

to be the founders of a new race, tells him to build an ark to save himself and family, for the sinful race is to be destroyed by a flood, and the world left for a better race, to come from his children.

We reach the fourth lesson, and we hear God making His covenant, or agreement with Noah. We hear the ring of hammers. We see the ark building. We hear Noah warning them year after year to repent, but all in vain. They laugh him to scorn. The flood comes. Noah and his family are safe, and too late they see their terrible mistake. Young people, do not despise warnings until it be too late.

We pass along another span, four hundred and twenty-seven years long. We see as we pass that sin again is showing itself, and getting worse with passing time. And as we come to another pier, your fifth lesson, we find God taking another method of having a people for Himself. He does not save one family and destroy all the others, but leaving the others to themselves, he calls one good man, Abram, to come away from them into another land, and there, away from old associations, his chosen family are to live as God's people.

Another short span of some twenty years, we cross, and we reach another pier, your sixth lesson, and we hear God making a covenant with this chosen man, promising him that in him and in one who shall be his descendant, the whole world shall be blessed.

A very short span, not a year long, brings us to the seventh lesson, where some of the sinful race, living in the cities of Sodom and Gomorrah, in the Jordan Valley, get so bad that in mercy to the world they are destroyed. And in this lesson we have that wondrous prayer of Abraham, when he intercedes for the sake of the righteous ones there.

Another span of twenty-six years, and we reach the next pier, your eighth lesson, and we stop and see that touching story of the offering of Isaac. God will not permit Isaac to be harmed, but he wants to test Abraham to see if he is willing to give up to Him his dearest. It is sore for the father, but he knows that God can raise him again. Tell what you see in that beautiful lesson of Abraham's faith, Isaac's obedience, and God's deliverance.

We are nearing the end of the bridge. We journey along a span of sixty-six years. We see the two sons of Isaac, Jacob and Esau, growing to manhood, we come to the next pier, the ninth lesson. There we see Esau, careless of his birthright, and selling it for a morsel of pottage, and Isaac taking advantage of him by securing it for himself.

One span more of twenty-five years we pass. We see Esau roaming the field, Jacob

quietly at home attending to work. Isaac, a blind old man, wants some food and asks Esau to get it. Jacob and his mother deceive Isaac and get Esau's blessing, using bad means to attain the end God had promised, and the lesson shows us Jacob fleeing from his home from the anger of his brother, and the vows and visions of the night at Bethel, and God's promise to him of future blessing.

Through all this long bridge of years God is carrying on his plan of having a people for himself. That plan will in time be realized. Will you be one of them? Are you one of them now?

### 1st April.

#### JACOB'S PREVAILING PRAYER.

Les. Gen. 32: 9-12, 24-30. Gol. Text, Gen. 32: 26 Mem. vs. Catechism, Q. 95.

Last Sabbath we reviewed all the lessons of the previous quarter, travelling the long bridge of about 2222 years, from Eden to Jacob's vision at Bethel, when he was on his way to Haran. To-day our lesson is about his coming back to his own land, either twenty or forty years afterward, we cannot tell which.

When Jacob was leaving home he met with God and had a vision of the ladder and the Angels. The story of that meeting was the last regular lesson. Now when he is coming back he meets again with God at Peniel, and that meeting is the subject of this lesson.

Study the story of the intervening years. See him alone on foot reaching the home of his mother's brother, his uncle Laban where he gets a warm welcome, and where the presence of the beautiful Rachel makes his years of labor light. See him after years of toil in the service of an uncle who was a hard master, getting ready at the call of God to return to his own land.

His stay was profitable to Laban. The latter would not readily let him go, and Jacob knew this and stole away unknown to his uncle.

There was a great contrast between his going to Haran and his leaving. He went poor and alone. He is coming back to Canaan rich in family and property. He is coming back with God's favor, but he is not happy. As he leaves he dreads pursuit from Laban. But God turns Laban's mind to favor and they two make a covenant of peace together.

Then so soon as this dread is past, another that has been hanging over him all these years whenever he thought of a return to his own land comes up before him, and that is dread of Esau, for he remembers how badly he had served his rough but generous-hearted brother many years ago.