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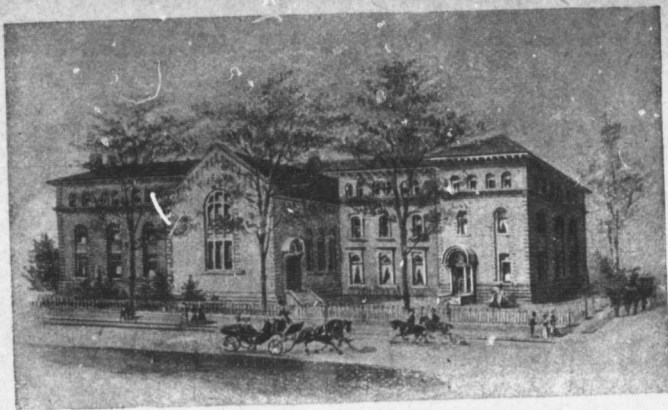
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Presbyterian Church in Canada

Rev. R. Douglas Fraser  
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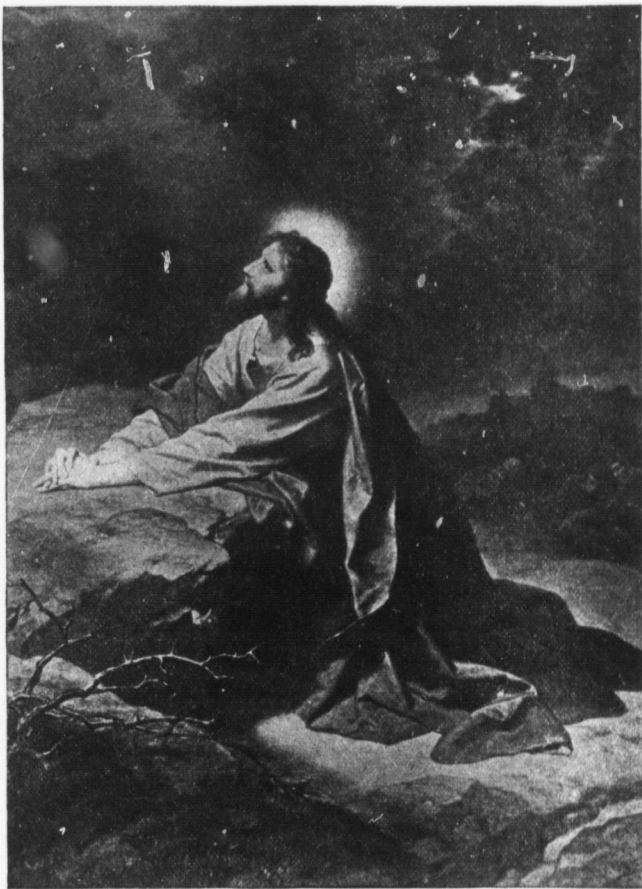
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JESUS IN GETHSEMANE

*H. Hofmann. 1824-*

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# The Teachers Monthly

Vol. VII.

JULY, 1901

No. 7

The International Sunday School Lesson Committee has decided to issue a Beginner's Course for children of six years old and under. It will cover one year and lead up to the study of the present lessons. It is hoped that this course may be ready for 1902. A course for advanced scholars—topical and historical—is also under consideration. This is to be worked out and submitted to the International Convention at Denver, Colorado, next year, for adoption. These two additional courses will, it is expected, prove of high practical value.

Nothing is more remarkable in the old-world picture galleries than to observe how the great masters have been impressed by Bible scenes and persons. Modern processes of reproduction have brought the great works of the great masters within the reach of the poorest. It is little short of marvelous that for *one cent* one may procure a picture of the size and quality advertised by us in this copy of THE TEACHERS MONTHLY. But such is the case. It will be well worth the while of teachers to try them. Ten pictures of the same subject, or ten different subjects, for ten cents—such is the offer. Teachers who have made the experiment of giving out these pictures to their class at the close of the lesson speak highly of their effect in promoting good order in the class and of increasing the interest of their scholars in Bible study.

About ten years ago the General Assembly, on the recommendation of its Committee on Temperance, adopted a "Plan of Work," by which, through Sessions, Sab-

bath Schools, Young People's Societies, etc., temperance work might be carried on in the congregation, without undue machinery. This "Plan of Work" has ever since, under the zealous management of Rev. D. Stiles Fraser, Upper Stewiacke, Nova Scotia, been rendering effective service. The literature connected with it has now been put in charge of the SABBATH SCHOOL PUBLICATIONS and will be issued as part of their regular supplies. It consists of a Manual, 3c. each; Temperance Pledge Cards, 50c. a hundred, and Pledge Books, 5c. each. Address, as for all other supplies, Rev. R. Douglas Fraser, Confederation Life Building, Toronto.

## The Materials of Genesis

In the introduction to his excellent Handbook on Genesis, Dr. Marcus Dods, after stating that Genesis is a history of the origin of God's kingdom on earth and that "nothing is omitted that is requisite to a clear understanding of the origin of that people and kingdom, whose history is the history of God's revelation of Himself," goes on to say:—

"If it be asked, What materials does the author seem to have used for the fulfilment of this aim? the answer cannot be perfectly definite. The idea that he merely sat down and wrote without any consultation of documents, inquiring research into facts, or recording of traditions, will not stand examination. But to the careful reader one thing becomes perfectly clear, and that is, that the author is not engaged in writing a free and continuous history, as a man may write from personal observation, but that he is compiling or piecing together parallel accounts.

"Neither has the author been at any pains to conceal this. He has been at greater pains to collect and preserve all the available information, than to piece it together into one fluent and smooth-flowing narrative. He allows you to see the joinings. He does not fuse the original stories and run them out again in continuous stream into an entirely new mould, but bolts them together, for the most part solid and intact as he finds them.

"It is to this circumstance we owe the singular simplicity and everlasting beauty of the Book of Genesis. The grace and vividness of these stories that we never weary of reading, and in which each character stands with a clearness and individuality which the most brilliant writer of fiction has never been able to rival—this fascination of the narrative, is due to the circumstance that these stories were moulded by oral tradition and were handed down from sire to son, told and retold for centuries, before they were ever set down in writing."

### The Structure of Genesis

By Rev. Professor J. E. McFadyen, M.A., B.A.  
(Oxon.)

The Bible is the story of God's love.

The first six books of the Old Testament, Genesis to Joshua, tell the early story of the people to whom God chose to declare that love.

The message had to come through a messenger. At first that messenger was Israel, and Israel had to be specially prepared and equipped for the task God had set them to do.

The story of those early days of preparation and discipline is opened by the book of Genesis.

Now this large purpose of God has never to be forgotten when we are reading the simple, familiar stories of the early books of the Bible. They are more than interesting tales: they are radiant with some thought of God. It is for us to see that thought, and to see behind the progress of the narrative, from story to story, how the divine purpose is marching on, and God is shaping men and events to fulfil His will.

Now what is His will? His will is to save men from sin; and to declare this gracious purpose to mankind, He selects out of all nations, a particular people, viz., Israel.

There lies

### THE KEY TO GENESIS.

These two thoughts divide the book. The first eleven chapters show us a world lying in sin. The rest of the book, beginning with chapter 12, shows us how God selected, trained, and disciplined, often sternly enough, the fathers of the Hebrew nation,—Abraham, Isaac, Jacob and Joseph—that nation which, in the fulness of the time, was to give us Christ.

The opening chapter reminds us that man was the crown of God's creation, the last and highest. Yet his history is from the beginning a tragedy—the tragedy of false choice. And how rapid and pathetic his decline! On he goes from bad to worse. The disobedience of chapter three becomes the murder of chapter four, which ends in a cruel song of revenge. A lurid light plays about the ancient world that passes across those pages. That world finally becomes so corrupt that God, whose delight is in goodness, can bear it no longer: and He sends His fierce flood to execute His righteous will. But through the wrath gleams gentleness, and He is graciously pleased to give the world a fresh start in Noah. But its new career is like the old. Men cherish soaring ambitions, and strive to thwart God's purpose.

It is against that gloomy back-ground that the ever winsome patriarchal figures are set. The world needs redemption sorely enough. It is God's nature to redeem, but it is His way to choose men as the agents of His purpose. So, with this deep end in view, chapter 12 introduces us to

### THE CALL OF ABRAHAM.

For many reasons, which cannot here be set forth, it was especially fitting that the long discipline to which God was going to subject the people He had chosen should take place in Canaan. So He put it into Abraham's heart to leave his eastern home, and Abraham obeyed the voice. Now there,

in Abraham's response to the divine call,

#### THE FIRST REAL STEP

is taken toward the fulfilment of God's purpose. For Abraham is thus brought to the land on which the great work has to be done, and *he is disciplined as a man*: he learns what faith is, and obedience and sacrifice, and trust of the unseen. That is the note that was through all God's dealings with him, and not with him only, but with all who stand in

#### THE GREAT SUCCESSION

after him, and prepare the way, first for Israel and then for Christ. In all that happens to Abraham afterwards, there is a divine hand shaping him so as to make him a worthy ancestor of the chosen people, and a divine love watching over him, and preserving him both from the dangers of his new life, and from the effects of his own folly.

And look how unflinchingly Abraham responds to all this tender care of his God! He does not shrink from doing that which will break his heart, if only he believes the voice to be divine. He yields in unwavering response to the touch of the mighty hand that is moulding his life; for "he believed in God."

The divine purpose, which began to work itself out in him, is continued in his son Isaac. For though the generations pass away, God and His purpose are eternal. The troubles and triumphs of Isaac's life are not unlike those of his greater father. On the whole his figure is more shadowy; but once we see him standing sharply out against the sky as, waiting for his bride, he goes out to meditate at the turning of the evening. In the purpose of God there will always be room for the thoughtful hearts as well as for the strong hands.

At once more vigorous and more versatile is

#### HIS GREAT SON JACOB,

whose career is but an epitome of the world which God is yearning to save; marred by sin, and saved by the strong hand of love that is laid-upon him. Not only at Peniel,

but throughout the whole of Jacob's life, God was wrestling with him. He was indeed a mighty man, of vast resource and deep cunning. But God had to teach him that there was more in the world than he was taking account of. It was his sin that drove him into exile, and his sin that made the thought of seeing his brother a terror to him. But God grasps this wanderer's life, and shapes it, now by exile, now by sorrow, into the thing that he would have it be, and in the night seasons he teaches him, now by gracious dreams, now by fierce wrestlings. Then, after all this discipline, he takes his rightful place among the fathers of the Hebrews, and the interest gathers round Joseph.

This clear-sighted, beautiful dreamer has a great work to do; he is destined in the providence of God to be one day governor of Egypt. He must therefore be the object of

#### A SPECIALLY SEARCHING DISCIPLINE,

and he learns more of sorrow than his fathers had done. In him, patience and hope are tried to the uttermost, but out of it all he emerges with shining face. It is through pain and sorrow like his that God qualifies men for the service to which He calls them. But again notice how, in spite of all manner of obstacles, the divine purpose for this man, and for Israel through him, is fulfilled. Again and again it would seem that, humanly speaking, he is lost. But nothing can be lost that is kept by God; and through all impediments the divine purpose cleaves its way triumphantly until at last it sets Joseph next the throne.

But it is the throne of Egypt; and with that the strange romance of Genesis ends. Jacob and Joseph both die in another land than that which God had promised to their fathers. It is for the remaining five books to tell how their descendants, after much waiting and many sorrows, at last were brought again to the land in which their work for the world was to be done.

Knox College, Toronto

"Abraham rejoiced to see my day: and he saw it, and was glad." John 8 : 56.

### Biblical Geography

*Rev. George H. Smith, D.D.*

"I never can locate the Bible countries," said an otherwise intelligent young man to the writer a short time ago. We are well aware that this ignorance is common to the great majority of sermon hearers and Sunday School scholars. The names of Nineveh, Armenia, Syria, or even Egypt, convey no more knowledge to many than does the mention of the nebula of Orion.

In the face of the almost numberless facilities for acquiring knowledge now accessible to everyone, such ignorance is unpardonable, and we can little wonder that the Old Testament story is so often regarded as dry and uninteresting. It is impossible to understand the sacred narrative, or to follow the vicissitudes of God's ancient people, without some fair idea of the location of the places mentioned. The full interest and value of the present course of studies on the lives of the Patriarchs cannot be attained without a thorough acquaintance with the geography of Bible lands. Teachers and scholars should be as conversant with this as with that of their own country.

For the study of the present course no more serviceable map can be found than that in this issue of THE TEACHERS MONTHLY. But before examining this pink picture with the blue spots around it, the pupil must know how the part of the world here pictured stands in its geographical relation to his own and to other countries. Therefore the teacher should provide himself with a miniature map of the world. On this it can easily be shown that the geography of the Bible is comprised almost entirely within a circle having Jerusalem for its centre and drawn at a radius of 800 miles (see map). On the map of the world, teacher and class should take an imaginary journey, tracing the route with pencil, from the Sunday School room to Jerusalem. This may be made extremely interesting by the introduction of pictures or descriptions of the places touched in such a journey and incidents likely to be met with on the way.

From Jerusalem as a centre, other imag-

inary journeys may be made to the places mentioned in the quarter's lessons. Such a book as Smith's Historical Geography of the Holy Land, McCoun's "Holy Land in Geography and History" (2 small vols.), or a good Bible Dictionary or Teacher's Bible, will be very helpful.

The line in the lower left hand corner of the map marking the scale of miles may be used to good purpose. Fold a narrow strip of paper and divide it into spaces each representing 100 miles by the scale. With this at hand all distances may be readily calculated.

With the third lesson, the geography of the quarter's study really begins. The ark rested on Mt. Ararat, marked near the middle of the top of the map. From this as a radial point the descendants of Noah began to multiply. As the population increased, the territory of habitation became too small and, like the waters in spring time bursting the confines of the lakes and spreading in all directions over the surrounding country, great floods of emigration spread out from Armenia to all the points of the compass.

Terah, a descendant of Shem, went south to Chaldea, and this is the geographical location of the fourth lesson. Terah had three sons, Abram, Nahor and Haran. Lot was the son of Haran. Abram's history begins in the city of Ur of the Chaldees. It is from Ur we really begin our journey through the Holy Land, and with the map before us every Sunday, we can trace with pencil the journey along which the lessons will take us till the end of the year.

The first move was in a north-westerly direction to Haran in Mesopotamia, about 500 miles from Ur. After a sojourn of five years at Haran the call of Gen. 12:4 came and at the age of seventy-five "Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

The journey could have been only two or three hundred miles, which brought them



to the country afterwards known as Palestine, situated to the east of the Mediterranean Sea, a small territory to be of such historic importance, about 140 miles from north to south, and 40 miles from east to west, or about the size of Wales.

Now we have made a fair start in the journey, and have entered that country destined to be the storm-centre of historic action for centuries to come; a country upon which God has showered blessings and cursings; a country for a long time the centre of the world's civilization and religion; a country made doubly "holy" for its being the earthly abode of our blessed Saviour; and a place for which God has yet, doubtless, in store many and startling revelations of His power and glory.

