Dementia Dramatized.

"And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard."-I SAM. 21

There is one scene in the life of David that you may not have pondered. You have seen him with a harp playing the devil out of Saul; with a sling, smashing the skull of Goliath; with a sword, hacking to pieces the Philistines; with a sceptre, ruling a vast realm; with a playing the fool. He had been anointed king, yet he is in exile and passing incognito among the Gathites. They begin to suspect who he is, and say: wonder if this is not the warrior King the man about whom they used to make poetry, and about whom they composed a dance, so that the maldens of the city, reeling now on one foot and now on the other, used to sing: 'Saul has slain his thousands, but David has slain his tens of thousands?' Yes, it is very much like David. It is David." David, to escape their hands.

PRETENDS TO BE DEMENTED. He said within himself: "If I act crazily then of course these people will not injure me. No one would be so much of a coward as to assault a madman." So, one day, while these Gathites are watching David with increased suspicion, they see him standing by the door running his hands meaninglessly up and down the panels scrabbling on the door as though he would climb up, his mouth wide open, droeling like an infant. I suppose the him; but the sober people of the town "This is not fair. Do you not see that he has lost his reason? Do not touch this madman. Hands off! So David escaped; but

WHAT AN EXHIBITION he made of himself before all the ages! There was a majesty in King Lear's daughters, had persuaded him to banish | man of the text, who allow their sister Cordelia, and all the friends that spectacle. The craziness of Meg Merrilies was weird and imposing, and ever saw-made it between the mad

"God moves in a mysterious way, His wonders to perform; He plants His footstepts in the sea

And rides upon the storm.' But there was nothing grand, nothing thousand questions that they cannot weird, nothing majestic, nothing sub-lime about this simulation on the part cars, about their finger-nials, about of David. Instead of trusting in the everything. Lord, as he had on other occasions, he he impersonates

THE SLAVERING IDIOT

beard. manhood, and affected insanity in order | and try these that he might escape from the grip of the Gathites. In the one case he played | Quit the small questions and try these the hero. In the other case he played the fool. So does every man who, in whether the serpent in Eden was figurthe great crises of life, takes his case out of the hand of God.

The life of the most insignificant man in this house is too vast for any human and the other thing is right or wrong, management. One time, returning from come and discuss one question: "How the West, I very easily got on the locomotive while passing over the plains, heaven?" That is the question for and talked with the engineer; but comng on toward the Allegheny Moun- who have actually lost their souls betains, I thought I would like to sit on cause they thought there was a discrepthe locomotive as it came down from ancy between Moses and Professor Sillithe mountains amid that most wonder- man-because they could not underful seenery on this continent. I asked stand how there could be light before the engineer if I might ride, but he the sun rose—the light appearing in courteously denied me, for there the verse 3 of Genesis, and the sun appeargrade is so steep and so winding and so ing not until verse 16—and because they on the locomotive who may divert his still without upsetting the universe, attention when eye and hand and foot and because they had decided upon the and brain must be concentred, ready theory of natural selection. A German for the most sudden emergency. Well, philosopher in dying had for his chief my friends, life is so steep and so perilous and so exposed to sudden suprises, whole life to the study of the dative Now. But that word "Now" melts that none but the Lord Almighty can case. Oh when your immortality is in away as easily as a snowflake in the guide and engineer it, and our disasters come from the fact that

WE WANT TO GET UP AND HELP. the Lord to manage the train. Keep off the engine! Be willing to let God you do not play the fool. pull you where He wants to pull you. You have no right for an instant to surrender your sanity and manhood as David surrendered his. Put your trust in God, and He will take you through and over the mountains.

the sea; and there was a strong wind blowing, and I noticed that some of direction ?" I found out, by looking, that it was the difference in

THE WAY THEY HAD THE SAILS SET. when we have misfortunes of any kind, ticket-about whether it has a divine instline and allowing each other has I married

go and get them again, and bring them back.

