THE LIFE OF JACOB.

The life of man may be divided into three different forms or principles of existence, viz: the physical, intellectual, and the spiritual. In ancient Biblical history, there are three characters, who give prominence separately to each of these forms of being, that is Samson as the physical, Mose the intellectual and Jacob the spiritual. In addition David exemplifies a unity of all three in which fact probably resides the reason of his being called by Jehovah, a man after God's own heart. Jacob who is the subject of our present consideration as the spiritual, was grandson to Abraham the faithful, and twin son with Esau, of Isascand Rebekah ho was born B.C. the year 2168, as showing forth the spiritual is evidenced in the centroing his inward affections upon God, associated with a burning zeal for those things which tended to God's glory. First in his aspiring for and gaining the birthright from his brother Esau. This contained superhuman value as giving many blessings, on holding pre-eminence in that he should be the progenitor of that family from which should spring the sun of rightousness, the Messiah and Saviour of the world. We are pained at the deception resorted to in obtaining his father Isaac's blessing supplanting as his name implies, his brother While we dare not other than acknowledge him grievously wrong in this particular, yet in mitigation we would place in the opposite scale, first that his mother prempted the act, also that at this time there was not any law to guide men's actions. added to which was the aggravation of Esau's worldly mindedness. Jacob had now to flee from home because of murder. correlved in the heart of Fran towards him. During sleep while resting at a place after wards named by him Bethel or house of God,on his journey to Padan-Aram, he was blessewith a beautiful vision of a ladder reaching heaven and angels descending and ascending, and from the top of the ladder the Lord spoke to him confirming the promise to him given before to Abraham. This incident is the inspiration from which we have the beautiful hymn, "Nearer my God to Thee." After gratefully acknowledging God's favour this time, he continues his journey, and arrives at his Uncle Laban's, Briefiv notice the ardour of his love for Rachel, that the seven years he served for her seemed but a few days; the constancy of that love in the affection he hore towards Joseph and Benjamin, her two sons, as also his mourning so truly at her death. Having served twenty years with Laban with much blessing from God, he determines to return home. difficulty presents itself of reconciling his brother Evau at the place which brings him to the eve before meeting he strugoles so persistently with God for a blessing that he is given the name of Israel for the reason that as a prince he had gained power with God men, in unison with his

consent to his request, is : the wise strategy and tact inhis advances to his brother Esan breaking down all the hatred in Esau's heart against him by the princely gifts of love, procuring peace and amity tween the two, thus grandly typifying Jesus as the Prince peace in the gifts of his love in overcoming the hatred of the world. Hastening we observe his courteous refusal to return with Esau, being concerned with sacred regard as a good overseer, for the women children, and cattle, lest going with Esau he would inour their discomfort, an example worthy of emulation, for the overseer or Bishop of God's heritage the church in disre garding the allurements of the world. The summary acts oc-curring during the life of Jacob show the certainty of the word of truth. Whatso ever a man soweth that shall he also reap, as he had been guilty of deception in early hte, so in his declining years he suffered the sting of sorrow from the deceptive acts enacted by his own sons. Settling at Shalem he has to remove by reason of his sons deception and savago revenge on the Hivites, in the case of Dinah their sister, resettling at Beth el, Joseph is sold into Egypt, and grieved for as lost by the famine bringing Jacob about their touching reunion. Next coming to his saintly reply to Pharoah as to his when introduced by Joseph we are stirred to admiration by its pure simplicity, rising to the angelic in its crystal clearness from anything of self or pride, viz: "The days of the years of my pilgrimage are now an hundred and thirty years, few and evil, have the days of the years of my life been; and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage, while standing by his side was his beloved son, to the genius of whose kingly mind under the guidance of the God of his fathers, was due the honor of unfolding the mistery of Pharoah's dream, as also the wise control and administration in the distribu tion of the products of the seven years of plenty, resulting not only in raising the Egyptian nation to the position of clory she then held. but in sustaining the lives of the en tire world then known. might ask with reason, was this picture in the mind of of Christ when in his sermon on the Mount he said, "Blessed are the poor or humble in spirit, for theirs is the kingdom

CHAS. WHITE, Collingwood.

