

Whole No. 555.

JEHOVAH TSDIKENU.

"The Lord our Righteousness."

By Rev. R. M. McCREY.

THE WATCHWORD OF THE REFORMERS.

I once was a stranger to grace and to God. I knew not my danger and felt not my load. Though friends spoke in rapture of Christ on the tree, Jehovah Tsdikenu was nothing to me.

I oft read with pleasure, to soothe or engage, Isaiah's wild measure and John's simple page. But 'en when they pictured the blood-sprinkled tree, Jehovah Tsdikenu seemed nothing to me.

Like tears from the daughters of Zion that roll, I wept when the waters went over my soul; Yet thought not that my sins had nailed to the tree, Jehovah Tsdikenu--'twas nothing to me.

When free grace awoke me by light from on high, Then legal fears shook me, I trembled to die; No refuge, no safety in self could I see, Jehovah Tsdikenu my Saviour must be.

My terrors all vanished before the sweet name; My guilty fears banished, with boldness I came To drink at the fountain, life-giving and free, Jehovah Tsdikenu is all things to me.

With Tsdikenu I my Father and best, Jehovah Tsdikenu I ne'er can be lost; In these I shall conquer by food and by field, My cab's, my anchor, my breast-plate and shield.

When treading the valley, the shadow of death, This "watchword" shall rally my faltering breath; For while from life's fever my God sets me free, Jehovah Tsdikenu my death song shall be.

EXPOSITION OF JOHN XX: 17.

BY REV. H. H. HAWES.

No. 1.

"Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God."

[Before giving my exposition of the above verse, it may be well to say that an article recently appeared under the signature "G." in another paper, very nearly embodying the views which I wish to present. What I will here say is the substance of a sermon preached by me, April 4th, 1875, in my church at Farmville, Virginia; then before the Presbytery of West Hanover, April 20th, 1876; and finally, afterwards in the First Presbyterian church of Richmond, Virginia. I had never heard the exposition given from any one else. But I am glad that "G." has come to my support. The agreement gives strength to the views taken.]

There has been a veil of mystery clothing this address of our Lord to Mary Magdalene. Commentators have been much troubled to know how to interpret His words on this occasion; and I have not yet seen any commentary which gives satisfaction about this matter. In my studies of the relation and connection existing between the Old and New Testament teachings, I have reached a conclusion about the meaning of this verse, which is satisfactory to myself, and may prove so to others. I believe that the verse contains a most interesting and important teaching about the priestly work of our Lord Jesus Christ. After a careful comparison of the records of the several evangelists, it is evident to me that these words were spoken to Mary Magdalene when she made a second visit to the sepulchre on the resurrection morn. Let it here be noted that these evangelists make no attempt at an agreement of records. One tells events sometimes in an apparently different order from others; and neither one tells all that happened. Some things related by one are omitted by others, etc. But the great truth aimed at is sustained by all. When Mary Magdalene made her first visit to the sepulchre, she was accompanied by other women. So Mark and Luke tell us. They came wondering who would roll away the stone for them, that they might "anoint" the body of their Lord. Mark xvi: 1. But they found the stone rolled away; and saw angels, who said, "Why seek ye the living among the dead? He is not here, but is risen. Go your way, tell his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you." Notice, that this is the first visit, and also, the first message.