A vessel comes in from a foreign pilot. The pilot comes on board, and he says: "Now, captain, you have had a stormy passage. Go down and sleep, and I will take the vessel into New York harbor." After awhile the captain begins to think : "Am I right in trusting this vessel to that pilot? I How little care do we bestow upon the psalm, gathering all nations into dox-blogy; but in my text, you have David that rock? Don't you see those head-dash out again. We do not examine lands? You will wreck the ship, the architecture of the building, nor the The pilot becomes angry, and says:" on our hat and take our place in the "I will either take care of this ship or train. What is that depot compared David? It looks like him. Is not this not. If you want to, I will get into my with the place for which we are bound? yawl and go ashore, or back to my Now, my friends, this world is only a boat." Now we say to the Lord: "O stopping-place on the way to a mokeeping! Be Thou my guide; be Thou of us sit down as though we had con-

God's business to comfort, and it is our business to be comforted. boys of the streets threw missiles at of the hand of God. The only appro- the world's applause, and you may have door of their happiness, which never future!" But opens; miserably playing the fool,

Again, I remark that all those permadness after Regan and Goneril, his sons play the fool, as certainly did this

THE TECHNICALITIES OF RELIGION of the drama have been thrilled with to stop their salvation. David was wise a hundred and seventy-five thousand about a great many things, but his cut- dollars; and Scaurus, who bought a tings up in the text for a little while country seat for twenty-nine million is the most telling passage in Walter eclipsed his character. And I know dollars; and Tiberius, who left at Scott's "Guy Manuering." There was wise men and great men, competent for death a fortune of one hundred and gulf. I shall fall !" I am falling! a fascination about the insanity of Al- all others, who are acting a silly and eighteen millions one hundred and exander Cruden, who made the best foolish part in regard to the technicaliconcordance of the Bible that the world ties of religion. They ask us some questions which we cannot answer houses. Some time ago, while I was categorically, and so they burst into a for that which you cannot keep? As visiting the insane asylum on Black- broad guffaw, as though it is of any well's Island, a demented woman came more interest to us than it ought to be up to me and said, in most tragic style: to them. About the Atonement, about God's decrees, about man's destiny, generosity, they ask a great many questions which we cannot answer, and so they deride us, as though we could not ask them a

A FOOL CAN ASK

"And he changed his behavior before is not a divine Saviour. Who is He? them, and feigned himself mad in their Where will you go after you leave your hands, and scrabbled at the door of the law books and your medical prescripgate, and let his spittle fall upon his tions and your club-room and your newspaper office-where will you go to? Taking the behavior of David as a Your body will be six feet under suggestion, I wish to tell you how many ground. Where will your soul be? of the wise, and the brave, and the The black coat will be off, the shroud regal sometimes play the fool. And, on. Those spectacles will be removed in the first place, I remark, that those from your vision, for the sod will press men as badly play the fool as this man your eyelids. Have you any idea that of the text, who in any crisis of life take an earthly almanac describes the years their case out of the hand of God. David, of your lifetime? Of what stuff shall in this case, acted as though there I gather the material for the letters of were no God to lift him out of the pre- that word which describes your eternal dicament. What a contrast between home? Shall it be iron chain or amarhis behavior, when this brave little anthine garland? The air that stirs man stood up in front of the giant ten the besweated locks of your dying pilfeet in height, and this time, when he low, will it come off a garden or a des-

MOMENTOUS QUESTIONS. great questions. Instead of discussing ative or literal, whether the Mediterranean fish did or did not swallow the recreant prophet, whether this and that, shall I get rid of my sins and win you. Yea, there have been men perilous, that he must not have any one do not know how the sun could stand

What is that man doing over in in its beak and flew away with it. Bowling Green, New York? Well, he is going in for a ticket for a transatlan-