Study the map carefully. Let it be indelibly photographed in the memory; for our studies are to be about this place, and here we are to follow the dealings of God with His covenant people. Here we are to see them settled, and driven out by famine, and miraculously restored and reinstated, and exalted to be a great people. Then banished again, and again brought back and finally dispersed. And in all this stirring history, with its startling events crowding upon one another in rapid succession, we are to trace the hand of God moving among the nations, working out that great problem spoken of in Hag. 2:7, "The desire of all nations," the Saviour of the World.

St. Catharines, Ont.

Because of the very wide field covered by THE TEACHERS MONTHLY and the necessity, on that account, of printing early, this issue goes to press before the meeting of the General Assembly. We are sure, however, that whatever plans the Assembly may make for the extension and improvement of Sabbath School work will be heartily seconded by teachers and scholars throughout the Church.

The August number of THE TEACHERS MONTHLY will contain an article by Professor McFadyen, on "The Discipline of Abraham."

## ORDER OF SERVICE: Third Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Make a joyful noise unto the Lord, all ye lands.

SCHOOL. Serve the Lord with gladness: come before His presence with singing.

SUPERINTENDENT. Know ye that the Lord He is God.

SCHOOL. It is He that made us and not we ourselves.

SUPERINTENDENT AND SCHOOL. We are His people, and the sheep of His pasture.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. Singing.

### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

### Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.

SCHOOL. To such as keep His covenant, and to those that remember His commandments to do them.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for Third Quarter,  
1901**

**A-bim'e-lech** The personal name or official title of the king of Gerar, where Abram sojourned on account of famine.

**A'-bra-ham** "Father of a multitude"; at first Abram, "father of elevation"; a Chaldean, son of Terah, a descendant of Shem and father of the Hebrew nation, and, figuratively, of all the faithful. (Gal. 3: 7-9.)

**Am'-or-ites** "Highlanders." One of the strongest tribes of Canaan. The name is sometimes used to denote all the inhabitants of Canaan. They extended to both sides of the Jordan.

**Ar'-a-rat** A mountainous district of Armenia between the Caspian and the Mediterranean seas. It was on one of the mountains of this range that the ark rested.

**Be'er-she'-ba** "Well of the oath"; the southern limit of the Holy Land; so called from the oath of peace between Abram and Abimelech, king of the Philistines. (Gen. 21: 31.)

**Beth-el** "House of God"; a town of Palestine twelve miles north of Jerusalem. Hai was five miles east. At Bethel Abram on his arrival in Canaan pitched his tent and built an altar. Here Jacob saw the vision of the ladder.

**Ca'-na-an** The name means "lowlands," and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

**Dam-asc'-us** The most ancient city of Syria. It lies 2,200 feet above the sea in the midst of a very fertile plain watered by the river Barada (the Abana of 2 Kings 5).

**E'-dom** "Red"; a name given to Esau in memory of his having sold his birthright for the red pottage. Also an extensive district south and east of Canaan, originally called Seir.

**E'-gypt** The country watered by the Nile, from the first cataract to the Mediterranean Sea; called Kem (black) by the natives, and Aigyp-tus by the Greeks.

**E'-sau** Son of Isaac and brother of Jacob. He took up his abode in Seir and became the father of the Edomites.

**Eu-phra'-tes** One of the great rivers of Western Asia. Named as one of the rivers of Paradise (Gen. 2: 14). It was the north-east limit of the Hebrew dominion at the point of its greatest expansion.

**Ge'-rar** A Philistine city on the south-western border of Palestine near Gazar.

**Ha'-i** A town five miles east of Bethel.

**Ha'-ran** A busy commercial city of Mesopotamia, 240 miles north-west of Nineveh. Here Terah, Abraham's father, died.

**He'-bron** A town in the hill country of Judea twenty miles south of Jerusalem, where Abraham dwelt for a time and near which he was buried in the cave of Machpelah.

**I'-saac** The son of Abraham and Sarah; the "child of promise."

**Is'-ra-el** "Prince of God"; the name given to Jacob after wrestling with the angel at the ford of Jabbok. Later, a name applied to all his posterity.

**Jab'-bok** A stream traversing Gilead and emptying into the Jordan. It was here that Jacob wrestled with the angel.

**Ja'-cob** "Supplanter"; son of Isaac, brother of Esau, and father of the twelve patriarchs. He supplanted his brother Esau and gained possession of the birthright and his father's blessing.

**Je'-ho-vah—ji'-reh** "Jehovah will provide"; the name given by Abram to the place where God provided a ram for sacrifice instead of Isaac.

**Jor'-dan** "Descender" the chief river of Palestine, rising in the mountains of Lebanon and flowing southward to the Red Sea. It is 200 miles long and in many places its descent is very rapid.

**Luz** A Canaanite town, afterward called Bethel.

**Mam'-re** The grove of oaks near Hebron where Abraham sojourned.

**Mo-ri'-ah** The district on one of whose hills Abraham was about to sacrifice Isaac, his son. Possibly one of the hills where Jerusalem now stands.

**No'-ah** Son of Lamech, a descendant of Seth. Built the ark before the deluge, from which, with his family, he was saved.

**Pe-ni'-el** Also "Penuel"—"face of God"; an encampment east of Jordan where Jacob saw God face to face.

**Phil'-ist-ines** Descendants of Ham, who had migrated northward to the plain of Palestine by the Mediterranean Sea.

**Re'-ho'-both** A well dug by Isaac in Gerar.

**Sa'-rah** "Princess"; originally Sarai, "my princess"; wife of Abraham.

**Si'-chem** "Shechem"; a town in the hills of Ephraim, near which Abraham encamped on his entrance into Canaan.

**Sod'-om** A city in the vale of Siddim; chosen by Lot, Abraham's nephew, for a residence after his separation from Abraham.

**Zo'-ar** A small town of the vale of Siddim, where Lot found shelter after the destruction of Sodom.

*Review Hanna*



to existence by the creative act of God who existed before it. (John 1:1-3.) *Without form and void*; a shapeless, confused mass, a lifeless solitude enveloped in darkness. *The Spirit of God moved upon the face of the waters.* He has life in Himself, and from Him life must come to the lifeless mass beneath. (John 4:24; Ps. 33:6; Job 33:4.) Is this a foreshadowing of the doctrine of the Trinity? (Compare vs. 1 and 2 with John 1:1-3.)

Vs. 3-5. *And God said, Let there be light.* His word expressed His will; by the mere exercise of which He called light into existence, and separating it from darkness by a definite boundary called it *day* and the darkness *night*.

Vs. 6-8. *Let there be a firmament.* An expanse separating the mist and clouds of the atmosphere from the seething, unshaped mass below. *Called the firmament Heaven*; "lifted up, the heights," the atmospheric envelope which gradually fades out into the universal ether beyond.

Vs. 9,10. *Let the waters be gathered*; into the depression prepared for them, so that the rest may be dry land. (See Ps. 104:6-9; Job 38:8-11.) *Earth*; "flats" in distinction from the "heights" of heaven.

Vs. 11-13. *Let the earth bring forth grass . . . herb . . . fruit tree.* Thus God clothed the earth with vegetation, with power, each species to reproduce its own kind. No mention is made of time measured by the sun or planets during these three creative periods.

Vs. 14-19. *Let there be lights*; luminaries, sources of light to pour it forth and regulate its distribution. (Ps. 74:16.) *Signs . . . seasons . . . days . . . years*; to regulate human activities by defining day and night and controlling the succession of the seasons. *And God made two great lights . . . the stars also.* In this fourth period the heavenly bodies were created, their order, motions and effects definitely fixed, and inanimate creation completed.

Vs. 20-23. *Let the waters bring forth*; not by their own inherent power but by the creative energy of God. *After their kind.*

The boundaries of species are thus fixed, each after its sort. *God blessed them.* "The wishing word becomes the imparting word." (Delitzsch.)

Vs. 24, 25. *Let the earth bring forth.* God filled the earth, like the sea and the air with living creatures, and now the world is ready to become the abode of man.

## II. The Creation of Man, 26-31.

Vs. 26, 27. *God said, Let us make man.* The creation of the plants and lower animals was by the simple word of God. Now God deliberates to create man after a divine pattern as a special work, because he is to stand in a higher relation to Himself than they. *Image . . . likeness.* Man was made like God in intellectual and moral nature, to be His vice-regent upon the earth. (1 Cor. 11:7.) *Dominion*; the right to rule. *In the image of God created he him . . . them.* Notice that him and them are equivalent terms, showing the true relation of the sexes.

V. 28. *And God blessed them.* This blessing is superior in character and importance to that of v. 21. *Subdue it.* This anticipates all invention and discovery, all science and art, so that man's highest achievements still fall short of what God set before him. The higher man rises in the scale of Christian civilization, the nearer he comes to the divine ideal with which he was introduced into the world.

Vs. 29, 30. *And God said, Behold, I have given you every herb.* Here provision is made for the support of man as the master of the earth. He is to be kept mindful of his dependent condition by drawing his support from the creation beneath him. Permission is given him for the use of vegetable food. The permission to use animal food was granted later. *And to every beast of the earth . . . I have given every green herb for meat.* This might seem to show that at first all animals ate vegetables only, but Sir William Dawson says that this "indicates merely the general fact that the support of the whole animal creation was based on vegetation." The permission given afterwards to man to use animal food shows that he did not use it till then.

V. 31. *And God saw everything that he had made, and, behold, it was very good.* At the close of previous stages of creation, God pronounced His work "good." Now, on surveying the work as finished, with man as the crown of it all, He pronounced it "very good," a strong and emphatic expression of satisfaction that it met His ideal and was perfect in every part. This shows that man had neither defect nor flaw when he left the Creator's hand. (Ecl. 7 : 29 ; 1 Tim. 4 : 4.)

### III. The Day of Rest, ch. 2 : 1-3.

Ch. 2 : 1. *Thus the heavens and the earth were finished.* With the creation of man, the creative work of God was finished. *And all the host of them ; in their orderly array, like a well-marshalled army.* In the finished world there was perfect order. Everything was in proper balance, with full equipment, and right adjustment of part to part. Chaos (emptiness) has become cosmos (order), the

shapeless mass an ordered world.

V. 2. *On the seventh day God ended his work.* It was finished when the seventh day came, so that He had then done with it, and made no further addition to it. *And he rested on the seventh day.* Not that He felt fatigue (Isa. 40 : 28), but He simply ceased from the special form of activity. Unlike preceding days, no mention is made of the close of this rest day ; so it continues with us and will continue.

V. 3. *And God blessed the seventh day.* He declared it to be the special object of divine favor as a source of blessing to His creatures. *And hallowed it* (Rev. Ver.) ; set it apart as holy, to be devoted to sacred purposes. Hence the command, Ex. 20 : 8-11, is founded on God's own example, and the authority for the Sabbath has this early and august sanction, besides being written by the finger of the Almighty Himself on tables of stone.

### APPLICATION

By Rev. James W. Falconer, B.D., Truro, Nova Scotia

*"The way in which a man thinks of God and the world, and their relation to one another, is decisive for the whole tendency of his thought."*

*In the beginning God created the heaven and the earth, v. 1.* A most significant sentence, that has given form to the first article of the Creed, "I believe in God the Father Almighty, Maker of heaven and earth," and not only a speculation but decisive for action.

As to its *practical* bearing, consider what the effect would be had there been more than one creator ! If part of the world were made by our Heavenly Father, while another part was the product of another creator, confusion would be introduced into the world. It would be as if two rulers governed one land and gave opposing orders. We could not then be sure that all things would work together for good to them that love God ; for there might be certain departments over which God had no control. But since God made all things and is responsible for the whole world, He can bring all things into their right place ; nor need we dread the entrance of any hostile force superior to God. We can survey the upheavals of the world

with peace of heart, for God made it.

Its *scientific* value. That God is the one great Creator of all things is one of the fundamental facts of science. Man can study the earth and sky, can tell the story of rock and ocean and stars, because the world is the creation of one great mind. The earth is God's book, and its pages are legible because of Him who put His thought into all things at the dawn of the world. The world did not come by chance, neither was it self-made ; but God made it, and we may therefore expect that part will work in harmony with part. The sun will rise and set in its order, the seasons come and go, the laws of nature all continue, because One Being is the author of the unity ; and while modern science has made the great discovery that all is law, the Bible long ago revealed the same truth under another form, when it said, "In the beginning God created the heaven and the earth." "By him, and through him, and to him are all things." (Rom. 11 : 36.)

*God saw that it was good, vs. 4, 10, 12. A*

monk of the olden time dreamed that he was carried to heaven and the angels asked him many questions concerning the world, of whose beauty they had received so many reports. With confusion the monk answered that he had been so busy thinking of his soul that he never had looked much at the world. But he decided that if he were allowed to return to the earth, he would give more time to beholding the glories of creation. "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 19: 1.) The observant youth may early commence to take notice of nature. It may form his special study, may give direction to his after life, and if he believes that God made the world, he may become another of the many men of science who have made the world minister to their religious convictions. The world is good and we should not miss any good thing.

*So God created man in his own image, v. 27.* Behold our Magna Charta. The last and best of all creations is man. After God had made ready the home and provided nourishment, He formed man to occupy the world. The world was made for man, who is the crown of creation. We may learn therefore a lesson in *self-respect*. Since our origin is so lofty and there are such possibilities in our nature, what care should we take to cultivate all the powers that have been given to us! Human nature is akin to the divine. Therefore

"We do it wrong, being so majestic,  
To offer it the show of violence."

A lesson in *humanity*. Since God hath made all men to dwell on the face of the earth, all become brothers of the same family, and the world also becomes a home. The African, and the yellow-featured Chinese, the drunkard and the slave, are all stamped with the divine image; they bear a

heavenly character. If we hate them, we hate God; if we love them, we love God also.

*In the image of God, v. 27.* What is this image? It consists in our mental life, our will power and our conscience. We are different from animals because we can use our mind and will. "I think; therefore, I am." If we wish to see what the likeness really is, we must look upon the perfect man, Jesus Christ, who is the express image of God's person. (Heb. 1:3.)

*He rested on the seventh day, ch. 2: 2.* We can scarcely believe that God forgot all about the world and left it to its own will. Jesus tells us that God is always active. "My Father worketh hitherto and I work." (John 5:17.) Rest is not idleness; but God had completed His great purpose of creation and His was the rest of work accomplished. Rest is needful for men to renew their exhausted energy. During the six days men's bodies get wearied, and they must rest to gain strength back again; also the soul gets exhausted by worldly employments and thoughts, and it needs to have the spiritual life renewed. The Sabbath vitalizes.

*And hallowed it (Rev. Ver.), v. 3.* The Sabbath question is one of the subjects which the young Canadian should think out thoroughly. It is an urgent issue to-day whether we are to retain our Sabbath or lose it. Why keep the Sabbath? (1) This early sanction at creation. God hallowed it and He knows what is worthy of being kept holy. (2) The Fourth Commandment. (Ex. 20:8.) (3) The practice of Jesus, who kept the Sabbath in its real spirit. (4) It is regarded in Scripture as a type of the heavenly rest. (Heb. 4:9.) (5) The long history of the Church, which has guarded it. (6) The present-day necessity of one day to resist the demands of excessive labor, pleasure and business.

