DR. TALMAGE'S SERMON:

None Like Jesus.

"Unto you therefore which believe, He is precious."-1 Pet. 2:7.

WE had for many years in this country commercial depression. What was the matter with the stores? With the

OUR GREAT LACK is faith. That is the hinge on which eternity turns. The Bible says we are saved by faith. "O," says some one in the audience, "I have faith. I believe that Christ came down to save the

world." I reply that in worldly matters, when you have faith you always act upon it. For instance, if I could show you a business operation by which you could make five thousand dollars, you would immediately go into it. You would prove your faith in what I tell you by your prompt and immediate action. Now, if what you call faith in Christ has led you to surrender your entire nature to Jesus and to corresponding action in your life, it is genuine faith, and if it has not, it is

not faith at all. There are some things which I believe with the head. Then there are other things which I believe with the heart. And then there are other things which I believe both with the head and heart. I believe, for instance, that Cromwell lived. That is a matter of the head. Then there are other things which I believe with the heart and not with the head. That is, I have no especial reason for believing them, and yet I want to believe them, and the wish is the father to the expectation. But there is a very great difference be-tween that which we believe about ourselves, and that which we believe about others. For instance, you remember not a great while ago there was

A DISASTER IN PENNSYLVANIA, further on. There had been an almost at the feet of Jesus. Why, Christ meets said, "what a brave thing, what a troubles. I will be with thee. I will grand thing that was! How well it see thee through." Look out how you was done!" Then you folded the paper try to corner or trample on a man who up, and sat down to your morning re- is backed up by the Lord God Almighty! past. Your appetite had not been in- Look out how you trample on him! terfered with, and during that day, perhaps, you thought only two or three our business men have not found out.

times of the disaster. the mine, and the dying had been all banking houses. They say that the around us, and we had heard the pick- Vanderbilts own the railroads; but around us, and we had heard the pick. Validerbilts and the axes just above us as they were trying Christ owns the Vanderbilts and the sword, sharpened in God's armory, with I do not know what our young men do to work their way down, and after a railroads, and all the plottings of stock which I may stab him through. Give while we saw the light, and then the gamblers shall be put to confusion, and life-bucket let down through the shaft, God with His little finger shall wipe out it, and hew him from helmet to sandal. and, suffocated and half dead, we had their infamous projects. How often it just strength enough to throw our- has been that we have seen men gather selves over into it, and had been hauled up riches by fraud, in a pyramid of out into the light. Then what an ap- strength and beauty, and the Lord preciation we would have had of the came and blew on it and it was gone; the joy of deliverance. That is the if they could speak out in this assemdifference between believing a thing blage, or dared to speak out, would say: about others and believing it about our-

was beautiful," you say; "a fine speci-men of self-denial. That was very all other friends than this one." But grand indeed." But suppose it is we have also found that we ourselves were down

IN THE MINE OF SIN and in the darkness, and Christ stretch- the household. Perhaps they say nothed down His arm of mercy through the ing; but they sit down and they weep set our feet on the Rock of Ages, and put a new song into our mouth: O, then it is a matter of handclapping; it is a matter of congratulation; it is a matter of deep emotions, Which kind of faith have you, my brother?

It is faith that makes a Christian, and it is the proportion of faith that makes the difference between Christians, What was it that lifted Paul and did they not come and put the story in Luther and Payson and Doddridge the very best shape, and prophesy the character? It was the simplicity, the in your house when the birth angel flapbrilliancy, the power, and the splendor of their faith. O, that we had more of they have been there at the baptisms and it! God give us more faith to preach at the weddings. Family friends! But I and more faith to hear. "Lord, we have to tell you that Christ is the best believe; help Thou our unbelief!" "To family friend. O, blessed is that cradle you which believe, He is precious," First: I remark Christ is precious to

the believer,

AS A SAVIOUR FROM SIN. ly wicked." You say: "How do you know anything about my heart?" I know that about it, for God announces it in His Work; and what God says is always right. When a mam becomes a of setting himself up, he throws himself down. He cries out: "I was lost once, but now I see. I prostrate myself at the foot of the cross of the