tic voyage. He is QUARRELLIMO WITH THE CLERK about the spots—the red spots on the I stood on the beach, looking off upon | ticket-and he is quarrelling about the the steamship company, and he is quaris its grave. If men catch it at all, it there in a buggy. The dancing over, it was part of the programme that each was part of the progr the vessels were going that way, and relling about the manner of the clerk is with quick clutch. Millions of other vessels were going another way. who hands him the ticket. How long men have lost their soul immortal beother vessels were going another way, who hands him the ticket. How long I said to myself: "How is it that the has he been standing there? Three same wind sends one vessel in one di- weeks. Meanwhile, perhaps, twenty mentum and the ponderosity of that rection and another vessel in another steamers have gone out of port, and l hear the shriek of the steam-tug that could take him to the last vessel that the shrink of the steam-tug that from the energy and emphasis of that had playfully taken her place in anothcould bear him to his engagement in London. Still he stands in Bowling And so does trouble come on this world. Green discussing the ticket. What do Some men it drives into the harbor of you say in regard to that man? You heaven, and other men it drives on the say he is a fool. Well, in that very rocks. It depends upon the way you way are many men acting in regard to have your sails set. All the Atlantic the matters of the soul. They are and Pacific oceans of surging sorrows cavilling about the Atonement, the red cannot sink a soul that has asked for spot on the ticket—about the character God's pilotage. The difficulty is, that of the minister who hands them the and a great multitude throng that road,

we put them in God's hand, and they or human signature, and meanwhile, all tening on swifter and swifter to die stay there a little while; and then we | their opportunities for heaven are sail- | For how much would you walk the ing out of the harbor, and I hear the last tap of the bell announcing their last chance to heaven. Go aboard! port. As it comes near the harbor it Do not waste any more time in higgsees a pilot floating about. It hailes the ling and carping and criticising and wondering, and, in the presence of an astounded heaven, playing the fool.

I go still futher, and say to you that those men play the fool who undertake

PAY ETERNITY FOR TIME. guess I'll go up and see." So he comes to railroad depot where we stop twenty Let me lay hold the helm for awhile face of the caterer. We supply our for myself, and then I'll trust to you." hunger, we pay our money, and we put God, take my life, take my all, in Thy mentous destination, and yet how many my pilot." We go along for a little summated our journey, as though we had while, and suddenly wake up, and say. come to the final depot, when our stop-"Things are going all wrong. O Lord, ping here is as compared with our stopwe are driving on these rocks, and ping here is as compared with our stop-Thou art going to let us be shipping there as is twenty minutes to wrecked." God says: "You go and twelve hours—yea, as the one hundreth rest; I will take charge of this vessel, part of a second compared with ten and take it into the harbor." It is thousand million years!

Would Spain sell us Cuba for a bushel of wheat? Would England sell us In-Herbert, the great thinker, phil- dia for a ton of coal? Would Venice osophized about himself, philosophized sell us all her pictures for an American about this world, philosophized about school-boy's sketch? Ah! that would everything, then in his dying moments be a better bargain for England, Spain, asked that only one word might be cut and Venice than that man makes who upon his tombstone, and that word In gives his eternity for time. Yet how felicissimus"—most unhappy—descrip- many there are who are saying to-day tive of the state of the lives and of the "Give me the world's dollars, and you deaths of those who take their case out may have the eternal rewards! Give me priate inscription for their banqueting the garlands of God. Give me twenty hall and their equipage and their grave or forty, or sixty years of worldly sucand the wall of their eternal prison- cessess, and I don't care what becomes house-"Infelicissimus". In drooling, of the future. Go away from me, God moral idiocy, they are scrabbling at the and angels, and all thoughts of the

WHERE IS CRESUS

and Cleopatra, and Æsopus, who had one dish of food that cost one million four hundred thousand dollars; and Lentulus, who had a pond of fish worth twenty thousand dollars? Where are

What is the use of your struggling long as you have clothes, and food, and shelter and education for yourself and children, and the means for Christian

BE SATISFIED

wear your self out for that which can- duty. Christ has offered to do all for not satisfy. Whole flocks of crows' feet | that man that a divine Saviour can offer on your temples and cheeks before they | to do for a dying soul. Heaven has been ought to have come there. You are offered him, yea, been pushed upon ten years older than you ought to be, him, and yet he has not accepted it, and yet you cannot take along with you | and to-day he sits deliberately allowing gathers before him a vast audience of all generations that were to come, and standing on that conspicuous stage of history, in the presence of all the ages, do please admit something. You have on to this world with the avidity of the liacal," a soul? Yes. Will it live forever? miser who persisted in having his bonds fool," says another: Oh, how many Yes. Where? You say Jesus Christ and mortgages and notes of hand in the there are taking just that position! bosom of his dressing-gown while he was dying, and in the last moment held | insanity which disposes one to destroy his parchment in such a tight grip that the undertaker after death must almost break the man's fingers in order to get the bonds away.