#### POINTS AND PARAGRAPHS

By Rev. James W. Falconer, B.D.

The Book of Genesis is a record of beginnings.

It tells the story of the commencement of the world, man, Sabbath, sin, redemption.

Genesis deals with religion, not with science, and we get the first lesson in religion in the first verse.

It took six days to make the world. And

since God was willing to work thus slowly, we must not imagine that we can do good things all at once. We must submit to that law of slow development, of which the world gives us such beautiful proof.

Science is coming more and more to illustrate the truth of the two fundamental statements of Genesis 1:1. It is proving that the world had a beginning, and that it bears the trace of the mind that made it. Science seems to prove that there were primordial elements called atoms, and that they could not have been developed, one from the other, but all of them bear the traces of a "manufactured article"—really created. That is, science is driven back to the fact of One Great Mind who originated all.

Science is proving, also, that man is the

crown of creation. "I have," says Professor Orr, in his "Christian View of God and the World," "frequently been struck with this in reading the works of Mr. Spencer and of other evolutionists, that none of them suppose that evolution is ever to reach a higher being than man: that whatever future development there is to be will not be development beyond humanity, but development within humanity. In this it is implied that man is the end of nature, and that this end of nature is a moral one."

"On earth there is nothing great but man; in man there is nothing great but mind."

"The true shekinah is man."

Since man is made in the image of God, we can come to love and know God by knowing and loving our fellow-men.

#### LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

**BABYLONIAN EPIC OF CREATION**—The greater part of six out of seven Assyrian tablets dating from 600 B.C., and copied from Babylonian originals twenty centuries earlier, have been found, containing the story of the origin of the world. A shorter and different version exists in the old Sumerian speech. While these narratives are grossly polytheistic, they have many striking and far-reaching points of coincidence with Genesis. Either the Babylonian account is the degenerate remnant of an earlier revelation, which

finds its full and final expression in the Bible, or the author of Genesis has cast his description of creation in the mould of primitive Semitic tradition. The latter view is in harmony with the usage of the Bible, which speaks of all the phenomena of nature in the language of the every-day life of the time. The majestic Hebrew narrative of creation centres around the unique thought that everything sprang from the will of Israel's God, the one only living and true God.

#### TEACHING HINTS AND HELPS

##### For Bible Class Teachers

By Rev. Principal MacVicar, D.D., LL.D., Montreal  
AN ANALYSIS

Teachers should not attempt to explain in detail all that is contained in this lesson, nor should they consume time in stating and combating modern theories of creation. Let them dwell upon:

1. *The creation of all things by the Triune God, Father, Son and Holy Spirit.* Regarding this great fact the narrative records, (a) The time of creation, "In the beginning." How long ago we cannot tell. The essential truth is that all things originated by the sovereign will of God, who alone is from everlasting to everlasting. (b) The original

condition of this world—waste, void and enveloped in darkness, i.e., unorganized, empty and lifeless. In this state it was acted upon by the Spirit of God, the author of life, v. 2. (c) By successive creative acts, described in verses 3-25, it was gradually prepared to be the abode of man, the theatre of his activity. According to geologists these acts extended over many ages. (d) This world and myriads of worlds and of living creatures are sustained in being and ruled by the exercise of the omnipotence, wisdom and goodness that gave them existence. God does not abandon His works to the governance of blind laws. He keeps His hand upon them. (Ps. 106:20; Col.

1:17; Acts 17:28.) (e) "For His own holy and loving ends" God was pleased to effect creation by the Son, the Eternal Word. (John. 1:3; Eph. 3:9; Col. 1:13-17.)

2. *The creation of man.* (a) This is introduced by a special expression. "God said, Let us make man." This implies counsel, agreement, a plurality of persons, and the idea that creative energy was exercised in wisdom and love. We can understand this language when we know that there are three persons in the Godhead. For similar plural forms see ch. 3:22; 11:17; Isa. 6:8. (b) Man was created (Heb. *bara*, not *nasa*, to make) in the image and likeness of God, which consisted in: *First*, his having a spiritual factor in his constitution. There is life in plants, and a higher conscious life in animals, and, still higher, there is a spirit in man, and in this respect he resembles God, who is a spirit. (John 4:24; Gen. 2:2; Job 27:3.) It was His spirit or mind that was produced by a distinct *creative* act (v. 27) and his body was *made*, i.e., fashioned or formed from existing elements, 2:7. *Secondly*, dominion over the creatures, v. 26. In this respect he reflects in some degree the supreme and universal sovereignty of God. *Thirdly*, knowledge, righteousness and true holiness, which characterize "the new man," in whom the image of God which was destroyed by sin is, restored by grace, Col. 3:10; Eph. 4:24.

3. *God's command, benediction and gifts to man.* (a) To propagate the race. "Be fruitful," etc., v. 28; Ps. 127:3. (b) Activity is enjoined on man in making the resources of the material globe conducive to his own well-being. Indolence and contempt of labor are sinful and criminal. Hence Paul's stern rule, 2 Thess. 3:10. (c) Sovereignty over the lower creatures of all sorts. That this dominion was perverted by sin and made oppressive to the creatures is clear from Rom. 8:19-22. (d) The benediction includes ample provision for man's physical wants. "I have given you every herb" &c., v. 29.

4. *The appointment of the Sabbath after the completion of creative work.* The work was

finished in six days, Exod. 20:11. "He blessed the seventh day and sanctified it," i.e., He set it apart as a day of rest and worship. The true manner of observing it is to be learned from the teaching of Christ and His apostles.

### For Teachers of the Boys and Girls

By the Editor

An intelligent class will have many questions to ask, for it is a marvellous story, the story of the creation of the heaven and the earth and man. The teacher, therefore, should have his own lines carefully mapped out and his questions marshalled in his mind like the various divisions of well-handled troops—that is tactics. How would this do as a working plan?—

### GENESIS

A STORY OF BEGINNINGS

**WHEN?** Who can tell? The Bible answer is, "in the beginning." How many myriads of years past no one knows. However long a period the astronomers and geologists may claim as necessary for the earth to have reached its present condition, the Bible gives room for it—and to spare. The date of God's first creative act is known only to God.

**WHO?** Now we are on solid ground. Astronomers, geologists, biologists, botanists, all find traces of a Maker's hand. Who that Maker is, is nowhere written save in this book, and in men's hearts. The Bible speaks explicitly and promptly. The third word (in the Hebrew) of the first verse of the first chapter of the first book is "God." It was He who created. (Distinguish between making and creating, forming things of something and of nothing. God alone can create.) Addison's famous hymn, "The spacious firmament on high" (No. 13, Book of Praise), might be repeated here.

**WHAT?** "The heaven and the earth," declares v. 1; the heaven so vast that the light from some stars is only now reaching this world. A powerful telescope presents the heavens packed with stars. The earth, too, and all that it contains, so vast and wonderful, God made. The work of each of the six



creative days (some say literal days, others, periods) may be noted. It is a gradual bringing of order out of confusion; and the scale of life continually rises, till at last MAN is formed. Take in also the account in ch. 2 and mark these points: (1) Made of dust, (2) In God's image and likeness, (3) Male and female, (4) Perfectly holy and happy, (5) With lordship over the creatures.

**WHY?** No better answer can be found than that in Rev. 4: 11. The "for him" of Col. 1: 16 corresponds. How the first question in the Shorter Catechism answers to the first chapter of Genesis may be shown; and show too, that this is not a sombre, but a joyous and glorious view of life. It is inspiring—God rejoicing in man, man joyfully glorifying God in thought and word and act.

**AND THEN?** The day of rest, which is the origin and sanction of the Sabbath, and the type and prophecy of the eternal "rest that remaineth to the people of God."

#### Prove from Scripture

That God made all things very good

#### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Connection*—Our stories for a long time have been about Jesus and His work for us. Now we are going to hear about God the Father's wonderful works and ways with people on the earth, and of some of the great men of Old Testament times.

*Plan for the Quarter's Review*—Teachers are

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "In the beginning."
2. How the earth was prepared for man.
3. The creation of man.

#### The Catechism Question

Ques. 84. *What every sin deserves.* The word "every" is not to be left out. The previous question states that, though God hates all sin, some sins are "more heinous" in His sight than others. Lest we should drop into the notion that any sin is trivial, the Catechism hastens to keep the balance right with this question and its answer. The Church of Rome makes a distinction between "venial" sins (easily pardonable) and "mortal" or deadly sin. Paul says, without any qualification, "The wages of sin is death," and he warrants the use of the strong language of the Catechism—"wrath," God's wrath (Rom. 1: 18); "curse," God's curse (Gal. 3: 13). Nor can there be any question of the punishment of sin extending into the world beyond. (See Matt. 18: 8; 25: 46; 2 Thess. 1: 9; Dan. 12: 2; Matt. 8: 12; Jude 13.)

familiar with the "Story Book" plan of Review. Prepare thirteen large sheets of white paper. On the first sheet paste the words "First Things" in gilt letters.

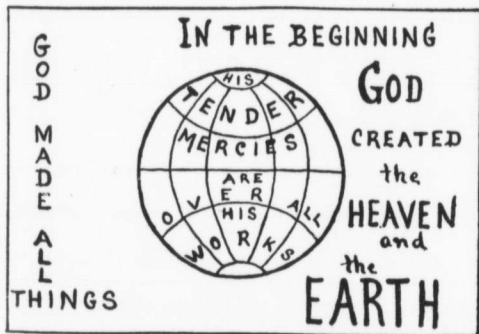
*The Message of the Flowers*—One day Carol's mother found her in the garden amongst the flowers, nodding and talking to them. "Mama, why do not the flowers talk?" said Carol. "They do, my dear," said mother, "they bring us sweet messages of God's love and care for everything He has made."

"God made the little birds (motion of flying) and flowers, (motion of scattering flowers)

And all things great and small; (spread arms)

He'll not forget His little ones, (fold arms)

We know He loves us all."  
(No. 514, Book of Praise.)



*Lesson*—Use some *object* to teach that it is by God's power that all things live and grow. Show title page of book (your own story book about "First Things.") Who will be the best story-tellers?

*The Creation*—Close eyes. What do you see? Nothing! all dark! Once there was no light, no trees, no flowers, no animals, no people, all was darkness.

*First Things*—The great God came into the darkness and said, "Let there be light;" and there was light, and God called the light Day and the darkness Night. God made the sky (heaven), earth (storing therein for our use gold, silver, iron, coal, etc.), sea. (Golden Text.) God made the stars and the two "great lights" in the sky, (form a circle with fingers and thumbs), one for daytime (name?), one for night-time (name?). God made everything by saying, "Let there be," and lo! trees, flowers, fruit, grass, vegetables, birds, fishes, animals appeared.

*The First Man*—When the beautiful world

was ready for *people*, God made the first man and woman (names?), and gave them power over all things He had made, some things for food, some for pleasure, etc., all for their use.

*The First Sabbath*—When God had finished His work, He rested on the seventh day, and blessed and made it a holy day, commanded us to keep every seventh day (name?) as a day of rest. How should we spend it? Teach fourth commandment.

*Lesson Thoughts*—God's power, the thanks and service we owe Him.

*Hymns*—Nos. 509, 512, 518, Book of Praise.

*Story Book*—"First Things" (gilt letters). 1st page, "God made all things. Picture of a globe, gilt sun, silver moon and stars, tree, flowers, grass, fruit, bird, fish, insect, animal, and a pure and beautiful picture of a man and woman. (Have ready gummed. Put on while you tell the story. The children may make similar pages at home.)

*Blackboard*—Objects may be drawn or pinned on the board.

#### BLACKBOARD REVIEW

By The Editor

# GOD

## A World — A Family — An Eden

There are four great facts, linked very closely together, which this first lesson of a new series should embed in every mind. The diagram above may be used to make them memorable.

I. GOD is the great and gracious Creator of all things.

II. He prepared this WORLD for man's habitation.

III. He constituted a FAMILY by creating man, male and female, in His own image and likeness.

IV. He formed an EDEN by placing them, holy and happy as they were, in a garden of delights for their home.

When we think of "God," we *worship*. When we view the "world" which He made, we may well *wonder*. When we look in upon that first household, we *thank God* for loving parents; and when we gaze upon the beauties and delights of Eden, we *pray* and *long* for the "paradise restored" to which, by God's grace, we may come.

## Lesson II.

## BEGINNING OF SIN AND REDEMPTION

July 14, 1901

Genesis 3: 1-15; vs. 4-15 only printed, by recommendation of International S.S. Lesson Committee. Commit to memory vs. 14, 15. Read Genesis 2: 4 to 4: 15:

4 And the serpent said unto the woman, Ye shall not surely die;

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Ad'am and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Ad'am, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden,

Revised Version—God; 2A delight; 2That the

## GOLDEN TEXT

Rom. 5: 20. Where sin abounded, grace did much more abound.

## DAILY READINGS

M.—Gen. 2: 8-17. The garden of Eden.

T.—Gen. 3: 1-15. Beginning of sin and Redemption.

W.—Gen. 3: 17-24. Driven out.

Th.—Psalm 14. Sin universal.

F.—Rom. 5: 12-21. Death and life.

S.—1 John 1: 1 to 2: 2. Sin and propitiation.

S.—John 3: 9-17. Proclamation of salvation.

## CATECHISM

Q. 85. What doth God require of us, that we may escape

his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the

and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.

Revised Version—The man; 6Cursed art thou,

outward means whereby Christ communicateth to us the benefits of redemption.

## TIME AND PLACE

The place, the Garden of Eden (ch. 2: 8), somewhere on the Euphrates (ch. 2: 14), possibly near where the Tigris joins it. The time, according to Archbishop Ussher's calculations, about 4000 B.C., as in the margins of our Bibles; but even the most conservative scholars are now inclined to lengthen the date.

## LESSON PLAN

I. The Tempter, 1-5.

That old serpent, the devil (Rev. 12: 9; 20: 2).

II. The Fall, 6.

In which both Adam and Eve shared.

III. What Came After, 7-15.

Shame and fear, a curse and a promise.

## LESSON HYMNS

Book of Praise, 245; 27 (Ps. Sel.); 246; 530; 429; 529.

## EXPOSITION

**Connecting Links**—The first chapter of Genesis gives a general account of the creation of the world and of man. The second chapter records the founding of the human family, the preparation and placing of their home in paradise, where they dwelt in perfect holiness and happiness. How long this state of innocence was allowed to continue, the historian has not recorded. But the third chapter tells the sad story of the temptation, the fall into sin and the banishment from the garden of Eden.

## I. The Tempter, 1-5.

V. 1. *Now the serpent was more subtil.* Willy, and, because of this, used by Satan as his instrument. Because Satan here used the serpent, he is himself called by the serpent's name. (Rev. 12: 9.) *And he said unto the woman.* The first suggestion to sin came from the outside, not from man, whom God created like Himself. (2 Cor. 11: 3.) *Yea, hath God said?* Is it really so that God hath

said? This is in order to suggest distrust in the divine goodness. *Of every tree;* cunning words, calculated to raise a doubt whether any should be prohibited.

