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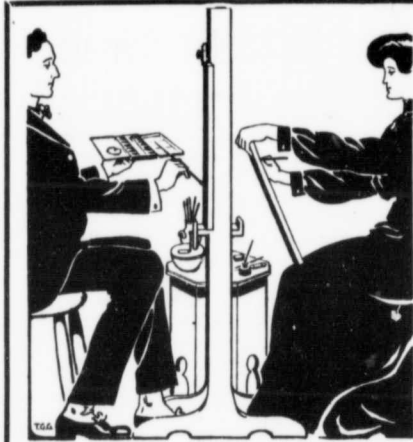
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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIII.

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No. 3

The Special Feature of the present issue is five articles under the general heading of, Power, and its Secret. They are commended to the very earnest attention of our readers. The only teaching which is effective, is that which carries with it the power from on high.

“As Thy Soul Prospereth”

By Rev. J. M. Duncan, B.D.

The soul of prosperity is the prosperity of the soul. “That thou mayest prosper and be in health, even as thy soul prospereth,” so prays the apostle of love for his “well-beloved Gaius.” The highest strength is not physical, but spiritual. The truest riches are not the seen, but the unseen. Those pleasures are most worth while, which we share, not with the beasts, but with God.

Soul prosperity lies within the reach of all. Like the wealth of our vast Canadian forests, like the productive power in the countless acres of our rolling prairies, like the treasures stored up in our widely scattered mines, there lie all about us the resources that enrich the soul. All the elevating and ennobling influences of home and church and school are ours. Companions and the Companion books and the Book, all that the race has achieved in the realms of the true, the good, and the beautiful, offer their ministries to fill up the cravings that will not be satisfied with the world's choicest gifts.

The supply for the soul's longings is free to all. “Without money and without price”, are the terms on which it is offered. Only the learned in science can analyze the atmosphere into its elements, and separate the sun's ray into the colors

of the spectrum. But the most ignorant can breathe the fresh air of heaven, and bask in its blessed sunshine. Blessings for the soul are like the air and the sunlight—they are the heritage of all mankind. Our title to them no one can dispute. To the covenant that secures them God has set His seal, and it can never be broken.

The soul that is prospering will long to share its prosperity with others. Along with getting comes the impulse to give. And, by a paradox that is always true, the more we impart, the richer we shall become. Both the desire and the capacity to receive increase with the largeness and the self-sacrifice of our gifts. There is never any lack to the liberal soul. No one will ever want any good thing, who seeks with all his heart the good of others.

“Standing Still”

By Rev. Gordon Dickie, M.A.

As a rule, the phrase “standing still” has a very disagreeable flavor. It suggests idleness, for one thing, and that is surely a crime in this busy, workaday world in which we live. The man who fritters away his time, and is no farther along at the end of the day than at the beginning, is like the drone in the beehive—the sooner he gets out the better. Doubtless it was a man of this class who, when asked how he spent his time, replied, “Sometimes I sit and think, and sometimes I just sit.”

For the Sunday School scholar the phrase has perhaps a still more ominous sound. The teacher has taught him that standing still really means going behind. Failure to take a step forward is nothing else than a step backward. He who stays behind, soon goes

behind, and presently is lagging helplessly in the rear.

But sometimes it is a good thing to stand still. When the feet are weary after a hard day's journey, it is only fitting that one should pause a while and look back over the way that one has come. "Look backward, and then go forward," is a watchword we might all adopt with profit in our lives to-day. Or, if the brain is tired, what could be better than rest, and a time to look around? Everybody admits we spend far too little time in meditation. From the time we rise till we retire, we are busy, cumbered with many cares, and living becomes a burden. Dozens of lives have been snuffed out, simply because people would not learn the habit of standing still.

Here, as in many other cases, nature teaches us a suggestive lesson. Her chief works are wrought in silence. No man hears the growing of an acorn as it shoots upward and becomes a tree. Or, watch the grass, and though it grows, we cannot tell when nor how. This is all accomplished standing still; and if we will but quiet our hearts for a few moments each day, God will teach us even greater things than these.

Notice, also, if you will, that composure is invariably the result of strength. Have you ever seen a man deeply insulted, flush, then grow pale, and finally master his feeling, so that he could reply quietly? It was strength that made him do it. Or, have you seen a man in anguish stand just like a statue. Nothing but a trembling of the lip or the setting of the jaw tells you he is alive. Again, we say, a triumph of strength. These men conquer, and they stood still to do it.

If, then, we are really in earnest, let us do what we can, and keep quiet. "Stand still, and see the salvation of the Lord."

St. John, N.B.

The Old Keep

By Rev. George Bennett

Doune Castle stands between the Highlands and Lowlands of Scotland, nine miles northwest of the more renowned Stirling Castle. It is built upon the east bank of the River Leith, and Ardoch Water throws her

arm around the western wall as she joins the greater stream. At one time a deep moat ran between the rivers on the north side, completing the inclosure. The life of the fine old ruins lies mostly in the past, but yet speaks in a modern tongue, telling us our hearts should be a keep, a stronghold against the attacks of the evil one. Let us be like the old castle, and like it they will sustain many an onslaught.

The keep had great natural strength, a commanding position, an uninterrupted view for miles on every side, walls as thick and strong as great stones and run mortar could make them. The heart that is valiant against evil usually begins with like advantages; our nationality, education and vigorous health are all in our favor.

Deep waters, and grim, frowning walls are well and good, but for the true secret of strength, you must consult the internal arrangements of the keep. The door is on the north side, in itself a notable fact. Many a vice would be chilled and discouraged did we send it round the house to the door facing north, where the hot rays of passion never strike.

One block of solid masonry, through which a passage has been tunneled to the courtyard: such is one's impression of the keep on entering. Midway, however, to the left, there is a low door, giving access to the dungeons. The outer prison is on a level with the entrance; the inner is well-shaped, and sinks to a depth of about fifteen feet. Immediately above is a spacious apartment reached by a flight of steps from the courtyard. This is the court-room of the castle. It is furnished now, as when it was in use in the 15th century, having been restored by a descendant of the founder. Clear light streams in from north and south. The seat of justice faces the north. From the outer prison, in the olden days, suspects were drawn up through trap-doors, still to be discerned in the floor of the hall, into the bright light of the judgment hall; if found guilty, they were consigned, by means of the same stout rope that raised them, to the darker, deeper pit. In the keeping of our hearts, we must make every amusement and habit and friend that seeks admission, pass before

Him who sees and judges in the clear light of divine truth. The traitor should get no further than the judgment hall.

The most notable feature yet remains. The private apartments in the old keep are exceedingly small. The room associated with Queen Mary is such that four persons could hardly turn in it. In contrast with

this is the great public room, the dining hall of the castle. At the wide, open fireplace an ox could be roasted. Hundreds of guests and retainers were wont to be royally feasted in that lofty hall. Let the old keep again speak to us. Little space for self, much room for God and His cause, is the secret of strength.

Morris, Man.

Power, and Its Secret

The One Thing Needful

By Rev. Principal John McNicol, B.D.

It has been truly said, that "the supernatural value of our actions depends on the degree of our union with God at the time we do them." This vital principle has a searching application to the work of the Sunday School teacher. The effectiveness of his work is determined by the depth and intensity of his spiritual life. Without doubt, therefore, the teacher's spiritual life is the most important part of his equipment. It is the one thing needful. He should devote himself to its cultivation with earnest and resolute care.

The conviction of the reality of spiritual things will soon grow dim, if one's spiritual life is neglected. We are not likely to bring others to believe in the reality of Christ, if He is not an abiding reality to ourselves. The fatal weakness of much of our work is unreality. It is not an easy thing always to maintain a profound and clear consciousness that the facts of the Christian faith are real. The drift of the world about us is all the other way. Many of the forces that operate upon us every day, are selfish and materialistic. Unless we set our faces towards God continually, to live the life hid with Christ in Him, we cannot expect that spiritual facts will remain real to us, much less hope for that power which will enable us to make them real to others.

