TESSON XII. March 28, 1878.

JACON AT BRITISE. Gen. xxvlii. 10-22.

And Jacob wont out from Beer-sheb

and won't toward Havan.

11 And he lighted upon a certain place, and tarried there all night, because the sun ass set; and he took of the stones of that heee, and put them for his pillows, and lay lown in that place to sloop.

12 And he dround, and behold a ladder set up on the carth, and the top of the resched to heaven; and behold the angels of God ascending and descending on it.

f God asconning and assembling on it.

18 And behold, the Lord stood above it,
and said, Lam the Lord God of Abraham
hy father, and the God of Isaac: the land
whoreout thou liest, to thee will I give it,
and to thy seed;

and to thy seed:

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the wast, and to the next, and to the next, and to the next and to the seed abrah all the families of the earth be blessed.

and to the count: And in time and in the pieces shall all the families of the earth be blessed.

16 And, behold, I are with thee, and will keep thou in all places with thee, and will keep thou in all places with the thought, as the land of the time of the time of the land of the la

heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top for a pillar, and poured oil upon the top of it.

10 And he called the name of that place both-oil but the name of that city were called Liux at the first.

called Lux at the first.

20 And Jacob vowed a vow, saying, It'
God will be with me, and will keep me in
this way tinst I go, and will give me bread
to est and raiment to put on,
21 So that I come again to my father's
house in peace; thou shall the Lord be my
God!

22 And this stone, which I have set for a pillar, shall be God's house; and of all that then shalt give me I will surely give the tanth unto thee.

ne tenth unto theo.

COMMIT TO MENORN VERSES 20-22.

READ WITH V. 92, Hos. xii. 12: with vs. 1, 12, John i. 51: with vs. 13, 14, Acts iii. 5; with vs. 16, 16; with vs. 16, 1ss. xiiii. 3, 8; with vs. 16, 7, Johnus vii. 7; with vs. 18, 10, Gen. xxi. 10; and with vs. 20, 21, 22, 1 Tim. vi. and Mal. iii. 10.

Sand Mai. III. 10.

PARALLEL PARAGUS.—Psalm cxxi. 7, 8;

Heb. zlii. 15.

ČENTRAL TRUFII.—THE COVENANT OF THE
LORD'S PEACE SALL NOT BE REMOVED (188.

liv. 10).

This lesson has peculiar and uncommon interest, and pains should be taken to apply it in the advanced classes, in which the purils are no louger children. It is compact and easy of recollection. For the rake of order and method, the classes may study Jacob's visios; and his vow. (See Illustration.)

I. Jacob's visios.—"The wheel"

Illustration.)

I. Jacon's vision.—"The place" (literally, "he tophted on the place"). Was it a place which Abraham, who had mad signalized by an alta? See ch. xi. 3; xiii. 4. It is in Mount Ephraham hant three hour spanney north of Joru-hant three hour spanney north of Joru-hant three hour spanney north of Joruno. 3, Aut. 4. It is in Mount Ephraint, not three hours fourney north of Justianalous; it is called Bestin, and may be read of in Robinson, and soen of all travellers. There is abundance of atonos there to this day. On one of them Jacob slopt.

He saw in his dream three noticeable things.

things.

(a) A stair, or ladder, reaching from heaven to the ground on which he lay. Then heaven and eath act he are not readly parted from each other. There is a way of communication. In the light of the New Tostament, we see it clearly: John xiv. 6;

consument, we see it clearly: John xiv. 6; 1 Tim. II. 5.

(b) Augels going up to report, coming down-to protect: Hob. 1. 14. Ho need not fear. Here are protectors. They consumble to the fear in us through Hen. They consumer interested in us through Hen. They credit have not been always and helm man, but it, grader the terroun bundles; as in Mar. Xii. 80-44 when and angels are good friends, in the sarvice of a common Master. Bes Hob. Xii. 22-we are "common fearled with kindness—has commonication with heaven—is in faror with God.

(c) This is confirmed by * 15 mar.