At this time they did not see Jesus at all. The women departed from the sepulchre with fear and great joy, and did run to bring his disciples word." Matt. xxviii: 8. "Neither said they anything to any man (on the way) for they were afraid." Mark xvi: 8. "And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. (Mary Magdalene, and Joanna, and Mary the mother of James, and other women.) And the words seemed to them as idle tales, and they believed them not." Luke xxiv: 9-11. John says (xx: 1, 2), that Mary Magdalene, after seeing that the sepulchre was open and empty, ran and came "to Simon Peter and to the other disciple whom Jesus loved," and told them the great tidings. Luke xxiv: 12, says, "Then arose Peter and ran unto the sepulchre, &c.," saw all for himself, and departed. John xx: 3-10 says that "Peter and that other disciple" (John) both ran to the sepulchre, as soon as Mary Magdalene had delivered her tidings; that both entered and examined the sepulchre; and then returned to their own home. But they left Mary Magdalene at the sepulchre, verse 11. So of course she must have returned to it after her visit in company with the other women. And as yet no one has seen Jesus. All of the other evangelists omit this record of her second visit. Only John speaks of it. Peter and John saw no angels. But after they were gone, "two angels in white" are seen by Mary Magdalene, when she stooped down and looked into the sepulchre. John xx: 11, 12. And verse 13. She tells them positively of her ignorance as to what has become of her Lord. "Of course then she has not seen Him yet. But when she turned away (verses 14-18) Jesus met her; addressed her to touch Him; and gave her a message to the disciples. Then she came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

Notice, that Christ gave her an entirely different message in this first interview, from that given by the angels, and then given by Himself in the second interview, which John, Luke and Mark do not record. Matthew (xxviii: 9, 10,) records that second interview, when "Mary Magdalene and the other Mary" (verses 1-10) were not only allowed to "touch" Jesus, but to hold Him by the feet and worship Him. And then it is that He repeated the angelic message about the meeting in Galilee. Between the early visit to the sepulchre, and this interview there is a gap which Matthew leaves open. John (xx: 11-18,) fills it up, by recording the first interview and its events, &c. In this first meeting, recorded only by John, the remarkable words under consideration were spoken. "Touch me not; for I am not yet ascended unto my Father." And then also Christ's first message was sent to His disciples; "Go tell my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."

Nothing is yet said by Him about the meeting in Galilee. He did not speak of that until the second interview which occurred that same morning; and when, (contrary to the opinion of commentators generally) Matthew says that the two Marys, not the other women, were present. Compare Matt. xxviii: 1-8, and 9, 10. Mary Magdalene has made her second visit to the sepulchre; has seen Jesus alive; is returning the second time to the disciples, when she meets "the other Mary" -- tells her what has happened, and they, together, go on their way to the disciples with Christ's message about His ascension. And now it is that He meets them, and they can touch Him. But why now, and not before? That is the question which I propose to answer. But as these preliminary remarks have been necessarily so extended, in order that the way might be opened, I must defer the answer to another number. In the meantime, let all who feel interested in this matter examine Lev. xvi, and ascertain a fact which has a vital bearing upon the further discussion; viz.: that the High Priest entered into the "Holy of holies" twice on the great day of atonement, ere his work was completed, and he once, as many suppose. 1st, verses 11-14, he entered to make atonement for himself and those represented by him. 2nd, verses 15-17, he entered again to make atonement for the holy place, which was among an unclean people.

FOR THE CENTRAL PRESBYTERIAN.

CAUGHT IN THEIR OWN NET.

One cold winter night since the war, three gentlemen set to a late hour around the stove in the counting room of one of the party. They had been companions in arms during the conflict that had not then long closed. They talked of the days and times before the war, of the "hair-breadth escapes," and incidents of the fearful conflict. They discussed also the future prospects of the rising little city where they resided, and tried to forecast its destiny. They were men of the world; but with an eye to business and respectability, they discussed among other matters the importance of a church. The place and name their little city bore was quite high-sounding. It bore the name of a celebrated thoroughfare in our great northern metropolis; but whereas the latter derived its name from its magnificent breadth and dimensions, the city of our trio took its name from the fact that in days gone past it had not borne a very enviable reputation for regularity, but on the contrary was regarded by the thoughtful mothers of the neighborhood as, to say the least, not the straight and narrow way that leadeth to a better abode. These shrewd, far-seeing, business men came to the conclusion that it would be better for the welfare of the community to have a church. It was always more respectable, and then it must be an admitted fact that a community of church goers were more orderly and regular, and it added to the value of real estate to have a house of worship in the vicinity. As far as one at least of these gentlemen was concerned, no higher motive influenced him, for he did not profess to be a believer in revealed religion.