He that would train others up in the knowledge of Christ must himself be conformed to the image of Christ. We cannot lead others to a higher level than that on which we are living. The important thing, therefore, for the teacher is to see that his own inner life is yielded to the will, and molded by the

Spirit, of Christ. He should cultivate that wholesome habit of the soul which is taken up with beholding the glory of the Lord. It is thus that we are transformed into His likeness. Henry Drummond tells of a young lady whose beautiful, winsome life was the wonder of all who knew her. The secret of it was discovered by a friend in these words, engraved in a locket she wore, "Whom having not seen, ye love."

Furthermore, the work that tells is that which is backed by intense, persevering prayer. In his little book, *Secret Prayer*, Bishop Moule tells of a teacher who had been the means of bringing scholar after scholar into a new life of genuine conversion and devotion to Christ. After her death, her diary was found to contain, at some intervals, these three entries: "Resolved to pray for each scholar by name"; "Resolved to wrestle in prayer for each scholar by name"; "Resolved to wrestle for each scholar by name, and to expect an answer." It is a life like this that moves the springs of supernatural power.

Bible Training School, Toronto

Power Through the Word

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

What a lesson there is for us all in the use Jesus made of the Bible! There cannot be any doubt that He looked to it for much of the power which He required. When He was in grave danger in the wilderness of temptation, He sought His defence in the words of Deuteronomy. When He returned to preach in His own town of Nazareth, He selected the text from Isaiah. When He wished to con-

firm the feelings which He had concerning His own Messiahship, He searched the scriptures: "for they are they which testify of Me." When the mortal struggle drew night He sought comfort in the words of the Psalmist, "Into Thy hands I commend My spirit." Therefore, while there were doubtless many independent springs from which Christ drew His religious power, the Bible continued to retain its authority for Him. As is said by a great scholar, "The Old Testament was to Jesus a living fountain, out of which He drew the great thoughts of God, laid down in the records of revelation."

But, if the example of Jesus is a lesson on the importance of the study of the Old Testament, His own testimony reminds us how essential it is to read the New Testament.

1. His words give *purity*. "Now ye are clean through the word which I have spoken unto you," John 15 : 3. Like a stream of water, cleansing all impurities, so the teaching of Jesus purges the mind. Holy thoughts arise and shine in us, heroic resolves are begotten, visions of love and goodness pass before us, as we meditate upon the words of Him who spake as never man spake. The historian Lecky has said, "It is difficult to exaggerate the moral advantage of an early and complete familiarity with the Biblical writings. A familiarity with the sacred text seldom fails to do something to purify, elevate, and regulate the character, to exalt the imagination, to color the whole texture of a life."

2. His words give *liberty*. "If ye abide in My word, then are ye My disciples indeed; and ye shall know the truth; and the truth shall make you free," John 8 : 31. There is a sense of mastery and conviction which follows the devout use of Christ's words. Doubt and unrest are allayed, and a certainty of our discipleship is engendered. This freedom which follows upon a close association with truth, is one of the most potent factors in human life. We become self-originating centres, no longer imperiled by the shifting world without us, but fed by the constant supply of strength that breaks forth from the inner source. "It shall be in him a well of water," is Jesus' word concerning it.

3. His words give *life*. "The words that I have spoken unto you . . . are life," John 6 : 63.

The deep significance of our life is only known when we are brought close to Christ, who is the great Personality of the universe. To know God in Christ Jesus is to have life; and the Bible is the only authoritative revelation of Christ.

Therefore, the Bible must remain crowned above all other books, simple in its grandeur, alone in its divine majesty, to be approached with the humility and earnestness with which we come to the very word of God. It ought to be the ambition of every Sabbath School teacher to be thoroughly familiar with the Bible, and it ought to be his desire to impart the same knowledge to every pupil.

Halifax, N.S.

Power Through Effort

By Rev. John A. Clark, B.A.

What God gives is always for use. The "power from on high," is to be used on earth. When our "power" is not in exercise, we cease to have it.

This is an all-important reason for Christian effort. Among the many forms of such effort, none bring larger returns to the worker, than that of the Sunday School teacher. The power put into this service brings inestimable blessing upon him who expends it. Above all, it brings the blessing of more power.

The teacher can apply one very excellent test to his teaching: What is it doing for himself? If his own life is not refreshed and enriched by it, if he is not becoming a wiser and better man because he is a Sunday School worker, he has excellent cause for thinking his work is so far a failure. Then, no man is doing God's good work, without receiving within himself a discipline and a development that is of the highest value. Sunday School work is one of the very best possible exercises in the spiritual gymnasium. The man who has given himself with heartfelt sincerity to Christian service among the children, is usually a man of unusual beauty and strength of character. He who makes a distinct and self-sacrificing effort to do this work in the best possible way, gains great personal benefit.

It is impossible to do the work of a Sunday School teacher without earnest and diligent Bible study. One chief end of Sunday

School work is to make the scholars enthusiastic students of scripture. The teacher necessarily himself is such a student.

The true teacher must also give much time to prayer. One cannot do his delicate and difficult work without divine help. We have need to pray, from day to day, that the Holy Spirit may prepare, not only our own spirits, but the spirits of the scholars, as well.

Teaching demands also the best service of our hearts and minds. Our thinking and our feeling must be sane, clear, generous, loving, if we are to command the respect and affection of even the smallest child.

Where service of this kind is given, the teacher who gives it, is growing every day in grace and wisdom. Where he is a faithful student of scripture, an earnest seeker from God for help to do his work and for blessing upon it, the ungrudging servant of his class with all his powers of thought and affection, he himself is learning how to use his God-given powers, and in doing so is becoming more richly endowed with "power from on high."

There can be no power without effort. The divine power is not given to the careless and the indolent. It is the endowment of those earnest and eager spirits who are seeking in every possible way to serve men and to please God. It is given to those who believe, in some real fashion, that we save our lives by losing them.

Calgary, Alta.

The Baptism of Power

By Rev. W. Meikle, B.A., Evangelist

I. WHAT IT IS. It is the baptism of the Holy Ghost and of fire, prophesied by John the Baptist. It is the power Jesus promised, when He said, "Ye shall receive power, after that the Holy Ghost is come upon you."

II. TEACHERS NEED IT. The great Teacher did not enter upon His work, till He received this power. Peter says, "God anointed Jesus of Nazareth with the Holy Ghost and with power." Teachers, whatever natural gifts they possess, or however well equipped with knowledge of the Bible and methods of instruction, require this baptism. "Not by might, nor by power, but by My Spirit, saith the Lord."

III. WHAT IT DOES. *It illumines.* Whatever other light on the lesson teachers have, they need this to illumine the Word and enable them to enlighten the scholars. *It attracts.* The teacher baptized "with the Holy Ghost and with fire" attracts the scholars, as the burning bush attracted Moses, as the baptized disciples at Pentecost attracted the multitude. *It energizes.* With it, teaching, instead of being "such laborious work," becomes a "labor of love." Above all, *it renders efficient* the work of the teacher in the conviction and conversion of the scholars. Peter at Pentecost spake "with the Holy Ghost sent down from heaven." Paul's speech was "in demonstration of the Spirit and of power." Teachers, no more than preachers, can obtain spiritual results without this baptism.

IV. HOW TO GET IT. *Believe that it is for you.* So many think this baptism was for the apostles only. But Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." If we know we are "called," we can claim the promise of the Holy Ghost and of power. *Wait for it.* The apostles had many qualifications, yet Christ said, "Tarry . . . until ye be endued with power from on high." Teachers, however endowed, should tarry for this enduement.

V. HOW TO KEEP IT. John the Baptist called it the baptism of fire. Fire needs fuel. The teacher must study the Word, not to feed the scholars only, but to supply fuel to the "fire." Fire needs *stirring*. Paul exhorts Timothy: "Stir up the gift which is in thee," or literally, "Rekindle the fire that is in thee."