(c) This is confirmed by v. 18.
Lord shood above it—seemed to her
stand. He hears him announce in a
the Goo of Abraiann, and conow to
the promise. God endorses the ac 1770

the promise. God endorses the act of Hasac, v. 4.

Ho promises to Jacob, the third in the line of patrarchs and pilgrims, three things; (1) The lead. He was lying on it. (3) A numerous seed. Issae had said a multitude (a church; it is the word for it. It has a had said a funditude (a church; it is the word for it. It has been to the lead of the lead of

An ropey. Jacob is now accepted as the line of pro-ise, and for the third, time these pro-ises are made. See ch. xii. 2, 8; xxii. 18.

releas are made. See ch. Mt. 3, 5, 3, 3, 11, 15.
The public is before the previousli: The
Lord next espeaks of himself, v. 15. He assures the wayfaving critic of his precessed,
of his protection in journaying, of return,
and of his faithful washe, over his till allhis recta were made good. It is therefore
the control house over the protection of the control
to the control house over the control house over the control
to the control house over the control house over the control
to the control house over the control house over the control house over the control house the control house over the control house over the control house

The immediato feeling of Jacob was intensely solerni, vs. 16.17 "Droadful" has come to mean intore than full of solerni awe. He did not expect God to reveal himself in a place where he was not worshipped. But he is overwhere, and can make a little smoturary for his peoples. (See Linear Control of the cont

lessuces that we are "far from church."

He tried to express his feeling by a fitting act, v. 18. He did all he could. He liad some vicorisons with him, including oil, which was an article of foud, acrying as butter and same now do to us. He set up the stone as a menorial, and poured of the oil on it; renewed the mane which Abraham had known, as if to say, "This is Bethel—Gui'a house, indeed. Lux was the namest city, and was the common designation of the place.

If His way a different minus particular to the same and th

designation of the place.

II. His vow. Often misunderstood. Floe English wording of the passage is blamable for obscuring it, and making Jacob propose a baygain with God. All mercenary look is taken away when you read it (v. 20) in the light of God's foregoing word, "seeing that God will be with me." &c. The 'jif' is not of doubt, but of faith, as in Phil. 2 and Col. iii 8.

as in Phil 2 and Col. iii 8.

The vow of Jacob rosts on the promise of God, and understands it rightly. No ambition is chieraked. Presence, protoction, prevision tuo superfluity, "daily bread", and return to he father's house, food greater than the father's house, food previsions promise, recely, fully, gratefully. The aprint of adoption is growing in him. He will give to God. The child-heart echoes to the Father's "I will-be with thee," "He will be my God." See Jer. iii. 4.

In this voluntary way of Jacob, these are

Jer. iii. 4.

In this voluntary vow of Jacob, there are also three elements.

(1) Descion to God. "My God." Here is decasion for himself. He had been brought up to thus, but no one could have told till now how much is of parental authority and how much of his own choice. Now he is acting for himself. So young persons in Christian households are to decide and "join the church," or take their stand for themselves.

(3) To show forth His praise in proper

stand for themselves.

(2) To show forth His praise in proper ways. The particular form then present to his mind and suitable, was worshipping and keeping up a monorial for God at this apot, marked by the stews. What he meant may be learned from cli xxxv. 7, 16.

keeping up a memorial for God at this apot, marked by the atono. What he uneant may be learned from cli. xxxv. 7, 16.

(8) To give a tenth of al. he own d to God. The seventh of man's time is called for by God and cheerfully given by his sorvants. Men in leadings say "time is money," and what is right as to time given the second of the seventh of the second of the seventh of the second of the seventh lead to the seventh of the seventh of the seventh lead to the seventh of the seven

of oil.

(h) Superatition imitates by art what divine providence made natural, and is forbidden. (See Lev. v. i. l.)

(i) Giving money to God ance in and fitting; "first give omcelves." like Jacob.

(j) Systematic and proportionate giving is Scriptural; should be cheerful.

(l) All that is normand in God's promise here is made over to not in the Wind.

THE FOLLOWING FART TOPICS FOR QUERTIONS;

Why Level (t.) a why alone where here is the first promise here is made over to not in the Wind.