Men are actually making that choice, while there are others who have done far differently. When they tried to bribe with money Martin Luther, some one said, "There's no use trying to do that-that Dutch beast cares nothing for gold." When they tried, by giving him a cardinal's hat, to bribe Savonarola, he stood up in the pulpit and cried out, "I will have no red hat save that of martyrdom, colored with my own blood." These men chose Christ amid great persecutions; but they want, but knocking at the door of debased himself, and bedraggled his ert? Oh quit the puzzling questions how many there are in this day, when mercy, because we want to come in, Christianity seems to be popular, who while others run their meaningless are ashamed of Christ and not willing to hands up and down the panels, and take the hardships-the seeming hardships-of His religion! And, alas! for God, and men, and angels, and devils, them, for long after the crash of the world's demolition they shall find that in all these years they were turning their backs upon the palaces of heaven, scrabbling on the door of this world's treasure house, the saliva of a terrific lunacy on their lips-horribly and overwhelmingly playing the fool.

Once more, I say to you that those men play the fool who, while they admit the righteousness of religion, set it got them up. He was always the vigdown for future attendance. Do you

know how many times THE WORD "NOW" occurs in the Bible? Over two hundred times. One of the shortest words in the Bible, and yet one of the grandest in meaning and ramifications. When does the Bible say is the time to repent? Now. When does the Bible say that God will forgive? Now. When does God say is the only safe time sorrow that he had not devoted his to attend to the matters of the soul? peril, why quipple? Quit these non-evening rain. Where is the "Now" of essentials, my dear brother. In the the dead of last year? the "now of the name of God, I ask you in regard to death of last month? the "now" of the these matters of the immortal soul, that death of last week? the "now" of the death of yesterday? Time picked it up business than to society, and was off

Swammerdam and other naturalists tell us there are insects which within the space of one minute are born, fulfil their mission, celebrate their nuptials, and die; but this wonderful "now" is more short-lived than they. It is peculiar signature of the president of a flash, a stroke, a glance. Its cradle the banker's house. Everybody was The child grew and waxed strong in cause they did not understand the moone word. All the strategic powers of word. They say it is only a word of er buggy. That cut the young cattlethree letters, while there is a better word of eight letters—"to-morrow."
They say, "Throw away that small word and take this other grand one,' and so men say, "Give us 'to-morrow' and take away from us 'now;'" and

between those two words is

edge of the roof of your house? For how much would you come out on the most dangerous peak of the Matterhorn

And yet you stand to-day with one foot on a crumbling moment and the other foot lifted, not knowing where you will put it down, while the distance between you and the bottom of the depth beneath you no plummet can measure, no arithmetic calculate, no wing of lightning cleave. And yet the Bible tells us that unless a man has a new heart he cannot get into heaven; and some of you are not seeking for that new heart. In Mexico sometimes the ground suddenly opens, and a man standing near the gap can see down an appalling distance. But, oh, if to-day, at your feet, there should open the chasms of the lost world, how you would fling yourself back and hold the pew, and cry, "God save me-now! now! now!

and wave your cap? You say. "No

money could induce me to do it.'

I greet you to-day my brother, in the very gate of eternity. Some of us may live a longer and some of us may live a shorter time; but, at the longest, life is so short that we all stand

ON THE DOOR-SILL of the great future. The next step-all the angles of God cannot undo the consequences. Will your exit from this life be a rising or a falling? The righteous go up. The Saviour helps them. Minstering spirits meet them. The doors of Paradise opens to receive them. Up! up! up! Oh, what a grand thing it is to die with a strong faith in God, like that which Stonewall Jackson had when, in his expiring moments, he said, Let us cross over the river, and lie down under the shade." But to leave this world unpreparedly is falling-falling from God, falling from hope, falling from peace, falling from heavenswiftly, wildly, forever falling.