Toronto

The Quiet Hour

By F. M. Pratt, General Secretary,
Y.M.C.A., Toronto

The temptation that besets every worker for Christ is to become formal and mechanical in His service. The same thing is done in the same way, until the service, by dint of habit, becomes molded into a form. We get into a rut. At last we come to the place where we

go through the motions, but that is all there is to it.

How can one be always keyed up to one's best in teaching, speaking, and in personal endeavor?—is a momentous question. Is not the answer this, that our service will always be at its best when we have placed ourselves in such relationship to God that His power flows steadily through us? The distribution of electric power is a live question in Ontario to-day. The supreme question in the spiritual kingdom, not only to-day, but always, is, How can spiritual power be transmitted? Christian workers must be the "copper wire" to transmit God's power to the places of service, where divine energy and illumination are needed to quicken dead lives and enlighten dark districts.

The first step in the distribution of hydro-electric power has been the patient, time-taking study of the electrical engineer. So, the first step in the transmission of divine power must be the patient taking of time for meditation upon the resources of God and the needs of men. "While I was musing the fire burned." It takes time, to be holy. A man strikes as hard a blow as he is. No man or woman ever became markedly useful in the kingdom of God, who did not give hours and hours to spiritual communion. God does not reveal Himself to the man in a hurry. This lack of meditation is the greatest weakness in the Christian of to-day.

A quiet hour is an absolute necessity in the daily life of every Christian worker. Without it the springs dry up, the fountain no longer flows, and the little world dependent upon us goes unrefreshed.

Is any other investment of time so well worth while as that spent in strengthening one's hold on the unseen world by prayer and the meditation of our souls on the Word of life? How many teachers and preachers realize that their words ring hollow, as they utter them Sunday after Sunday, because they have taken no time to know Him? "The people that do know their God shall .do exploits."

Jesus said, "Apart from Me ye can do nothing." If, therefore, our work is to prevail, we must have a continual, living relationship to Him.

The "Question on Missions"

By Rev. James Binnie, B.D.

During the past year we have regularly taken up the Question on Missions, with gratifying results. It was surely a true impulse which prompted its introduction into our Lesson Helps. It meets a real need in the religious training of the young. It helps to keep the youthful mind in vital touch with the great world movement of Christian missions. It brings a new element of living interest into the religious life of the school, and will help to make the coming church a missionary church.

Who should deal with the Question? With us, it is the pastor. This brings him, in a very real way, into close connection with his school. The pastor is the natural link between the school, with its own particular work, and the larger work of the church as a whole. It quickens his own interest in missions, and makes him a systematic student of the mission work of the church. Whoever undertakes this work should always come well prepared.

The time we have found best suited for the introduction of the Question, is immediately before the opening prayer. It takes its place naturally in the opening exercises, and makes an interesting variation.

The Question is taken up simply, and its connection in the series is always noted. Some incident in the life of a missionary, something we may know of workers in the field from personal acquaintance, or interesting features of the country or people, should be briefly told. In the study of Formosa, for example, many bright and striking incidents of Dr. Mackay's life and work were easily obtainable. It adds to the interest to use a map, and have the scholars point out the places mentioned. Where there is no map, an outline may be drawn on the black-board.

The time given should be strictly limited. We never exceed five minutes, and usually less time is needed.

The Question is followed by the opening prayer. In this prayer, a brief petition is always offered up for the missionaries, workers, and native Christians of the field just studied. The work of missions is thus

linked with prayer in the minds of the scholars, and they must come to feel the value of prayer in all missionary effort, as well as in Christian living. What a work is accomplished, if we can get our Sabbath School scholars praying in an intelligent way for our laborers in the mission fields at home and abroad! And what an encouragement to the workers to know that the scholars everywhere remember them in prayer!

Another benefit is the training it affords in intelligent giving to missions. Where there are monthly or quarterly offerings for missions—and it is presupposed that every school has some regular method of missionary giving—the Question on Missions should be used as a means of stimulating the true spirit of liberality. With us, it has proved an incentive in this direction. The scholars are careful never to omit their missionary offering.

Tweed, Ont.

The Primary Class and the Home

IN TWELVE ARTICLES

By Esther Miller

III. THE MOTHER'S PART

While the teacher has much to do in linking together the work of the home and the Sunday School, the mother has immensely more. She has the whole week with the children, as against the one hour on Sunday which they spend with their teacher. And, besides, in a class of, say from twenty to sixty, the teacher is apt to lose sight of "Johnny's" particular needs, in the requirements of the class as a whole.

Indeed, be the teacher ever so skilful, she cannot compete with the most incompetent mother who is striving to do her duty. And upon the mother, it cannot be too often repeated, depends largely the value of what the child receives in Sunday School. If the mother scarcely knows her child's teacher, if she is neglectful of his regular attendance at Sunday-School, or indifferent as to what he learns there, there gradually springs up and deepens in his alert mind the conviction that, though Sunday School and everything connected with it may be all right for certain occasions, they have no bearing on one's real life.

A little girl of seven produced an illustration of this the other day. She and a small visitor were engaged in that magical old game of "housekeeping," and had just got a large family of dolls through an elaborate breakfast. Miss Dorothy, the tiny hostess, was for packing the family off to school immediately. But the little visitor came from a home where religion was a vital part of everyday life, and she objected to such an untoward proceeding: "But we didn't pray, nor read the Bible!" she exclaimed, in dismay.

Miss Dorothy stared in amazement. "Why Daisy, you silly!" she laughed, "we're not playing Sunday School!"

Unfortunately, Dorothy's home stands for a large class of homes, a class in which the mother puts the religious training of her children largely upon the Sunday School, treating it all with a friendly indifference, an indifference of which she herself is hardly conscious; and at the certain results of which, could she but foresee them, she would be appalled.

But if the mother and the teacher are really partners, the children will bring the Sunday School home with them. While the little ones are in the class room, the mother is studying their lesson; for, of course, she belongs to the Home Department, and has all the printed helps and pictures she can secure, just the same as the teacher. When the children return, she gathers them about her; they tell her all they have learned, and she strengthens vague impressions, explains what they failed to understand, and likely tells a parallel Bible story.

Some mothers may find this a little difficult, and those who do not know how to set about the work in an intelligent way should seek help from the teacher. If she sends home a little outline of the work to be done, as suggested in the previous article, the mother will find her task greatly lightened.

There is no time in the week more important than this hour immediately after Sunday School, and the mother who cares for her child's spiritual welfare cannot afford to lose it. The child's responsive mind may have received a strong impression at Sunday School, which, if she discovers at the right moment, the mother can deepen. Many good im-

pulses aroused in the little one's tender heart are allowed to die during the week for want of proper care at home—impulses that might have blossomed into beautiful character, had the mother but seen and guarded them at the start.

This hour, if expected by the children, will prove a safeguard from many dangers; for if mother is waiting at home with a lovely story, and perhaps some little treat, there will be no loitering on the streets and roads with questionable companions.

There is another way in which the mother can materially strengthen the good influence of the Sunday School: that is, by always speaking well of the teacher, proving to the children that they two are friends. No matter what her faults may be—and she is sure to have some—if the teacher strives to do her duty, she is entitled to the mother's greatest consideration. By making the teacher appear in the best possible light, the mother is doing her children a great service; for, to destroy their faith in their teacher means seriously to impair their faith in that which the teacher is striving to inculcate.

The mother's opportunity lasts all the week. She must refer to last Sunday's lesson every day; she must lead the children in Bible study along its lines; she must watch that its truth is bearing fruit in their lives. And when the next Sabbath comes round, she will find her partner in the school ready to present the truth in a new light, and give her children a new start on the road that leads to everlasting life.

Grading

By Rev. J. R. Hall, M.A.

Our school had been beset by many difficulties, and we gradually came to feel that the secret of most of our trouble was the lack of proper grading. We therefore determined to adopt the grading of the Public School, as well as its methods:

Class Rooms. Our new school was built with separate class rooms formed by fan doors, so that the whole could be thrown into one when necessary. Each class room was furnished with blackboard and everything else a teacher requires.

Classes. Each class has its own room, and, in order, they are as follows:

Infant Class: All up to Part I. in the Public School.