Vs. 2, 3. *The woman said;* instead of turning away from the tempter when he insinuated doubt. *We may eat.* Eve argues when she should have fled. *Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.* It is clear from this that she fully understood the prohibition. *Neither shall ye touch it.* The divine barrier was sensibly felt. The tone is that of hesitant questioning, and in most circumstances to hesitate is to fall.

V. 4. *Ye shall not surely die.* Having gained the woman's attention, the tempter became bolder, and then blankly challenged the truth of what God had said. This was a direct falsehood. (Ch. 2: 17; John 8: 44.) He would lead Eve to believe that God would not fulfil His threatening. The fact

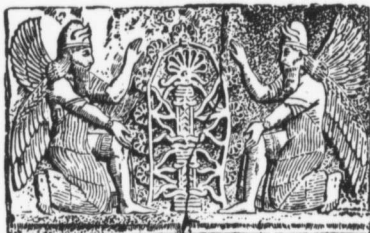
*See Rev 12: 9*

that she listened to him shows that her faith in God's word was weakening, and her reverence for Him lessening. (1 Tim. 2: 14.) So unbelief ever begins.

V. 5. *For God doth know . . . your eyes shall be opened.* The tempter, growing bolder still, went on to accuse God of envy, and the desire to limit their enjoyment through growing knowledge. *And ye shall be as God* (Rev. Ver.), *knowing good and evil*; a half truth, which is often a very dangerous sort of lie. They would know good and evil, to be sure; but evil, only to be overcome by it. This Satan—Satan-like—hides.

## II. The Fall, 6.

V. 6. *And when the woman saw.* There is peril in looking upon evil. Hence the injunction to Christians, for the sake of others, to "abstain from all appearance of evil." (1 Thess. 5: 22.) *That the tree was good for food.* This is the first of the three points of temptation enumerated in 1 John 2: 16—"the



Tree of Life guarded by winged figures (Assyrian)

lust of the flesh." *A delight to the eyes* (Rev. Ver.). This, "the lust of the eye," of which John speaks. *A tree to be desired to make one wise*; and this, "the pride of life." It was the ambition to rival divinity, which shows how far the divine prohibition had now faded out of sight. God would have Eve walk by faith in His word and trust in Him, but she chose to walk by sight and trust in herself, and turned her back upon the prohibition which seemed to limit her liberty. *She took of the fruit and did eat.* This completed the disobedience. (Jas. 1: 15.) Her first taste of sin was so sweet, that she gave

also to her husband; that he might share the delight of eating the fruit. *And he did eat.* Eve fell because she was tempted, but Adam fell with all the facts before him. (1 Tim. 2: 14.) Both disobeyed God, committed the same sin and were involved in the same condemnation.

## III. What Came After, 7-15.

V. 7. *And the eyes of them both were opened.* As the tempter had said; but with results that he kept out of sight and they never anticipated. They now saw that they were guilty, and no longer clothed with innocence as before.

V. 8. *And they heard the voice of the Lord.* As on previous occasions, when His presence would have brought them joy. Says Delitzsch, "God their Creator, who is God the Redeemer, was seeking the lost." This was the beginning of redemption, following upon the fall with quick pace, so "ready to forgive" (Ps. 86: 5) is the God of mercy. *Adam and his wife hid themselves.* Guilt had filled them with shame and fright. Their fall is shown in their dread of God.

V. 9. *And the Lord God called unto Adam*; the Jehovah God, Israel's God and Saviour and ours. The Lord came to pass judgment on Adam's sin and open the way of redemption to Him. Divine justice is tempered with mercy. *Where art thou?* It is impossible to hide from God. (Amos 9: 1-4.) The sinner will be forced to come before God, for confession of sin or condemnation for it. This divine inquiry should bring us all to thoughtfulness.

V. 10. *I was afraid.* An accusing conscience makes the sinner a coward. What must it mean to stand at the judgment bar of God? The reason Adam gives for his fear shows that his thought is fixed more upon the effect of sin than upon the sin itself. *And I hid myself.* Instead of confessing his sin to God, he sought to hide it.

Vs. 11, 12. *Who told thee?* This touches the root of the matter. Adam sinned through the desire of forbidden knowledge. "Who told thee?" shows that it was a person who wrought the fall of man, another than man himself. Why Satan was permitted to do this

deadly work, we may probably never fully know. *Hast thou eaten of the tree?* All pretext of ignorance is now removed. The guilt of the offence is shown in the violation of God's command. Before the questions of God, man stands self-condemned. *The woman whom thou gavest to be with me.* Adam blames another, not himself; and, doing so, casts reflection also upon God Himself as the giver to him of his temptress. Adam has fallen far.

V. 13. *And the Lord God said unto the woman.* Each must render a personal account. (Rom. 14 : 12.) *The serpent beguiled me.* She, too, blames another.

Vs. 14, 15. *The Lord God said unto the ser-*

*pent, Cursed art thou.* No question is asked now, because the source of evil has been reached. A curse is pronounced upon both the archtempter and his instrument. The serpent is to be degraded. *I will put enmity between thee and the woman.* Men hate serpents and serpents hate men. In one year in India, 16,777 died from serpent bites. There is to be antagonism, too, between Satan and man. *It shall bruise thy head.* The coming representative of the race shall triumph over Satan. *Thou shalt bruise his heel;* a prophecy of Gethsemane and of the crucifixion. This is the gospel in Eden, redemption by sacrifice, a sunbeam of mercy in the darkness of judgment, to prevent despair.

#### APPLICATION

The tragedy of sin opens. The chapter tells

"Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our  
woe."

*Now the serpent was more subtil,* v. 1. The external exciting cause of sin. The serpent is sly and creeps in when no one is looking, as we know from the stories of the cobra in India, which enters mysteriously and at night works its havoc. Thus also is it with sin, which is subtle enough to creep into our hearts when we are not looking. The serpent fascinates, holding by its charm the fluttering bird which cannot fly away. Sin is also powerful because it fascinates. There is a charm about the promise which it makes, that catches the unwary. Satan himself is transformed into an angel of light. Under this suggestive teaching we have therefore a warning of the ability of a foe who is able to use all the arts of persuasion. How we should watch and pray lest we enter into temptation! (Matt. 26:41.)

*Yea, hath God said, Ye shall not eat of every tree of the garden?* An insinuating question, meant to suggest doubt and to stimulate curiosity; as when Satan said to Jesus: "If thou be the son of God." (Matt. 4:6.) Not seldom does the temptation come to ask if it is really God who tells us not to do certain things, and thus we are tempted to argue

about a course of action till at last we persuade ourselves that it is not very wrong after all, and that it cannot be against God's commandment. It is not well to reopen our moral decisions. This is often one of the ways in which the enemy is seeking for our soul.

*The serpent said, Ye shall not surely die,* v. 4. The untruthfulness of sin. It is not afraid to tell a lie, and it rests upon its falsehoods for power. Satan is "the father of lies." Sin says that we shall enjoy the pleasure and not reap any death if we do its bidding. Its boldness in false assertion is appalling.

*And when the woman saw . . . she took . . . and did eat,* v. 6. The evolution of evil. There are three stages: looked, took, did eat. This verse is the fateful one. The trust in God's goodness and words is shaken, and the longing after self-satisfaction grows strong. The dread glance does the work. Eve could have refused, had she only refused to look, but after she looked the battle was practically lost. It is the beginning always that is hard, and it is hard at first to do wrong. This is the cause why we are told to shun the appearance of evil. "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Prov. 4:14, 15.) The two roads of right and wrong start from

the same place and you can at first cross from one to the other, but ere long they diverge in opposite directions, after which it is very difficult to regain the old path. Under these circumstances it is well that we should have strong convictions about the importance of immediate refusal of sin. It seems a very little thing to yield to the first temptation, for then we cannot see that it is the beginning of sorrows. "The steps by which the occasional criminal develops into the habitual criminal are slow and subtle. This is one of the tragedies of life. The circles of crime extend from heaven to the very murky depths of hell, and yet they are not far from any one of us." Let us avoid the beginnings.

*I heard thy voice and was afraid*, v. 10. The revulsion of feeling that follows upon doing wrong. The tree and the garden and all things looked very different after the fall; for the innocent heart was lost forever. A beauty had faded from the world. Increased knowledge in this case meant increased sorrow. (Ecl. 1:18.) This torture of conscience is one of the worst of all forms of

punishment; and surely many would be kept back from the deeds of wrong, did they only know that they were selling their most happy moments for nought. It is at least one factor in the favor of Adam and Eve that they were conscious of the wrong. To sin and not be ashamed is worst of all.

*The woman gave me . . . the serpent beguiled me*, vs. 12, 13. The excuse of sin. We are all prone to shift the responsibility of our faults upon others. Some will plead the circumstances which were too strong to resist. Others will plead their own weakness. But the very circumstances that give us the opportunity of doing wrong are also our opportunity of succeeding. Temptation tests our character, and man is always free to resist circumstances if he will.

*It shall bruise thy head*, v. 15. The beginning of redemption. God will not be overpowered by sin, but conceives a way to save rebellious man, and from this chapter onward until Jesus came, there is the gradual revelation of the divine love that seeks to save the world.

#### POINTS AND PARAGRAPHS

The devil understands the use of the thin end of the wedge. v. 1.

To dally with temptation is eventually to be overcome by it. v. 2.

Satan bids high for men's souls. He will even give God the lie. v. 4.

Genesis does not explain the origin of evil; it tells us of the beginning of it amongst men.

Sin loves company. v. 6.

A swift transition. v. 7.

Our Maker is the last to forsake us. v. 9.

Neither Adam nor Eve figures well under God's questions. Sin is very apt to breed cowardice. vs. 12, 13.

The rain follows the lightning flash; and so God's mercy upon His wrath. vs. 14, 15.

"When a young man consulted John Newton touching the origin of evil, that divine replied that "he was more anxious to get

sin out of the world than to know how it came into the world."

"God does His part most surely: and Satan too does his part: we alone are unconcerned. Heaven and hell are at war for us and against us, yet we trifle and let life go on at random. Heaven and hell are before us as our own future abode, one or other of them: yet our interest moves us no more the God way. We treat sin, not as an enemy to be feared, but as a misfortune and a weakness: we do not pity and shun sinful men, but we enter into their path so far as to keep company with them; and next, being tempted to copy them, we fall almost without an effort."—Newman.

The great issues of life are being carried out in silence and in such an hour as we think not the tempter comes. In the cathedral at Orvieto, there is a picture that illustrates this. "It represents the appearance and the triumphs of Antichrist. And Anti-

christ is no dreadful monster, but a most grand and dignified figure, with just a faint suggestion of Him of whom he is the rival. Noble in look and form, till you look into the face, and then the wickedness discloses itself. And he is surrounded with groups of the same stateliness and beauty and with a profusion of rich and beautiful things, and with nothing that openly suggests badness—only worldliness and its temptation—till you look into the background, and there persecutions and bloodshed are going on.”—Church.

It is in the mind that we require first to fight the evil. Make you a new heart and a right spirit. Set your thoughts on things which are above. Let us not despise the power of thought. “Think well; do well will follow thought.”

“In the legend, the Duchess Isabella, wishing earnestly to obtain some object, was instructed by the crafty court astrologer to kiss day by day for a hundred days a certain beautiful picture and she would receive the fulfilment of her wish. It was a sinister trick, for the picture contained a subtle poison, which stained the lips with every salutation. Little by little the golden tresses turned white, the eyes became dim, her color faded, her lips became black. But infatuated, the suicidal kiss was continued until, before the hundred days were complete, the royal dupe lay dead. So we yield ourselves to the sorcery of sin: despite many warnings we persist in our fellowship with what seems truth, beauty, liberty, pleasure, until our whole soul is poisoned and destroyed. There is a way that seemeth right

unto a man, but the end thereof are the ways of death.”—Watkinson.

To checkmate Satan read him by contraries. Treat his promises as curses and his threats as pledges of divine blessing.

“Where sin abounded, grace did much more abound.” (Rom. 5: 20.) The human tragedy of sin has a marvellous turn given to it by God; so that, as in the Divine Comedy of Dante, we may come forth and “see the stars”—the bright morning star of Jesus.

#### Light from the East

THE FALL—Many races have stories of man's loss of innocence, which are either echoes of ancient history or attempts to account for the origin of sin. The Iranians, i.e., the ancient Persians, believed that the first man fell through a lie, and his glory was seen leaving him in the form of a beautiful bird. He was cast out of Paradise and delivered up to the serpent, who finally brought about his death. On Babylonian and Assyrian sculptures the sacred tree and the serpent often occur. In an obscure part of the Chaldean mythology, the wicked acts of the serpent are described: “The great gods, all of them determiners of fate, they entered, and death-like the god Sar filled. In sin, one with the other in compact joins. The command was established in the garden of the god. The fruit they ate, they broke it in two, its stalk they destroyed: the sweet juice which injures the body. Great is their sin. Themselves they exalted. To Merodach, their redeemer, he appointed their fate.”

#### TEACHING HINTS AND HELPS

This section contains teaching material for the various grades.

#### For Bible Class Scholars

##### AN ANALYSIS

In teaching this lesson special attention should be given to the following matters:

1. *The tempter.* Three views have been advanced regarding him. First, that he was a literal serpent, endowed with great intelligence and the power of speech. (Josephus.) Second, that he was the devil, Satan, that

“old serpent,” (Rev. 12: 9; 20: 2) without the aid of any animal. Third, that he was Satan making use of the serpent as his instrument. This view accords with the narrative; and it is certain that evil spirits can take possession of animals, e.g., the swine of Gadara, Matt. 8: 31. The sentence pronounced (Gen. 3: 14, 15) is partly applicable to an animal, the serpent, and partly to a superior being. For proof of the personality of Satan (so often questioned) see Job 1: 6;

Zech. 3 : 1, 2 ; Matt. 4 : 1 ; 25 : 41 ; Jno. 8 : 44 ; 1 Jno. 3 : 8 ; Rev. 12 : 7-9 ; 20 : 2.

2. *His method of tempting.* (a) He conceals his real character as the enemy of God and man. He utters no harsh word or blasphemy at the outset, but professes solicitude for Eve's advancement and happiness. He assumes the rôle of a friend, and begins with blandishments. (b) He appears to have assailed Eve while alone, separated from her husband, 1 Tim. 2 : 13. (c) He begins by interrogatively insinuating possible misunderstanding of God's will by Eve. "Yea, hath God said?" etc. (v. 1.) "Do not wrong your God by thinking that He laid such restrictions upon you." This is still the tempter's method. (d) Having thus prepared the way, he makes a bold assertion: "Ye shall not surely die" (v. 4), the creed of universalists. (e) He closes his subtle, diabolical pleading with a promise of promotion: "Ye shall be as God." (v. 5, Rev. Ver.) Having listened to the tempter, having reasoned with him, having looked at the tree as good for food, "a delight to the eyes, and (Rev. Ver.) . . . be desired to make one wise," Eve yielded, accepted Satan's word in preference to God's and was joined in the deed by Adam. "She gave also unto her husband with her; and he did eat." (v. 6.)

