



LESSON.—MARCH 10, 1907.

Isaac a Lover of Peace.

Gen. xxvi., 12-25. Memory verses 16, 17. Read chapters 20-26.

Golden Text.

Blessed are the peace-makers, for they shall be called the children of God.—Mat. v., 9.

Home Readings.

Monday, March 4.—Gen. xxi., 9-21.
 Tuesday, March 5.—Gen. xxii., 1-19.
 Wednesday, March 6.—Gen. xxiv., 1-21.
 Thursday, March 7.—Gen. xxiv., 22-38; 49.
 Friday, March 8.—Gen. xxiv., 50-67.
 Saturday, March 9.—Gen. xxvi., 12-35.
 Sunday, March 10.—Jas. iii., 1-18.

(For the Junior Classes.)

Who can tell me anything about a quarrel? Oh! so you all know something about that. Perhaps each one of you often quarrels when he is all by himself; is that the way you do it? No, indeed. There is an old saying which we all know well, 'It takes two to make a quarrel.' Of course more than two can join in a quarrel, but it is quite impossible for one to quarrel all alone. Why do you ever quarrel? It doesn't look nice, it doesn't sound nice, and certainly it doesn't feel nice, then why do you do it?

Show the children that quarrelling always springs from the root of selfishness. Some one wants something that we have, and do not want to give up, or we want something that somebody else has; whatever the cause, selfishness can always account for a quarrel.

So we see that quarrelling is ugly whichever way we look at it, and there is another thing that we ought to remember about quarrelling, and that is that it is one of the easiest things in the world to do. Now nobody is very proud of being able to do something that everybody else can do. Suppose I were to say, 'I can count ten,' you would all feel like smiling, and certainly you would think 'That's nothing. Everyone in the class can do that.' But its when someone can do something that other people can't do that he begins to feel proud of his power. Those people who get on in the world are generally those people who can do something much better than other people. We all agreed that it was one of the easiest things in the world to quarrel, because everybody can do it, even the smallest baby who wants something he can't have, but it is something to be proud of, to be able to keep from quarrelling. Our lesson to-day is about Isaac, the son of Abraham, about whom we have been lately studying. He had been living among a people called the Philistines, who soon grew very envious of Isaac's great wealth.

Show the spirit of meanness that stopped up the wells in a land where water was so scarce, and the generosity of Isaac who gave in to their desires and set out to find a new home. The Golden Text shows God's approval of such gentleness.

(For the Seniors.)

There is a long stretch of time, and many incidents between the account given in last Sunday's lesson, before Isaac's birth, and today's story, when Isaac is well advanced in years. It will only be possible to touch on them as they affect more particularly Isaac's character, for that is in reality the topic of to-day's lesson. The intervening chapters, if rightly studied, easily show the various determining influences; his sheltered home life, his father's example, the tender love there was between him and his mother, the air of a special mission as the child of a divine promise, his

general isolation from the heathen about, and his place as heir of the wealthy chief of a large number of followers. There is perhaps a suggestion of weakness in the account to be gathered from the Bible story, but this is rather physical than moral. He was unquestionably obedient to his father, religious and meditative by nature and home training, tenderly affectionate to his mother, wife, and children, and willing, like his father, to give up his rights rather than be party to a quarrel. It is this love of peace that forms the special point of interest in the lesson to-day. There is a well-known saying that 'it is easier to mistake our rights than to right our mistakes,' and the latter part of this chapter shows that Isaac made no mistake in the course of action he followed.

(Selections from Tarbell's 'Guide'.)

In these and all such examples we see a great principle verified, viz., that a good part of our true wisdom and dignity consists in a dexterous and timely submission to evils we can not resist; that when the ship is caught and can not bear up into the wind, there is no use in trying to make her do the impossible; let her take the storm and drive before it. (Acts xxvii., 15.—Horace Bushnell, in 'The Spirit in Man'.)

It is Christ's teaching that the man who brings his offering to God and remembers that his brother hath aught against him shall leave his gift before the altar, and go and be reconciled to his brother, and then offer his gift. Worship of God is so joined to love toward men that the forgiving man is sure to be the forgiven man.—The 'Youth's Companion'.

Forbear; give up a little; take less than belongs to you; endure more than should be put upon you. Make allowance for another's judgment of the case; differing in constitution, circumstances, and interests, we shall often decide differently about the justice and integrity of things; and mutual concessions alone can heal the breaches and bridge over the chasms between us, while quick resentment and stiff maintenance of our position will breed dispute and bitterness.—C. A. Bartol.

