

work? their line of service seeming to them not only a homely and humble one for "wise-hearted" and gifted natures—but also to be full of checks and hindrances, to have to be worked out in bits: little "odd jobs" here and there, when they would by nature enjoy a systematic and connected course of work?

2. The goats' hair *was all of the same uniform color*. Those who spun the brightly colored materials must have had a great deal of interest, not only in the beauty, but in the variety of their work, which the patient spinners in grey or black could not enjoy. Is not this the case now? Do not some live a working life where their circle of service is so small and unchanging, and their outward privileges perhaps so scanty, that it is well if they do not cast an envious eye to their fellow-workers in the great centres of labor, whose greater strain of toil is they think, so tempered by its constant excitement of variety?

3. The goats' hair curtain when finished, *occupied a kind of middle position in the coverings of the Tabernacle*. It neither canopied the holy things—"like the beautiful inner curtain," nor did it protect the Sanctuary from rain and storm, like the rough covering of 'badgers' skins.' Yet the goats' hair curtain was a most necessary covering to the Tabernacle. The other curtains could not have done its work. Nor can the Church of Christ do without that army of quiet workers, who represent in these days, the spinners of goats' hair in the wilderness. Those who are 'content to fill a little space—so, God be glorified'—ever lending a helping hand; taking a Sunday class here, a bit of district work there, to stop the gap "sudden illness" or affliction have made: sitting with an invalid to enable others to keep an engagement; amusing children to relieve a tired mother; those who conscious that it is a Father's hand that has put them among 'the plants and hedges.'—do their monotonous

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