3. *The nature and consequences of the primal sin.* (a) The sin did not consist in gratifying the desire for food. It was right and necessary for Adam and Eve to eat. Nor did it consist in being tempted. Temptation and sin are distinct matters. Jesus was tempted without sin, Heb. 4 : 15. "Count it all joy," etc., Jas. 1 : 2. (b) The very core of the sin was *unbelief*, often regarded as harmless; but it makes God a liar, 1 Jno. 5 : 10, and is the root of all other forms of sin, just as faith is the root of all Christian virtues. (c) The consequences of the primal sin to Adam and Eve were spiritual death, which manifested itself at once in the ignorance, fear, shame, alienation from God, which they experienced. Besides this, they became liable to temporal and eternal death, and all the ills of this life. The spiritual blindness they suffered was shown by their attempt to hide

from God among the trees of the garden. The relation of Adam's sin to his posterity is set forth in Romans, chap. 5.

4. *The redemptive promise.* (a) It was given in the curse pronounced upon the tempter who had approached Eve as a friend, v. 15. Instead of friendship there is to be "enmity between them." (b) The seed of the serpent includes all the wicked of the human race, Matt. 13 : 38 ; John 8 : 44. (c) "The seed of the woman" means Christ, in whom we have redemption, who destroyed the works of the devil, 1 John 3 : 8 ; John 16 : 11 ; Rom. 5 : 20.

#### For Teachers of the Boys and Girls

The tropical islands of the Pacific Ocean—our New Hebrides amongst the rest—are described as Eden-like in luxuriance and beauty. But where the Gospel has not reached them, they are veritable dens of devils, so far as the population is concerned. These are cannibals, and cannibalism stands sponsor for all vices and crimes. The lesson of to-day is of a transformed Eden,—not sinking at once to the lowest depths, but a start made on the way of misery to which, sooner or later, sin always leads. Four general divisions may be used:—

1. *What the dwellers in Eden fell from.* As to their surroundings, the description in ch. 2 is very enchanting. They had undisputed rule, too, over all the creatures; and best of all they were as pure themselves as the clear sky above their heads. Bring out the fact that it is *what* we are, rather than *where* we are, or what our surroundings, that makes us happy. Adam and Eve were perfectly holy; and therefore without shadow of distress or misery.

2. *What they fell into.* The statement of the Shorter Catechism is as pointed as brief: "into an estate of sin and misery." (Ques. 17.) A state of *sin*. What is sin? (See answer to Ques. 14 of the Shorter Catechism.) This sin was one of direct transgression. Take the scholars along the path of Eve's temptation step by step,—the serpent's purpose of evil, his cunning, his boldness in accusing the Lord of falsehood and



envy; the woman's softness in listening, her greediness in desiring what God had forbidden, her folly in yielding, her wickedness in enticing Adam; and then Adam's sin in joining her in her transgression. It is all very sad; and sadder, that the pathway is so familiar by practice and habit to our own feet. The "misery" follows on the "sin," as a man is followed by his own shadow. All the elements of their wretchedness should be brought out—their shame, God's wrath, their banishment from Eden, the heavy curse upon the ground and upon themselves, the way to the tree of life cut off.

3. *Who fell with them?* Again the answer is brief and sad:

"In Adam's fall  
We sinned all."

The taint of his sin is upon the whole race; and more, the *guilt* of his sin also. What words can be plainer than those of Rom. 5:18? It is a truth hard to comprehend, but nevertheless to be accepted on the testimony of the Word of God.

4. *A gleam of light.* It flashes forth in v. 11, "Thou shalt bruise his head." One born of the woman is to conquer and finally destroy the devil. Here is the promise of salvation, which gradually becomes clearer

and clearer, until at length it is fulfilled in Christ the Redeemer of the world.

#### Prove from Scripture

That sinners make excuses.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The serpent.
2. How Eve was led to sin.
3. The divine promise (v. 15).

#### The Catechism Question

Ques. 85. *The way of escape.* The way of salvation is often represented as easy; and so it is in its first step—"faith in Jesus Christ," which is just to take as our own all that He is and all that He has done as our Redeemer. God invites us to do this. Christ Himself came to earth and died and rose and intercedes in heaven, for this very purpose. But the next step is not so easy,— "repentance." It means being sorry for sin, and turning our backs upon it. That is galling to pride, and demands much self-denial and a constant struggle; for sin is always dragging us backward again. It is only, however, through such turning back that we get into and keep in the way of life. This faith and repentance are the *inward* means whereby we escape. The *outward* means—the Word, Sacraments and prayer, we shall come to in their turn.

#### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Sing verse 3, Hymn 516, as in last lesson. Show "Story Book." Recall story.

*Disobedience*—A story about disobedient Mary or Fred, who yielded to temptation and disobeyed, and the unhappy result. We are going to hear how disobedience brought all sin and misery into the world.

*The First Sin*—Do you remember the last and best thing God made? Yes, people! Names of the first man and woman? God made the Garden of Eden—a big beautiful farm. He put Adam and Eve in the garden to take care of it. God brought the different



animals to Adam and asked him to give them names. (You may tell the names of some animals.) All things were for Adam's use *except the fruit of one tree*. If he ate of it, he would surely die. (Draw the Tree of Life, and Tree of Knowledge of good and evil in the midst of the garden.)

*Downward Steps*—Adam and Eve were holy and happy till one day a stranger appears, Satan, the wicked one in the form of a serpent. He had been cast out of heaven. Satan tempted Eve, saying if they ate of the fruit of the forbidden tree they would not die, but would be as wise as God. Eve listened, hesitated, obeyed; then tempted Adam and he disobeyed God also. Draw three steps, at top print Adam, Eve on first step "listening," next "hesitating," next "yielding"; at foot of steps "death." Sing "Yield not to Temptation."

*God's All-Seeing Eye*—Did any one see Adam and Eve disobeying? Who?

*Punishment*—What punishment did God give? Since this first sin no person has ever been without sin (except One; who was He?).

*The Saviour*—We all deserve punishment and death, but for Christ's sake God will forgive us if we are sorry. Teach Golden Text.

*The Deaf Ear*—Draw an ear. Touch ears. What are they for? What is a deaf ear? All should have deaf ears to Satan's temptations (hands over ears).

*Fred's Temptation*—Fred's father had forbidden him to play on the street. One day Fred stood swinging the gate, but presently closed it with a bang and played in the yard. That night he said, "Father, old Satan was whispering in my ear, 'The band is playing on the next street. Fred, run out and see them'; but I poked my fingers in my ears and said, 'Go away, old Satan.'"

*My Tests*—"If sinners entice thee, consent thou not." (Prov. 1: 10.) "Thou God seest me." (Gen. 16: 13.)

*Story Book*—2nd page, "**The First Sin**" (in black letters) Print

ADAM AND EVE **H**oly  
**H**appy

Trees, flowers, grasses, etc., GARDEN of EDEN. Tree of Life and Forbidden Tree in centre of garden. **SATAN** (black letters) around the Forbidden Tree. JESUS, (gilt letters), around the Tree of Life. "Downward Steps," (draw outline). Picture of boy or girl with fingers in ears. "Yield not to Temptation."

#### BLACKBOARD REVIEW

## THE TEMPTER HIS VICTIMS THE VICTOR

Every schoolboy knows Caesar's famous account of one of his great campaigns, "Veni; vidi; vici"—"I came; I saw; I conquered." Eve might have said with equal brevity, "He came; I listened; I sinned." Eve's defeat is of infinitely more interest to us than Caesar's victories, (1) Because we are subject to like temptations and may learn from her fall how to stand; (2) Because through her sin and that of Adam's we have all become sinners. When we understand this latter fact clearly, it takes away the conceit that we can save ourselves, and makes us willing to be saved by God's grace and power. Recall the various points in the lesson concerning The Tempter, his wiles and his unholy boldness; The Victims of his subtlety and their own folly and pride. Be sure also to have time for The Victor, whose coming is promised, and whose victory over His great enemy and ours is certain.

## Lesson III.

## NOAH SAVED IN THE ARK

July 21, 1901

Genesis 8: 1-22. Vs. 15-22 only printed, as recommended by the International S.S. Lesson Committee. Commit to memory vs. 20-22. Read Genesis 6: 1 to 9: 29.

15 And God spake unto Noah, saying,  
16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after

their kinds, went forth out of the ark.

20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Revised Version—1Omit of; 2Omit and; 3Moved; 4Families; 5That the.

## GOLDEN TEXT

Gen. 8: 9. Noah found grace in the eyes of the Lord.

## DAILY READINGS

M.—Gen. 6: 5-18. Man's wickedness.  
T.—Gen. 7: 13-24. The punishment.  
W.—Gen. 8: 1-12. Noah saved in the ark.  
Th.—Gen. 8: 13-22. }  
F.—Gen. 9: 8-17. } God's covenant.  
S.—2 Peter 2: 1-9. } A preacher of righteousness.  
S.—Matt. 24: 34-42. The lesson for us.

## CATECHISM

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

## TIME AND PLACE

According to the common reckoning, the flood was ended 2348 B.C., or 1656 after the creation of man. Place, the mountainous region of Ararat.

## LESSON PLAN

I. The Flood Abating, 1-5.

After prevailing for 150 days.

II. The Earth Dried, 6-14.

The raven and the dove returning no more.

III. The Exit from the Ark, 15-19.

All safe and sound.

IV. God's Purpose of Mercy, 20-22.

No such general destruction again.

## LESSON HYMNS

Book of Praise, 70; 67 (Ps. Sel.); 137; 560; 135; 238.

## EXPOSITION

**Connecting Links**—A long time has elapsed since the last lesson, whose scene was in Eden. How many years we do not know exactly, for these early chapters record only the great events, the landmarks in the course of primitive history. Chapter 4 tells the tragic story of Cain and Abel, which shows how terribly the consequence of Adam's first sin was manifesting itself in his children. Chapter 5 traces the genealogy of the family of Seth to Noah, the family of Cain being rejected. Chapter 6 shows the deepening depravity that required a deluge to cleanse the earth and the appointment of Noah to build the ark. Chapter 7 describes the entry into the ark and the coming of the flood, Noah and his family and the animals which he had been instructed to gather together being safe in the ark.

## I. The Flood Abating, 1-5.

V. 1. *And God remembered Noah.* The time had come for deliverance. There had been no cessation of the flood for 150 days. (ch. 7: 24; 8: 3.) *And God made a wind to pass over the earth;* to promote evaporation, and so hasten the drying up of the waters.

Vs. 2-5. *The fountains also of the deep and the windows of heaven were stopped.* Compare

ch. 7: 11. The waters had risen from below as well as fallen from above. *The waters returned from off the earth continually.* "Retreated by a continuous retreat." There may have also been a rising or falling of the earth's surface at different points, so as to change the physical features of Western Asia. Such changes of level have sometimes been very great, and sometimes sudden. *After the end of one hundred and fifty days the waters were abated.* Literally, "were cut off." They ceased to rise and began to fall. *The ark rested;* settled down upon. The ark had doubtless drifted a long way and in various directions. *The mountains of Ararat, in Armenia;* not necessarily upon the top. Indeed that is impossible, the peak being 17,000 feet above sea level and covered with perpetual snow. *The waters decreased continually until the tenth month.* "Were going and decreasing"; they subsided slowly.

## II. The Earth Dried, 6-14.

Vs. 6-12. *At the end of forty days;* the same length of time as the great fall of rain had lasted, *Noah sent forth a raven;* a bird of prey, able to live on dead bodies, a bird of the mountain tops. Finding food and resting place it did not return. *Also he sent forth a dove;* a bird of the valleys, delighting in dry,

clean places. (Ezek. 7:16.) *But the dove found no rest for the sole of her foot. The earth was not yet dry. And he stayed yet other seven days.* This would imply that he had waited seven days after sending out the raven before sending out the dove. This, with the use of the same terms in verse 12, suggests the division of the week into seven days. The dove returned *with an olive leaf plucked off.* The olive puts forth leaves under the water; so the earth might not have been quite dry, but there was sign of springing life. Sent out again after other seven days, she *returned not again*; showing that the valleys as well as the hills were dry.

Vs. 13, 14. *The six hundred and fourth year*; of Noah's life. These dates are given minutely because of the importance of the event, and the fact that a new start was then given to the human race. By comparing v. 14 with ch. 7 it will be seen that Noah was a whole year in the ark.

### III. The Exit from the Ark, 15-19.

Vs. 15-17. *And God spake unto Noah.* For this Noah waited before he would leave the ark. He had entered in obedience to the command of God. (Ch. 7:1.) *Thou and thy wife, and thy sons, and thy sons' wives with thee.* Noah's family was preserved unbroken through his faith, though one afterward proved himself a wicked son. *Bring forth with thee every living thing.* As Noah was entrusted with their protection in the ark, so God appointed him as steward of his household to effect their release. It is to be noted that in re-establishing his covenant with Noah, mention is made of the animals also, ch. 9:9, 10.

Vs. 18, 19. *And Noah went forth out of the ark*; out of a place of confined service to one of greater freedom, larger possibilities and wider outlook. *His sons . . . his sons' wives with him.* More than simple enumeration is to be understood here. A view is given of the conditions of family life. It is the patriarch exercising rule in his household. There is obedience and reverence towards the head of the house.

### IV. God's Purpose of Mercy, 20-22.

V. 20. *And Noah builded an altar unto the*

*Lord.* This is the first altar mentioned in history, but the mention of sacrifice before this (ch. 4:3, 4) would seem to imply the existence of an altar. "The idea of using an altar to raise their gifts off the earth, and render them conspicuous and distinct, seems natural to men." (Dods.) The first act of Noah after his release was an act of worship, a renewal or continuance of the worship of Abel (ch. 4:4). A most fitting expression it was of gratitude for rescue and of consecration of the renewed earth as his dwelling-place. As there is no account of any divine instruction or command regarding the sacrifice, but the fact is recorded that it was acceptable to God, the inference seems clear that the warrant was given before. *Took of*



Ancient Altars on High Places (The Altar in Noah's time was simpler)

*every clean beast.* The book of Leviticus gives minute directions as to beasts "clean" and "unclean." Only the "clean" were permitted in sacrifices. *Offered burnt-offerings.* The burnt-offering is "the most perfect symbol of substitution," the blood being shed and the body being consumed by fire.

V. 21. *The Lord smelled a sweet savour.* "An odor of satisfaction"; He was satisfied with it, accepted the offering, the feeling that prompted it, the truth it expressed. *And the Lord said*; in view of the offering and what it included. *I will not again curse the ground any more for man's sake.* No second wide-sweeping deluge will come to interrupt again the order of the world. (ch. 9:11.) *For the imagination of man's heart is*

evil from his youth. Because man inherits his depravity from his birth, God will not exterminate him by judicial punishment, but treat him with forbearance.