EVIL SPEAKING:

Is there any more widespread and fatal sin than evil speaking? Its effects are so destructive and opposing to the great commanduent given by our Saviour and so often reiterated by his Apalles
"Love one another." It is widespread; it is found in every circle. National: nation against nation; political: party against party; tocial: family against family; in the home brother against brother. sister prevailing to obtain God's against sister, wife against the

husband, husband ogainst the , 14: 11, "For everyone that exalt these qualities known as deeple ishe terrible fury and grandeur of and father against the son. But of all that is bad and the worst in the church, even the greatest of our teachers, our brightest lights, our chosen ones among men show a fearful weakness here. How often I have listened and been moved by the power of some good brother's preaching so that I could Follow Jesus any where. then afterwards I would talk with some critical brother and he would throw cold water on by saying "Yes but he cann handle that subject by half like old brother B. He was weak here and progressive there and old fogy somewhere clsc. He is not the man that brother H. is and so on Given to tear to pieces, to criticise and destroy by evil speak ing. Then again one says Bro. so and so don't work much out side of his discoursing, it fact he likes to be around here the young ladies are,oujoying himself-mean insinu -evil speech; and bro. P. aters a little too much, to the sects, and Bro Q. only preach es for money, the takes the matter about the flock, and bro. S. likes to settle down in somé city church-and take it easy. Then look at our papers. Scarcely an issue free from hard, cruel, evil writing-how void of that which "Thinketh no evil." It seems from the tone of some men that they rejoice when some brother makes a blunder so that they can patch on and knock him down farther. Their wild clamor is far from the "Spirit of meekness," Ther again how the dignity of our elders suffers, by a sad lack of training at home in the families. A young member of a family says "Oh, I am not going to hear old S. or old M. and if they go how they ridicule and make fun of homely phrases or gestures of the true servant of God; thus they begin to think and speak evil Remember Ged brought destruction upon some who mocked and the apostle Jude pictures a sad end for those who are not afraid, to speak evil of dignities."

The sin of evilspeaking is fearfully destructive in its results, and hinders the work of the church where families members of the church, on account of jealousies or envice or some old grudge keep up a warfare of evil speaking, the humble against the rich, the rich against one another, and grudge against grudge.

Dear brethreinglet us read what Josus has said, "If you from your hearts, furgive not everyone his trespasses neither will your Father which is in heaven forgive your trespasses." That is true, and will meet us at the judgment. Jesus' word will atand. Read what Pent talle Titus to teach, "To speak evil of I recollect when very no man." young hearing my father mention about a brother who always aim ed to speak of the good qualities of any to and avoid the evil speaking - how truly exemplary. Resd Col. 4.6 "Let your speech be always with grace seasoned with silt." It cause to meant times that some in order to get into good favor abuse good brethrm and exalt themselves. Show all the weaknesses of others,

husband, husband ogainst the 14: 11. For everyone that exact; those quanters and such rights the extension are granters or wife, son against the father, eth himself shall be humbled, and sake meanness and such right as storm in mid occan until he has an in the state of intextending witnessedone; as no one can know he that humbleth himself shall be exalted." Let us read 1 Peter S. 8 to 12, "Finally be to all like

inluded, comparaionate, laving as brethren, tender hearted, humble minded; not rendering evil for evil but contractwise blessing : for hereunto were ye called that ye should inherit a blessing. He that would love life and see good lays let him refram his to rom evil and his lips that they peak no guile, and let him turn way from evil and do good, let im seek peace and pursue it."

Reethren it is not through hearing, reading, preaching, or writing, only that we shall be ared; but by doing the will of the father.

Hearing and doing we build on the rock.

Hearing alone we built on the

How besatiful would every hing be if we would be honest be as we appear to be. Some times men are very condial, give o warm greeting and handshak ing but in absence quite the re-verse; the rule being evit "lack-falking." Read 1 Peter 4:8, Above all things being ferren in your love among yourselves, and in conclusion let us read Jas 4:11, "Speak not evil one of another, brethren." J.B.L.