Saviour's mercy." What a grand thing it is to feel that all the bad words I have ever uttered, and all the bad deeds I have done, and all the bad thoughts that have gone through my mind, are as though they had never been, for the sake of what Christ has done. You know there is a difference in stains. Some can be washed out by water, but others require a chemical preparation. The sin of the heart is so black and indelible a sity. But Christ comes through darket est night, and amid ghastlest sorrow. mark that no human application can and accross roughest sea to comfort you. Christ can wash it out for ever, O, the infinite, the

OMNIPOTENT CHEMISTRY

of this glorious gospel! Some man says: "I believe all that. I believe God has forgiven the most of my sins, but there is one sin I cannot forget." What is it? I do not want to know what it is, but I take the responsibility willingly as any other sin.

"O'er sins like mountains for their size, The seas of sovereign grace expand, The seas of sovereign grace arise,"

seventy-five years of age, that once said: thing gone but Jesus.
"I believe that God has forgiven me, HE HAS PITTE but there was one sin which I committed when I was about twenty years of age that

I NEVER FORGAVE MYSELF

for, and I can't feel happy when I think harvests? With the people? Lack of of it." He said that one sin sometimes faith! Money enough, goods enough, came over his heart, and blotted out all faith! Money enough, goods enough, skilful brains enough, industrious hands enough, but no faith. Now what damages the commercial world, damages the commercial world, damages mall sin can forgive a large sin. Mighty to save! Mighty to save! Who m is the God like unto our God, that pardoneth iniquity? O, what Jesus is to the soul that believes in Him! The soul looks up into Christ's face, and says: "To what extend wilt Thou forgive me?" And Jesus looks back into his face, and says: "To the u'termost," The soul says: "Will it never be brought up again?" "Never," says Christ. "Won't it be brought up again in Judgment Day?" "No," says Christ, "never in the Judgment Day." What bread is to the hungry, what harbor is to the bestormed, what light is to the blind, what liberty is to the captive, that, and more than that, is Christ to the man who trusts Him.

Just try to get Christ away from that Christian. Put on that man the thumbscrew. Twist it until the bones crack. Put that foot into the iron boot of persecution until it is mashed to a pulp. Stretch that man on the rack of the inquisition, and, louder than all the uproar of the persecutors, you will hear his voice like the voice of Alexander Le Croix above the crackling faggots as he cried out: "O, Jesus! O, my blessed Jesus! O, divine Jesus! who would not die for Thee?"

Again: I remark that Christ is precious to the believer,

You have commercial friends and you have family friends. To the commercial friend you go when you have business troubles. You can look back to some day-it may have been ten or twelve years ago-when, if you had not amid the mines; there was an explosion | that friend, you would have been enamid the damps, and many lives were | tirely overthrown in business. But I lost. In the morning you picked up want to tell you this morning of Jesus, your newspaper, and saw that there the best business friend a man ever had, had been a great disaster in Pennsyl- He can pull you out of the worst pervania. You said: "Ah, what a sad plexities. There are people in this thing this is; how many lives lost! O, audience who have got in the habit of what sorrow!" Then you read a little putting down all their worldly troubles miraculous effort to get those men, out, the business man on the street and says: and a few had been saved. "O," you "O, business man, I know all thy

O, there is a financier that many of Christ owns all the boards of trade, all But suppose you and I had been in the insurance companies, and all the agony and the darkness beneath, and while there are those here to-day who, "The best friend I had in 1837; the best friend I had in 1857; the best friend I We keep up the Bible and read that had at the opening of the war; the best Christ came to save the world. "That friend I ever had-has been the Lord

FAMILY FRIENDS.

They come in when we have sickness in watch through the long night by the Christian soul, here and hereafter! dying couch, and then, when the spirit meet the lost one again." Then, when your son went off, breaking your heart. ped its wings over your dwelling? And family friend, O, blessed is that cradle over which Jesus bends! Blessed is that nursery where Jesus walks! Blessed is that sick brow from which Jesus wipes the dampness! Blessed is that table A man says: "To whom are you talk- where Jesus breaks the bread! Blessed ing? I am one of the most respectable is that grave where Jesus stands with men in this neighborhood; do you call his scarred feet on the upturned sod, me a sinner?" Yes! "The heart is saying: "I am the Resurrection and deceitful above all things and desperate- the Life; he that believeth in Me, though he were dead, yet shall he live!" Have you a babe in the house? put it into the arms of

