SUNDAY SCHOOL LESSON

LESSON IV. October 27, 1918

Isaac and Rebekah.—Genesis 24; 1-67.

COMMENTARY.—I. Seeking a wife for Isaac (vs. 1-56). 1-8. Abraham had reached the age of a hundred and forty years, and was experiencing the weakness of old age. He realized greatly the loss of Sarah and desired that Isaac, who was forty years old, should take wife, not only for Isaac's own sake, but also to cheer his home in his loneliness. Abraham had constant regard also for the marvellous promise the Lord had given him, hence he would have Isaac take a wife who would be a believer in the true God, rather than marry a woman from among the idolators of the land of Canaan. With this purpose in view he caused his oldest and trusted servant to make a solemn covenant with him that he would not take for Isaac a daughter of the Canaanites. He saw the importance of true religion in the home and the necessity for harmony in religious sentiment if the home was to be blessed of God. Abraham had faith in divine guidance and was certain that the Lord, who had let him out from his kindred and had given him the promise that had been several times renewed of his becoming a great nation, would direct his servant in the selection of a wife for Isaac. If the woman whom the servant should choose was unwilling to go with him to be Isaac's wife, the servant should return, as his duty would have been done.

9-14. This servant was in charge of all the property of his master and made fitting preparations for his five-hundred-mile journey to Haran in Mesopotamia, taking ten camels laden with provisions and presents for the prospective bride and her family. The servants accompanying the chief servant would be a protection against the attacks of the marauding Bedouins and might be met on the way. Abraham's servant was a man of prayer and his prayer on this occasion is well worthy of study. It is remarkable in its simplicity and directness. Its answer would show to the servant clearly who was to become the wife of his master's son. 15-56. At the well outside the city where the servant had prayed and was waiting, he soon found the object of his search. When Rebekah came with her pitcher,—for in the East women are the carriers of water —Abraham's servant asked her for a drink. This she freely gave and offered to water his camels also. Upon inquiry it was found that she belonged to the family of Abraham's kindred, and after a few preliminaries he found himself entertained in the home of her father. Before he would partake of the refreshments that were offered him, he made known his errand in a remarkable speech. Bethuel, Rebekah's father, and Laban, her brother, were assured that Abraham's servant was in divine order and at once consented to let Rebekah go to Canaan to become Isaac's wife, and the servant gave thanks to God for his guidance. He gave presents to Rebekah, Laban and their mother and then they ate together. On the following day the servant was ready to return to his master, inasmuch as the Lord had made his way prosperous; yet the family desired him to tarry for ten days. The decision of the question was left to Rebekah. As she was convinced that the Lord had directed the way of Abraham's servant, and as she not only acknowledged the true God, but was determined to obey him, it was not a difficult matter for her to come to the decision to go at once to Canaan.

II. Rebekah's choice (vs. 57-60). 57. The damsel—This was Rebekah, the granddaughter of Nahor, Abraham's brother. She was a second cousin of Isaac, and was probably from fifteen to twenty years old. Enquire at her mouth—The relatives of Rebekah had given their consent for her to become Isaac's wife, but they wished Abraham's servant to remain at Haran ten days before taking her to Beer-sheba. The question as to the time of her departure was left to her choice. 58. Wilt thou go—The representatives of Abraham and Isac had agreed with the family of Rebekah that she should go, and she had recognized the hand of the Lord in the matter, and now she was asked if she could go at once to him. I will go—Reebkah was active in mind and body, and her heart responded to the call that came, believed to be the call of God, and she declared her readiness to go at once. 59. They sent away Rebekah—Although the friends of Rebekah clung to her and desired to have her remain for a time with them, they recognized her choice to leave at once for Canaan, so they let her go with their best wishes. And her nurse—This was Deborah (Gen. 35;8). There were other maid servants that accompanied Rebekah (v. 61). 60. They blessed Rebekah—Their affection for her and their interest in her future found expression in a hearty and comprehensive benediction which they pronounced upon her. They desired for her a large posterity "thousands of ten thousands," and this was in keeping with the Hebrew disposition, a desire for many descendants. No higher earthly blessing could be thought of than that of a numerous posterity. Possess the gate —The further desire of Rebekah's kindred was that her descendants should rank high in power and authority, nd should be victorious over their adversaries. The blessings that were desired for Rebekah were great and worthy. Her kinderd were generous in their requests, but the things they desired for her were clearly those that the Lord would be pleased to bestow. In fact they were already included in the promise given to Abraham by Jehovah. Through her and Isaac were to come those who would constitute God's chosen people.