So it was with one who had been eminent for his intelligence, but who had omitted all preparation for the future world, and had come down to his last hour. He said to his wife, seated by the bedside, "Oh, don't talk to me about pain; it is the mind, woman, it is the mind! Of all the years of my life, I never lived one minute for They ... may enter in by the gates heaven. It is awfully dark here," he whispered, "it is awfully dark. I seem to stand on the slippery edge of a great and with a shriek, as when a man tumbles over a precipice, he expired. Wise for this world, about all the matters of his immortal soul he was, his lifelong, playing the fool.

I will take the case of some one in the building to-day, and ask you what you think about that case. He has been all

LIFE AMID BIBLES

You worry, and tug, and sweat, and and churches, so that he knows his There is such a thing as pyromania, as buildings by fire; but who would have thought that there was a pyromania of the immortal nature, and that any one could be so struck through with that insanity as to have a desire and disposition to consume the soul?

I cannot consent to have you lose your souls. Come with me, and as in the summer time we go down to the beach and bathe in the waters, so today, let us join hands and wade down into the summary sea of God's forgiveness. Roll over us, tides of everlasting love, roll over us! Dear Lord, we knock at the door of mercy, not as the demented knock, not knowing what scrabble at the gate, in the presence of playing the fool.

Bringing a Coquetish Girl to Terms Sam Allerton was a cattle buyer and

shipper of the practical sort up to a few years ago. He drove the cattle himself, rode with them down East on the cattle-trains, and when the steers "got down" got into the cars himself and orous, pushing, democratic person that his neck and shoulders and dress and talk show him to be still. His manner of making love was even characteristic. Banker Thompson, of Canton, Ill., was the richest and most influential man in that very rich country twenty-five years ago. He had a number of daughters, all very pretty girls, and, as Canton was a good deal more of a centre then than now, these pretty heiresses to banker Thompson's fortune were continually surrounded by all the beaux of that quarter. Allerton very much liked the oldest girl. He was at this disadvantage himself, that he never wore his Let us follow on to know the Lerd breeches on the outside, but always tucked on the inside of his bootlegs. He paid a good deal more attention to buying hogs while the sleek young men of that important village were paying II. In Serving the Lord. their addresses in their best "store Then shall the Lord be clothes." Perhaps Allerton never would have captured Banker Thompson's of the Lord (Gen. 4: 26).
handsome daughter, if there had not Nay; but we will serve the Lord (Josh. been a party arranged for one night at beau should take his lady for a moonlight ride in the buggy that was hitched to the fence outside. When Allerton came to look for old Thompson's pretman to the quick, and without a word to anybody, he got into his wagon and drove off. He kept going until he got to Peoria. The very next day that pretty Thompson girl sailed off with her father to find Sam. It wasn't five minutes after she'd found him before he'd forgiven her; and not five minutes more before they were engaged to be

SUNDAY SCHOOL LESSON.

SUNDAY, MARCH 13, 1887. Jacob at Bethel,

(Gen. 23: 10-22.) LESSON PLAN. TOPIC OF THE QUARTER: Begin

GOLDEN TEXT FOR THE QUARTER Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.-Psa.

LESSON TOPIC The Beginning of Fuller Disclosures. Lesson Outline: {1. Heaven's Nearness, vs. 10-12. 2. God's Grace, vs. 13-15. 3. Men's Advancement, vs. 16-22. GOLDEN TEXT: Surely the Lord is in this place.—Gen. 28:16.

DAILY HOME READING: M.-Gen. 28: 10-22. The beginning of fuller disclosures. T.-John 3: 1-17. Heavenly truths, W.-John 14: 1-14. The heavenly

T .- 2 Kings 6: 1-17. Heavenly helpers.

F.-Rev. 21: 9-27; 22: 1-5. Heavenly glories. S .- Rom. 5: 1-11. God's grace. S .- 1 Pet. 2:1-12. Human conse

LESSON ANALYSIS.

I. HEAVEN'S NEARNESS.

L The Sleeper : And he lay down in that place

to sleep (11). In a vision of the night, ... he openeth the ears of men (Job 33: 15,16). In peace will I both lay me down and sleep (Psa. 4:8).

So he giveth unto his beloved sleep (Psa. 127:2). Thou shalt lie down, and thy sleep shall be sweet (Prov. 3:24).

