

Canaanite name of a city built very near the same place.

(20-22). Jacob has been criticised very severely as here proposing to serve God on condition of God's being true to his promise. Dr. J. J. Thomson defends him against this charge, and says:—"Our translators have given rise to the mistaken impression that so generally prevail in regard to Jacob's view by the insertion of the word then in v. 21.

But the *apocrypha* (the conclusion in a conditional sentence), "properly belongs in the verse following, —then this stone." The words of Jacob are not to be considered as implying a doubt, far less as stating the condition or terms on which he would dedicate himself to God. Let it be changed to since, and the language will appear a proper expression of Jacob's faith, an evidence of his having embraced the promises. And the vow, as rendered should stand thus:—"If (since) God will be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, and if (since) the Lord shall be my God, then this stone to which I have set up for a pillar shall be God's house: where I shall erect an altar and worship Him."

And that which then shall give me, I will surely give thee unto thee. The giving of the tenth, or tithe, when Israel became a nation, was established by law. In patriarchal times it was a free will offering. If in those dark and rude ages so large a proportion was given to the Lord, and we find that much more was given under the Levitical law, what ought Christians to give, who enjoy all the rich privileges of the gospel? Yet neither the tithes of the Israelites nor the free-will offerings of Christians are asked by God because He needs them, but because they need, to give them. It is a privilege to give to God; and we injure ourselves and insult God when we give to His cause from a sense of duty only. Jesus gave Himself for us—not from duty but from love; a freely, then, nothing should be esteemed too much to give to Him!

PRACTICAL THOUGHTS.

God is often nearest His people when He seems farthest away.—Jacob, when he seems most unkind. Never in his life, probably, had Jacob felt himself so far from God as when he lay down on his pillow of stones. Yet God had chosen that hour as the one in which to reveal to him Christ.

Jacob converted his stone pillow into a memorial pillar. So should God's people do with their sorrows. Let each one be set up before God as a stone of memorial, to remind them of His loving-kindness and compassion.

Jacob vowed a vow of consecration on the spot where the Lord visited him, accepting the Lord as his God, and giving himself to be God's servant. Many Christians go away from the place where God has visited them, and forget both the place and the favor.

Jacob, of his own free will, vowed to the Lord a tenth of all the Lord should give him. Few Christians vow to the Lord any definite proportion of what He gives to them; and many, when asked to give, either refuse, or give grudgingly!

QUESTION SUMMARY.

(For the children.)

(11). Why did Jacob leave his home in Beersheba? Why was his mother anxious to have him go?—(ch. 7: 13-15). What did his father command him to do? Why was Isaac unwilling Jacob should marry a Canaanite wife? Because the Canaanites were idolaters, and Isaac feared lest such a wife should lead him into idolatry.

(12). Where did Jacob sleep the first night? What did he have for a pillow?—(12, 13). Relate Jacob's dream. Who did he see in his dream? Where did the Lord stand? What was the first thing He said to Jacob? Why did he say that? What did the Lord promise to give to Jacob and his seed? What did He say Jacob's seed (that is the Israelites) should do? In whom were all the families of the earth to be blessed? In Christ, who is called the seed of Jacob because He was descended from Jacob. Had God made the same promise to any one else? Yes: (see ch. 12: 2, 3). (13). What did God promise to Jacob just for himself alone? (14). Would Jacob be very glad of that promise? Why? What did he say when he woke up? (17). Why was he afraid? Because he knew God was so great and holy, and he such a sinful man. What did he say about the place? (18). What did Jacob do early in the morning? Why did he set up the stones? To mark the place, and to remind him and every one else who should ever come there that God had been there with him, and had blessed him. What did he call the place? What does *Bethel* mean? Why did Jacob pour oil on the top of the stone? In order to set it apart to a holy use. What did he vow to give to God? Was that a very great deal for Jacob to give? I do not think it was. It was only one dollar out of every ten, or one bushel of grain or one sheep out of every ten that God gave him. What have you ever given to God? If you have not given Him your heart, remember you are not His child. He asks you for your heart—will you not give it to Him to-day?

The *Whitehall Review* noting Col. Ingersoll's blasphemous boast that he has defied the Almighty for years and has never been harmed by him, is reminded of the withering reply of a clergyman to an English skeptic who was indulging in a similar style of bravado: "You forget, Tom, that the Almighty is capable of infinite contempt as well as of infinite justice!"

Our Story.

PASSAGES FROM THE DIARY OF AN EARLY METHODIST.