V. 22. *While the earth remaineth.* This promise that henceforth the course of nature

*And God, v. 1.* The Scripture account differs from the other accounts of the flood in that the fanciful reasons given by other nations, which ascribe the disaster to quarrels among the gods, are replaced in the Bible by the stately monotheism of Israel. All things are assigned to the one God. Not anger, but sin was the cause of the flood; and the story becomes a most eloquent plea for righteousness. God saw the corrupt state of the world (ch. 6: 12), and "it repented the Lord he had made man." Rather than continue sin, God would destroy the world. It was no slight thing for God to give up the earth to ruin, for He loved it as His own creation, had watched the beauties of His handiwork with great delight; but He is willing to sacrifice even His work to the cause of righteousness, as afterward He sacrificed His son Jesus Christ for the same purpose. What can a man love more than his child and his work? Yet, God sacrificed both for the sake of holiness, and in this way the flood became a proof of the infinite value of righteousness, than which there is nothing better in the world. "Be ye holy, for I am holy," saith God: and He tells us over and over again that without holiness no man shall see the Lord.

*God remembered Noah, v. 1.*

"Such grace shall one just man find in His sight

That He relents, not to blot out mankind,  
And makes a covenant never to destroy  
The earth again by flood."

Noah's escape was due to God's care over him, but the care was shown because of Noah's righteous character. Often when the frail boat tossed on the surface of the waters, the lonely man of God thought that he was quite forgotten, and that there would be no end to his pilgrimage. But God remembered. The faithful Christian has much cause to

will continue uninterrupted is called "God's covenant of the day and of the night" (Jer. 33: 20, 25) and the formal establishing of the covenant and the beautiful symbol of the "bow in the cloud" are given in the following chapter.

#### APPLICATION

thank the accuracy of God's memory, who has promised to forget nothing except our sins. "I will remember their sins no more." (Jer. 31: 14.)

*And the ark rested, v. 4.* Even the longest ocean voyage comes to an end, and the land heaves some day into sight. "For the vision is yet for an appointed time, but at the end it shall speak: . . . though it tarry, wait for it; because it will surely come." (Hab. 2: 3.)

*A raven, which went forth to and fro, v. 7.* The raven failed to do what was expected of it. Noah thought it would fly away and bring back word about the earth, but it was so much taken up with feeding on the floating carcasses, that it remained near the ark, going to and fro. A picture of many a life to-day which is meant to visit the promised lands and bring the message of joy and hope, but instead enjoys its own selfish pleasures. How many live for their own desires, and forget the claims of service! "If any man will come after me," says our Lord, "let him deny himself, and take up his cross and follow me." (Matt. 16: 24.) How many a person hurries to and fro like the raven, while men wait for the good news!

*And pulled the dove into the ark, v. 9.* This kind action of Noah may suggest a lesson on the treatment of the animal creation. The fierceness of beasts is said to be the consequence of man's cruelty, and in uninhabited places the animals are often quite tame. In the Yukon, for example, one tells that there is a noteworthy tameness and absence of fear among birds and the smaller animals. "It deserves notice, that at an extremely ancient period, when man first entered any country, the animals living there would have felt no instinctive or inherited fear of him, and would consequently have been tamed far more easily than at present."

*And in her mouth was an olive leaf plucked off*, v. 11. The door and the olive branch have become the emblem of hope. The former United Presbyterian Church of Scotland had this as the seal of their Church, and, along with the burning bush, this picture has figured much in ecclesiastical symbols. When people are out in their ark floating on a lonely sea in trouble, doubt, sorrow, it is well to remember that God will some day bring the olive branch of new hope. Why art thou then cast down, O my soul? Hope in God, who will yet open to you a door of deliverance.

*Go forth of the ark*, v. 16. The life of inactivity in the ark was unnatural, and God calls us to go forth into the ordinary duties that await us. Suspension from the usual round of work is only for a time, that we may be the better prepared for further duties.

*Noah builded an altar unto the Lord*, v. 20. The first act in the renewed world is an act of worship. God must be recognized as the source of strength for the new task of life.

#### POINTS AND PARAGRAPHS

The Lord takes tender care of His own people. (Isa. 49 : 16.) v. 1.

A little messenger, the dove; but a great mission. v. 8.

It is a severe discipline to be cut off from active service, as was Noah during his year in the ark; but God has His own way of shaping our lives. vs. 13, 14.

The altar first, even before house or barn. v. 20.

Our God is very pitiful. "He knoweth our frame." (Ps. 103 : 14.) v. 21.

Very true is He also to His promises; that we may have a calm and steadfast mind for our ordinary tasks and for His service. v. 22.

The traditions of the deluge are almost universal. Lenormant says they are found in all races except the black race. There are stories in China, India, Persia, among the native Indians of America, and the natives of the Pacific Islands.—Peloubet.

Peter adds to our information concerning Noah by telling us that he was "a preacher

If the old sinful days before the flood are to be replaced with the peaceful work of holiness, the altar must remain standing.

"Then will I to God's altar go,  
To God my chiefest joy."

We have here a lesson in the correct worship of God. There is the altar of the Church, where we worship Him along with the great congregation, and the family altar, where the home is made the place of worship; but the most important of all is the altar of the heart, on which each offers the sacrifice of a loving and righteous service to God. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12 : 1.)

*And the Lord smelled a sweet savour*, v. 21. God hears and sees. He hears prayer. The incense of pure sacrifice rises acceptably unto Him. His ear is not heavy nor His eye dull. To use human language, God's senses are acute. He is quick to perceive our needs, and swift, too, to supply all our wants. (Phil. 4 : 19.)

of righteousness." (2 Pet. 2 : 5.) How difficult it must have been to maintain his religion in the midst of the evil world! and what a weary 120 years of testimony with no converts!

This righteousness of Noah saved the world. Ten righteous people in Sodom would have saved that city; and all of us are saved simply for the righteousness of Jesus Christ.

How did Noah and his household occupy themselves during the whole of that long and dreary voyage? They had no chess, no cards, no old newspapers and no sensational novels. . . . Do you think that Noah would have either time or taste for them? There is no way of killing time like prayer. . . . I warrant you the withered ground under the ark was as dry as timber before Noah's eyes were dry.—Dr. Alexander Whyte.

Christ uses the flood as a lesson against worldliness. (Luke 17 : 26, 27.) Men are well warned of the peril of complete absorp-

tion in daily and worldly interests, but they fail to make any preparation, and Christ the Judge will come at an hour they think not.

How righteous men like Noah stand out in the history of the world, while all the flippant and sinful are forgotten! "He only is a living man, the rest are gliding shadows."

Noah must often have thanked God, when he heard the storm beating without, that he was safe. "As time goes on, I feel more and more vividly a secured relief, when those I love are safely through another year. The ice cracks in such unexpected places, that mere safety seems to me a much greater reason for thankfulness than it used to do. To do some great thing is the craving of early ambition; to do quiet duty honestly and without serious falls, satisfies the heart when youth disappears."—Dale.

When our flood comes, our only hope is in God and in Christ our Saviour. Then He who sitteth on the floods as King shall defend us, and in the time of great waters it shall not come nigh unto us.

"The Flood has not been forgotten by almost any people under heaven, but its moral result is *nil*. But he whose memory is haunted by a dying Redeemer, by the thought of One whose love found its most appropriate and practical result in dying for him, is prevented from much sin, and finds

#### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades and from different points of view.

#### For Bible Class Teachers

##### AN ANALYSIS

The Bible records many manifestations of God's abhorrence and punishment of sin. For example, the destruction of Korah, Dathan and Abiram, Num. 26 : 9, 10, and of Sodom and Gomorrah, Gen. 19 : 24, 25. The deluge far surpassed these in magnitude and awfulness. The wickedness of the race was so great that God said "I will destroy man, whom I have created, from the face of the earth," Gen. 6 : 5-7. The lesson is an account of how God saved Noah, and all that were with him, in the ark. We note

in that love the spring of eternal hope, that which his soul in the deep privacy of his most sacred thoughts can feed upon with joy, that which he builds himself round and broods over as his inalienable possession."—Professor Marcus Dods.

#### Light From the East

THE DELUGE—Nearly all Eastern nations, except the black races, have traditions of a flood. Babylonian tablets of a very early date declare it was the punishment of human sin by the gods. One favored man (Nuhnapishtim), was warned of it in a dream, built a ship, took into it his family, servants, and seeds of all kinds of life. For six days torrents of rain with storm, tempest, and thick darkness, so terrible as to frighten the gods, made the earth a sea, and man and beast perished. The seventh day a calm set in, and soon after this the ship grounded on Mount Nizir, and the land began to reappear. After another week Nuhnapishtim sent out successively a dove, a swallow, and a raven. The first two returned, but the raven remained out feeding on carrion. When he left the ship he propitiated the gods by sacrifice, and one of them caused the rainbow to appear. After a dispute among the deities had been settled, Nuhnapishtim and his wife were admitted among the immortals, and a special dwelling place was assigned to them.

the following points :

1. *The assuaging of the waters.* (a) This was accomplished by Divine agency. "God remembered Noah," and His providence extended to the humblest creatures. (See Matt. 10 : 29.) He employed means to fulfil His gracious purpose. He "made a wind to pass over the earth." (Compare Ps. 104 : 4, Rev. Ver., *margin*.) This caused the waters to be, in part, absorbed by the atmosphere, while they were chiefly drained off by outlets beneath. (b) The process, for wise reasons, was gradual. The rain "was restrained" (v. 2), and "the waters returned from off the earth continually" (v. 3). At the end of five months, or on the 17th day of the seventh month of the year, the

ark "rested," gently settled down, upon the mountains of Ararat, or Armenia, as the term is rendered in 2 Kings 19 : 37 ; Isa. 37 : 38. The two conical peaks, called the greater and the lesser Ararat, are, respectively, 17,700 and 13,420 feet above the level of the sea ; the former is covered with perpetual snow for 3,000 feet from the summit. It is not probable that the ark rested on either of these peaks, but on the range of the region known as Ararat between the Black Sea and the Caspian on the north, and the Mediterranean Sea and Persian Gulf on the south.

2. *The precautions observed by Noah in leaving the ark.* It was true that God was his Saviour from first to last, but this fact did not relieve him of the responsibility of using his reason and acting prudently and wisely. "Salvation is of the Lord" (Jonah 2 : 9), but man must do his duty. Divine and human activity are united in salvation. Phil. 2 : 12, 13. (a) After "the tops of the mountains were seen" (v. 5) Noah patiently waited forty days before he "opened the window of the ark." (v. 6.) (b) While exercising faith in God he used the means at his command to discover whether it would be safe to leave the ark. He sent out a raven. (v. 7.) The presence of carrion would induce this messenger to remain if the earth were inhabitable. He sent out a dove three times, vs. 8-12. And after this messenger "returned not again unto him any more" (v. 12) he looked and saw that "the ground was dry." (v. 13.) But not until "God spake unto Noah" did he venture out of the ark. (v. 15.) While doing his best, he waited for the word of the Lord. (Ps. 37 : 34 ; 62 : 5-8.)

3. *The conduct of Noah after leaving the ark, and God's gracious promise.* (a) He "offered burnt-offerings on the altar" which he had built. (v. 20.) This is the first specific mention in Scripture of the building of an altar, and we have here the only sacrifice spoken of from that of Cain and Abel (Gen. 4 : 3,4) to that of Abraham. (Gen. 12 : 7.) The distinction between the ceremonially "clean" and "unclean" is here introduced.

The term "burnt-offering" is used for the first time. It was a sacrifice of worship, expressive of gratitude and praise for the great deliverance experienced when the evil of sin was so impressively demonstrated. Supplication and consecration to God's service were doubtless meant by the sacrifice. (b) The Lord accepted, or "had respect" to Noah and his sacrifice. (v. 21.) Then followed His gracious promise (vs. 21, 22), referred to in Isa. 54 : 9.

#### For Teachers of the Boys and Girls

The point of the lesson is brought out in the title, "Noah saved in the Ark." Possibly the romance of the deluge and of the ark—it was unique, so unique that almost all races of men have a tradition of the flood—will most readily capture the attention of the scholars. It should be the aim of the teacher also to show how, at each stage, Noah and those with him in the ark were being saved, not merely from temporal death—that lies on the surface of the story—but saved from trust of self to trust in God, from a thoughtless and aimless life, to the doing of God's holy will.

These six headings will answer for mile posts to mark Noah's heavenward way :—

I. BUILDING. It was by God's express command (Gen. 6 : 14) that the building was undertaken, and the command was given because (like Cornelius, Acts 10 : 2) Noah was a good man and had "found grace in the eyes of the Lord." (Gen. 6 : 8.) His faith was both tested and strengthened by 120 years (Think of it!) of building and of witnessing to a scoffing world.

II. EMBARKING. Again at the invitation of God (7 : 1), Noah embarked his strange cargo. One can imagine the wild amusement it must have been to the unbelieving on-lookers ; and, hardest of all, the seven days' waiting (7 : 10) before the floods actually began ;—a discipline, all of it, such as still further strengthened faith and patience.

III. FLOATING. Five months afloat, without sight of land ; an anxious time, for who could tell whether the strange craft would weather the gale? A sad experience to see



the helpless thousands perish, and at last to find themselves solitary and alone in the waste of waters. But their dependence on God, His love for them, and His nearness to them, were realized as never before.

**IV. LANDING**; at first the ark grounding in the mountains and by and by, after due and careful testing through the raven and the dove, its inmates coming out again on the dry earth—the flood gone. They had had the discipline of judgment, and of waiting. Now comes the happier, but not less profitable discipline of deliverance. Doubtless they sang some such song as the Psalmist sang, Ps. 40: 1-3.

**V. WORSHIPPING**; no sooner on dry ground than an altar erected. The worship there would be of gratitude for past mercies—saved, and therefore praising. And that worship would be a fitting preparation for the temptations and trials and labors incident to the ordinary every-day round of life now again beginning.

**VI. ABIDING**; in God's gracious promise (8: 21, 22), a promise glowing like the rainbow itself, its token and testimony (9: 13-16). If Noah did not reach a high state of godliness, it was not because the schooling was not of the right sort.

#### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Sing "Yield not to Temptation," No. 530, Book of Praise. In last lesson, who yielded to temptation? Show Book. Recall story.

*A First Promise*—A story about father's promise to Jennie, that he would bring her a

beautiful doll when he came home. Did you ever promise anything? We are going to hear about one of *God's First Promises*.

*Faithfulness*—"He is faithful that promised." (Heb. 10: 23.) God is always faithful to us. Are we faithful to God, to our work, our studies, our parents, companions, promises? Mention ways of being faithful.

*An Unfaithful People*—The children, grandchildren and great-grandchildren of Adam

#### Prove from Scripture

That God's purposes are sure.

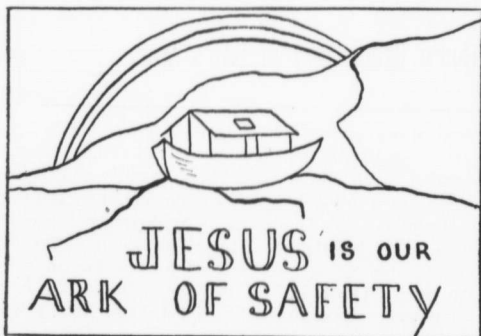
#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The raven and the dove.
2. Noah's altar and offering.
3. God's promise.