THE GREAT CHILD-LOVER,

Is there a sick one in the house? Think Christian, people say: "That man sets Is there a sick one in the house? Think of Him who said, "Damsel, arise." Are you afraid you will come to want? Think of Him who fed the five thousand. Is there a little one in your house that you are afraid will be blind or deaf or lame? Think of Him who touched the blinded eye, and snatched back the boy from epileptic convulsion. Oh, he is the best friend. Look over your family friends to-day, and find another that can be compared to Him. When we want our friends, they are sometimes out of town. Christ is in town. We find that some will stick to us in prosperity who will not in adver-But Christ comes through dark-

There are men and women here who would have been dead twenty years ago but for Jesus. They have gone through trial enough to exhaust ten times their physical strength. Their property went, their health went, their families were scattered. God only knows what they suffered. They are an amazement to themselves that they have been able to what it is, but I take the responsibility stand it. They look at their once for you? Has it not bruised you? Has of saying that God will forgive it as happy home, surrounded by all comfort. it not betrayed you? Has it not mal-

HE HAS PITIED THEM. His eye has watched them. His omnipotence has defended them. Yes. He has been with them. They have gone through disaster, and He was a pillar of fire by night. They have gone across stormy Galilee, but Christ had his foot on the neck of the storm. They felt the waves of trouble coming up around will reject—who will drive Him back? and strength, an ever-present help in time of trouble; therefore we will not the midst of the sea, though the mountains shake with the swelling thereof,

The other day there was a sailor who came into the Bethel in New York, and said: "My lads (he was standing among sailors), I don't know what's the matter of me. I used to hear a good deal about religion, and about Jesus Christ, I don't know that I have any religion, or that I know anything much about Christ; but when I was in mid-Atlantic I looked up one day through the rigging, and there seemed to come light through my soul. I have felt different ever since, and I love those that I once hated, and I feel a joy I can't tell you. I really don't know what is the matter of me." A rough sailor got up, and said, "My lad, I know what's the matter like to come forward. He feels strange enough to make any man happy."

"His worth if all the nations knew, Sure the whole earth would love Him too."

the believer, as

A FINAL DELIVERER. some of us. Now why do I say this? | Magdalene! To scare you? No; but just as I would over temporal risks. Is it base in it? O, let him not fall into the pit, over the risks of the soul, that are for

work. Where is your father? Where many young men here, is your mother? Your child? Your brother? Your sister? O, cruel does Death seem to be! Will he pluck every flower? Will he poison every fountain? Will he put black on every door-knob? Will he snap every heart-string? Can I keep nothing? Are there no charmed tend against him? Give me some keen Thank God, thank God, that he that rideth on the pale horse hath more than came down on his haunches, and his who would drink it, first tasting it himconqueror, with uplifted voice declared "O death, I will be thy plague; O grave, I will be thy destruction." The sepulchre is

A LIGHTED CASTLE on the shore of heavenly seas, and sen- never done me any harm. It will do you tinal angels walk up and down at the no harm. O, drink it, and live forever, door to guard it. The dust and the And let that aged man put his head dampness of the grave are only the spray down on the staff, and let that poor of the white surf of celestial seas, and widowed soul bury her worried face in the long breathing of the dying Chrisgloom and lifted us out of the pit, and as the light goes out from the bright tian, that you call his gasping, is only children fold the hands in prayer, while eyes, and the white petals of the lily are | the long inhalation of the air of heaven, scattered in the blast of death. They O, bless God for what Christ is to the

I heard a man say, some time ago, has gone, soothe you with great com-fort. They say: "Don't cry. Jesus pities you, All is well. You will that, I think they do laugh in heaven. When victors come home, do we not laugh? When fortunes are won in a day, do we not laugh? After we have

