

over poor Jacob, then a soul must be of great value in the sight of God, and the relationship between the two sacred and Divine. It may have been that God had spoken before to Jacob, but the son of worldly and crafty Rebekah was too much interested in his trickery, and in his endeavor to outwit his brother, to even notice that God was near—but now, at life's great crisis when home is far away, when the conscience is smitten with a knowledge of an unholy past, when he is deprived of the presence and sympathy of his brother men, and when his former hope of material greatness has dwindled into poverty, the earth for his bed, a stone for his pillow, bereft of all the glittering trappings of earth—he has learned how solemn a thing it is to live, and how imperative are the demands of his God.

Men are often blind to that which is most important in life until the less important proves hopeless.

God may be forgotten when men strive hard to surpass their brothermen, but when the supreme moment comes and other things have left the soul in despair, then God waits at the lonely place to prove His reality and His love, and to turn the activity of man into the way which reaches to the Father's throne.

Blind, indeed we often are to that which is most important. They make light of the Great Unseen and worship only the visible, while on every side there are the ascending and descending angels.

Be reverent men. We are living in a world where the Invisible dwells. Heaven is open and God's angels are hurrying on their message of love to sinning men, showing the way which reaches to that land where deception and fearfulness and loneliness are not known.

Heaven is life. Man must rest from his sin and his sleep and his dream to serve, in joyful activity, Him by whom he is redeemed.

Let knowledge grow from more to more,
But more of reverence in us dwell.
In Memoriam.

"GETHSEMANE."

The night was dark; behold, the shade
was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary
sleeper:
"Couldst thou not watch one hour alone
with Me?"

O thou I am weary of thy self-denials,
And so impatient of thy little cross,
It is so hard to bear thy daily trials,
To count all earthly things a gainful loss!

What if thou *always* suffer tribulations,
And if thy Christian warfare never cease?
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once Himself hath
gone:
Watch thou in patience, through the dark
hour only—
This one dark hour—before the eternal
dawn.

The captive's oar may pause upon the
galley,
The soldier sleep beneath his plumed
crest,
And Peace may fold her wings o'er bill
and valley;
But thou, O Christian! must not take
thy rest.

Thou must walk on, however man upbraid
thee,
With Him who trod the wine press all
alone;
Thou wilt not find one human hand to aid
thee,
One human soul to comprehend thine
own.

Heed not the images forever thronging
From out the foregone life thou liv'st no
more—
Faint-hearted mariner! still art thou long-
ing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly
trod?

Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Poor wandering soul! I know that thou
art seeking
some easier way, as all have sought be-
fore,
To silence the reproachful inward speak-
ing—
Some landward path unto an island
shore

In meek obedience to the heavenly
Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature—
Looking to God alone for His release.

And He will come in His own time and
power
To set His earnest-hearted children free:
Watch only through this dark and painful
hour,
And the bright morning yet will break
for thee! —From The Call.

Boys' and Girls' Corner.

SUNDAY SCHOOL LESSONS.

April	1st—St. Matt. iv. 23: 5 to 12.
"	8th— " xxvii. 27 to 57.
"	15th— " xxviii. 1 to 10.
"	22nd—St. Luke vii. 1 to 11.
"	29th— " vii. 18 to 29.

We regret that owing to a mistake the Bible questions for a few months have been omitted.

ANSWERS FOR DECEMBER.

1. Pharaoh. Gen. xii. ver. 38.
2. Yes, twice. Chap. i. ver. 2; chap. vi. ver. 3.
3. Isaac's death. Chap. xxxv. ver. 29. See reference Bible.
4. Seven years of plenty, and seven years of famine.
5. He was made governor of Egypt.
6. "Zaph-nath-paaneah."
7. The man to whom secrets are revealed.
8. Thirteen years.
9. Asenath, daughter of the priest of On.
10. "The earth brought forth by handfuls."
11. Within five years.
12. Manasseh and Ephraim.

BIBLE QUESTIONS FOR APRIL, 1900.

BY REV. KLEMENT RICHARDSON.

1. How were Ephraim and Manasseh afterwards made eminent?
2. Of what two tribes did these take the places?
3. Why has Ephraim always the precedence?
4. Was the famine confined to Egypt?
5. How had Joseph during the years of the plenty made provision for the famine years?
6. Was the Holy Land affected by it?
7. How many of his sons did Jacob send to Egypt for corn?
8. Which did he retain with himself?
9. Why?
10. How old now was Benjamin?
11. On their arrival of what did Joseph accuse them?
12. Why did they not know Joseph?

TEDDY'S LESSON.

"Come, Teddy," said Mrs. West, "it's time for the cows to come home."

But Teddy was reading a story about a shipwreck, and did not want to be disturbed just then.

"O mother, wait a little while," he said.

A little later Hester came to the door.

"Teddy, you ought to get the cows," she said,

"Bother the cows!" replied