DIED.

residence. t At his Baysville, on the 20th Dec. Bro. Samuel, Tackaperry, in the 75th year of his, aga; leaving a vidow and two sons to moun the loss of a kind husband and father. Bro. T. was, I think brought up a Methodist but about wo months before his death, at the close of a prayer meeting in In fine, one can have no adehe and his aged partner came up to the stand and reaching out his hand to me said, "We have ling been seeking the Lord, and we wish to come nearer to him than ever before : we wan to be buried with him in baptisu rise and walk it newness of and the time and place for at-teoding to the ordinance were ap-pointed and just two months and two days atter we buried, him in the watery grave, we laid his body down in the last earthly resting place there to await the resurrection of the saints. During that two months very few more earnest and regular, in at tending to the duties and privi leges of the christian life than Bro. T., and very few of us, in deed, appeared to enjoy the meetings better than he did Our brother has been tab tender mercy, given those who remain, a good hope of a reunion in a better life on the other shore so that they sorrow not as th who have no hope. Oh what a source of comfort it is to bereav ed ones to look beyond the vale to that time when we shall be gathered together and be for ever with the Lord. Then

"Nearer my God to the, Nearer to thee.

an awful but just sen. TENCE

Hon, F. M. Hubbard, District dge of the Eighth Judicial district of Iowa, in passing sentence on some liquor dealers for violat-ing the prohibitory laws of the State, used the following clear, forcible and just language:

While there are greater crimes known to the law which are pun which is as much as to say-I ishalle with great severity, th am all wolld myself. Real Luke are rone which involve more ishable with great severity, there

Juguors.

There is something in taking human life by violence so instant Aneous that it shocks and territies the minds of all, and set we look life quite as as surely, but by a very lingering process-if without condemnation, at least jests horror. You who stand be-Your the court for centence are in Vonue within the soult. If not he letter, guilty of mantlaughter for the law says that whoever se elerates the death of a human being unlawfully is guilty of the indoubtedly committed perjury

ace of respectability, but how And, finally let me entrest you, smally beprous and serofulous if you are not lost to every sentle nce of respectability, but how yes, that you are living, in idlepliana watered with widows' tears; the respect of a Cliristian co

quate conception of a cataract until he has seen Nisgara, nor of

the utter degradation and total depravity to which his species can be be ught until he looks upon the desolute tuin caused by your hellish traffic.

You are persistent defiant law-breakers, and shamelessly boast that, in defiance of the law and moral sense of the community, ion will continue in your wickel and crin had practices.

It has therefore; now become ration duty of this court to let fill upon you so heavily the ann of the law, that you shall either be driven from your inetraffic, or rulned in your rrime. Your bloated victims fortunes of wicked prosperity, pon the witness stand, and who You have become a stench to the nestrile of the community, and intenditicily committed perjust meetris of the community, and to accreen you from the law, not all good men are praying that to not south abundantly testify that you you be specifily reformed, of tunare accelerating death, but that marily destroyed. By the providence of God, and the fayour of still treater crimes than your this court, these prayers shall be oun.

speedily answered by signal and You still maintain the appear-exact justice for your crimes.

u are inwardly! The ruin, ment of humanity; to desixt from bearty, and tileness which you your criminal, vagabond traffic, are inflicting upon this commun. and betake yourselves to some its declare, as from the house honest calling for a livihood, and you may yet checome virtuous, es and eating the bread of or useful citizens, and entitled to phana watered with wadows tears; I the respect of a communa com-jou are stealthily killing your munity; but while if you pereist victims and mundering the peaced in this way, your ruin is certain, and industry of the community, and you will receive, as you da-and thereby concerting happy, serve, the execution of mankind.

industrious homes into misery, porceft and rage of the court for hinkind and pray in term nightly that compred with good victimes, who you witch and pray in term nightly that compred with your crimes with desolate hearts for the coming and the devilation you have allowed of the devil into midnight that compred with your crimes with the wine and ity it is mild in the extreme.

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