Well all agreed as to the necessity of a church, and they drew up a subscription paper, heading the subscription, each with a liberal sum. The thing started thus. It was a wealthy community, and every one gave something, so that in a few weeks enough was realized in good subscriptions to put the church under contract. This was accordingly done, and the work was promptly finished. After this came the dedication and the settlement of a minister, with regular Sabbath services. Soon quiet and large congregations became regular attendants. The preaching of the faithful servant of God who was located here was eminently blessed, and what is most worthy of note, all three of the gentlemen who first set the enterprise in motion became hopefully subjects of the work of grace. Two of them are honored elders in this little band of earnest workers and faithful servants of the King, and if the writer mistakes not, the third is an active deacon.

There may be a principle here underlying the providence of God worthy of our study. The Centurion who, though a heathen by birth and lineage, loved God's ancient people, and built them a synagogue, met with the loving favor of Jesus, and was blessed by a visit from the Saviour and enjoyed in a member of his family the healing virtue of the Son of God. We do not claim any merit on the part of the gentlemen alluded to. Their motive may have been worldly, but we do claim that God discriminated in favor of whatever good may have been in the situation; at any rate he blessed them in the dispensation of his favors, and has made them a rich blessing to their whole community.

HE PRAYS FOR ME.

BY REV. JAMES CLARK, D. D.

Quid enim tuum tunc dicitur, Quem patronum rogaturus, Quam vis justus sit securus!

"I will pray the Father." "I have prayed for thee."

Words of the Lord Jesus.

I was reading of a poor girl who taught her young brother many a lesson, and heard him many a prayer. When he grew older he grew wild, and went far away from home; and she who had prayed with him feared he had given up praying. She loved him well, and prayed for him every day. If he had forgotten to pray for himself, she would not forget to pray for him.

Reading this story, I said to myself, in low and thoughtful tone--when I have forgotten to pray for myself, Jesus Christ, who was crucified, has not forgotten to pray for me.

But for His prayer who died for my sins, my cries would have no answer of salvation. He loved me, and became my Advocate with the Father. I have received Him as my Priest, and now my person and petitions are accepted through His person, and office, and satisfaction whom the Father hears always. In His exaltation, now that He has come into His kingdom, He is doing for me a wonderful priestly work.

His prayer--the offering up of His desire, His appearing before God in my behalf--shall not end. Of His kingdom and of His priesthood there shall be no end. He shall continue forever my Surety, my Representative in the everlasting covenant, the Answerer of all claims and charges against me. He ever liveth to make intercession, and so He saves me to the uttermost.

There is no fault in Him, nor deficiency in His intercession, nor need nor room for another mediator. My perfect and peerless One, He only, He alone can appear before God in my behalf, to plead His own merits and render me acceptable; and assuredly my history is written in the alternative of being accepted in the Beloved, or of being unbelieving, unpardoned, and rejected in my sin.

I am required to make no apology for calling Him mine, since He has given Himself to me in His glory and in His love. God most high is the God of every one who is near to Him by faith. When we believe, the distance is gone. In Christ we become allied to all above, and God permits every one who believeth, "to address Him by those near personal pronouns that so astonish us by their boldness in the prayers of the Old Testament saints--O God, my God, early will I seek Thee--O my soul, thou hast said unto the Lord, thou art my Lord."

The Whole Bible in the Book of Job.