III. Isaac and Rebekah meet (vs. 61-67). 61. Rode upon the camels — This verse gives us a picture of Oriental life. The camel was then as now in that country a most valuable animal. It possesses great endurance and patience and is capable of living a long time without water. Abrahams servant's mission was proving successful, and he was leading his caravan toward Canaan with a high degree of satisfaction. 62. Came from the way of the well Lahai-Roi—Isaac's home was at Beer-sheba. It is likely that during the absence of Abraham's chief servant he had come southward to look after his flocks and herds in that country. 63. To meditate in the field at the eventide—This expression gives us an interesting glimpse of the character of Isaac. He was a believer in the true God and a man of peace. It is not stated what his thoughts were, but it is not unlikely that they were upon the mission Abraham's servant had undertaken in his behalf. 64. When she saw Isaac, she lighted off the camel—Thomson says, "Women frequently refuse to rid in the presence of men, and when a company of them are to pass through a town, they often dismount and walk. It was, no doubt, a point of Syrian etiquette for Rebekah to stop, descend from her camel, and cover herself with a veil in the presence of her future husband. In a word, this Biblical narrative is so natural to one familiar with the East, so beautiful, also, and lifelike, that the entire scene seems to be an affair in which he has himself been but recently an actor." 65. It is my master—Rebekah must have more than suspected it was he when she asked the question, and she placed the veil over her face according to Eastern custom. 66. Told Isaac all— The servant made a full report to Isaac of what he had experienced and accomplished. 67. His mother Sarah's tent—This tent had been vacant since Sarah's death, but now it was to be the abode of Rebekah. He loved her—The contract already entered into between Abraham's servant on the one part and Rebekah and her kindred on the other was sanctioned by Isaac, and love was there, which is really the one foundation of a true family and home. If love is lacking, the union can not possibly be such as is pleasing to God or productive of happiness to the contracting parties.

Questions.—Who was Isaac? How old was he at the time of the incidents of this lesson? Upon what mission did Abraham send his servant? Why did he send him so far? What directions did Abraham give him? Describe the scene at the well near Haran. How was Abraham's servant received? What was Rebekah's attitude toward the servant's mission? Describe the meeting of Isaac and Rebekah.

PRACTICAL SURVEY.

Topic.—Marriage, its Blessings and Responsibilities.

I. Marriage.

II. Its blessings.

III. Its obligations.

I. Marriage. Marriage is the first established of human relationships, and exists by express divine authority and provisions. It was first celebrated by God himself. It antedates sin, and belongs to the original constitution of the race, and not to later provisions of grace though sanctioned and sanctified by the latter. It remains a relic of Eden, and is the highest and holiest human relationship possible. When properly and scripturally assumed, it unites not creatures, but spirits, and joins two lives in a union to be severed only by the hand of death. It is scripturally used to represent the love of Christ for his church, and the vital and permanent union between himself and his followers. The former is represented as the absent bridegroom; the latter as the waiting, expectant bride, maintaining a sacred separation from other companionship, and in unwearying affection awaiting her Lord's return. Marriage is the foundation of the home; the first institution established by the Creator, and which becomes the source, centre and determining factor in social and civic conditions. No nation can rise in physical or moral tone above that of its average home life.

II. Its blessings. Marriage has a twofold purpose. First, the enlargement and completion of the individual life, and perfecting of character. It is the highest expression of a principle universal in nature. The outgoing of a supreme affection is the best corrective of selfishness. It enriches the affections, expands the sympathies, and affords the highest happiness which can arise from human sources. Joseph Cook tells us that "there comes into every normal life one supreme affection, which is God's token of his will that a new home should be established." No life is complete in itself. Second, the perpetuation of the race under proper and ennobling conditions of heredity and environment. A properly constituted home life affords the ideal conditions. Parentage is one of the ennobling and cementing elements of domestic happiness. The young life, safeguarded by a twofold affection and associated wisdom, receives its best heritage.