II. The Ladder: Behold a ladder, ... and ... it reached to heaven (12). Ye shall see the heaven opened (John

1:51). Jesus saith unto him, I am the way (John 14:6). The way which he dedicated for us (Heb. 10:20).

into the city (Rev. 22:14). III. The Angels : Angels of God ascending and descend-

ing on it (12). Their angels do always behold the face of my Father (Matt. 18:10). There is joy in the presence of the angels of God (Luke 15:10). Angels of God ascending the descending upon the Son (John 1:51).

Are they not all ministering spirits? (Heb. 1:14). 1. "He lighted upon a certain place." (1) Seemingly by chance; (2) Really under direction .- (1) A place of

rest; (2) A place of revelation. had come.—(1) Nature failing; (2)

(4) Surmounted by the Lord.

II. GOD'S GRACE.

I. By Manifesting Himself: Behold, the Lord stood above it (13). And God appeared unto Jacob again (Gen. 35:9).

God Almighty appeared unto me at Luz (Gen. 48: In that night did God appear unto Solomon (2 Chron. 1:7). The only begotten Son, ... he hath de-

clared him (John 1:18). II. By Promising Blessings: Thy seed shall be as the dust of the earth (14).

will make thy seed as the dust of the earth (Gen. 13:16). ome unto me, and I will give you rest (Matt. 11:28). If ye shall ask me anything,....that

will I do (John 14:14). I will give thee the crown of life (Rev. 2:10). III. By Assuring Protection:

Behold, I am with thee, and will keep thee (15). Fear not, for I am with thee (Gen. 26:24). When thou passest through the waters,

I will be with thee (Isa. 43:2). Lo, I am with you alway (Matt. 28: 20). Himself hath said, I will in no wise fail thee (Heb. 13:5).

1. *'The Lord stood above it." "Behold, I am with thee." (1) evidences of God's presence.-(1) entertainer.

"I will not leave thee." Though thy doubts be many; (2) Though thy deserts be small. III. MAN'S ADVANCEMENT.

I. In Knowing the Lord.

Surely the Lord is in this place (16). (Hos. 6: 3) This is life eternal that they should know

thee (John 17: 3) Grow in the grace and knowledge of our Lord (2 Pet. 3: 18). Then shall the Lord be my God (21). The time of this lesson is supposed to be about B. C. 1760.

Then began men to call upon the name 24: 21).

same image (2 Cor. 3: 18).

III. In Giving to the Lord. I will surely give the tenth unto thee

Give a portion to seven, yea, even unto eight (Eccl. 11: 2). Freely ye received, freely give (Matt. 10: 8). It is more blessed to give than to receive

(Acts 20: 35).

See that ye abound in this grace also never accept. (2 Cor. 8: 7).

present; (2) The needy one ignorant.

2. "This is the gate of heaven." (1) To whom opened; (2) By whom opened: (3) To what opened.—(1) A gateway from earth; (2) A gateway to glory.

3 "Then shall the Lord be my God." (Atheism discarded; (2) Polytheism discarded; (3) Idolatry discarded; (4) Theism accepted.

LESSON BIBLE READING.

HEAVEN'S ACCESSIBILITY. Indicated at Beth-el (Gen. 28: 10-13). Indicated in the temple service (Heb 9: 6-9)

Indicated by translations (Gen. 5: 24 Heb. 11: 5; 2 Kings 2: 11). Indicated by departing saints (Acts 7 56, 59; 2 Tim. 4: 6-8). Christ is the means (John 1: 50, 51; 14

Secured at Cavalry (Heb. 9: 11, 12; 10

Assured by promises (John 14: 2, 3; Thess. 4: 17). Guaranteed to believers (Rom. 8: 29, 30

Rev. 22: 14). Realized at the Lord's coming (Matt. 3 12: 25: 34). Felt in daily life (Matt. 6: 19-21; Heb 12: 1, 2).

LESSON SURROUNDINGS.

The series of lessons passes at on step from Abraham to Jacob, omitting the record of Isaac's life-story, of more than a century, after his offering by his father.

