

NUMBER SEVEN IN THE BIBLE.

On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph. Jacob served seven years for Rachel. And yet another seven years more.

Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days, and remained seven days in their tents.

Every seven years the land rested.

Every seventh day the law was read to the people.

In the destruction of Jericho seven persons bore seven trumpets seven days; on the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the temple, and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.

Naaman washed seven times in the River Jordan.

Job's friends watched with him seven days and seven nights, and offered seven bullocks and seven rams for an atonement.

Our Saviour spoke seven times from the cross, on which he hung seven hours and after his resurrection appeared seven times.

In the Revelation we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, seven angels, and a seven-headed monster.—*Philadelphia Methodist.*

INABILITY NO EXCUSE.

If the sinner perish, it is his own fault. I will explain myself. You are a master, you write a letter, and, handing it to your servant, you direct him to take it to a person on the other side of the river, and bring you back an answer.

After a while he returns; and you ask him, "Did you take the letter over the river, as I directed you?"

"No, sir."

"And why?"

"Master, I could not."

"And why could you not?"

"Why master, I went to the river. It was deep and rapid, and there was no bridge, and I could not swim, so I did not go over."

"Did you call for the ferryman?"

"No, sir."

"Then go immediately back, and take the letter over, as I commanded you."

"There is something about the passing of that river which the servant can not do, any more than he can roll a mountain, or heave an ocean; and yet you do not excuse him. Even so in this matter. The sinner is utterly unable to come to Christ, or change his own heart, of himself. There is a broad and deep river between him and heaven; and the sinner can not swim; but, thank God! there is a heavenly ferryman on the other side. Let him call upon that ferryman.—*Dr. Baker.*

OWED EVERYTHING TO THE BIBLE.

The great writer, Sir Edwin Arnold, author of "The Light of Asia," has sent the following to the British Foreign Bible Society, in reply to their query: "What do you owe to the Bible?"

"My short reply," says Sir Edwin, "would be 'Everything.' My longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if as I suppose, I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named. It is, together with the classics and our Book of Common Prayer, the grandest possible school of style, letting alone all that it must ever be on the moral and spiritual side. I had read the Bible through and through three times over before I was twelve years old."

A similar testimony was given recently by Mr. Hall Caine, the great novelist, in the course of an address delivered in a Wesleyan chapel in the Isle of Man.

Apart from the infinite and incomparable spiritual value of the Bible, he had also found it to be of inestimable worth from the point of view of his own special work.

As an imaginative writer, he said, he found the Bible an unfailing source of inspiration. It contained all the great stories, and they were all greatly told. To think what the story of Christ has done for men was to realize that the Bible has been the greatest of all forces in the progress of humanity.

THERE IS A VAST DIFFERENCE.

Between being sorry for sin and being sorry you are "caught."

Between confessing your sins and confessing some other fellow's.

Between seeing your own faults and seeing some other person's.

Between conversion of the head and conversion of the heart.

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for "righteousness' sake" and being persecuted for foolishness' sake.

Between "contending for faith" and striving for our own opinion.

Between preaching the Word and preaching some other man's opinion.

Between real testimony and making a speech.

Between a "heart" hallelujah and a manufactured one.

LEND A HAND.

Lend a hand to the tempted.

Lend a hand to souls in the shadow.

Lend a hand to the student at school.

Lend a hand to those who are often misjudged.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to those whose lives are narrowed and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—*The Silver Cross.*

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CAUGHT.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absenting himself from church on a very slight pretext.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard all white with the thickly falling and fiercely blowing snow. Seeing the pastor, he halted to pay his respects and exchange a friendly word.

"Good morning," said the old man. "All well?"

"All well, thank you."

"Sorry I could not be at church yesterday."

"Yes, I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much that I thought it was too bad to venture out, and the—"

"Yes, it is fine pleasant weather today," said the pastor. "If we should have as fine a day as this next Sunday, I shall look for you at church."

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