A man once asked me if I ever studied Job. And he said there was something remarkable about Job. If you got the key to Job you got the key to the whole Bible. "How do you make that out?" I asked. "Well," he said, "I divide Job into seven heads. 1. Job untried. God pronounced him a perfect man. He is Adam in Eden--perfect before his trial. 2. Then trial came--and adversity came to Job; that is the second head. Trial came just as it came to Adam, and like Adam he fell. 3. Then the third head--the wisdom of the world. The wisdom of the world came to try and soothe Job. You never heard such wisdom; but they made poor work of it. Job could stand his scolding wife and his complaining children, but he couldn't stand the wisdom of the world. 4. They couldn't state anything about forgiveness, and that is what Job wanted. 5. Then Job cries out, "Oh, that I had a daysman betwixt me and God!" That is Christ. 6. Then God speaks and Job learns his lesson; and flat he comes down upon the dunghill. "Behold I am vile: what shall I answer Thee? I will lay my hand upon my mouth, etc. There is a man coming to see his lost and ruined condition by the fall. 7. Job learns his lesson and God now lifts him up, and that is the last. And Job's last estate was better than his first." Why, man after he is restored is better off than Adam was in Eden? Adam might have been in Eden ten thousand years and then the devil might have come and taken everything that Adam had; but now "our life is hid with Christ in God" and Satan can't get at it!

A man once said to me, "Did you ever notice that God promised to give Job double of everything he had possessed? And did you notice that he didn't give him double children? He had ten, and God didn't give him twenty; he gave him ten. God wouldn't admit that Job had lost his children, so he had ten on earth and ten in heaven."

You that have departed children and friends don't say that you have lost them; they have only gone on before you, and by-and-by you shall meet them.--Moody.

IT IS RELATED OF SYDNEY SMITH that once on entering a drawing-room in a West-end mansion, he found it lined with mirrors on all sides. Finding himself reflected in every direction he said that he "supposed he was at a meeting of the clergy, and there seemed to be a very respectable attendance."

SLANDERING TONGUE.--The man who has it cannot have a truly renewed heart.

IS ABSALOM SAFE?

Absalom was the favorite son. He seems to have been permitted to take his own course. His effeminate admiration of his own person was unrestrained. His wilful disregard of the rights of others was not punished, and, as an indication of the blindness of David's affection, we learn that after his rein statement in the royal favor, he began to do things which should have attracted the attention of his father, even if they did not excite his suspicion. II Samuel xv: 1-6. A surveillance should have been exercised. Instead of this he went on unmolested. He had his agents all through Israel. Men in high station were enticed among the conspirators. At last the torch is lighted, and the rebellion sweeps over the land. Absalom spurns all disguise. He has no fair words. He does not attempt to excuse his conduct. He stands with spear in his hand and murder in his heart. The battle is fought. It is lost. He is slain. And now the King, waiting for the tidings, asks, "Is the young man, Absalom, safe?" Too late, that question now, indulgent father! Too late to ask, is he safe? when he is shaking the kingdom to the centre. That question should have been put long ago, when David saw that fiery soul tortured by a sister's disgrace. When he found that two years had not cooled Absalom's hot blood; when he saw the chariots, and the horses, and the guards, then he should have inquired, "Is he safe?"

The time to put to ourselves the question, "Are our children safe?" is when they are yet in tender years; when their habits are forming, when good and evil still lie before them. Study the dispositions, and ask, are these such as will render them virtuous, lovely, and safe in society. Had David broken that haughtiness, and uprooted that vanity, and weakened that revengeful spirit, and eradicated that selfishness and wilfulness, in old age he would not have asked, "Is he safe?" We must see that the children are safe before they grow up. Note what company the child goes with. The salutary teachings of home will be neutralized by the teachings of the street. Note what books they read, and what pictorials they see. Some illustrated papers should never enter the family. Children are not safe when they prowl the streets until bedtime. They are not safe when left to the care of nurses. If they are sent away to school, be governed in your selection by the religious influences which shall surround them. When Edmund Burke was thirteen, he was put to school under a Quaker. "Under his eye I read the Bible morning, noon and night, and have ever since been a happier and better man for such reading." Thus he wrote in manhood. A child, speaking of his home to a friend, was asked, "Where is your home?" He looked with loving eyes to his mother, and said, "Where mother is." "She always made home happy." Such was the tribute of praise that a large family of children bestowed upon their departed mother. In such a home Absalom is safe.--Presbyterian.