Why Jacob field why alone—where he alept—line—what he saw in a dream—what it taught him—God's voice to him—the two pars of the promos—the public—the personal—face is feeling—file voice to him—it to personal—face is feeling—file voice to him—it he personal—face is feeling—file voice to hargam—what he penned he spirit of his promos—face is to he personal—face is to hargam—what he penned he spirit personal—face is to have a feeling file in the penned for the personal face is not the head of the penned for the penned for the penned file file is not the head penned for the p

Never descive for the anke of foolish jest, or to retide langither of a fow continuous at the expense of a friend. He mantous, when you relate anything, to tell these to control. They folke reports is because no feet in telling real things, and a little to them, and as they pass through a location months, the original stories are turned into sensething entirely different. So, when you attempt to tell anything time you nave seen with your own over restly in every particular, and as you grow cider, you will reap the advantage of this course.

Obristians receimble travellers in a stage-cocch. We are full of the plans. But selection, but the cocch, is mirror, rapidly disrurad; its plants, and milestrate, and then another; and no request to paid to the plots and plans of the presented.

Our Young Jolks.

SOMEBODY'S OLD EHOES.

PART II.

By the time Lieschen arrived at Hed-By the time Lessenia arrived at Activity along, also was in such a pleasant flutter of excitament that she had forgotten all about their own tree, and only thought of getting the lame child asfely out into the sledge. She found her cowering by the black store, which was throwing out such an insignificant bit of heat.

"Hedwigchen, come; I have butcher Stein's sledge, and I am going to take you to the prison to see the good pastorin and the prisoners have their tree," eried Lies-

The defermed child looked up. The deformed clind tooken up. Your applies allow was deformed I her eyes were so cloar and pretty; and hor face would have been protty were in to for the pained, suffering expression which terrible deformatly brings. Almost before she had fairly understood all her good fortune, Helwig was derstood all her good fortune, ite-iving was being hundled up in overy available wrap also possessed, and then she was helped out by Lieschen to the sledge which stood at the sloor; and whom she was in, an all bearskin, which was devoted to 'every possible purpose, was fastened round her, up to her purpose, was issued round ner, in to move, one and the sledge was turned about, and with a right good will Lieschen trundled her back in the direction she had just come, for the nearest way to the prison was past the louse where Lieschen lived. Once past that, it was not more than half a mile to the prison.

It was nearly six o'clock, consequently quito dark, when they commensed their journey, and Lieschen was auxious to push on, for she had leard that the prisoners had their tree at seven o'clock, and, before that, were at prayers in the church. The church was inside the prison walls, and so were the rooms where the paster and his wife lived.

wife lived.

About twenty minutes past six two children and a little humpty-dumpty green sledge passed through the gates of the town, then a little way along the promesade, as it was called, on the old walls of the town. It was dark under the great trees, and the snow was unswept and untrodden, and it was hard work to push the sledge along, but Licealen's sturdy little arms were vigorodaly at work; that green sledge and deformed child should be get within the prison walls—aye and before hulf-past six too.

Panting, glowing, and warm with hor work, Lieschen stood five minutes later at the great gator, and with a bold hand pulled the handle of the bell which awarg down just within her reach. Only when a clanging ring answord hor touch did she feel a little nervous, and she thought, "Just now how warm and safe it is at home! and they are just having the tree, and the dar kindchen, I wanted to see his pretty (ver when he first looked at it." But immediately a man in prison dress opened the gater, and Lieschen said the Frau Pastorin and tell hern they might come san't see the prisones Lieschen said the Frau Pastorin nod told them they might come and see the prisonous have their tree. They were admitted into a great square and told to go in an exposite door. Lieschen and Hodwig, much awel and impressed, were quite silent as they created the square; and when they arrived at the door. He'dwig go tot of of the skelige, and when they had been again admitted and directed which way to go, she was helped very slowly and very carefully up the narrow stars by L. ischen.

