

*"True modesty is a discerning grace
And only blushes in the proper place."*

"The servant told Isaac all things that he had done," v. 66. Principally he would recount the reasons why he had chosen Rebekah to be Isaac's wife. We may take it for granted that she was beautiful in person, amiable in disposition and decisive in character. Perhaps these were the specifications with which the servant started out. Beauty could be seen at a glance, but the qualities of disposition and character were revealed at the well, where the servant, as a total stranger under very ordinary circumstances, was very kindly and efficiently served. *Be at your best in the commonplace.*

"And he loved her," v. 67. That closed auspiciously the first stage of Rebekah's adventure. That Isaac had tents and herds and flocks and was heir of all the ages and heir to all the promises, would be nothing unless Isaac loved her. A loveless marriage

is in any case a tragedy. All other things being equal, mutual affection is the crowning feature of a good match. Henry Ward Beecher tells us that love is the candle and circumstances the candlestick of married life. Rebekah had both. Woe to those who have nothing left but the candlestick. There will be no light at morn or eventide. Keep the home fire of true affection burning.

"Let not mercy and truth forsake thee . . . so shalt thou find favor and good understanding in the sight of God and man" (Golden Text, Prov. 3 : 3, 4).

"'Somebody' came to see 'Nobody' once—
'Nobody's' poor, you know,
And 'Nobody's' old and 'Nobody's' sad,
So 'Somebody' came through the snow.
'Nobody's' days are a little dark
Like autumn days with rain.
When 'Somebody' came it was sunshine
showers
Which glistened and gleamed again."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

As an introduction to to-day's lesson, take the opportunity to speak to the class about the wide range of literature which we possess in the Bible. There is hardly a department of literature which does not have something representative of it in the scriptures somewhere. How are we to describe the story told in our lesson to-day? It is pre-eminently a love-story, and a love-story taken from real life. Recall the chief incidents given in the earlier part of the chapter, pointing out the primitive customs reflected,—the father providing for the marriage of his son, the sending of a deputy to make the arrangements, and the arrangements being made without the bride having seen the bridegroom, or vice versa.

1. *Rebekah's answer*, vs. 57, 58. It is interesting to see that, in spite of the way in which the arrangements were made for the marriage, Rebekah was allowed to give her own decision. Secure from the class suggestions as to the motives which have influenced Rebekah in accepting this proposal. Did the sense of romance have anything to do with it? Was there a mere desire to get away from home? How far did her knowledge of Isaac's family

influence her? Is it likely that she recognized the guiding hand of God in the proposal that had been made to her? Point out that we seldom act in such matters from one motive only. The important thing is that our prevailing motives should be right.

2. *The journey*, vs. 59-61. Quote the saying of an English essayist that the finest line in our literature is that in the nursery rhyme which speaks of "over the hills and far away." Can the class suggest any reason for such a saying? Speak of the place of adventure in life, and especially of the adventure of leaving home. Here we have the story of a great adventure in the life of a young woman centuries ago. How can faith in God help us when we leave the old home ties?

3. *The meeting*, vs. 62-67. Call attention to the picturesque nature of the scene described here. Have we any suggestion as to the character of Isaac in what we are told about him in v. 63? Is it not true that a great many of us miss something out of life because we give no time to meditation? Is the evening a good time for such a practice, when the work of the day is over? Is the