#### The Catechism Question

Ques. 86. *Faith in Jesus Christ*. It is a "grace"—something bestowed by God, as is brightness of mind, or music of voice, or strength of arm (Eph. 2: 8). It is a "saving grace." (Same verse; also Acts 16: 31.) Faith is the hand which takes to oneself and for oneself all the great work which Jesus Christ has done; nay, takes the Christ Himself, so that one can say in all soberness, as Paul said, Gal. 2: 20. This point is vital and should be insisted upon. Faith is not, as the Roman Catholic teaches, "assent to the things which the Church has defined to be truths." Faith is trust in a person. Note also that word "alone." Not by reliance on saint or Virgin, nor yet on our own good works, but on Christ alone, are we saved. Witness Toplady's "Rock of Ages" and Charles Wesley's "Jesus Lover of my soul."



and Eve, spread over the earth till there were a great many people in the world; and, sad to say, they nearly all were very wicked and disobedient to God. God was grieved and said, ch. 6:7.

*A Faithful Man*—There was one faithful man, "who walked with God." (v. 9.) Print NOAH.

*The Ark*—Draw outline. (A toy ark and animals may be used.)

*Golden Text*—Tell the story. Teach Golden Text.

*Noah's Obedience*—Picture Noah, with his family and the animals going up into the ark. (Name some of the animals.)

*The Flood*—In the springtime did you ever see the streets or the fields flooded with water? The story of some recent flood may be told. Describe the flood, ch. 7.

*The Dove*—Put on the board (or Book) a picture of a dove. Tell the story of the dove. Put a sprig of green in the dove's mouth as you tell the joyful news of the appearance of dry land. (New-Year's Day.) Tell the rest of the story (ch. 8). Draw outline of Mount Ararat, the ark resting on it.

*Noah's Thanks*—Tell a story of little Jack learning to swim, nearly drowning, Tom saving his life. Could he ever forget Tom's kindness? Would he not want to do something to show his gratitude? How did Noah thank God? Was God pleased with Noah? (Chap. 8:20, 22; 9:1-17.) How do we show our thanks?

*The Bow of Promise*—With different colored chalks draw a rainbow. Who ever saw a rainbow? Describe it. All stand and form a bow by touching finger tips over head. We say, "Oh, the rain is over, I see a rainbow." Tell of God's promise (covenant, bargain) with Noah. (Chap. 9:9-17.) (Some of God's other sweet promises may be repeated.)

*Jesus our Ark*—We have an ark of safety now, JESUS. Sing "Safe in the arms of Jesus." (No. 191, Book of Praise.)

*Story Book*—3rd page, "The First Covenant." A rainbow, below it the outline of Mount Ararat, the ark resting on it, some people and pairs of animals going from the ark, the dove with sprigs of green flying above. Below print "Jesus, our ark." "He is faithful that promised."

#### BLACKBOARD REVIEW

**THE** Awful wickedness of men.  
**R**ighteous Noah and his household Spared.  
**K**ept by God's Grace and in God's way.

The Ark—with the story to which it belongs—stands for three very memorable facts: (1) The awful sinfulness of sin. It looked like a comparatively trivial thing, that first transgression in Eden—the mere eating of an apple. But, like the swiftly-multiplying plague germ, to what a terrible condition it has led—a world wallowing in wickedness, and so vile that only a deluge can cleanse it. (2) The worth of righteousness. See the full-length portrait of Noah in ch. 6:9. He "found grace in the eyes of the Lord" (v. 8), and so obtained life for himself and his household, and a new start for the human race. The righteous are the "salt of the earth" (Matt. 5:13). (3) The righteous are kept through all perils by God's almighty power. (John 10:28, 29; 1 Pet. 1:5; Rom. 8:29, 30.)

## Lesson IV.

## GOD CALLS ABRAM

July 28, 1901

Genesis 12: 1-9. Commit to memory vs. 1-3. Read Genesis 11: 1 to 12: 9.

1 Now the LORD had said unto Ab'ram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and I will curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Ab'ram departed, as the LORD had spoken unto him; and Lot went with him; and Ab'ram was seventy and five years old when he departed out of Haran.

5 And Ab'ram took Sa'rai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran;

Revised Version—1 The; 2 Be thou; 3 Him that; 4 Oak; 5 The; 6 Ai; 7 South (a proper name).

## GOLDEN TEXT

Gen. 12 : 2. I will bless thee, and make thy name great; and thou shalt be a blessing.

## DAILY READINGS

M. —Gen. 12: 1-9. God calls Abram.  
T. —Neh. 9: 5-10. Found faithful.  
W. —Acts 7: 1-7. Abram's obedience.  
Th. —Gal. 3: 1-14. The blessing of Abraham.  
F. —Heb. 11: 6-10. By faith.  
S. —Mark 1: 14-20. Christ's call.  
S. —Mark 10: 28-31. Leaving all for Christ.

## CATECHISM

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

## EXPOSITION

**Connecting Links**—In the lapse of time after the flood, the descendants of Noah peopled the earth, being separated into nations and speaking different languages. But wickedness again became painfully prevalent, demanding punishment. (Chs. 10 and 11.) Now, God, instead of destroying the people of the earth, chose one family to come into special saving relation to Himself. This marks another stage in the disclosure of God's plan. God passes the heinously wicked by, and treats the chosen family with special favor as His own people.

## I. The Lord's Call, 1-3.

V. 1. *Now the Lord had said.* The name of God here used is the one specially associated with redemption. How long it was since He spoke to Noah we are not told precisely: at the lowest calculation four hundred and twenty years. We are now about half way between Adam and Christ. God spoke to Abraham first in his native Ur of the Chaldees. (Ch. 15: 7; Acts 7: 2, 3.) *Get thee out of thy country; an appeal to faith.* Abram is to be the father of the faithful.

and they went forth to go into the land of Ca'naan; and into the land of Ca'naan they came.

6 And Ab'ram passed through the land of the place of Esi'chem, unto the plain of Mo'reh. And the Ca'naanite was then in the land.

7 And the LORD appeared unto Ab'ram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Ab'ram journeyed, going on still toward the south.

curseth thee will I curse; 4 The; 5 Went; 6 Shecham;

## TIME AND PLACE

According to the common chronology halfway between Adam and Christ, Abraham's birth dating 1996 B.C. and his migration 70 years later. The scene shifts from Ur of the Chaldees near the junction of the Euphrates and Tigris to Haran about 500 miles north of Hur and then to Palestine, which became Abraham's home.

## LESSON PLAN

I. The Lord's Call, 1-3.

With the gracious promise of blessing.

II. Abram's Response, 4, 5.

Prompt and unquestioning.

III. In the Land, 6-9.

Sojourning and worshipping.

## LESSON HYMNS

Book of Praise, 588; 234; 74 (Ps. Sel.); 594; 245; 534.

He must leave his country; this was the widest circle of his interests and regard. *And from thy kindred.* This means the sundering of stronger ties, even those of blood. *And from thy father's house;* if they refuse to go. This was the inner circle of tenderest affection. Yet, he must leave all at God's summons. *Unto a land that I will show thee.* He was to go out, trusting in God's word alone, walking by faith, not by sight. (Heb. 11: 8.)

Vs. 2, 3. *And I will make of thee a great nation;* if his faith shall stand the trial and not fail. This is the first of the six particulars embraced in the great promise. They are given in the ascending order of importance. *I will bless thee.* Every personal benefit is summed up in this. *Make thy name great;* renowned, held in high favor. *A blessing to others;* as well as the recipient of blessings for himself. (Ch. 28: 4; Gal. 3: 14.) *I will bless them that bless thee, and curse him that curseth thee.* God identified the cause of Abraham with his own, and made him the hinge of destiny to many.

All the families of the earth. The descendants of Abraham have been a means of blessing to the world, through their thrift, maintenance of the moral law, guardianship of the Word of God, and especially through Christ.

### II. Abram's Response, 4, 5.

V. 4. *So Abram departed.* By obedience he showed his faith and revealed his true nature. *Seventy and five years old.* His age is noted as a distinct point of time, because it marks the beginning of a new era in the life of Abraham, and in God's dealings with the world. *Out of Haran;* north from Ur. He had come thither in obedience to the call of God at first, together with his wife, his father Terah, his nephew Lot, and other members of the family. (11: 27-32.)

V. 5. *Sarai his wife, and Lot,* whom he may have come to regard as his own son. Perhaps these were all of his father's family that believed in the true God, and were willing to go farther on the unknown way. *And the souls they had gotten in Haran;* household servants and attendants, possibly hundreds in number. (Ch. 14: 14.) *Into the land of Canaan they came.* They did not pause on the way as before, at Haran, but made a long and perilous journey of three hundred miles farther.

### III. In the Land, 6-9.

V. 6. *And Abram passed through the land unto Sichem.* This verse gives details of the journey. (For proper names see map, and Bible Dictionary for Quarter, page 246.) *The Canaanite was then in the land;* rude, idolatrous, vile, a vexation and peril.

*Now the Lord had said unto Abram,* v. 1. God recognizes the value of the individual. He calls Abram by his name; which call assures us that each soul has its separate worth in the presence of our Heavenly Father. So also, Jesus the good shepherd calls His sheep by name and leadeth them out. (John 10: 3.) It is only as we realize that God is willing and able to enter into covenant relation with us separately, that our religion really begins. Then the soul knows itself alone with God. He who spake to the child

V. 7. *The Lord appeared unto Abram.* "Here for the first time is the revelation of God accompanied by His rendering Himself visible." (Delitzsch.) The spot was hallowed where it occurred, and henceforth this is the land of revelation. *Unto thy seed will I give this land;* not unto himself. This is the foundation of Israel's legal right to Canaan. Henceforth it is "the land of promise." This promise, like the original command, is a trial of Abram's faith, for as yet he was childless. *There builded he an altar unto the Lord.* He formally took possession of the land by an act of religious worship. *Who appeared unto him.* This authority for the erection of an altar was afterwards made a law in Israel. This anticipates the covenant with Joshua. (Joshua 24: 1-25.)

V. 8. *And he removed from thence.* Henceforth he lived the life of a pastoral nomad, compelled to move from place to place in search for pasturage for his herds and flocks. *Unto a mountain on the east of Bethel;* then called Luz (28: 19), named Bethel here by anticipation. This is to-day one of the finest tracts of pasturage in the whole land. *ai;* about five miles from Bethel. It was here that Israel at the conquest met the first check. (Josh 7: 2.) *Pitched his tent . . . and builded an altar;* the altar and the fireside.

V. 9. *And Abram journeyed, going on still toward the south.* The original is picturesque, and has been paraphrased thus, "And Abram broke camp, keeping on and breaking camp, toward the South country," a section of the land lying on the borders of the Arabian desert.

### APPLICATION

Samuel is ready to speak to us and to hear our petitions as they rise; for God knows each child.

*Get thee out,* v. 1. For an affectionate child, it is a very hard thing to leave home. The first time we say farewell to kindred and country, it is with deep pain. It was no whit easier to Abram than to us. But faith is measured by the difficulty that it meets. If God asks us to "get out" from anything we like, if He asks us to make any sacrifice for Him, that becomes our chance to display

our love and faith. No one can tell what an untried ship or an untried man can do. It is those who come out of great trials that stand before God.

*And I will make thy name great*, v. 2. Many seek for the possession of wealth or pleasure or fame, thinking that this is greatness. God has in store for all His children a blessing which will far surpass all that earth can give. To be great in God's way is also to be happy and blessed.

*And thou shalt be a blessing*. This is the test of real greatness. According as we are a blessing to others, so do we fulfil God's plan. It is of the essence of greatness that it can only come by means of service. "Whosoever will be great among you, let him be your minister." (Matt. 20 : 26.) Abram was not called for the selfish purpose of his own salvation, but in order that through him all nations of the earth might be blessed. God's gifts always carry responsibilities, and our best powers are developed only by unselfish exercise. "Even Christ pleased not himself." (Rom. 15 : 3.) "The Son of man came not to be ministered unto, but to minister." (Matt. 20 : 28.) "Your greatness and mine, the Christian ideal of greatness, is attained, not by depressing, but by elevating others, not by rifling them of their freedom and happiness, but by ministering to and promoting it."

*So Abram departed*, v. 4. One of the great acts of the world. "He went out, not knowing whither he went." (Heb. 11 : 8.) He left his home, not to seek a fortune, not to escape trouble at home, not to wage conquest.

#### POINTS AND PARAGRAPHS

"The great part of the history of the Bible is the history of calls." v. 1.

The call of God to each one of us is as direct and personal and urgent as to Abram ; and we shall hear it, if we but have ears to hear. v. 1.

God's great promises seem to have made Abram humble rather than vain. vs. 2-4.

"Lot went with him." Well for Lot if he had always stayed in such company. v. 4.

God and men are co-workers. God calls :

Abraham went out because God had called him ; and by this act of trusting obedience, he earned the magnificent title, "Father of the Faithful." It is what we give up for God's sake that distinguishes us from people of the world. The business man will make sacrifices, will leave home, for the sake of money. When the Christian is willing to make the same sacrifices for the sake of Christ that men make for earthly things, the Kingdom of our Saviour will soon come.

*And he builded an altar*, v. 7. How frequently we see these altars on the way of the aged patriarchs ! Do they mark our road ? It is vain to attempt to get on in our religion without prayer and communion with God.

*And Abram journeyed, going on still*, v. 9. This journey of Abram's has become the type of the Christian's pilgrimage. He walked by faith and not by sight. (2 Cor. 5 : 7.) He did not see the actual abode of God ; but his imagination realized that the battlements of the eternal city were not far away ; and then he beheld by the eye of faith. (Heb. 11 : 10.) We require to use our spiritual imagination in order that we may see the blessedness of the city of God ; for when our journey is over we shall be admitted into the Palace of the King, if we walk in His path. Would that we all were more concerned about our safe arrival in the future world.

"Oh give me grace in every place  
In all things good and ill,  
To see the city far away,  
To see the lovely hill."

Abram goes. God appears to Abram : Abram builds an altar to the Lord. v. 7.

"The world can get along without great men, but it does not get along well."

History is to a large extent the history of great men. Abraham is one of the greatest. He was recognized by many outside of the Jews. Pagan and Mussulman writers speak of him as the great man of the earth. "When the Emperor Alexander Severus placed in the chapel of his palace the statues of the choice spirits of all times, Abraham was selected."

Abraham is called the "Friend of God," which title, along with the other, "Father of the Faithful," reveals very much. "I did not know before that God had even needed a friend. I need a friend. I need companionship. I need advice and counsel. I need to be cheered. I need a faithful friend. . . . I—but, surely, not God." What if God does need our friendship? What if He misses the service of our love?