we not laugh? Yes. WE WILL LAUGH IN HEAVEN. laughter, but a full, round, clear, deep, resonant outbreak of eternal gladness, which represented a cost of nearly \$15. look at Jesus; and if, in ten thousand just before reaching Liverpool was resing?" the answer would be, "Jesus! sary.
Jesus!" Oh, you may have all the With this she went to the superin-Jesus!" Oh, you may have all the crowns in heaven! I do not care so tendent of the company in Liverpool, much about them. You may have all and he said that he would have the case the robes in heaven; I do not care so investigated, and, if it proved that two much about them. You may have all such tickets had been sold at the Euston the sceptres in heaven; I do dot care so station and had not been taken up he much about them. You may have all would refund the money. He asked the thrones in heaven; I do not care so her to call again in three or four days. much about them. But give me Jesus She explained that she would sail for

come, hardly knowing why they come. Perhaps it was as in Paul's time—you have come to hear what this babbler two tickets. sayeth; but I am glad to meet you face to face, and to strike hands with you in one earnest talk about your deathless two tickets, proved their sale, and spirit. Do you know, my friend that this world is not good enough for you? It cheats. It fades. It dies. You are immortal. I see it in the deathless spirit looking out from your eye. It is a mighty spirit. It is an immortal American railway managers. the cage. I come out to feed it. Durthe past week the world has been trying to feed it with husks, I come out this morning to feed it with that bread of which if a man eat he will never

WHAT HAS THE WORLD DONE Gone! They think of the time when | treated you? Look me in the eye, imthey used to rise strong in the morning, and tell me if that is not have seen a leopard walking on the and walk vigorously down the street, and had experienced a health they wish that you could forget me, the weak day.

There was a very good man, about thought inexhaustible. Gone! Every- and sinful man-that I might vanish from your sight this morning, and that Jesus might come in! Aye, He comes here this morning to plead for your soul -comes in all covered with the wounds of Calvary. He says, "O, immortal man! I died for thee. I pity thee. I come to save thee. With these hands, torn and crushed, I will lift thee up into pleasures that never die." Who When Christ was slain on the cross, they had a cross, and they had nails, and they had hammers. You crucify by your sin, O impenitent soul! the Lord Jesus Christ. Here is a cross; but observe to do according to all the law. where are the nails? Where are the hammers? "Ah," says some one re- turn not from it to the right hand or to though the mountains be carried into jecting Christ, some one standing a long the left, that thou mayest have good sucway off, "I will furnish the nails. I cess whithersoever thou goest-Josh. 1:7. don't believe in that Jesus. I will furnish the nails." Now we have the nails, who will furnish the hammers? "Ah," says some heard heart, "I will furnish the hammers, We have no spears? "Ah," says some one long in the habit of sin and rejection of Christ's mercy, "I will furnish them." Now we have all the instruments: the cross, the nails the hammers, the spears: and the crucifixion goes on. Oh, the dark-ness! Oh, the pang! Oh. the tears! Oh, the death! "Behold the Lamb of God, that taketh away the sins of the world!'

HELP THAT MAN.

Lord Jesus

of you. You have found Jesus. It is in a religious assemblage. He thinks perhaps we do not want him. O Jesus, take that trembling hand. Put thine ear to that agitated heart, and I remark again: Christ is precious to hear how it beats. O, lift the iron gate of that prison-house, and let that man go free.

Lord Jesus, help that woman. She You and I must after awhile get out of is a wanderer. No tears can she weep. this world. Here and there one per- See Lord Jesus, that polluted soul, see haps may come on to eighty, to ninety that blistered foot! No church for her. years of age, but your common sense No good cheer for her. No hope for tells you that the next twenty-five years her. Lord Jesus, go to that soul. Thou will land the majority of this aud ence wilt not stone her. Let the red-hot in eternity. The next ten years will chain, that burns to the bone till the thin out a great many of these family bloody ichor hisses in the heat, snap at circles. This day may do the work for Thy touch. O, have mercy on Mary

Lord Jesus, help that young man! stand in your office, if I were a business He took money out of his employer's man, and you where a business man, till. Didst Thou see it? The clerks Thus did Moses: according to all that and talk over risks. You do not conwere all gone. The lights were down. the Lord commanded (Exod. 40: 16). sider it cowardly to talk in you store The shutters were up. Didst Thou see us this morning to talk a little while Rememberest Thou not his mother's prayers? She can pray for him no more. Lord Jesus, touch him on the In every congregation Death has the shoulder. Touch him on the heart. last year been doing a great deal of Lord, save that young man! There are

