

POINTS AND PARAGRAPHS

It is a critical hour when a boy's back is turned upon his boyhood's home and his face to the world. v. 10.

A rough road is not always the worst road for one to travel. v. 11.

The ladder to us is the Cross of Calvary, or rather He who hung upon the Cross for us. v. 12.

The same angels whom Jacob saw are still flitting between heaven and earth on God's errands to us. v. 12.

The ministry of angels is precious, but it fades as the stars at sunrise when the Lord is seen and speaks. v. 13.

There is often a world in a word. Who shall measure the worth of that simple declaration "I am with thee," when it is God who makes it? v. 15.

The vision without the vow would have been incomplete. The vow without the vision would have been mere dead words. v. 20.

"I know and am certain, that our Lord Jesus Christ still lives and rules. Upon this knowledge and assurance I rely and therefore I will not fear ten thousand Popes; for He who is with me is greater than he who is in the world."—Luther, on the way to his trial.

God is present even in our sins, though we know it not. He is there trying to turn our loss into gain. "Where sin abounded grace did much more abound." (Rom. 5:20.) God may use our failure as a call to a greater success. "We have lost the battle," said Napoleon, "but," drawing his watch from his pocket, "it is only two o'clock and we have time to fight and win another"; and the sun went down on a victorious army.

Think of how many sins rise out of selfishness, e.g., Achan, Judas.

These exquisite lines of Dr. George Matheson are the more touching that he has been blind since boyhood.

Thou hast been with me in the dark and cold,
And all the night I thought I was alone;
The chariots of Thy glory round me rolled,
On me attending, yet by me unknown.

Why did I murmur underneath the night,
When night was spanned by golden steps
to Thee?

Why did I cry disconsolate for light,
When all Thy stars were bending over me?

The darkness of my night has been Thy day;
My stony pillow was Thy ladder's rest;
And all Thine angels watched my couch of
clay
To bless the soul, unconscious it was blest.

I'll build a monument to that dead pain,
In whose sore anguish conscious life was
given;

And write on loss the record of the gain,
"This was the house of God, the gate of
heaven."

Oberlin, that poor French minister, reading of Jewish tithes, said to himself, "Well, I am sure that I, as a Christian, have three times as many blessings as the Jews had. If it was right for a Jew to give one-tenth of his property to God, surely I ought to give at least *three times as much as that*. And he did.—Peloubet.

Light from the East

BETHEL.—The modern Beitin is 12 miles north of Jerusalem and 70 miles from Beer-sheba, from which Jacob started. It seems to have possessed some measure of sacredness before this time, for Abraham repeatedly pitched his tent near it. Luz and Bethel were not on the same site, although they were near together. (Josh. 16:2.) Jacob's experience made the latter a tribal sanctuary and in time it gave its name to the neighboring city. During the rule of the Judges the ark seems to have been sometimes there and the northern tribes made it a rallying centre for religious worship and military operations. Jeroboam astutely made it one of the sanctuaries by which he hoped to supersede Jerusalem. (1 Kings 12:28, 29.) It held an important position where the main lines of traffic from north to south and from east to west crossed each other. It is now a village of wretched hovels into which about 400 persons are huddled, but four fine springs and an enormous reservoir in the valley to the west attest its former importance. Around it are the ruins of many early Christian and Crusader buildings.