is he then the same tender and sympathetic Saviour whose suffering love won our hearts to the obedience of the cross? To Mary Magdalene he said, "Go tell my brethren!" And in the Apocalyptic vision, he said to John, "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him and be with me." Here from the lips of the risen Christ we have the same subtle charm stealing through the words he speaks as those which touched our hearts so strangely when he first won our obedience and our love. And just here comes to us a precious and an enduring consolation amidst the sad and troubled thoughts and feelings which invade us when we miss the manly voices and the cheering presence of our old companions in the "kingdom and patience of our Lord Jesus Christ." They are gone, but he remains, the unfailing hope and strength of his Church, and the light of every darkened hour till,

"With the dawn those angel faces smile,
Which we have loved long since, and lost awhile."
—Rev. Thomas Rider, in Christian World Pulpit.

Morbus Sabbaticus.

Morbus Sabbaticus, or Sabbath sickness, is a disease peculiar to church members. The attack comes on suddenly every Sabbath; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics and read the Sunday papers; he eats a hearty supper, but about church time he has another attack, and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sabbath. The peculiar features are as follows:

1. It never makes its appearance except on Sabbath.
2. The symptoms vary, but it never interferes with the sleep or appetite.
3. It never lasts more than twenty-four hours.
4. No physician is ever called.
5. No remedy is known for it except prayer. Religion is the only antidote.