Class No. 1: All those in Part II.

Class No. 2: All in the Second Reader.*

Class No. 3: All in the Third Reader.

Class No. 4: All in the Fourth Reader.

Bible Class: All over Public School grading.

Only a few teachers are required, and they may therefore be all the more select. The teacher is given full charge, and has the help of an assistant, who marks the roll and does any other work required. The assistant is expected to take the lesson when asked by the teacher, and to take full charge when the teacher is absent. The Infant Class has as many assistants as are required.

Promotions. On the first Sabbath of the year, the general promotions take place. All who, during the year, have been promoted one Reader in the Public School are promoted accordingly in our school. Every one knows just where he or she is to be, and there is no objection. A very few minutes will accomplish the whole promotion. Of course, there are the special cases to be dealt with, but these are very few.

Advantages. It will be readily seen, that the discipline and order of the school may be very easily maintained. All the time desired may be devoted to the lesson, as the conditions are favorable for teaching. The teachers are few, and may therefore be selected with greater strictness. They are chosen with a view to the special needs of the grade, and become experts in that particular grade. All the pupils are on a level in the same grade, as far as is possible in any grading.

The added responsibility put on one teacher is an incentive to effort. The assistants are in actual training and act as substitutes, thus overcoming the old difficulty of absent teachers.

New pupils are at once placed where they belong, when they report what standing they have in the Public School. The mixed classes, we believe, are an advantage. As boys and girls have to live life together, we feel they should learn life together.

*The "Readers" referred to are those in use in the Province of Ontario.—EDITORS.

The classes may be made large or small, as desired, so long as the general grading is recognized. For example, the pupils of the Second Reader may be divided into two or more classes; but all will be of the same grade.

The adoption of the Public School grading has removed many serious difficulties, and made the work of the school much more satisfactory.

Sarnia, Ont.

The Organized Adult Class

The movement for the formation of Adult Bible Classes is so widespread and evidently spontaneous as to indicate the existence of what, for want of a better term, may be expressed by that hackneyed phrase, "a felt need." Men, especially, are feeling their need of these two things which they have not got: a fuller, deeper, more real knowledge of that great life's guide-book, the Word of God, and a specific outlet for their Christian activity; for, in the thoroughly organized Adult Bible Class, the "activity" end is carefully provided for,—some definite, aggressive work for the community, or the church, or the great mission field, the impetus to such work being derived from the studies and Christian fellowship of the class.

In answer to the question,—What is an Organized Adult Class? a Sunday School leader thus writes: "I would say, therefore, the fundamental principle of organized Bible Class work is to carry it on as you would a

business. A great departmental store has a head of each department, and every manufacturer has a foreman to every department, and they are all answerable to some one; and the organized Bible Class has the responsibilities for the work divided among the various officers and chairmen; and, in the ideal condition, we find every member of the class with some definite duty to perform, every one answerable to some one higher than himself for carrying on his work, every one compelled to report his work and how it is being carried on."

A model constitution for an organized Bible Class provides for: (1) a teacher, who shall have charge of the lesson; (2) a president, who shall preside at all meetings of the class, and in general be the chief executive officer; (3) a vice-president, who shall assist the president and perform the duties of the president in his absence; (4) a secretary, who shall have charge of the records of the class and minutes of the meetings; (5) a treasurer, who shall have charge of all the moneys of the class; (6) several committees, including an executive committee, to have supervision of all work connected with the class.

A Committee of the International Sunday School Association has the Organized Bible Class as its special care. The movement seems likely to help forward that much-to-be-desired condition, in which not only the children, but the whole congregation, shall be engaged in systematic Bible study, and all shall be workers, as well as learners.

Lesson Calendar: First Quarter

THE BEGINNING OF MANKIND AND THE BEGINNING OF GOD'S CHOSEN PEOPLE (GENESIS)

1. January 6.....God the Creator. Gen. 1 : 1-25.
2. January 13.....Man Made in the Image of God. Gen. 1 : 26 to 2 : 3.
3. January 20.....Man's Sin and God's Promise. Gen 3 : 1-6, 13-15.
4. January 27.....The Story of Cain and Abel. Gen. 4 : 3-15.
5. February 3.....Noah Saved in the Ark. Gen. 8 : 1-16.
6. February 10.....Abram Called to Be a Blessing. Gen 12 : 1-8.
7. February 17.....Lot's Choice. Gen 13 : 1-13.
8. February 24.....God's Covenant with Abram. Gen. 15 : 1, 5-16.
9. March 3.....Abraham Pleading for Sodom. Gen. 18 : 16-33.
10. March 10.....Isaac a Lover of Peace. Gen. 26 : 12-25.
11. March 17.....Jacob and Esau. Gen. 27 : 15-23, 41-45.
12. March 24.....Woes of Drunkenness. Isa. 28 : 7-13.
13. March 31.....REVIEW.

AN ORDER OF SERVICE: First Quarter*Opening Exercises**

- I. SILENCE.
 II. THE LORD'S PRAYER (in concert).
 III. SINGING. Hymn 13, Book of Praise.
 (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. RESPONSIVE SENTENCES. Ps. 33 : 1, 4-9.

Superintendent. Rejoice in the Lord, O ye righteous :

School. For praise is comely for the upright.

Superintendent. For the word of the Lord is right;

School. And all His works are done in truth.

Superintendent. He loveth righteousness and judgment;

School. The earth is full of the goodness of the Lord.

Superintendent. By the word of the Lord were the heavens made;

School. And all the host of them by the breath of His mouth.

Superintendent. He gathereth the waters of the sea together as an heap :

School. He layeth up the depth in storehouses.

Superintendent. Let all the earth fear the Lord :

School. Let all the inhabitants of the world stand in awe of Him.

Superintendent. For He spake, and it was done;

Superintendent and School. He commanded, and it stood fast.

V. SINGING.

O God, our help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home :

Before the hills in order stood,
 Or earth received her frame,
 From everlasting Thou art God,
 To endless years the same.

—Hymn 474, Book of Praise, vs. 1, 3.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.
 (This Hymn may usually be that marked.
 "From the PRIMARY QUARTERLY.")

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL, by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Ps. 102 : 25-27.

Superintendent. Of old hast Thou laid the foundation of the earth :

School. And the heavens are the work of Thy hands.

Superintendent. They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment;

School. As a vesture shalt thou change them, and they shall be changed :

Superintendent. But Thou art the same,
Superintendent and School. And Thy years shall have no end.

V. SINGING.

Let us, with a gladsome mind,
 Praise the Lord, for He is kind :
 For His mercies aye endure,
 Ever faithful, ever sure.

—Hymn 17, Book of Praise.

VI. BENEDICTION, OR CLOSING PRAYER.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson IX.

ABRAHAM PLEADING FOR SODOM

March 3, 1907

Genesis 18 : 16-33. Commit to memory vs. 23-26. Read the chapter.

GOLDEN TEXT—Men ought always to pray, and not to faint.—Luke 18 : 1.

16 And the men rose up from thence, and looked toward Sod'om; and A'braham went with them to bring them on the way.

17 And the Lord said, Shall I hide from A'braham that ¹thing which I do;

18 Seeing that A'braham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I ²know him, that he will command his children and his household after him, ³and they shall keep the way of the Lord, to do justice and judgment; ⁴that the Lord may bring upon A'braham that which he hath spoken of him.

20 And the Lord said, Because the cry of Sod'om and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned ⁵their faces from thence, and went toward Sod'om; but A'braham stood yet before the Lord.

23 And A'braham drew near, and said, ⁶Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: ⁶wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: ⁷and that the righteous should be as the wicked, that be far

Revised Version—¹Omit thing; ²have known him, to the end that he may command; ³that they may; ⁴to the end that; ⁵Omit their faces; ⁶Wilt thou consume? ⁷that so; ⁸sake; ⁹I will not destroy it, if I find there forty and five; ¹⁰the; ¹¹Omit unto him.