III. Its obligations. These are too sacred and far-reaching to be lightly assumed. The exalted purity of the relation is to be preserved inviolate, not only in fact, but in purpose. According to the Sermon on the Mount illicit desire stamps the character and constitutes a violation of the spirit of the holy covenant. There should be mutual concession and equality. The second creative act by which the race was completed indicates equality in all the relations and privileges of life. Though diverse, they are co-equal and co essential. Woman sprang, not from the head to rule, nor from the feet to be subordinate, but from the side to be a companion. Widening interests indicate an increasing fitness, rather than a lessening interest in the home, and its defence and development. Apostolic counsel to the Ephesian church seems to express the mutual duties and safeguards, assuring each protection and privilege (Eph. 5: 22-25). Diversity does not imply inferiority. Each supplements and completes the other.

W. H. C.

DRS. SOPER & WHITE

SPECIALISTS

Piles, Eczema, Asthma, Catarrh, Pimples, Dyspepsia, Epilepsy, Rheumatism, Skin, Kidney, Blood, Nerve and Bladder Diseases.

Call or send history for free advice. Medicine furnished in tablet form. Hours—10 a.m. to 1 p.m. and 2 to 6 p.m. Sundays—10 a.m. to 1 p.m.

Consultation Free

DRS. SOPER & WHITE

26 Toronto St., Toronto, Ont.

Please Mention This Paper.

As a vermifuge there is nothing so potent as Mother Graves' Worm Exterminator, and it can be given to the most delicate child without fear of injury to the constitution.

SUNDAY AT HOME

BE TRUE.

Like unto ships far off at sea,
Outward or homeward bound are we.

* * * *

Ah! if our souls but poise and swing
Like the compass in its brazen ring,
Ever level, and ever true
To the toil and the task we have to do,
We shall sail securely, and safely reach
The Fortunate Isles, on whose shining beach
The sights we see and the sounds we hear
Will be those of joy and not of fear!

—LONGFELLOW

LABOR UNTIL EVEN

In the sweat of thy face shalt thou eat bread, till thou return unto the ground.—We commanded you, that if any would not work, neither should he eat.—Study to be quiet, and to do your own business, and to work with your own hands.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device nor knowledge, nor wisdom, in the grave, wither thou goest.—The night cometh when no man can work.

Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

There remaineth . . . a rest to the people of God.—Unto us, which have borne the burden and heat of the day. —This is the rest wherewith ye may cause the weary to rest; and this is the refreshing.

MAN'S SEARCH FOR THE IDEAL.

(Layman in Sheffield, Eng., Independent).

Of course, every thinking man or woman has an ideal: I don't mean just the mudane, every-day ideal of a comfortable home, plenty of money, and no troubles worth mentioning, but the inner spiritual part of our lives, that will persist in tugging at the strings of our consciousness, demanding that we should not neglect requirements.

Still so many of us are apt to let things slide to take their chances for some more convenient day: to brush aside the matters that concern the spiritual side of our existence.

We all of us feel the need for spiritual food in some degree, and recognize that in the services of the church we have at least an opportunity of finding what we require to satisfy our better selves.

The greatest ideal that we can put before us is the great spiritual good for the greatest number. If all our Churches would agree to take that as their motto and would sink their little differences until the whole world learnt the simple A B C of Christianity, we should soon be within measurable distance of that ideal which is best expressed in the phrase "the world for Christ."

We may differ in our methods of attempting to arrive at the success of that objective, but if we are Christians first and sectarians afterwards we shall stand a better chance of realising our hopes than if we confine our ideals to the success of our own particular branch of the Christian faith.

The ideal Church to which we aspire will be one that combines all the best points of all the beliefs that prevail among the Christians of today, and we shall find such a Church arising in due time that will successfully weld into a single credal confession the aspirations of all true Christians, without losing anything of value or essentiality.

