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Sabbath School.

BIBLE LESSONS.

Lesson I. April 1 Gen. 32:9-12, 24-30 JACOB'S PREVAILING PRAYER.

"I will not let thee go, except the bless me."—Gen. 32: 26. -Gen. 32: 26. EXPLANATORY.

THE SECTION OF HISTORY COVERS Chaps. 29 to 33.

In some way God spoke to Jacob, and summoned him to return home (31: 3). His present life was but an episode, a preparation. His true position was that of heir of the promises, the inheritor of the promises diand, the channel for the kingdom of God. He must not stay too long away. He may become perverted in his religious life. He had learned all he could here. "Jacob was becoming too contented in that strange land."

d.

. To the Covenant God. "O God of father Abraham." He appeals to Most High as the Covenant God, o had given promises to his fathers, which promises he himself was their.

weakness before God, his dependance on him. It was not want of power that kept him fr m conquering Jacob. Humility/irnat.looking to God.weffetteresult of this experience. Often only outward failures will bring the soul to the right state.

V. 26. "And he (Jacob's antagonist) said, let me go, for the day breaketh." (Hos. 12, 4), showing that verbal prayer accompanied the symbol and action of prayer. "And he said, I will not let the go, except thou bless me." It would seem not only that abanda was, but he work the said of the seem of the said of the seem of the said of prayer. His greatest desire now was not deliverance from the special danger on account of which he began his prayer, but for God's presence and care and love. He wanted God more than safety, knowing that he could rest confidently in Him. and only what was best would come to him. He was now in the condition to receive the answer to his prayer.

Answer to His Prayer.—Vs. 27-29.

27. "And he (the Angelof the Coverant) said unto him. What is thy nade, with as directing attention hitherto. "And he caid, Jacob, it as, Heel-catcher, or Supplanter (wide ch. 25, 28). Such had been his character, shrewd, tricky, crafty, self-seeking. There was need of a change for "Nothing is real religion except that which a man takes along with him when he drives a barried on the said of the said. That is a praying the said of the called-no more Jacob." Even in our day the name of a man comes to imply all there is in him; as one's name to a note of hand indorses it with all the character, skill, integrity there is in a man. "But Israel." That is a praying the called sared, because he was an altered man. The real reason why Jacob is called Israel is, Jacob is vanished: Israel is born. Jacob was supplanter to more. His old, mean, crafty, bargating nature disappeared He was fitted to receive the birthright blessing, and inherit the promises of faithful Abreham. So, "il any wan to

e nossession of the promises in the id God had given him. He could forse the future. How should be with the people of the land? It well to be alone. Thus Christ was a type of the spiritual sunrise upon the sould be the future. How should be the with the people of the land? It well to be alone. Thus Christ was to presperily in the very thin the sould be careful to convert a wicked soul to holi. The socket of the hip joint ment is the sould be careful to convert a wicked soul to holi. The socket of the hip joint ment is the sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful the sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful the sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be careful to convert a wicked soul to holi. The socket of the hip joint sould be sould be sould be careful to the sould be careful to the sould be sould be careful to the sould be s

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nade you." "What do you mean?" asked Mr.

"What do you mean?" asked Mr. Adams.

The gentleman replied "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly, than did the eyes of that venerable man when I pronounced the name of his nother. He ford me in his peculiar manner and

even for stripes and chestening blows, with a sweet submission, as gifts disguised; does not hen all about them and all near to them seem holy? Have they not attointed their very reighborhood with a celestial fragrance? Are they not so many waymarks set up upon the earth to prove to us all that heaven is not far away, nor the road thither blocked up?—(a. D. Bradlee, D. D., in "Sermons for the Church?"

Literary Notes.

The 'Progress of the World' of the Review of Reviews is not confined merely to a review and discussion of certification of the March number, for instance, appears a report upon the geographical and scientific explorations that have recently been completed, or are now being carried an, accompanied by maps and portraits of the explorers. This number also contains an article by the editor, Dr. Albert Shaw, on the Constitutional Convention, which is to meet at Albany, N. Y., in May of this year. After explaining the constitutional provision that an opportunity for amendments be given every twenty years, Dr. Shaw gives details of the twice of 1886 for a convention, and then reports an important interview which he himself has had with a delegate to this convention, who is in an especial position to forecast its action. This delegate outlines, in answer to Dr. Shaw's queries, the general scope of the convention's work and its pr. bable action on certain specific questions of the highest importance, such as the provision for a treater New York, a reform of the State Judiciar. system, the introduction of proportional r-presentation, educational reforms, certain charges in city governments, uniform charters, city home rule and various other city reforms.

The Delineator for April is the second of the "Great New York and various of the "Great Spring Numbers," and

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