

adorning let it not be the outward adorning of plaiting the hair, and wearing jewels of gold, or of putting on of apparel; but let it be of the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands; as Sarah obeyed Abraham, calling him lord.

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered."

1 Peter 3: 1-7. I would call the sisters attention to what is said upon the subject of apparel, both of the body and of the hidden man of the heart. Though Peter addresses it to wives only Paul to Timothy gives the same advice a general application—to all Christian women. If our Father in heaven attaches sufficient importance to the subject of our dress, we, his loving daughters should heed what he says. Will we not, dear thoughtful sisters, unless we choose the praise of men, in preference to the praise of God? When we fail here, men can do nothing for us; but God can receive us into the eternal mansions.

But to return from this digression. We were considering the nature and extent of the subjection of the woman. Peter enjoining subjection gives an approved sample—holds up Sarah, Abraham's wife, as a model we would do well to imitate. This sends us to the Old Testament, which was written for our instruction. Here we find no very full account—nothing till after her marriage; after which we find her leaving kin and country accompanying Abraham, where God bade him go seeking his interests; upon social equality with kin; listening to his advice, and freely giving her own; and each acting upon the counsel of the other. She pleased her husband, and the Allseeing Eye. Peter tells us of her meek quiet spirit and of the modesty of her apparel; and so well pleased with her was God, that he gave her the name Sarah, which means princess. She was princess of Abraham's great household. At his request she hasted, made bread with her own hands, and baked it upon the hearth, for three strangers,

who proved to be angels. She lived in a tent, much of her married life, with no settled home. On one occasion there was trouble in the family, because of incongruous elements. Sarah had one son—Isaac, about two years old; Abraham had a son—Ishmael, fourteen years older, whose mother was Sarah's maid obtained in Egypt, a turbulent heartless woman, who for many years had given Sarah much trouble, as she would be reformed by no discipline. Ishmael had imbibed the disposition of his mother and delighted in vexing the little brother he should have loved. Sarah seeing this, and considering forbearance no longer a virtue, peremptorily required of Abraham to cast out the bond-woman and her son, adding: "For the son of the bond-woman shall not be heir with my son, even Isaac." She not only demanded that he cast out his own son—his first-born, but that he also disinherit him. This greatly grieved Abraham arousing an irrepressible conflict in his breast. As husband, he loved Sarah as himself, and was under divine obligation to honor her; as father his feelings revolted against banishing and disinheriting his son. At this juncture God intervenes to settle the difficulty; but how? Did he say, "Abraham, I gave the husband authority over the wife; do as you please. The property is yours; if you wish, divide it between your sons—giving Ishmael the portion of the first born. Sarah is usurping authority—she has no right to say a word; she must be humbled." I say, Did God thus settle it? Far from it. He regards every one as having rights. Sarah was his wife—his help-meet in acquiring his property, and had shared the toils and privations of life with him. Instead thereof, God said to Abraham, "In all that Sarah hath said unto thee, hearken unto her voice." There is a volume in this; husband and wife are one—their interests one—properly, joint. God permitted Sarah to regulate the family—remove incorrigible elements, enabling her to train her son in the knowledge and fear of the Lord, in a quiet happy home.

Things which never could have made a man happy develop a power to make him strong. Strength and not happiness which comes by strength, is the end of human living. And with that test the standard, the best order and beauty reappear. —Phillip Brooks.

What is Truth?

BY J. O. E. M.

Pilate asked our Savior the question, "What is truth?" This was not an idle or aimless question; but held within its short and terse interrogation the intense thought and earnest investigation of the Rationalist of Pilate's day, as it does that of the same class of persons to-day. Pilate and his co-workers sought for truth along lines which led them into error and to the opposite of truth. They sought diligently for truth on the lines then recognized as the property of the learned.

Since the days of Pilate the natural man has never ceased to ask: "What is truth?" Thousands of men, learned in the learning of the world, have worn out their lives and squandered the best efforts of their minds, in the vain attempt to solve this question while ignoring the supernatural. The universality of the question, What is truth? demonstrates its paramount importance in the estimation of humanity. It reveals a yearning after a something which the secular world has as yet not only failed to supply, but also failed to account for. The history of the search of the natural mind after truth, proves conclusively that it is conscious of its own deficiency, and that in its efforts to fill this want it has traveled in a circle. As the bewildered traveler moves in a circle through the darkness of the natural night, so the natural mind moves in a circle through the gloom and darkness of a natural universe, until the light from the supernatural enables the bewildered one to distinguish between a straight line and a circle. Only the Christian can comprehend that the truth is forever hid from the wisdom of the natural mind, while it is revealed to babes and sucklings. The Christian holds as ultimate truth that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." On this truth—reduced to individual practice—he contemplates the erection of the model state, whose prince is the Prince of Peace, and whose dominion is forever. Without morals, a proper estimate of government is impossible, and all things exist in a state of chaos and confusion. This is so plain a statement of a demonstrated fact that no one would think of calling it in question. But the bone of contention lies in the standard of moral action. Where then shall we find truth? for truth

must be the standard. So we again come in contact with Pilate's question: What is truth? It would appear that after many centuries of searching after truth, the natural mind is as far away from the object of its search as it was in the days of Job. Experience, then, teaches us that we cannot find out truth by searching, because the source of truth remains unknown. Scientists are disposed to ridicule the attacks of theologians upon their theories, "because," say they, "theologians know nothing of science they have not investigated the facts: they have confined their observations to theology, and therefore cannot comprehend the facts and theories of science. Follow in my path, participate in my investigations and experience, and you will arrive at my conclusions."

Why not adopt this challenge on the other hand? Why not accord the same terms to the proposition of the Prince of Peace: "If any man will do my will, he shall know of the doctrine, whether it be of God." This proposition has never been recalled, it has never failed of conclusive demonstration; and it remains to-day a fair, candid and honest challenge to the natural man, whether learned or unlearned. If this be true, we have found the source of all good in God, and his Word to be truth. What remains? That God's word is the only standard of morals. If God's word is truth, then the closer the conformity of men to its teachings, the greater would be his happiness.

Does experience confirm this proposition? Undoubtedly. Millions, to-day, testify to this fact in their own experience. Why then should we shut our eyes to the evidence thus thrust upon us? Why not realize as a nation that condition of happiness we find possible in the individual? What is truth? Thy Word is truth. Here, then, is the standard of moral action: it is binding upon the individual and upon the nation; it embraces life, public and private, whether high or low places, and invites all mankind to participate in happiness and peace.—Christian Statesman.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

Through night to light, storm to calm, frost to spring, strife to peace, woe to joy, sweat to sleep, cross to crown, death to life—such is God's order in nature and in grace.