LESSON PLAN

- I. The Visitors, 16-19.
- II. The Message, 20-22.
- III. The Prayer, 23-33.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Entertaining angels, Gen 18 : 1-8. T.—Abraham pleading for Sodom, Gen 18 : 16-33. W.—Destruction of Sodom, Gen. 19 : 1-3, 13-25. Th.—Intercession of Moses, Ex 32 : 7-14. F.—Daniel's prayer, Dan. 9 : 9-19. S.—Encouragement, James 5 : 10-20. S.—Persevering prayer, Luke 18 : 1-8.

from thee : Shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sod'om fifty righteous within the city, then I will spare all the place for their ⁸sakes.

27 And A'braham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but dust and ashes :*

28 Peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city for *lack of five*? And he said, ⁹If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for ¹⁰forty's sake.

30 And he said ¹¹unto him, Oh let not the Lord be angry, and I will speak : Peradventure there shall be thirty found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there. And he said, I will not destroy *it* for ¹⁰twenty's sake.

32 And he said, Oh let not the Lord be angry and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy *it* for ¹⁰ten's sake.

33 And the Lord went his way, as soon as he had left communing with A'braham : and A'braham returned unto his place.

Shorter Catechism—*Ques. 48. What are we specially taught by these words (before me) in the first commandment? A. These words (before me) in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.*

The Question on Missions—*Q. Do the Koreans make good Christians? They have to endure great persecution; they give very liberally; they build all their own churches; they preach to their fellow-countrymen; they excel in Bible study; they live the gospel in their life.*

Lesson Hymns—Book of Praise, 13 (Supplemental Lesson); 503; 456; 65 (Ps. Sel.); 450 (from PRIMARY QUARTERLY); 161.

EXPOSITION

By Rev. Principal John Scrimger, D.D., Montreal

Time and Place—At least thirteen years (see ch. 17 : 25) after the last Lesson; "the plain of Mamre (ch. 13 : 18) near Hebron in Southern Palestine, not far from the Dead Sea.

Connecting Links—In the interval between this and the last Lesson, Ishmael had been born. God's covenant with Abram had also been renewed, and the names of Abram and Sarai changed to Abraham and Sarah. Circumcision had been instituted as a seal of the covenant. Suddenly, one day, three wayfarers appear at Abraham's encampment, and are entertained with true Eastern hospitality (see vs. 1-8). They first reveal their heavenly character by renewing once more the assurance of a son to Abraham and Sarah.

I. The Visitors, 16-19.

Vs. 16-18. *The men.* See Connecting Links. *Looked toward Sodom*; perhaps from the elevated village of Beni Na'im, three miles east of Hebron, whence the Dead Sea, eighteen miles away, can be seen through the gaps in the hills, and the mountains of Moab beyond are distinctly visible. *Abraham went with them*; to escort them for a short distance, as Eastern hospitality demanded. *And the Lord said.* In some way Abraham had become aware that one of his visitors was Jehovah Himself. *Shall I hide...?* Abraham's importance, and the future destiny of his descendants give him a claim to be taken into the divine counsels.

V. 19. *To the end that* (Rev. Ver.), etc. This whole incident is intended to secure the continuance of right character in Abraham and his descendants. The fact of Sodom's destruction was to furnish a great moral lesson for Israel, and for the world to the end of time. The connection between sin and great natural disasters, such as earthquake, volcanic eruption, tornado and fire, is one of the most perplexing problems in God's moral government of the world. It seems impossible to state an adequate theory of it. But men instinctively trace some connection, and see in these a judgment from on high for sin. In any case, they furnish a warning that God can and will punish, at some time, all who persist in their sin. (See Luke 13 : 1-5.)

II. The Message, 20-22.

Vs. 20-22. *Cry of Sodom and Gomorrah*; the report about the wickedness of these cities, ascending to heaven and calling for vengeance. *Go down* (Sodom and Gomorrah were 4,300 feet lower than Hebron). *and see*. This is a dramatic way of expressing God's inquiry into the state of things. Of course He already knew what it was; but He is represented as acting as a human judge would act, to show His patience and justice before inflicting punishment. *The men turned*. Two out of the three visitors proceed on their way.

III. The Prayer, 23-33.

Vs. 23, 24. *Drew near*; in the spirit described in Heb. 10 : 22. He approached God in an attitude of reverence, to plead for Sodom, where Lot and his family resided. We may suppose, also, that he had a special interest in the people, whom he had rescued from the hands of foreign kings (see ch. 14 : 14-16). There is nothing that gives us an interest in people so surely as to have made some effort or sacrifice on their behalf. *Peradventure*, etc. Abraham thinks of Lot, sadly careless of the highest things, and yet not wholly lacking in good (2 Pet. 2 : 7), and of others not less righteous, who might be in Sodom.

Vs. 25, 26. *Slay the righteous with the wicked*. No one wonders when evil-doers suffer; but many have been perplexed by the sufferings of the righteous. *Judge. .do right?* Abraham was correct in this conviction. But

neither could he, nor can we, always understand how it can be "right" for God to allow sufferings to come upon the righteous. Our wisdom is only that of children, compared with God's. *Fifty righteous*; a very small percentage of the population of a great city. *Spare all the place for their sakes*. This principle still holds good. The righteous are "the salt of the earth" (Matt. 5 : 13), preserving the world from corruption and from destruction; but on two conditions, that there be enough of them, and that they be faithful. "If the salt have lost its savor, wherewith shall it be salted?" Unfortunately Lot and his family had proved greatly unfaithful, and so had lost their influence for good.

Vs. 27-32. *Not destroy it for ten's sake*. So far did God reduce the number of righteous persons required to save Sodom, in answer to Abraham's sixth petition. Abraham's faith did not carry him beyond that, and he probably thought that Lot and his family would make up at least that number. The destruction of Sodom shows that it did not contain even ten who were righteous. Yet Abraham's prayer for the righteous was so far answered, that Lot and his two daughters were saved out of the common wreck.

V. 33. *The Lord went his way*; apparently following His two companions, but He appears no more. Two only are seen by Lot in Sodom, ch. 19 : 1. *Abraham returned unto his own place*; no doubt with a heavy heart and much anxiety as to the issue.

Light from the East

By Rev. James Ross, D.D., London, Ont.

SODOM—Were the cities of the Plain at the north or south end of the Dead Sea? In favor of the north, it is noted: that Abraham looked upon them from some point near Bethel; that the area at the south end is two small for five cities; and that the expedition of the four kings going northward attacked Hazazon-Tamar (Engedi) before it met the kings in the Vale of Siddim. In favor of the south, there was in Roman and mediæval times a city called Zoara there; Hazazon-Tamar may be the Tamar of Ezekiel (chs. 47 : 19; 48 : 28), southwest of the Dead Sea; Jewish and Arabic tradition is unanimous

that Jebel Usdum represents Sodom; the natural conditions are more suitable than in the north; and there is a large, shallow bay there, which may cover the remains of these cities. Their wickedness was caused, in part, at least, by the fertility of the soil, which made life too easy for them. Their destruc-

tion was occasioned by some volcanic action, setting fire to the subterranean reservoirs of crude petroleum and natural gas, in which the ignited oil, after being hurled into the air in a succession of explosions, fell back in the form of a fiery rain. Similar catastrophes have occurred in some oil regions of this continent.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

Abraham went with them, v. 16. A very type of courtesy. It is a charge which many Canadians who return from traveling in Europe make against the boys and girls of their own land, that they are lacking in this quality. If the charge is true, it is a great pity. For impoliteness does not show cleverness, any more than a crowbar looks neat. And it does not show strength, any more than the snarling of a cat shows courage. The wonderful Damascus swords reposed in scabbards which were lined with velvet or silk. They could be bent double, or they could be made to cut a block of marble in two.

He will command his children, v. 19. A young man was once on trial for forgery and theft. The judge, in sentencing him, said, "I knew your father; he was one of the foremost lawyers of his time, and the author of a standard work on trusts. Are you not ashamed to disgrace his memory?" The young man answered, "Whenever I went to my father, he said, 'Run away, and don't disturb me.' My father finished his book, and here I am." What a failure the home which that great and learned man ruled over; for he neglected his children!