Isaac is prominent rather as a link ir the Divine plan between Abraham and Jacob, than as a character of specia noteworthiness in himself. There is nothing of the heroic in his nature. His weakness shows unfavorably at times yet his peace-loving spirit commend

thim to all. Abraham seeks a wife for Isaac among his kindred in Paddan-aram The story of the wooing and winning of Rebekah is one of the most attractive realistic pictures of Oriental life in the Old Testament record. Rebekah afterwards shows herself as a scheming woman, with a strong partiality for Jacob, the younger of her twin sons, and with a readiness to aid in deceiving her husband in order to promote

the interests of that son. Isaac seems never to have gone into the heart of the promised land, except on the one occasion when he accompanled his father to the land of Moriah. His dwelling was generally in the Ne-geb, or the South Country, at Beerlahai-roi; or, again, at Beer-sheba, at the northern boundary of the Negeb. Beer-lahai-roi was the well where Hagar found refreshing for Ishmael in his extremity. It is thought to be identified at 'Ayn Muwayle'h, a well some twelve miles or so north-westerly from 'Ayne Qadees, the site of ancient Kadesh.

"The sun was set." (1) Natural On the occurrence of another famine, light had gone; (2) Spiritual light Isaac moved down into Gerar, instead of into Egypt after his father's example, Grace arising.

3. "Behold a ladder." (1) Resting to that land. In Gerar, Isaac yielded he being warned of God not toventure inon the earth; (2) Reaching to the | to a temptation to prevaricate concernskies; (3) Traversed by the angels; ing his wife, in like manner with his father; and he, also, was rebuked by the Abimelech then ruling in Gerar The growing wealth of Isaac excited the envy of the Philistines, and a conflict over the wells of water which were Isaac's by inheritance was a result. Yielding in order to avoid strife, Isaac moved from well to well until he came to Beer-sheba, where he renewed with Abimelech the convenant which had been made between the same people in

> the days of Abraham. Jacob and Esau, the twin sons of Isaac and Rebekah, stand out in striking contrast with each other. Esau, the elder, is an open-handed, careless, freelover, with a certain attractiveness of natural traits. He cares little for the future, and with him present sensuous enjoyment is preferable to any promise of God for the days to come. Jacob is a close-fisted, secretive, designing man, with unattractive traits, but with an unfailing readiness to choose the things of the future, if the choice must be between the present and the.n. Jacob's faith gives him the pre-eminence in spite of his unlovely ways. Esau's slighting of God's promises puts him at a disadvantage, notwithstanding his

Esau marries two wives from among the Hittites, to the grief of his parents. This makes Rebekah desirous that Jacob shall seek a wife from among To manifest his personality; (2) To her kindred in Paddanaram. The show his accessibility; (3) To utter | Hittites were one of the mighty peoples his messages; (4) To cheer his child. who for a time contended for the world's mastery, as over against the The fact of God's presence; (2) The Egyptians, on the one hand, and the objects of God's presence; (3) The Assyrians on the other. Until within a few years, the Hittites were hardly The exalted guest; (2) The lowly known of outside of the Bible record; but of late their monuments are being dsscovered in the East in various directions.

natural good traits and qualities.

Jacob takes advantage of Esau's weakness, to purchase from him the birthright, which Jacob prizes and which Esau despises. Inspired by his designing mother, Jacob deceives his The Lord he is God; the Lord he is father into giving to him the benefits of God (1 Kings 18: 39).

Let us follow on to know the Lord patriarch has intended for Esau. This so enraged Esau that he seeks Jacob's life; and it is to evade the anger of Esau that Jacob, by his mother's advice, starts out on the journey with which this lesson opens.

> Oh, how small a portion of earth will hold us when we are dead, who ambitiously seek after the whole world while we are living.

If we hope for what we are not likely to possess, we act and think in vain, and make life a greater dream and shadow than it really is.

If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.

As all zeal without discretion is an offering without eyes, which was by God forbidden, so, likewise, all blind zeal is a blind offering, which God will

An old writer says, "all discourage-ment is from the devil." I wish every "The Lord is in this place; and I knew it not." (1) A great spiritual opportunity; (2) A gross spiritual ignorance.—(1) The blessed One