Our relations to others are constantly taking character from our disposition towards them. We foresee some difficulty with some one we have to work with, and, if we cherish thoughts of peace and kindness toward them, we shall come through it without much friction. Something from the warmth of the heart warms the atmosphere, and renders it easy for us to make the crooked straight and the rough places smooth. Contrariwise, if we dwell only on the annoyances or provocations we have received or expect, it is impossible to avoid a collision of feeling. We have taken the matter by the wrong handle, and can get no good of it. Quarrels and agreements alike are rooted more deeply than in circumstances. They go down to habit of mind and of character.

It is friction, not motion, which wears out machinery, whether it be in the sphere of animate or of inanimate nature. To avoid or to diminish friction is to increase and improve the efficiency of the machine that is set to any good work. Oil on the running gear is quite as important as steam in the boiler, whether it be on a railway locomotive or on the brain which directs or performs words for God.—'Sunday School Times'.

When William Penn began his duties as chief magistrate, a great conference was appointed with the native chiefs. Penn, accompanied by a few unarmed Friends, clad in the simple garb of the Quakers, came to the appointed spot. The chieftains, also unarmed, sat in a semicircle on the ground. Standing before them and speaking by an interpreter, he said: 'My friends, we have met on the broad pathway of good faith. We are all one flesh and blood. Being brethren, no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love.' The chiefs replied: 'While the rivers run and the sun shines we will live in peace with the children of William Penn.' No record was made of the treaty, for none was needed. Its terms were written, not on decaying parch-

ment, but on the living hearts of men. For more than seventy years, during which the province remained under the control of the Friends, not a single war whoop was heard within the borders of Pennsylvania. The Quaker hat and coat proved to be a better defence for the wearer than coat of mail and musket.—Ridpath's 'History of the United States.'

How poor are they that have not patience!—Shakespeare.

Quarrels would not last long if the fault were only on one side.—La Rochefoucauld.

If we are intolerant, we become intolerable.—G. H. Morrison.

There is only one highway to the world's true comradeship—it is the road of forbearing one another.—G. H. Morrison.

(From Peloubet's 'Notes'.)

There are two kinds of men useful as examples.

FIRST.—There are those who do heroic things, great, grand, and visibly glorious, who are ideals set before us, mostly far, far beyond our hope of attaining, but yet visible illustrations of spiritual greatness and heroism, without which every life and the whole world would be poor indeed.

SECOND.—There are those who live our common, every-day life with such nobleness, such sweet and holy spirit, doing everything from the highest motives, 'living,' as Starr King once said, 'all the beatitudes daily,' that they are a perpetual inspiration to us every day of our lives. They touch our character, not in special emergencies, but in every act of every day.

'Like to the sunlight,—gladdening, brightening all,
 Quiet as dew, which no man heareth fall,
 So let thine influence be.'

Jesus Christ embodies both qualities. His coming to save, his death on the cross, and, in a sense, all between were the utmost heights of heroism and self-sacrifice. But his daily life was, in many ways, like that of the ordinary man brought up to the perfect ideal. And this kind of life, touching our daily needs and cares and duties, was essential to our best welfare.

Now, Isaac was an example of daily living such as belongs to us, filled with the spirit which should pervade, inspire, and elevate our daily lives. His life was uneventful, almost monotonous. He has been called 'the Wordsworth of the Old Testament.' We find in him 'those refined, sensitive, pleasant, passive virtues which make tender and helpful the home relations, and which are the grace of all social intercourse.' 'Eventful lives train large, commonplace, taking, but rough, elements of character.' 'The uneventful lives are the spheres in which are trained the fine, delicate, gentle, divinest elements of character . . . in such silent fashions as that in which the soft breath of spring wakens the flower-music of the earth.'—Robert Tuck in 'Revelation by Character.'

BIBLE REFERENCES.

Rom. xii., 10, 18, 21; Eph. iv., 2; Phil. ii., 3; Psa. cxxxiii., 1; Prov. xvi., 7; Matt. v., 5; Prov. xx., 3; John iv., 14.

C. E. Topic.

Sunday, March 10.—Lessons from the Patriarchs. II. Abraham. Heb. xi., 8-19.

Junior C. E. Topic.

PRAISE MEETING.

Monday, Mar. 4.—Praise God for His wisdom. Dan. ii., 20.

Tuesday, Mar. 5.—For His power. Ps. xxi., 13.

Wednesday, Mar. 7.—For His goodness. Ps. cvii., 8, 9.

Thursday, Mar. 7.—For His Mercy. Ps. cxxxvi., 1-4.

Friday, Mar. 8.—For His loving kindness. Ps. cxxxviii., 1, 2.

Saturday, Mar. 9.—For His help. Ps. xxviii., 7.

Sunday, Mar. 10.—Topic—A psalm of praise. Ps. ciii., (Praise meeting.)