Sin is very grievous, v. 20. In the days when Carthage was menacing Rome, one of the foremost Roman orators used to close every speech with the words, "Carthage must be destroyed." Events showed that he was right. Rome destroyed her enemy just in time to save herself. It is so with sin, which is a destroying force and must be itself destroyed. It is like a disease in the body, or a rebellion in a kingdom, which, if allowed to grow unmolested, is fatal to the object of its attack.

Peradventure . . . fifty righteous within the city, v. 24. It had been a dark, gloomy afternoon. Heavy clouds had settled down upon the city, completely hiding the blue of the sky. But suddenly the sun, as it was sinking in the west, burst through the clouds, and for a few moments the whole scene was changed. Brightness took the place of gloom, and the darkness, for a time, was scattered. Our lives may be like sunbeams, scattering the clouds and shadows of sin around us. This blessed mission may be ours, if we but seek with all our hearts to do God's will. And the joy that we shall receive will be even greater than the joy we may give.

Shall not the Judge of all the earth do right? v. 25. Yes, and more. A civil court is a court of justice. A church court is a court of conciliation. But the divine court is one of clemency. If God were "strict to mark iniquity", none of us could stand before Him. But he has justified us by the merits of Christ, when we were without merit ourselves.

Shall not the Judge of all the earth do right? v. 25. A gentleman walking near a house in process of being built, saw a stonecutter chiseling patiently at a block of stone. "Can you tell me what part of the building this stone belongs to?" asked the gentleman. "I don't know, sir," replied the man, "I haven't seen the plans." We have not seen, and cannot fully see, what God's plans are. But we know enough of Him from His word, and especially from the life of His own Son, Jesus Christ, to be sure that He will do nothing but what is just and righteous towards any of His creatures.

I will spare all the place for their sakes, v. 26. God is eager to save. The Old Testament

Like a Damascus Sword

Sunbeam Lives

The Failure of a Father

Right—and More

Must be Destroyed

Hadn't Seen the Plans

proves this. "Let the wicked . . . return unto the Lord . . . , for He will abundantly pardon", is the message He sends by Isaiah. In Ezekiel, He declares, "I have no pleasure in the death of him that dieth". Jonah would have doomed the great city of Nineveh to destruction, but the Lord had pity upon it, and especially upon its tens of thousands of helpless infants. Still more clearly is God's eagerness to save manifested in the New Testament. The Saviour wept over Jerusalem, as He saw the ruin that would soon overwhelm the city; He prayed for His murderers; He spent His life and suffered on the cross to redeem a world of sinners. Marvellous as it may be, God's willingness to save has to conquer our unwillingness to be saved.

I will speak, v. 30. Prayer was a reality to Abraham. He makes a prayer to God, and does not present a claim. It is a persistent prayer, for he moves on from one petition to another. It is a courageous prayer, for he dares to remind God of the necessity of His acting justly. It is a humble prayer, for he ceased to ask when he reached the number ten. And

**The Eager
God**

**Prayer a
Reality**

it is a prevailing prayer, for Lot and his family were rescued, though in a way unexpected by Abraham, when he offered his prayer on their behalf.

Lesson Points

By Rev. J. M. Duncan, B.D.

Our look towards evil should never be a look of desire, but always of hatred. v. 16.

God shows us His ways that we may the more wisely lead others in them. vs. 17, 18.

As water can rise no higher than its source, the life of the nation cannot be nobler than that of its families. v. 19.

The balances of God will correct all false estimates, both of virtue and vice. vs. 20, 21.

Pity is one of the best proofs of piety. vs. 22, 23.

The God who planted within us a sense of justice cannot Himself act unjustly. vs. 24, 25.

For every inch we go towards God He comes a mile to meet us. v. 26.

The more heaven gives the more does the heart crave. vs. 27, 28.

Divine judgments linger, so long as the hope of amendment lives. vs. 29-32.

Those who will not heed the bells of warning will at last hear the bell of doom. v. 33.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

Trace the connection between the covenant with Abraham (Gen. 15 : 5), and the standing it gave him when he undertook to plead for Sodom. The life of faith in God led him to regard himself as the representative of the nations, who would be blessed in, and by means of, him, ch. 12 : 2, 3.

1. *Note the occasion of the pleading.* This is twofold : (1) God revealed His will concerning Sodom to Abraham. If he was to be a blessing, he should know why judgment was coming upon Sodom. The moral condition of the city (see ch. 13 : 13) cried to God for vengeance. (2) God knew that Abraham would be faithful in training his children, and this token of confidence and the approaching judgment upon sin would strengthen the life

of faith. Bring out the condition of Sodom. Contrast Abraham's faith in God (ch. 15 : 6) with Lot's position (chs. 13 : 12 ; 14 : 12) in the doomed city. Before judgment, the angels made personal scrutiny. When Abraham sees that there is some hope of saving the city, he pleads for it.

2. *Consider the elements in his pleading :*
(a) There was personal interest. Lot was there, but that was not all, for Abraham considered the whole city. He had fought for these people (ch. 14 : 14-16) ; now he prays for them. He had them upon his heart. This is an element in prevailing prayer. There must be a real burden before there can be real pleading. (b) The basis of appeal to God—the few righteous in Sodom. Abraham imagined that God would wholly save or wholly destroy. He did not think of His discriminating between, and separating, men, in the exercise of His judgments. The guilty deserved punishment, but there was hope

that, for the sake of the righteous, the wicked would be spared. Notice how, in the case of Nineveh, the dumb appeal of the innocent had weight, Jonah 4 : 11. The principle is universal. The saving element in the world is its goodness, the godly who stand for the Kingdom and win the ungodly to it. (c) The persistence of Abraham. From fifty as a saving force, he succeeded in having ten stand for its salvation. This seems like driving a bargain; but God had encouraged him to go on. Note his reverence (v. 27) and humility, v. 30.

Having grasped the outline, turn to the heart of the Lesson, the secret of prevailing prayer. This Lesson brings up the question of the relation of the human to the divine will, and how far man can go, and be answered, in prayer. It is necessary to get a clear idea of the love of God and His desire to save men. It far transcends any human interest in them. God has so ordained, that life can only fulfil its highest purpose when in social and personal sympathy; and that men may be a blessing and be blessed, He lays the burden of others on human hearts. Hence, the praying heart is always blessed, and not only in itself; but also in the blessing it brings to others by being united with God in the great work of saving. The form of answer may not be according to our asking; only better.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

This last Lesson in Abraham's life is a very remarkable one. It will gain vastly in interest by tracing it back to its roots in what has gone before. Abraham intercedes with God for Sodom, where Lot dwells. Trace Abraham back; and Lot. Take such points as these in regard to Abraham,—his call by God to be the receiver of His revelation, the head of His people, and, through them, a blessing to all nations of the world. Have the scholars read aloud such passages as Gen. 12 : 1-3 (Lesson VI.); 13 : 14-16; 15 : 1, 5, 6 (Lesson VIII.); and 17 : 1-8. It is not time lost to read all these verses; they reveal Abraham as the man nearest God, and the man with the greatest mission, of any one since Adam's time.

Then, Lot, Abraham's nephew, coming

with him out of Haran and going with him to Canaan (ch. 12 : 5, Lesson VI.), sharing the promises and the responsibilities of Abraham's call and mission. But there is a grievous falling away in ch. 13 : 11-13; grievous, because selfish; and full of peril—one cannot touch pitch without being defiled. Such was Lot's seed-sowing. He sowed to the flesh. To-day, the harvesting appears (Gal. 6 : 8); Lot was *in* Sodom; and Sodom, for its awful sin, is to be destroyed. Re-emphasize the bad bargain Lot made when he went Sodomward.

Abraham acted the unselfish part; and twice, Lot, who had greedily chosen what he thought the best, is beholden to Abraham for his very life: work out the incidents of Lot's capture and Abraham's deliverance of him (ch. 14); and now, in this Lesson, his life again thrown into Abraham's hands. Show the real greatness to which self-denial leads.