A work bearing this title, from the pen of the late Richard Rowe, has been issued by Messrs. Strahan and Co. Nathaniel Pidgeon is the hero, and in the following entry from his diary he describes some of the annoyances to which he was subjected because of his new-found faith:—

I had marvelled that the Vicar, of whose rage against the wondrous work here, in which God had deigned to make me a humble instrument, I was well advised, had not before striven to let it, but to-day, at his instance, I was brought before two Justices, the constable using more violence than was necessary; for, indeed, there was cause for none, since I went with him quietly, as needs I must, although at great inconvenience to my worldly business. I know little of the niceties of the law, but, methinks, the two Justices knew less, and that the Vicar's lawyer, one Mr. Minchin, brought from Bath, played on their ignorance in order to bring against me a hotch-potch of accusations. First, I was told that I must forfeit a shilling for every Lord's day I had absented myself from church—"and sure," said one of the Justices, thinking to show his wit, "if you be so wondrous good a man, you'll not grudge that, for 'twill be given to the poor." He that hath pity on the poor 'endeth to the Lord," he drawled through his nose. "Beant'this good Zcriptur, pearson?" he added, turning to the Vicar; and, indeed, all his talk was of like illiteracy.

Next they gave me to understand that if I contumaciously persisted in absenting myself from my parish church for another month, I must pay £20 to the King, and £10 a head for my wife and children likewise absenting themselves. But here the Vicar put in his word. "Nay, nay," said he, "twould serve the saucy stubborn fellow right to punish him with the utmost rigour of the law, but if we bear too hard upon him, 'twill punish those who would come to church right willingly, and he would suffer them." To all this I answered quietly that myself and family were constant church-goers—none more so. "A lie!" shouted the parson. "Deny an thou dare, thou wert wandering about drunk on Fast Day." "Tis a railing accusation," I replied, "and Fast Day fell not on a Sunday." Winking at his employer, who showed much confusion, Lawyer Minchin suddenly asked me whether I called myself a Quaker, and when I had answered "Nay," then he cried, "We will swear him on the book. Thou mayest be harmless as doves, Mr. Pidgeon, in thine own conceit, but, methinks, thou hast not the serpent's wisdom though thou mayest have its venom. Wilt take the oaths of allegiance and supremacy?" "I am willing," I answered. "What, and subscribe the declaration against Popery?" he thundered. "Even so," was my reply.

"Don't believe un, your worships," shouted the landlord of the Blue Boar, who had followed me into the justice-room, glad of heart, and none even lifted a finger to silence him. "Ay, though," he went on, grumbling, "he'd swear his head off, but you needn't believe un none the more. Who heeds what a Papish swears? He's a Papish, or else he's a Presbyterian, and they're both tarred with one brush."

Having let him have his say out without interruption, the lawyer turned sharp upon me. "Do you call yourself a preacher, Mr. What's-your-name?" he asked. I answered that, as he well knew, my name was Pidgeon, and that at times I expounded the Word of God to them who were willing to listen to me. "Ay, and to them that beant't," cried out the Justice, who thought himself a wag. "I've heard thee bawling, little to my liking." And at this, of course, there was a great laugh. When it had died away, the man who raised it laughing long-

est, the lawyer said to me, "Mr. Preacher, have you subscribed the articles of religion mentioned in the statute of Elizabeth?"

"I have subscribed no articles," I answered. He interrupted me with a mocking "Ha, ha, I knew that I should have thee first or last," and an inquiry whether I was willing to subscribe to the articles.

"I am a member of the Church of England, I replied, "and therefore willing to subscribe to any of her articles. What are those of which you speak?"

"Those," said he, "which concern the confession of the true Christian faith, and the doctrine of the sacraments as taught by the Church of England?"

"With all my heart," said I, "will I subscribe to these."

At this, changing his tone to one still more sneering, he rejoined, "Come, now, tell the truth for once in thy life, Nathaniel. Art not an Anabaptist, Nathaniel?"

"What is an Anabaptist?" I inquired.

"Sure, Mr. Preacher, you're a bungler at your trade," he answered. "If I've to teach you divinity, you must pay me my fee. Though Anabaptist doctrine is devilry, not divinity. Why a fellow who wants to damn babies by putting off their christening, and to make grown folk catch their death of cold by dipping them who have been sprinkled, as is reasonable, in their youth."

"I am a Pædobaptist," I answered. Whereupon, without giving me time to say more, my learned host of the Blue Boar shouted in triumph. "Hear un, your washups! The la'yer's got it out of un, I could ha' sworn he wer a Baptist, or zum zuch devilry."

Taking no heed of the foolish man's interruption, I went on, "As to the mode in which the rite is to be performed, the Prayer Book saith that if the child may well endure it, the priest shall dip it in the water discreetly and warily."