We have undoubtedly to thank the experiences of the men who have been fighting for us for the constantly widening expressions of the new ideal that has made itself felt both with them and, through them, with us at home.

Face to face on the battlefield with the realities of life and death, and with their experiences daily deepened and enlarged, they have come to an appreciation of the ultimate things that they never felt in the easier days of their civilian life. They have come to a sense of spiritual values and ideals that they never would have obtained otherwise.

They may not be quite in accordance with our clerical teachers, for the average soldier's conception of religion has little to do with creed and even less with sectarianism. They are interested in God, and whether He answers prayer; and in the relation between Him and the great consideration of righteousness for which the Allies stand. They do not pay much attention to what we might call the "shop" side of the Churches: They want a religion that appeals directly to their hearts, and on whose setting forth of the vital truths of Christianity they are most likely to base their faith. An American writer, who has been examining into the religious side of the life of our brethren from over the seas, as it came under his notice in the camps in France, thus puts the American soldiers' ideal: Three words characterise the religion of the American soldier—simplicity, brotherhood, and service. Faith is stripped to the buff in the trenches. Nobody cares for any elaborate expression of belief

These three expressions aptly symbolise the new religious ideal that is struggling for recognition among Christians of all communions—simplicity, brotherhood, service. In them we can find the whole of this Christ-like life. The simple doctrine of the Gospel as taught by our Lord is the base of all religion, and the brotherhood of mankind is accepted almost everywhere, while the lesson of mutual service is one that has been constantly taught from the earliest days—"Do ye unto others as ye would that they should do unto you."

The laws of Christ are plainly enough set out for all to read in the new Testament, and the loving obedience which He demands should make the following of them a matter of every-day purpose. Obedience should be easy when once the principle of the law has been grasped. When the Churches as a whole realize that God's purpose includes the salvation of the whole world, and does not insist that that the man who belongs to one sect should refuse to recognise those of other sects as brethren, the first great step in the formation of the ideal Church of the furture will have been taken, and Christianity will prove itself to be above and beyond all limitations of men's minds. Provided, of course, that the foundation be firmly fixed on faith in Christ as the Redeemer of all men, and on His atoning work.

TORONTO FAT STOCK SHOW

The Show That Produces the Good Butcher Stock and Breaks the Sale Price Records

UNION STOCK YARDS

DEC. 5th, 6th

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	0 50	0 55
Do., creamery	0 55	0 60
Margarine, lb.	0 35	0 37
Eggs, new laid, doz.	0 65	0 70
Cheese, lb.		0 30
Do., fancy, lb.		0 35
Dressed poultry—		
Turkeys, lb.		0 40
Fowl, lb.	0 30	0 35
Spring chickens	0 38	0 40
Roosters, lb.	0 23	0 25
Ducklings, lb.		0 35
Geese, lb.	0 30	0 33
Fruits—		
Apples, basket	0 25	0 60
Do., bbl.	3 00	4 50
Crabapples	0 50	0 65
Grapes, 6-tq. bkts.	0 45	0 60
Pears, 6-qt. bkt.	0 50	0 75
Do., 11-qt. bkt.	1 00	1 25
Peaches, 6-qt. bkt	0 75	1 00
Do., 11-qt. bkt.	1 00	1 50
Plums, 11-qt. bkt.	1 25	1 40
Melons, basket	0 60	0 75
Do., each	0 08	0 10
Vegetables—		
Beets, new, dozen		0 25
Carrots, new doz.		0 25
Corn, doz.	0 20	0 30
Cucumbers, basket		1 00
Cabbage, each	0 06	0 10
Cauliflower, each	0 15	0 25
Celery, head	0 05	0 10
Egg plant each	0 08	0 10
Gherkins, basket	1 00	1 50
Lettuce head, bunch	0 03	0 05
Mushrooms, lb.	0 40	0 50
Onions, 75-lb. sacks		2 00
Do., bkt.		0 50
Do., pickling	0 75	0 90
Do., Silverskins	1 25	1 50
Do., green, bunch	0 03	0 05
Parsley, bunch		0 10
Pumpkins, each	0 10	0 25
Potatoes bag	2 25	2 40
Radishes, 3 bunches		0 10
Sage, bunch		0 05
Savory, bunch	0 05	0 10
Spinach, peck	0 30	0 40
Squash, each	0 15	0 25
Tomatoes, basket	0 30	0 60
Veg. marrow, each	0 05	0 10

SUGAR MARKET.