SELF-DISCIPLINE.

In a recent address to young men, Governor Seymour of New York said: "Some time since in reviewing my life, I asked myself, 'If I were to wipe out twenty acts, what should they be?' Should it be my business mistakes--my foolish acts (for I suppose we all do foolish things occasionally)--my grievances--why no, for after all these are the very things by which I have profited--they are the price of wisdom. So I finally concluded it would be better to expunge, instead of my mistakes, my triumphs. I could not afford to miss the tonic of mortification, the refinement of sorrow--I need them every one. The great pivotal difference by which we rise or fall turns upon the way in which we grapple with our faults. Every man is a free agent, and he is responsible to himself for his liberty. He is himself the greatest of all earthly tribunals. All my acquaintance with the eminent men of our country has taught me that the key to greatness is found in a fearless self-examination."

Good advice to a thoughtless generation, which is becoming more thoughtful by the stress of its own prodigious wrongs and self-inflicted penalties. We are slowly unlearning much that we never should have known, and are growing wiser by the virtue of the "rods and scorpions" with which we are being chastised. There is a providential process of success by failure, just as there is a spiritual experience of those being exalted in due time who humble themselves under the mighty hand of God. There are always hidden tendencies to pride and self-delusion which demand watching. Intellect and learning are naturally idolatrous, and there are few of the many self-trained who are not open to the biting satire of a worldly wit, who said of one of them: "He is a self-made man and he worships his maker!" But it is this idolatry of self which generally prevents self-discipline until it is too late. To blunder through life, to pile error upon weakness, and sorrow upon each new experiment is to make ruin sure. "Fearless self-examination" and honest repentance come only of "the wisdom that is from above." (One who is not brave enough to face himself, can never rise above his sins and infirmities. Moral character must serve its time amid difficulties. Religious character gets its tone and shape largely under trials. They are the tests of principle, and the instruments of its refinement. We could not afford to be without them. What would the Psalms of David lose, if their notes of sorrow and their strains of triumph over it could be left out? What could be substituted for this self-discipline, the troubles, the martyrdoms,

INGRATITUDE.

During a voyage, a few years since, I was conversing with the mate of the vessel on this topic, when he concurred in the view presented, and observed that it called to mind one of the most thrilling scenes ever beheld. With this he related the following story:

I was at sea on the broad Atlantic, as we now are. It was just such a bright moonlight night as this, and the sea was quite as rough. The captain retired, and I was upon watch, when suddenly there was a cry of "A man overboard!" To get out a boat was exceedingly dangerous. I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a frightful sea.

As we rose upon a mountain wave, we discovered the man upon a distant billow. We heard him cry, and responded, "coming." As we descended into the trough of the sea we lost sight of the man, and heard nothing but the roar of the ocean. As we rose upon the wave, we saw him again, and distinctly heard his call. We gave him another word of encouragement, and pulled with all strength. At the top of each successive wave we saw and heard him, and our hearts were filled with encouragement; and, as often in the trough of the sea, we almost abandoned the hope of success. The time seemed long, the struggle was such as men never made but for life. We reached him just as he was ready to sink with exhaustion. When we had drawn him into the boat, he was helpless and speechless.

Our minds now turned to the ship. She had rounded to; but exhausted as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn safely upon deck. We were all exhausted, but the rescued man could neither speak nor walk; yet he had a full sense of his condition. He clasped our feet and commenced to kiss them. We disengaged ourselves from his embrace. He then crawled after us, as we stepped back to avoid him; he followed us, looking up with smiles and tears, and then patting our wet footprints with his hands, he kissed them with an eager fondness.