Thereupon the lawyer asked me of my meeting-house. "I have none," said I, "but preach now in the open air, and anon from house to house, as doors be opened."

"Doors be opened!" he exclaimed, taking the word out of my mouth to mock me; "then more licenses will be wanted; and which one of them hast thou registered in the bishop's court, or the archdeacon's, or at quarter sessions?"

"None," I answered, "I knew not that it was necessary."

"I thought as much," cried he; "and I shall bring proof, your worships, that albeit he had obtained a license for his meeting-house, or meeting-houses, still would he not be exempt from the statute penalties, inasmuch as he hath not preached with unlocked, unbarred, and unbolted doors, but on the other hand, hath preached with locked, barred, and bolted doors." At this iteration the Justices very wisely shook their heads, as if 'twere some great point of law indeed.

Then he called a lewd fellow, on whom we have more than once been compelled to close our doors to avoid his disturbance, who declared on oath that, having at sundry times endeavoured to enter our meetings, he had been shut out—nay, more, giving lying and self-contradictory circumstances, that I had three times assaulted him (whereas 'twas he who once laid violent hands on me), so that he went in fear of his life because of me. Thereupon I was bound over in two sureties and my personal recognisance, to keep the peace towards him and all His Majesty's subjects for six months. Doubtless 'twas thought I should find none willing to become bound for me, and that thus I might be committed to spend my Christmas holidays in prison; but Mr. Saunders, who had ridden over from Bath to enquire what had happened to me, became one. The other, to the vexation of the Vicar, and the astonishment of the lawyer and his brother magistrates, was, of his own offer, the Justice who kept the

mob off at Robert Farrant's. He loves not Methodists; but he is an upright man who abhorreth unrighteous judgments. I must write to Mr. Wesley touching this matter of licensing and the rest. He knows the law, and fears not to put to shame them who, from ignorance or malice, would wrest it to the injury of the innocent.

Pidgeon accompanies Wesley in a tour through the North of England, and is with him in Newcastle at the time when the inhabitants of that town were in fear of an attack from the Pretender's army. The following quaint entry, dated Wednesday 25th (September, 1745), purports to have been written in the diary in Newcastle:—

Our good friends within the walls forever dining in our ears, some, that if we tarry without, the wild Highland men will devour our defenceless children, and others, that the Orphan House is so placed that so soon as the town guns begin to play, 'twill be levelled with the ground. Mr. Wesley this day made a survey, and he assures me that, on the other hand, the guns are so planted that, not a ball can strike us, while the fire from Newgate on the one side, and that from Pilgrim Street-gate on the other, would blow to pieces any who attempted to come nigh our house to do us harm. To-day he told me somewhat of his former visits to Newcastle. The colliers round about seem to be little less wild than the Scots, their children running half-naked, and the men, to show their approval of Mr. Wesley, shouting aloud in the midst of the preaching, and clapping him on the back until his breath was well-nigh gone. But the Newcastle mob, he says, hath some humanity left at its wildest. Once, being moved with compassion for the poor creatures who spent (as many still spend) their Sabbath in wandering about the Sandhills, like sheep having no shepherd, he went straight to them from church and started a psalm. Thousands soon gathered round him, but the most part spent the time in shouting and pushing; the throng heaving and tossing like a troubled sea. So after singing and praying for an hour in the midst of the tumult, he was constrained, through lack of voice, to leave them without a sermon. Nevertheless, not a stone, brickbat, rotten egg, or dead cat was thrown, nor was any violence offered to him. On another occasion, during his stay in the town, the Edinburgh Company of Comedians announced the performance of a farce entitled *Trick upon Trick*, or, *Methodism Displayed*. A multitude of men and women assembled to witness the performance, but, in the first act all the seats erected on the stage gave way with a sudden crack, and those who sat upon them were thrown headlong. The play still continuing after order had been restored, in the second act all the shilling seats sank suddenly. This caused panic, and many forced their way out of the building in terror. But still the play went on, when lo! at the beginning of the third act, the stage itself went down six inches, the actors skipping nimbly off in their fright. But having been persuaded by their master to return, and the piece going on, towards the end of the third act all the sixpenny seats fell without the least warning to the ground, and with loud outcries many more rushed out. Then he who was to play the Methodist, fearing that none would be left to witness his performance, came forward and affirmed that, notwithstanding all that had happened, the farce should be performed. As he spake the stage sank six inches more, and actors and audience fled in wild confusion.—*Leeds Mercury*.

WHEN scientists want me to stay and argue with them, I say to them, in the words of the prophet: "Abide ye here with the ass, while I go yonder and worship."—*Daniel Butler*.