In God's command Abram was tested whether he could trust God farther than he saw Him. The Almighty did not say, "It is a land that I will give thee," but "It is a land which I will show thee." No directions were given as to its locality, or the route he would need to take to reach it, or what kind of land he would find on getting there. He was required to follow God in this matter with implicit faith—with an unquestioned obedience.—Arnold.

This separation to which Abram was called involved a great deal, and the call of God to us demands a separation from the world and all its entanglements.

The nation of Israel looks back to Abraham as the founder of their history, and he stands forth as the first religious man who fully trusted God in all that he did. This religious conviction was the strength of Israel and caused it to outlast the other nations. No people can remain long in power who are without a religion.

There is a legend concerning Abraham's call. It is told in the Koran.

"When night overshadowed him, he saw a star and said, 'This is my Lord.' But

when it set, he said, 'I like not those that set.' And when he saw the moon rising, he said, 'This is my Lord.' But when the moon set, he answered, 'Verily, if my Lord direct me not in the right way, I shall be as one of those who err.' And when he saw the sun rising, he said, 'This is my Lord. This is greater than the star or moon.' But when the sun went down, he said, 'Oh, my people, I am clear of these things. I turn my face to Him who hath made the heavens and the earth.'"—Stanley's Jewish Church.

### Light from the East

A PRAYER TO THE GOD OF UR.—The following extracts from a tablet older than the time of Abraham show how his kindred had been rising to the thought of one God, and how closely akin were the ideas and the language of Babylonian and Hebrew devotion: "Lord and prince of gods, who in heaven and on earth alone art supreme, Father, Lord of the firmament, Merciful One, begetter of the universe, whose will hath created law and justice, Father long-suffering and full of forgiveness, whose hand upholdeth the life of all mankind, Firstborn, Omnipotent, whose heart is immensity, there is no God who at any time hath discovered thy fulness. In heaven who is supreme? Thou alone, thou art supreme. On earth who is supreme? Thou alone, thou art supreme. When thy word is spoken in heaven, the seven spirits bow down their faces. When thy word is spoken on earth, the spirits below kiss the ground. King of kings, whose divinity no god resembleth, look with favor on this thy city, Ur."

### TEACHING HINTS AND HELPS

This section contains teaching material for the various grades.

#### For Bible Class Teachers

##### AN ANALYSIS

The first eleven chapters of Genesis contain a condensation of human history for two thousand years. The call of Abram occurred about midway between Adam and Christ, and is the beginning of patriarchal history. We notice:

1. *What is meant by the call of Abram.* It meant, (a) God's choice of him to be a covenant head, and the efficacious working of his saving and sanctifying grace in fitting him for this high distinction. (b) Separation from idolaters, the severance of the ties that bound him to country, kindred and home. This involved great and painful sacrifice on his part, but it was necessary in order to qualify him to be the founder of a new fam-

ily and nation and the medium of infinite blessing to the race.

2. *The promises accompanying the call.* There was a specific promise, a manifestation of grace, and a prophecy, in the covenants with Adam and Noah, and so here there are richer promises and predictions made. (a) "I will make of thee a great nation." The history of his descendants who have been all along and are to-day a forceful factor among the nations, is the fulfilment of this promise, which was afterwards repeated and amplified, Gen. 17:6; 22:17. His spiritual seed, according to Gal. 3:29, is "as the stars of the heaven" &c. (b) "I will bless thee." This guaranteed to him all that he could desire for himself personally, Heb. 6:13, 14; Prov. 10:22. (c) "And make thy name great" &c. (v. 2): make it renowned and enduring; and so it has come down to us through centuries, and he was honored as "the friend of God," 2 Chron. 20:7; Isa. 41:8; Jas. 2:23. (d) "I will bless them that bless thee," &c. Here God identifies Himself with Abram. He is to treat his friends and enemies as His own. This was verified in the conflicts of his descendants with Egyptians, Amalekites, Edomites, Moabites, Ammonites, as well as with Assyrians, Persians, Chaldeans, Greeks and Romans. (e) "In thee shall all families of the earth be blessed." He was to be the channel of unlimited good to others, and thus to be twice blessed himself. So said Jesus, "It is more blessed to give than to receive," Acts 20:35. This worldwide promise is fulfilled through the redemptive work of Christ, who is the seed of Abraham, Gal. 3:8, 16. "Abraham rejoiced to see his day," Jno. 8:56. Peter declared Christ to be the seed of Abraham, Acts 3:25, 26. (f) The promise of Canaan as a possession was typical of the spiritual blessings of the heavenly country. This is the method of Biblical prophetic teaching, to use the tangible, the visible, the temporal, as symbols of the invisible and eternal.

3. *Abram's obedience to the divine call.* (a) It was prompt. He at once acted upon God's word. Like Zacchæus "he made haste."

Luke 19:6. He "departed as the Lord had spoken unto him," v. 4. (b) His obedience was practical. He took with him all that were dependent upon him, his wife and nephew, &c., v. 5. "But if any provide not for his own," &c. 1 Tim. 5:8. (c) His obedience was the outcome of strong faith. Heb. 11:8-10. He was glad to be led of God. And so he "passed through the land," and enjoyed a special Divine manifestation. "The Lord appeared" to him at Sichem or Sychar, where Jesus met the woman of Samaria (Jno: 4:5), the present Nablus, between Ebal and Gerizim. (d) His obedience culminated in the building of an altar at Bethel, "calling upon the name of the Lord" in prayer, praise and thanksgiving. v. 8. "The name of the Lord" signifies the whole of that revealed side of the divine nature, which is turned towards man." (Oehler.)

#### For Teachers of the Boys and Girls

Almost every day at one or other of the ports on this side of the Atlantic there land companies of immigrants. They have left their own land beyond the sea. They are now setting foot upon new shores. There is something pathetic in the sight of a group of immigrants—in a strange country, speaking a tongue which is not theirs, far away from home and loved ones, yet with eyes full of hope.

Some of the scholars will be able to tell how, time and again, as the centuries have gone by, countries have been rejuvenated, saved, by the influx of fresh blood, for it is a fresh, virile people, not riches or natural advantages, that makes a nation.

Here is the most wonderful migration on record: not great in numbers—one man and one household only—; but great in the call that summoned Abram, in the man himself—the friend of God—, in the promises given him, and in the outcome of it all.

1. *God's purpose.* He will not again destroy the world of sinners as at the flood, but will redeem them, sanctifying the world by the holy influence of a holy people and finally redeeming it by the "Holy Child," (Acts 4:27), who spring of this holy people.

2. *The man chosen.* His name is Abram—"father of elevation," a chief. A massive man, of independent judgment, a leader amongst his kind; but remarkable chiefly because he obeyed God; and he obeyed because he trusted. "Faithful Abraham" the Bible styles him. (Gal. 3: 9.) Perhaps the best measure of a man is his faith in God.

3. *The test put upon him.* To cut his life in two, leaving country, home, kindred at the bare call of God. Abram stood the test, and that is the highest of praise accorded to him.

4. *The six-fold promise.* For the details see Exposition, vs. 2, 3. Only the Almighty God can make such a promise, and only the All-merciful God would have made it.

5. *The ready obedience.* It is the office of faith to trust and obey. It does not ask questions. There is a grand simplicity in the words—"So Abram departed, as the Lord had spoken unto him" (v. 4).

6. *Courage and perseverance.* Having put his hand to the plough, he will not turn back. Into the very centre of the land he penetrates, in spite of the jealous Canaanite.

7. *Heavenly encouragement.* It would be a good exercise to count in Scripture the occasions on which God appeared, to succor His servants.

8. *Altar building and worship;* by which

God is honored, and through which Abram is nourished and strengthened for his tasks of faith.

### Prove from Scripture

That family worship is a privilege.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The tests and proofs of Abram's faith.
2. The promise made to Abram.
3. Our call to holiness and service.

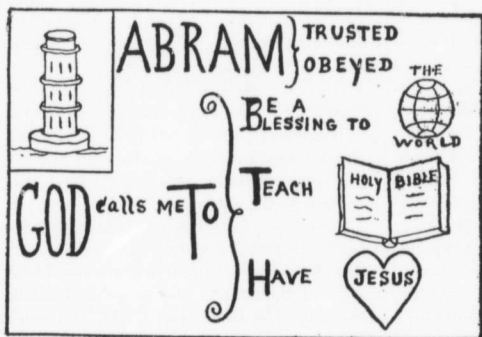
### The Catechism Question

Ques. 87. *Repentance unto life.* Another of the great words of Scripture and of practical religion. "Except ye repent," said our Lord, "ye shall all likewise perish" (Luke 13: 3, 5). The sense may be brought out by a series of questions. Who are to repent? The sinner. What leads him to it? The grace of God. How does that grace affect him? It gives him "a true sense of sin," and a true sight of God's mercy in Christ. How does he regard his sin? He grieves over it and hates it. From what does he turn? His sin. To whom? To God. With what set purpose and endeavor? To obey with the new heart and in the new spirit which God bestows upon him. In what does repentance unto life result? It is a "saving grace."

### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Show Story Book or draw outline of ark. Recall lesson.

*Introduction*—Can you tell me the name of our country? Name of the country where



our King and Queen live? Name of any other nation? If you go to Italy, France, China, etc., you cannot talk to the people because they do not speak like we do. Have you seen little Pedro, the Italian fruit man's son, and Pierre, the French boy, and the Chinese man who washes clothes? We cannot talk in their languages.

*Tower of Babel*—Outline of a tower. Noah's sons, grandchildren and great-grandchildren again peopled the earth.



Tell about these people making bricks and mortar and building the Tower of Babel, saying, ch. 11 : 4 ; and how God brought their plans to nothing.

*The First Nation*—Print ABRAM. On a map show Ur in Chaldea. Here lived a grandfather (Terah), his sons (Abram, Haran, Nahor) and a grandson, Lot. Lot's father died and the grandfather took Lot and his uncle Abram and Sarai his wife, and they went away towards the land of Canaan. (Map.) They did not go all the way but lived at Haran.

*Abram's Faith*—Tell of God's call to Abram and His promise. (verses 2, 3.) (Above the name "Abram" write "God calls.") Abram *trusted* and *obeyed*. (Like Noah.) He takes Sarai his wife, and Lot his nephew and all he owns and comes into this land of Canaan. (Map.) God appears to him and tells him this is to be his home and his children's home.

*Abram's Thanks*—Abram gave thanks. (Like Noah.) How ?

*God's Purpose*—Do we wonder why God told Abram to leave his old home and friends and go into a new country to form a new nation? "In thee shall all the nations of

the earth be blessed." God was going to show Himself to the Hebrew nation as He did not to any other, to teach them His will. Jesus was by and by to come amongst them and they were to tell other nations of God and of Jesus who died on the cross for us. God "doeth all things well" for those who trust and obey Him. Sing

"He leadeth me! He leadeth me!  
By His own hand He leadeth me!  
His faithful follower I would be,  
For by His hand He leadeth me!"

—No. 297, Book of Praise

*God's Call to Us*—God calls

Trust  
ABRAM to Obey  
Follow HIM

Erase name "Abram" and write "Mary" or "John" or "Fred."

*Faith*—HOW? Give illustration of faith  
*Golden Text*—The promise is for us if we trust and obey. WE can be a blessing; teach the Bible; have Jesus.

*Story Book*—4th page, "The First Nation." A Tower—Abram—Trusted; obeyed. The New Home—Canaan. A blessing to all. (See blackboard.)

#### BLACKBOARD REVIEW

GOD  
ABRAM HONORS ABRAM  
GOD

What is the greatest honor we can put upon any one? The scholars will probably give numerous and differing answers. Lead them to see that this is the true answer: "We honor any one most by trusting him." Bring out the trust that God put in faithful Abram, by setting him apart for a great mission, and by placing in his keeping that string of priceless pearls, the six promises of vs. 2, 3. When God intrusts us with an errand for Him (and our daily lives are full of such) it puts us, as it put Abram, on our mettle to do our very best.

And now for the other side of it. How does Abram honor God? Pick out the answers: (1) By obeying, v. 4; (2) By persevering, v. 6; (3) By worshipping, vs. 7, 8. It is not simply a duty—duty is too cold a word—it should be counted our privilege and glory to honor God in thought and word and act, and always.

## TWELFTH YEAR

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## THE BOOK PAGE

*Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**A Face and a Life.** By Mrs. May Anderson Hawkins. The Presbyterian Committee of Publication, Richmond, Va. 302 pages, \$1.00.

The seven full-page illustrations of scenery in the Cumberland Mountains of Tennessee are charming and the story gives pleasant glimpses of the college and home life of that region. It is frankly a love story, and with an avowed purpose, viz.; to lead young people to sensible and high views of life and love and marriage. It is too distinctly "a story with a purpose" to rank high as a work of art. The lessons would probably be more impressive if less evident, but amidst so much that makes everything of art and naught of motive and conduct, it is wholesome reading. The mechanical work is in the usual good style and taste of the publishers.

**Presbyterian Worship: Its Spirit, Method and History.** By Robert Johnston, D.D. The Publishers' Syndicate, Toronto. 163 pages, \$1.00.

We are reserving this book for a fuller notice, as the subject of which it treats is a "live" sub-

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## The Book Page (continued)

ject amongst us at present. The historical treatment makes the volume of special interest. It is a strong and eloquent plea for simplicity, freedom and spirituality in worship, and will add to Dr. Johnston's already high reputation.

**Modern Criticism and the Preaching of the Old Testament:** The Yale Lectures, 1900. By Professor George Adam Smith, Hodder & Stoughton, London; Fleming H. Revell Company, Toronto. 325 pages, \$1.50.

These lectures will be read by every minister and by laymen who wish to keep abreast of the results of Biblical scholarship. There are many things in the lectures that are upsetting. They are the "strong meat," which we have good authority for saying, "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern good and evil." But to those who are not easily "driven about with every wind of doctrine," they are stimulating reading, presenting, as they do, the latest results of the modern criticism of the Old Testament, from the point of view of one who is at once a keen destructive critic and a deeply spiritual man. Whilst one is apt to be up in arms against some of the conclusions of the author, one cannot escape the touch of the author's genius. If he is a keen critic, he is also a prince of preachers,

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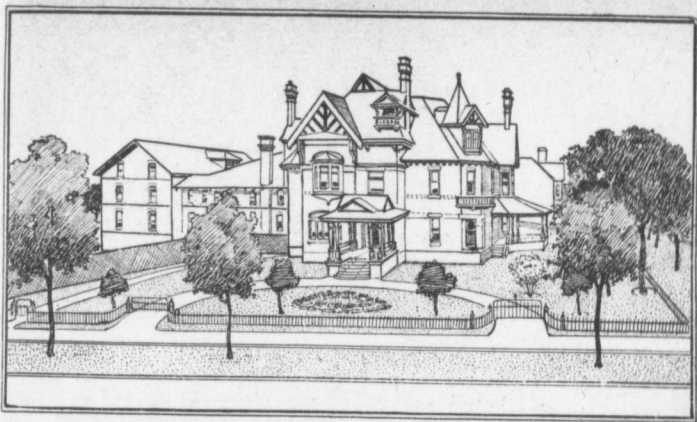
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