I GOT A LETTER from one of them who is probably here to-day, and I shall have no other spportunity of answering that letter. You say you believe in me O, do you believe in Jesus? I cannot save you, my weapons with which to go out and conthey are come to Christ to-day, and put your soul and your interest for this life, and horse, St. John heard the contest, the for the next, into His keeping. In pawing of the steeds, the rush, the bat- olden times, you know, a cup-bearer tle-cry, the onset, until the pale horse would bring wine or water to the king, rider bit the dust, while Christ, the self, showing that there was no poison in it, then passing it to the king, who would drink it. The highest honor I ask is that I may be cup-bearer to-day to your soul. I bring you this water of of it. There is no poison in it. It has her handkerchief, and these little we commend you to Him who was wounded for your transgressions, and bruised for our iniquities; for to you which believe, He is precious.

Method of English Railroads.

Last summer a Hartford lady, who was on her way home from a foreign tour, bought two first class tickets for been ten or fifteen years away from our Liverpool at the Euston street station above the ordinary level of Christian return of the prodigal? Were they not friends, and we greet them again, do in London and took the train for that city. When a few miles out from London she tore up some old papers and Not hollow laughter nor meaningless threw them from the window, and carelessly tossed out her two tickets also. Oh, the glee of that moment when we Soon the guard came around and called first see Jesus! I think we will take for the tickets. She explained the sitthe first two or three years in heaven to uation and was permitted to go on, but years, there should be a moment when quired to pay the fare as if she had had the doxology paused, ten thousand souls no tickets, though the guard gave her a would cry out: "Sing! Sing!" and certificate that she had made such a when the cry was, "What shall we payment, and why it had been neces-

-that is enough heaven for me. Oh, home in two hours, and then he t ok Jesus! I long to see Thee, thou "chief her address and she left, thinking that among ten thousand, the One altogether was probably the end of the matter. Within a few days, however, she has re-There may be some here who have ceived from the London and Northwestern office a lettter inclosing a postoffice order for the amount paid for the

Under its admirable system of ac counting the company had traced the learned that they had not been taken up, and had then refunded one of the two payments which the travelers had had to pay for their journey. There is something suggestive in this for the

It is said that small cast iron ornaments that have been broken may be soldered by cleaning the surfaces to be united of all impurities, then rubbing them with a brass wire brush till they are covered with the brass, These surfaces can then be tinned and soldered as readily as brass articles.

A Hannibal, Mo., man claims to

SUNDAY SCHOOL LESSON. SUNDAY, JULY 22, 1888. Free Gifts for the Tabernacle.

LESSON TEXT. (Exod. 35: 20-29. Memory verses, 21-22.)

LESSON PLAN. TOPIC OF THE QUARTER: God's Covenant Relations with Israel.

GOLDEN TEXT FOR THE QUARTER: Only be strong and very courageous, to which Moses my servant commanded thee:

LESSON TOPIC: Covenant Relations Honored.

Lesson Cutline:

1. By Willing Hearts, vs. 20, 21, 29.
2. By Costly Offerings, vs. 22 24, 27,28.
3. By Skilled Service, vs. 25, 26. GOLDEN TEXT: God loveth a cheerful giver .- 2 Cor. 9:7.

DAILY HOME READINGS: M.-Exod. 35: 20-29. Covenant relations honored. T.—Exod. 34: 29-35. A messenger of the covenant.

W.-Exod. 35:1-19. A tabernacle to be built. T.-Exod. 35: 30-35; 36: 1-7. The tabernacle begun. F.-1 Chron. 29: 1-9. Offerings for the temple.

S .- 1 Chron. 29:10-25. Joy in generosity. 8 .- 2 Cor. 9 : 1-15. Cheerful giving.

LESSON ANALYSIS. I. HONORED BY WILLING HEARTS. L Command :

The work, which the Lord had commanded (29). Moreover thou shalt make the tabernacle (Exod. 26:1).

Make all that the Lord hath command-

ed; the tabernacle (Exod. 35: 10, 11). All that the Lord commanded Moses, so did they (Exod. 39: 32).

II. Willingness: They came, ... made willing (21). Of every man whose heart maketh him willing ye shall take (Exod. 25:2). Whosoever is of a willing heart, let him bring (Exod. 35:5).