It needs a great soul to act unselfishly and generously as Abraham did, from first to last, in Lot's case, and such generous conduct tends to make one greater still.

The scholars will perhaps be a little weary of the strenuous pointing of morals. The beautiful incident of the early verses of the Lesson chapter will give them relief—vs. 1-8. Kindness to strangers has sometimes unlooked-for results, Heb. 13 : 2.

And now comes the wrestle with the Lord for Sodom and for Lot. Bring out:—

Abraham's fine courtesy, v. 16: according to the Eastern notion of hospitality, speeding the parting guests.

The Lord taking Abraham into His confidence, vs. 17-19. How comes it? Psalm 25 : 14 is the answer. It is a case of like to like; peculiar only in this respect, that one of the two is the Lord God Almighty. Work out the details,—because Abraham, having trusted in God, is to become great by God's blessing; because he is himself to be a blessing to all nations as God's servant and messenger; because he is to live so godlike a life, and thus keep his children in God's ways: for these reasons, God trusts His servant with His confidence. Children will readily understand the honor of such an intimacy, and the way to it.

The Lord's following up of the ungodly, vs.

20, 21. Because He is the holy God, He must punish sin ; but because He is the just God, He will first make sure that the punishment is deserved.

Abraham's pleading for Sodom, vs. 23-32. A very humble prayer, a very earnest prayer,

a persevering prayer. Luke 18 : 1-8 is the most illuminating scripture reference.

The ending, v. 33. Should Abraham have given up when he did ? At any rate, when Sodom was destroyed, all the righteous people in it were spared (see ch. 19).

THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.



Light from the East gives full information concerning the Cities of the Plain (see also HOME STUDY QUARTERLY and LEAFLET). Between the preceding Lessons and to-day's, we have the story of Hagar's flight from Abram's encampment. She is said (ch. 16 : 7) to have gone into "the wilderness . . . in the way to Shur" (see INTERMEDIATE QUARTERLY and LEAFLET). Shur was a place on the great caravan route from Hebron. Not far from it was a famous well, called Beer-lahai-roi, which was doubtless highly valued by travelers. The name Shur means a wall, and may have been taken either from the line of fortresses built at a very early date on the eastern border of Egypt, for protection against foreign invaders, or from the long range of white cliffs running parallel with the Mediterranean coast, which at a distance presents the appearance of a wall. The name Shur is given also to the wilderness which stretches away to the east from Egypt. This is a very barren region with little or no sustenance for man or beast. It was also sometimes called the wilderness of Etham. Hagar doubtless intended to make her way back to Egypt,

from which country she had been brought, perhaps when Abraham had sojourned there, Gen. 12 : 10. She is called an Egyptian, ch. 16 : 1.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES and LEAFLETS.]

1. How is the interval determined between the preceding and the present Lesson ? (See ch. 17 : 25.)
2. What change had been made in the names of Abram and Sarai ?
3. In what way did Abraham's visitors

reveal their real character to him ?

4. What gave Abraham a claim to be taken into God's counsels ?
5. Explain the purpose of the Lesson incident.
6. How was the divine patience shown ? The divine justice ?
7. Why was Abraham so deeply interested in the people of Sodom ?
8. To which attribute of God did he appeal ?
9. How many righteous persons would have saved Sodom ?
10. Was Abraham's prayer answered ? And how ?

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET]

1. Jesus, in one of His parables, teaches us to keep on praying. Find the place.

2. These two wicked cities are mentioned in the Second Epistle of Peter. Name the chapter and verse.

ANSWERS (Lesson VIII.)—1. Jesus, called in Heb. 6 : 20, a High Priest. 2. Rom. 4 : 3.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. Is a great disaster coming upon a person or community proof that that person or community has been specially wicked? (Consider John 9 : 3 and Luke 13 : 1, 2.)

2. Does God always answer true prayer?

Prove from Scripture

That Jesus is praying for us.

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 48. *Reasons for obedience to the First Commandment.* The first is, that God sees all things, including our deeds and words and even thoughts. In the first six verses of the hundred and thirty-ninth Psalm, the writer dwells upon the omniscience of God, while in the following six he declares the divine omnipresence : wherever we go, we are at all times before God. The second reason is stronger than the first. God takes notice of what we do. Our record is before Him, and He does

not overlook a single item. Some day we shall have to face this record. The third reason is the strongest of the three. It is that God is displeased with the sin of having any other God. This is not the displeasure of a stern Judge, or hard Master, but of a loving Father.

The Question on Missions

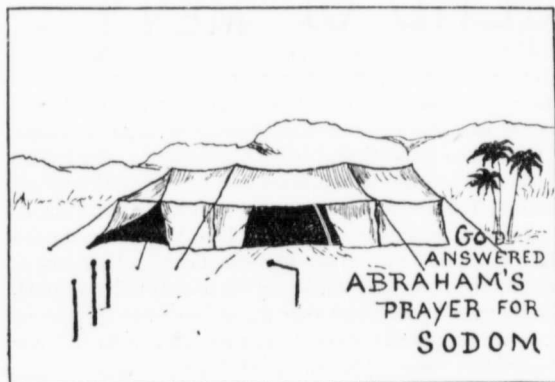
Ques. 9. An example of the persecution suffered by Korean Christians is the recent case of a poor widow who was severely beaten by her relatives. The contributions for religious purposes of the native Korean church during the year 1905-6 were \$1,008.30. This is a large amount, when it is remembered that the people are very poor. Rev. Mr. McRae, in his last report, makes special mention of the new church at Konnomi, which, he says, is "as dainty and perfect a piece of architecture as I ever saw in Korea." It was brought to completion by the Christian men and women of the place with their own hands and money. The Korean Christians are quick to tell of Jesus to others. At the close of a ten days' class at Ham Heung, in the fall of 1905, the Christians of that place sent out an evangelist. An annual class for Bible study is held. In December, 1905, at Wonsan, the enrolment was 62, and the average attendance 40 for eight successive days.—[EDITORS, from Reports to General Assembly.]

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—God answering prayer for His people.

Introduction—Here is a picture of a tent something like the one Abraham lived in on



the plains of Mamre (map). One day, at noon, Abraham sat at his tent door, resting. All is quiet about the tent, no sound of children's voices, no sight of children's faces, for God has not yet sent Abraham a son; but God has again "made a covenant", renewing His promise. God changed Abram's name to Abraham (see ch. 17 : 5).

Abraham's Visitors—Suddenly Abraham sees three men at a short distance from his door. Explain the hospitable customs of the East, the bowing before

a guest, the washing of feet, the giving of food, vs. 6-9. The promise of a son is renewed, and then Abraham knows that it is God who is speaking.

Lesson—The meal finished, the guests rise and look away towards Sodom. Abraham goes a short distance with them, as was the custom.

The Wicked City Destroyed—Do you remember what kind of city Sodom was? It was the place of Lot's choice, and was a very wicked city, and God is now to destroy the city and the wicked people in it. God tells Abraham what He is going to do, vs. 17-19. Here is Sodom (outline). God is always just. He is represented as going down to see if Sodom is really as wicked as reported. The two men go on, but One remained with Abraham. If you heard that Toronto, or Montreal, or Winnipeg, or Vancouver, or Halifax, or St. John, or some other city, was to be destroyed by fire, would you not think at once of any friends you have in that city? "They must be saved! What can I do to save them?" you would say. That is just how Abraham felt. How can he save his nephew Lot and his family?

God Willing to Answer Prayer—Abraham had delivered these people from their enemies. (See ch. 14.) How can he save them now?

He can pray for them. Abraham pleads with God—prays. If the city is destroyed, some good people will be punished, as well as the bad people. Surely God will not be unjust! "Will God spare Sodom, if fifty righteous people are found there?" Abraham prays. "Yes," God replies, etc., etc., vs. 29-32. Alas! not even ten were found who had not forsaken God. Only Lot and his two daughters were saved. God sent them away to another place, and Sodom was destroyed by fire.