Arrived at the top, they saw an open door Arrived at the top, they saw an agen door and several people talking, and as the children heatand and stood there, the Frau Pastorin came up or them, saying, "Oh, Heaveir, my child, so you have come after all, and in such good time; we are just going to begin." And the good I Sestorin took held of Hedwig, and carefully led her took held of Healwig, and on the way Hed-wig told her of Licechen's kindness to her, and of her missing her own tree at

home.

'Oh, Lieschen is shormaker Grabery's little dan actor. I know a considerable in the large of the large

What was her surprise in another few minutes, when the pasterin came back saying, "Lieschen, do you not wish to come and use the prisoners too?"

ing, "Lieschen, do. you not wish to come and were the prisoners too?"

"I," said Lieschen, rising, and before the prisoners controlled in the prisoners too and the possible in the pasterm into the church. They had to pass the lips—such a tree as had never existed even in Lieschen's imagination, and ablase with light from the ground up to the fatry with wide wings on the top, and ablase with light from the ground up to the fatry with wide wings on the top, munion with God. Consider how angular and ablase the before it, and with elasped hands graved up its brillate themsphes. But the pasteria pulled her slong to the ceast beside with grid between the private of the private private the private private the private private private the private pr

There was a tramping of many feet, and Lieschen and Hedwig looked round. The prisoners in their dark brown clothes were passing into the church.

10.00

"Here come my children," said "the pas

torin.

"Lieschen, look what... many children
I have to be kind to. I teach them all,
and they learn their Lessons like children.
Some have been here many years, and have
many more to be here, and they all get to
love me, only because I am kind to them.
Some of them have great talent for inusio,
and I have taught them and some sing
very beantfully; but you will hear them—
tind is a prisoner who is playing the organ
up there." up there."

Then the pasterion left them and prayer

Then the pasterion left them and prayer-began.

Then came singing, and by and by a lovely view was singing alone in the church, and the children turned and saw it was one of the poor pisconers in his brown clother who was singing.

Whon prayers were over, cac's prisoner came to singly to receive a loaf of white breath and no coloured tract, this bosing the only time they had white bread. It was given to thom by the hands of the two little children from the achieus, who gazed up somewhat wonderingly into the prisoner's faces as they came up.

It was at longth over, and the glast prisoner had disappeared from the church and the little children from the schloss were gone home, when Liescheu and Hedwig came to perceive that they must go too.

It had been all beautiful and like a dream, and as they too passed out of the church they lingared for one more look at the localy tree; and then once more out into the snow, and the little green sledge.

Hodwig was wrapped up in the bear-skin, and trundled along the promounds and in at the gates of the town again, only the children were almost entirely silent.

When they had strived at Hedwig's home, she could only throw her arms round lassaben and say, "It will last for ever, and it is all your doing!"

and it is all your doing!"

And Lieschen lof, the little humptydumpty green sledge at butcher Stens;
door, feeling happier than she hd over felt
in her life before; thom sured home. At
their own door also had beer fether just seitting out with a paccel in his hand.

"Oh, father! you have finished those old shots of somebody's; and I said I was going to take them home."

"Never mind, my child, I' will take them, you go in and we or yourself."

"Father, I am quite warm," said Lies-chen, who knew how her father enjoyed his quiet rest when work was done, to say nothing of a game with the chikkren; "Give then to ma."

inothing of a game with the children; "Givo there to me."

And a little reductantly he gave them up, and Lee alon adeal whose shear they were. "I make it is a state of the little and he will be a little reduction to the little and he had been and find the them." Said he will be a little and the little and he will be a little to the he was no he appuir little girl in dermand the result of the the and he he was a little feet in the strawshiff of wood.

again enter if the gates of the town.

In rittle feet in the straw-stuffed weedned was were as were as it they were cased in
the strain and it they were cased in
the strain into the kitchen of home, and
he strain the strain of the strain and
he strain gates have a
lanced with delight, for they had never before anten any bread but black bread.

"Now, Locachou," and the mother, "we
have a surprise for you; our tree is just
without you, when we know where you had
gone?"

gone?"

As Lieschen stood before their lighted tree with the kindchen in her arms, watching his protty eyes as he looked at it, she felt that she had nothing to wish for.

fult that she had nothing to wish for.