The people rejoiced, for that they offered willingly (1 Chron. 29:9). God loveth a cheerful giver (2 Cor. 9:7). III. Unanimity: The children of Israel brought;

every man and woman (29). The people had a mind to work (Neh. These all with one accord continued (Acts 1:14)

Be of the same mind (Rom. 12:16). With one soul striving for the faith (Phil. 1:27). 1. "Every one whose heart stirred

2 "Every one ... brought the Lord's offering." (1) Willing givers; (2)

Generous gifts; (3) Exalted aims; (4) Stupendous results. "For....the tent,....the service, ... and for the holy garments," (1) Large necessities; (2) Broad views;

(3) Ample gifts.

everlasting life. I have been drinking II. HONORED BY COSTLY OFFERINGS. I Adornments: They....brought brooches, and earrings, . . . all jewels of gold (22).

Ask,...jewels of silver, and jewels of gold (Exod. 3: 22). They asked of the Egyptians jewels of silver (Exod. 12:35).

The Lord's oblation,...jewels of gold, ...earrings, and armlets (Num. 31 They with whom precious stones were

found gave them (1 Chron. 29:8). II. Necessities: Silver and brass, . . . acacia wood for

the work (24). Ye shall take of them; gold, and silver, and brass, . . . and acacia wood (Exod. 25:3-5). Let him bring; ... gold, and silver, and

brass (Exod. 35 : 5). I have prepared....gold,....silver,.... Brass, ... iron, ... wood (1 Chron, 29:2). Honour the Lord with thy substance

(Prov. 3:9). III. Supplies: The spice, and the oil; for the light, ... and for the sweet incense (28). Ye shall take of them; ... oil for the lights, spices (Exod. 25: 3-6).

Let him bring;...oil;—and spices (Exod. 35: 5-8). They brought in . . . the dedicated things faithfully (2 Chron, 31:12). Bring ye the whole tithe into the store-

house (Mal. 3:10). 1. "They came, both men and women, ... and brought brooches, and earrings," Israel's generosity: (1) Spontaneous; (2) Universal; (3) Selfdenying; (4) God-honoring; (5) Soul-

elevating. 2. "For any work of the service." (1) Variety in work; (2) Unity in service; (3) Equality in obligation. 3. "For the light, and for the anointing oil, and for the sweet incense," (1) An existing sanctuary; (2) A prescribed service; (3) An essential

III. HONORED BY SKILLED SERVICE, I. Wise Hearts:

Women that were wise hearted (25). Wise hearted, whom I have filled with the spirit (Exod. 28:3). In whose heart the Lord had put wisdom (Exod. 36:2).

Lo. I have given the a wise and an un derstanding heart (1 Kings 3:12). The wise in heart shall be called prudent (Prov. 16:21).

IL Active Hands:

The women...did spin with their hands (25). With one of his hands wrought,....th other held his weapon (Neh, 4:17). She worketh willingly with her hands

(Prov. 31:13). Whatsoever thy hand findeth to do, do it with thy might (Eccl. 9 : 10).

We toil, working with our own hands (1 Cor. 4:12),

III. Valuable Results:

They had spun, the blue, and the purple, ... and the fine linen (25). Thus was finished all the work of the tabernacle (Exod. 39:32). Through wisdom is an house builded

(Prov. 24:3). His hands shall also finish it (Zech. 4:9).

As a wise master-builder I laid a foundation (1 Cor. 3:10).

1. "The women that were wise hearted did spin,...and brought."

Woman's work: (1) Begotten in wisdom; (2) Accomplished by effort; (3) Dedicated to God.

"The blue, and the purple, the scarlet, and the fine linen." (1) Varied needs for the same tabernacle; (2) Varied efforts by the same workers; (3) Varied results for the same God. 3. "Whose heart stirred them up in

wisdom." (1) The stirring power—the heart; (2) The stirred people— Israel; (3) The sphere of stirringwisdom.-Stirred (1) By the heart: (2) In Wisdom; (3 For good.

LESSON BIBLE READING.

CHRISTIAN LIBERALITY. Pleases God (2 Cor. 7:9; Heb. 13:16). God remembers (Heb. 6:10). Christ set the example (2 Cor. 8:9). Characterizes saints (Psa. 112:9; Isa.