I never witnessed such a scene in my life. I suppose if he had been our greatest enemy he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage he showed the deepest gratitude, and when we reached the port, he loaded us with presents.

But, dear reader, Christ has seen you exposed to a more fearful peril, and has made an infinitely greater sacrifice for your rescue. He saw you sinking in the billows of eternal death. He did not merely venture into extreme danger to save you, but has actually suffered for you the most cruel death. Not you have never embraced his feet, nor given any proper testimony of your thanks. What estimate ought you to place upon your depravity, when such goodness has for so long a time failed to subdue you!--Dr. Parker's Invitations to True Happiness.

Interesting Dialogue.

A religious exchange gives the following dialogue on the subject of giving to Foreign Missions:

"I don't believe in foreign missions and I won't give anything except to home missions; I want what I give to benefit my neighbors."

"Well," replied Dr. Skinner, "whom do you regard as your neighbors?"

"Do you mean those whose land joins yours?" inquired Dr. Skinner.

"Yes."

"Well," said Dr. Skinner, "How much land do you own?"

"About five hundred acres."

"How far down do you own?" inquired Dr. Skinner.

"Why, I never thought of it before, but I suppose I own half-way through."

"Exactly," said Dr. Skinner. "I suppose you do, and I want this money for the Chinese--the men whose land joins yours on the bottom."

The hardened brother had never thought of that, and gave a good sum for the cause of foreign missions.

Conversion of an Infidel.

An interesting account of an infidel's conversion was recently given in the daily paper meeting in Chicago, Illinois. It is said that the man, while on his way to take the cars for the East, heard a little Irish boy, who was sitting on the door step singing:

"There'll be no more sorrow there, There'll be no more sorrow there."

"Where?" inquired the skeptic, whose mind was more impressed by the words. "Where is there'll be no more sorrow?" The boy answered:

"In heaven above, Where all is love, There'll be no more sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is no sorrow! This was the great idea that filled his mind. He dwelt upon it--revolved it over in his thoughts. It was the message by the Spirit that led him to the Saviour, who delivers the lost and ruined from sin here, and raises them to that world of joy where sin and sorrow are unknown.

The Power of the Bible.

An African preacher illustrates the power of God's Word thus: "We know that rocks are very hard. Our cutlasses and hoes can do nothing against them, so we leave them alone. But white people have something that can break up and scatter any rock in Uwet or Umoo. You will admit that that something must be more powerful than rocks. So we all know what country laws and customs are; we cannot change them, so we leave them alone. But a thing has come to Calabar, even God's word, and it has broken up and scattered customs that our fathers thought would remain forever! What must you say concerning that word but that it is more powerful than the customs of our country? You know how strong your hearts are; hearts as strong as yours, have been changed in our town, have been changed by this word; and what must you, therefore, say but that this word is more powerful than a Calabar heart? Bend your heads, then, before this word."

Special Providences.

BY ONE WHO IS BLIND.

WERE THEY NOT SENT?

I went out alone in a large city, particularly desiring to meet two persons residing miles away, in different directions, and intending to search for one of them. I had hardly gone more than a square, when the latter was at my side, and he had left me but a few moments when the other addressed me, neither having any knowledge of my desire, and each coming to me at the very best time and place. And these were the only two friends whom I met that day, having no use for any other. Were they not sent by Him, "Whose never-failing Providence ordereth all things both in heaven and earth;" and why should I fear to travel alone a thousand miles in the dark, as I often do, if He will thus go with me?--not only "giving sight to the blind," and "putting away all hurtful things," but bringing to me those whom I need just when and where I need them.

Is this not better far than eyes and riches? "Somebody Must be In."

Here is a little story which tells better than a dictionary can the meaning of the word "disinterestedness."

The late Archbishop Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "fire" was raised. A way rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor quickly following, found them thus engaged. At the end of the line, one youth was standing up to his waist in the river: he was delicate and looked consumptive.

"What?" cried Mr. Hare, "you in the water, Sterling, you, so liable to take cold!"