Wholesale quotations to the retail trade on Canadian refined sugar, Toronto delivery:—

Acadia granulated	100 lbs. $9.79
St. Lawrence granulated	100 lbs. 9.79
Lantic granulated	100 lbs. 9.79
Redpath granulated	100 lbs. 9.64

Acadia yellow, No. 1 yellow, differential, 40c, No. 2 yellow, 50c; and 3 yellow, 60c.

St. Lawrence yellow, No. 1 yellow, differential from granulated, 30c; No. 2 yellow, 40c, and No. 3 yellow, 50c.

Atlantic yellows, No. - yellow, differential, 30c; No. 2 yellow, 50c; No. 3 yellow, 60c.

Redpath yellow, No. 1 yellow, differential, 40c; No. 2 yellow, 50c; No. 3 yellow, 60c.

TORONTO CATTLE MARKETS.

Receipts—1,447 cattle, 69 calves, 1,458 hogs and 1,535 sheep.

Export cattle, choice ..	13 00	13 50
Export cattle, medium	12 50	13 00
Export bulls	9 50	10 10
Butcher cattle, choice	10 00	10 50
Butcher cattle medium	8 50	9 25
Butcher cattle, common	6 50	7 00
Butcher cows, choice..	9 00	9 50
Butcher cows, medium..	7 00	7 25
Butcher cows, canners..	5 50	6 00
Butcher bulls	7 75	8 50
Feeding steers	8 75	9 25
Stockers, choice	8 25	8 50
Stockers, light	6 50	7 00
Milkers, choice	80 00	130 00
Springers, choice	90 00	140 00
Sheep, ewes	13 00	15 00
Bucks and culls	8 00	10 00
Lambs	15 50	18 50
Hogs, fed and watered	18 25	
Hogs, f. o. b.	17 25	
Calves	16 50	17 50

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:—

	Open.	High.	Low.	Close.
Oats—				
Oct.	0 82½	0 82½	0 82	0 82
Dec.	* 75	0 77	0 75	0 76
Flax—				
Oct.	3 28	3 28½	3 26	3 28½
Nov.	3 18	3 23	3 18	3 23
Dec.	3 11	3 16	3 11	3 16

*To 76¼ sold.

MINNEAPOLIS GRAIN.

Minneapolis, Minn.,—Barley, 83 to 90c; rye, $1.55 to $1.57; bran, $28.77; flax, $3.45½ to $3.48½.

DULUTH MARKET.

Duluth, Minn.,—Linseed, $3.51.

For Asthma and Catarrh.—It is one of the chief recommendations of Dr. Thomas' E Eclectric Oil that it can be used internally with as much success as it can outwardly. Sufferers from asthma and catarrh will find that the Oil when used according to directions will give immediate relief. Many sufferers from these ailments have found relief in the Oil and have sent testimonials.

Guard Against Evil Spirit.

If a Chinese baby dies, the evil spirit when released will enter the body of the next child born. In order to prevent this calamity, says World's Work, the parents "tie an egg and some mustard seed to the body of the dead child in the belief that the evil spirit will not appear until the egg hatches and the seed sprouts. The astute parents carefully boil the egg and the seed in order to postpone the date indefinitely.

Combs for Coiffure.

Every comb that was ever worn is revived this season.

There are side-combs of every description—large, small, plain, carved, gold-banded, jewel-encrusted, enameled, etc.

There are flanuting Spanish back-combs, the old-style Psyche combs, 1860 combs, and all the barettes that we thought never to see again and whose kindred, bought seasons ago, we may now bemoan throwing into the waste-basket at the last thorough cleaning given our dressers.

No one need endure the agony of corns with Holloway's Corn Cure at hand to remove them.