32:8). Profitless without love (I Cor. 13:3). Stimulates others (2 Cor. 9:2). Labor to exercise it (Acts 20: 35; Eph.

Blessed those who exercise it (Psa. 41: 1; Prov. 22:9). Encouraged by promises (Prov. 11:25; Eccl. 11:1, 2; Isa. 58:10).

Encouraged by exhortations (Luke 3: 11; 11:41; 1 Tim. 6:17, 18). LESSON SURROUNDINGS.

The day after the manifestation of the Lord, recounted in the last lesson, Moses went to the top of the mount, taking with him two new tables of stone (Exod. 34:1-4.) The Lord proclaims to him again his own mercy and justice (vs. 5-7), to which Moses responds with a new appeal for the divine presence with his people (vs. 8, 9). The answer is a renewed statement of the convenant relation, with various promises, threatenings and precepts, all designed to emphasize the peculiar relation of the people to their God (vs.

10-27). The second stay upon the mount was of the same length as the first (v. 28). On the return to the camp, the face of Moses was seen to reflect the divine glory, causing fear to the beholders (vs. 29, 30). Verses 31-35 tell how Moses veiled his face, the Revised Version (in v. 33) agreeing with the Septuagint and with Paul (2 Cor. 3) showing that the veil was put on after, not during, the talking with the people. This indicates that the purpose was not to prevent them from seeing the reflected glory,

but to hide its evanescence. Exodus 35 opens with a repetition of him up." (1) The unstirred life; (2) the command to hallow the Sabbath. The stirring heart; (3) The stirred Then follow (vs. 4-19) directions for carrying out the injunctions previously given (Exod. 25: 2-7) respecting the free-will offerings "for the work of the tent of meeting, and for all the service thereof, and for the holy garments."

The lesson tells of the response, There is nothing in this narrative, as it stands, that is not entirely consistent with all that is known of the people and of the times referred to. Egyptian monuments of that day and earlier show that metal-working was then a wellknown art, and the gold and silver ornaments which have been preserved from those times evidence great skill on the part of artisans in their line. Moreover. to the preset day the common people of Egypt, Arabia. and Syria, are quite likely to be adorned with gold and silver coins, as well as with armlets and anklets, nose-rings, ear-rings, and fingerrings, carrying their chief personal possessions in such forms as these.

near Sinai; the offerings were probably brought to the temporary sanctuary. As was mentioned a year ago, the precise site of this mountain of God's

The place was the camp on the plain

presence has been much in dispute. Several site shave been advocated by different scholars. Chief among these are Mount Serbal and Jebel Moosa (or the Mountain of Moses). The latter site has the bulk of traditions in its favor; and it seems to many modern travelers, including Robinson, Palmer, and Stanley, to best fulfill the conditions of the Bible narrative.

Jebel Moosa is an extended mountain block, some two miles in length by one mile in breadth. Numerous peaks and summits rise above the crater-like basin, which forms a plain within its encircling fringe. Here it may be that on the first visit of Moses to the mountain top, the elders waited while Moses went up into the summit above. Ras Safsafeh is a peak at the north-western sweep of the Jebel Moosa block; and this peak overlooks the extended plain of Er-Rahah, where the people of Israel may have been gathered in sight of the mountain. That plain, indeed, stretches up to the very base of the mountain, where the protecting bounds may have been set. On this plain, probably, the temporary tent of meeting, or the sanctuary which preceded the tabernacle, was pitched. Moreover, there is an opening, or cleft, in Raa Safsafeh, midway between the crater-like basin and the highest peak, whence the words of the covenant may have been spoken directly to the people below.

The time of the incidents of this les-

son was shortly after the second descent from the mount, about three months after the arrival at Sinai, in the sixth month of the first year in the wilder-

An elastic mucliage is made as for-

lows : To 20 parts of alcohol add one part of salicylic acid 3 parts of soft soap and 3 parts of glycerine. Shake well, and then, add a mucilage made of 93 parts of gum arabic and 180 parts of water. This is said to keep well and to be thoroughly elastic.

Sylvia Dubois of New Jersey is 120 years old and not yet tired of living. Miss Angota Frances Ramsey is making a new translation of "Herodo-