"Somebody must be in it," the youth answered; "why not I, as well as another?"

The spirit of this answer is that of all great and generous doing. Cowardice and coldness, too, say, "Oh, somebody will do it," and the speaker sits still; he is not the one to do what needs doing. But nobility of character, looking at necessary things, says, "Somebody must do it; why not I?" And the deed is done.--Chatterbox.

Scottish Proverbs.

Ye're maister o' yer sin words; but, aince spoken, yer words may maister you. God never sen's mouths, but He sen's meats for them. He that teaches himself, has fule for a maister. Raise nae main deils than ye're able to lay. Naething should be done in a hurry but catch'n' fleas. Sharp stomachs mak' short graces. There was ne'er enouch whar naething was left. Band the back to the burden. Be a frien' to yourself and see will itthers. Better be aane than in ill company. Do the likeliest, an' God will do the best. Every man kens best whar his ain shoe binds him. Fear God an' keep out o' debt. Fules mak' feasts, an' wise men eat them. An' wise men mak' proverbs, an' fules repeat them. Fair words ne'er brak a bane, foul words may.

The Greek soldiers, when they marched against the Persians, traversed many a weary league, but that which comforted them, and made every man a hero, was that Alexander marched when they marched. If he had been carried luxuriously, like the Persian monarch, while they were toiling over the hills and dales, they might have murmured; if he had been seen to drink of costly wines while they were parched with thirst, they might have complained. But Alexander, like a great commander as he was, marched in the ranks with his soldiers, so that they saw him faint and weary as they were, and wiping the sweat from his brow when they did the same; and when, as was his due, they brought him the first crystal draught they could obtain, he put it one side and said, "Give it to the sick soldiers, I will not drink till every man can take a draught." O! glorious Jesus; surely Thou hast done the same and more. Resistance thou hast borne even unto blood, thou hast known toil and agony, even to the sweat of gore, and suffering, and weakness, and self-denial thou hast drunk of, for thou wast others, thyself thou couldst not save. Courage, brother, then. Our warfare is of the Lord. Let us go forth to it conquering and to conquer.--Spurgeon.

Why a Child Loves Sugar.

The craving of children for sweets is well known to be one of the most impetuous of their appetites. It has reference probably to that ceaseless activity which especially characterizes the age of childhood. It may be that sugar performs in their systems the part enacted by fatty substances in the bodies of adults. As it undergoes oxidation--is burnt up, circulating with the blood--it may be the source of the power which enables them to keep in motion from morning to night. Besides this, it is known that it renders easier and more perfect the digestion of the albuminous food upon which their growth depends. In respect to these offices it is therefore nearly essential to their well-being. And yet how strong, for generations, has been the prejudice against sugar! Under what difficulties, and in the face of what discouragements and protests have our children obtained the luxury!--Home and School.

A YOUNG LADY who recently renounced Romanism, being told that she was born in the Catholic Church, she ought to die in it, promptly replied, "I was born in sin, but I have made up my mind not to die in it."

A CHRISTIAN POUND weighs sixteen ounces, down weight; a Christian yard is thirty-six inches, cloth not stretched; a Christian ton is two thousand pounds, not "estimated," but weighed.

OFFEN THE CHRISTIAN, while gathering a few flowers from the world, suffers his God to be at a distance from him. But the moment he perceives he is alone, he runs to reach his Father and best protector.

PASSING UNDER THE ROD.--It was the custom of the Jews to select the tenth of their sheep after this manner: The lambs were separated from the dams, and enclosed in a sheeppote, with only one narrow way out; the dams were at the entrance. On opening the gate, the lambs hastened to join the dams; and a man placed at the entrance, with a rod dipped in paint, touched every tenth lamb, and so marked it with his rod, saying, "Let this be holy." Hence saith the Lord by the prophet, "I will cause you to pass under the rod." Ezek. xx: 37.