"I am so glad the pastorin paid for the shees," said the father, "for new I can buy some more dinner for to-uncrow, and Hedwig and her mother shall come and east it with us, and Lieschen shall fetch her in butcher Stein's sledge."

butcher Stein's sledge."

"Only imagine that there old shoes should be the Fran Pasterin's," said Liquiches to Gretches, as the placed her head on the pillow; and Liceulen's sweet quiet in log for fell a le partial a smile on it.

trails Word is the word of grace and favor, radiant them that believe it acceptable to God through Christ. Moreover, its only the Continuation of the Christopher of

Mundom Mendines

It is much ensior to settle a point than to

Do all the good you can in the world, and make as little noise about it as possi-blo.

The purset joys of certh are like those castern birds whose beauty is in their wings.

A good man shall have what he needs, not always what he thinks he needs.—Chanrock. Charrock.

No one is ontirely surrounded by labor but that he can talk with God at the same time in his heart.—Thomas-a-Kempus.

The superfluors blossoms on a fruit-tree are meant to symbolize the large way in which God loves to do pleasant things.

Show me the man who would go to leaven alone if he could, and in that man T will show you one that will never be admitted into heaven.

into heaven.

Salvation is not a purchase to be made, nor wages to be cauted, nor a summit to be elimbed, but shoply a gift to be received. And nothing but faith can receive infrom God.

God tries you because in some way He is about to use you; for your history will fur-nish no exception to the rule that when God is about to make precluient use of a man, He puts him in the fire.

Ribence in truth the attribute of God, and those v'o seck Him from that side firevarially, learn that meditation is not the dream, but the resitty of life; not its flusion, but its ruth; not its reakness, but its rather mind.—Martin-au.

In every age, the kind of education and spiritual culture by means of which the age hopes to lead manifold to the knowledge of the ascertained part of the Olivine Lies, is the leading to the age and every man who partakes in this culture is the scholar of the age. —Fichic.

Lot annuequents fill up the chinks of your existence, not the great spaces thereof. Lot your pleasures be taken as Daniel took his payors, with his window open—pleasures which need not cause a single blush on an ingenous cheek.

However ill men may treat us, we should never give them a handle to say that we misbehaved ourselves. Were It o meet my most bitter adversary, and know that he has come with the most malicious intentions. I should endeaver to be so on my guard that he could not lay his finger, with truth, on any part of my conduct.

Life, like war, is a sories of mittakes, and he is not the best Christian or the best general who unkes the fewest false steps. Poor medicarity any secure bat. But he is the best who wins the inces uponful wistories by the retrieval of mistakes. Porgas mistakers: orgavize victory out of mistakes.—Robertson.

The nuccessful men of this world are not those who go off a full gallop, but, if I may use racing pluracology, those who "stay" it often ingress that those whose early exercit a deversal gondor than that of others, o'thist a greater amount of mind, and tougher staying power, and come in at the winning-post at that—Harriey.

If man is naturally slothful, he always interprets Providence in favor of taking his own case, and doing as little as he can. If a man is self-seeking and ambitious, he likes to datter himself that he is working for God, when he is only working for man appluse. Solfalness is a devil wears a hundred disguises, and often l as white as an argel of light.

as white as an angel of light.

"I am on the bright side of seventy,"
and angel mun of God, "the bright side
to any and the containing slow;
the cause moves to every statistic slow;
the cause moves to every side of the cause
the cause of t

not tent it, I hope it."

In the Bible and "elsewhere, life is refpresented by the sea. Sometimes it is
smooth in the sea. Sometimes it is
smooth in the sea of the sea of the sea Again, it is trough and temperations, when,
rooked, jarred and sickened, we four disefter. It is a comfort to the Christian to
know that, wheel, or the sea be sincethe or
rough, Christis is abroad, and that he will not
fail to bring his people safely to the desired
haven.

DEVIPTION.—The Rev. Dr. M'Leod, (father of the late Norman M'Leod) was proceed to the process of the late of the late Norman M'Leod) was proceed to the late of the late Norman M'Leod) was proceed to the late of the late of