Two little girls every night pray, "God bless all the sick people, and all the sad people, and all the lonely people, and all the bad people, and help them all to love the blessed Jesus."

A Missionary Prayer—We may also pray for those who do not know about Jesus—for the heathen. God will answer all our prayers in His own way, in the very best way. Sometimes our prayers are being answered, and we do not know it. Just keep on praying.

Golden Text—Repeat and explain Golden Text.

Something to Think About—I should pray for others.

Something to Draw—Draw a picture of Abraham's tent, and remember how God answered Abraham's prayer.

FROM THE PLATFORM
By Rev. J. M. Duncan, B.D.

THE FRIEND OF GOD MEN

Tell the story of Abou Ben Adhem. For many a day he had longed to know whether he was among those who loved God. At last, one night, as he dreamed, an angel appeared, who was writing down the names of those who loved their Lord. Abou eagerly asked if his name was there, and the angel sadly shook his head. Then Abou said cheerily, "Write me down as one who loves his fellowmen." The angel went away to return the next night. And now, when he wrote down the names of those who loved God, Ben Adhem's name led all the rest. Now, ask where Abraham is called THE FRIEND OF GOD (Print). If no one is able to tell, turn up James 2 : 23. But Abraham proved himself also the friend of MEN (Print). How? The scholars will tell you, first by fighting for his friends (ch. 14), and then by praying for them. Impress the truth, that, if we are friends of God, we shall be friends to those about us.

Lesson X.

ISAAC A LOVER OF PEACE

March 10, 1907

Genesis 26 : 12-25. Commit to memory vs. 16, 17. Read Genesis, chs. 20 to 26.

GOLDEN TEXT—Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5 : 9.12 ¹ Then I'saac sowed in that land, and ² received in the same year an hundred-fold : and the Lord blessed him.13 And the man waxed great, and ³ went forward, and grew until he became very great :14 ⁴ For he had ⁵ possession of flocks, and ⁵ possession of herds, and ⁶ great store of servants : and the Philistines envied him.15 ⁷ For all the wells which his father's servants had digged in the days of A'braham his father, the Philistines had stopped them, and filled them with earth.

16 And Abim'elech said unto I'saac, Go from us; for thou art much mightier than we.

17 And I'saac departed thence, and ⁸ pitched his tent in the valley of Ge'rar, and dwelt there.

18 And I'saac digged again the wells of water, which they had digged in the days of A'braham his father; for the Philistines had stopped them after the death of A'braham : and he called their names after the names by which his father had called them.

Revised Version—¹ And Isaac : ² found ; ³ grew more and more until ; ⁴ and ; ⁵ possessions ; ⁶ a great household ; ⁷ Now ; ⁸ encamped in the valley ; ⁹ strove ; ¹⁰ contended ; ¹¹ they.**LESSON PLAN**

- I. Isaac's Wealth, 12-15.
- II. Isaac's Foes, 16-21.
- III. Isaac's Friend, 22-25.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Isaac a lover of peace, Gen. 26 : 12-25. T.—A treaty of peace, Gen. 26 : 26-33. W.—Exhortation to peace, 1 Pet. 3 : 8-17. Th.—Wisdom of peace, James 3 : 5-18. F.—The peace of God, Col. 3 : 9-17. S.—The Peacemaker, Matt. 5 : 1-12. S.—“Our Peace,” Eph. 2 : 8-18.

Shorter Catechism—*Ques. 49. Which is the second commandment ?* A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven

19 And I'saac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Ge'rar ⁹ did strive with I'saac's herdmen, saying, The water is our's : and he called the name of the well E'sek; because they ¹⁰ strove with him.21 And they digged another well, and ¹¹ strove for that also : and he called the name of it Sit'nah.

22 And he removed from thence, and digged another well; and for that they strove not : and he called the name of it Re'hoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-she'ba.

24 And the Lord appeared unto him the same night, and said, I am the God of A'braham thy father : fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant A'braham's sake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there : and there I'saac's servants digged a well.

above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The Question on Missions—10. Why has the work in Korea been so successful? It was God's will that it should be so. The Koreans had few beliefs before the gospel came. They are very inquisitive about new things. They are intelligent to recognize the truth. The faithfulness of the early believers gave the gospel a good name.

Lesson Hymns—Book of Praise, 13 (Supplemental Lesson); 100; 105; 106 (Ps. Sel.); 527 (from PRIMARY QUARTERLY); 80.

EXPOSITION

Time and Place—About B.C. 1900, some ninety years later than last Lesson; Gerar, a city of the Philistines, and a neighboring valley bearing the same name, whither Isaac had removed owing to a famine (v. 1) in the hill country about Hebron.

Connecting Links—Isaac is born during the year after the incident recorded in the last Lesson. On his attaining to early manhood, Abraham's faith is tried by the command to offer him as a sacrifice. At the last moment, he is spared, and a ram substituted. Sarah dies at Hebron, and is buried in the cave of Machpelah near by, which Abraham purchases from the Hittites for the purpose. Abraham sends his steward to Haran to bring a wife for Isaac from among his kindred. He returns with Rebekah. Abraham dies, and twin sons, Esau and Jacob, are born to Isaac. Ch. 25 : 27-34 tells the story of Esau's selling his birthright to Jacob for a mess of pottage.

Isaac removes his encampment to Gerar, and there denies Rebekah is his wife, as Abraham had before denied Sarah at the same place.

I. Isaac's Wealth, 12-15.

Vs. 12-14. *Isaac sowed in that land.* Without giving up his shepherd life, Isaac betakes himself to the practice of agriculture, perhaps owing to the same scarcity of pasturage which had driven him from Hebron. Isaac thus established himself more permanently in the land than did Abraham. It is still common in the East for wandering shepherds to combine agriculture with their ordinary calling, when an opportunity offers. *An hundred-fold.* His farming was abundantly and unusually successful. But, “in the rich lava soil of Hauran, across the Jordan from Northern Palestine, wheat is said to yield on an average eighty, and barley a hundred, fold.” *And the man waxed* (became) *great.* In point of wealth and the number of retainers, Isaac

surpassed the lords of the Philistines. *Enviied him*; on account of his prosperity. The Jews have always shown an extraordinary capacity for acquiring wealth, and have aroused corresponding envy in every age, down to our own.

V. 15. *The wells*; valuable possessions in that country of little rain, and streams that dry up in summer. *Days of Abraham*; who had also been a sojourner in that country, ch. 20 : 1. *Had stopped them*; to prevent the return of these strangers.

II. Isaac's Foes, 16-21.

Vs. 16-18. *Abimelech*; king of the Philistines, v. 8. There had been a king of the same name in Abraham's time, ch. 20 : 2. *Go from us*. When the unfriendly action of the people failed to gain its end, the king openly expressed a desire to have Isaac and his tribe depart. *Isaac departed*; for the sake of peace. *Valley of Gerar*; away from the neighborhood of the city. The "valley" was a watercourse, such as are common in Palestine, which, in the winter, or even after a storm, might be filled with a rushing stream, usually reduced in summer to a mere brook, or thread of water, or, perhaps, completely dried up. In the bed of watercourses like this, wells may often be obtained by digging.

Vs. 19-21. *Springing water*; a flowing well not affected by dry weather, a possession of untold value in that land, where water was so scarce. *Esek. Sítah*. See Margin of Bible for the meaning of the names. The situation of these wells can only be guessed at now. *Removed*. The sacrifices which Isaac thus made for peace must have been very considerable, as in many cases these wells were of great depth, and the labor and cost of digging them great, the appliances then in use for this purpose being of the most primitive kind.

III. Isaac's Friend, 22-25.

Vs. 22, 23. *Rehoboth*; the Hebrew for broad places (Margin of Bible, "room"). It is usually identified with Ruhaibeh, 19 miles southwest of Beersheba, where there are still remains of wells. *Fruitful*; prosperous. *Beer-sheba*; or "the well of the oath," the southernmost city in Palestine, one of Abraham's resting-places, ch. 21 : 33.

V. 24. *The Lord appeared*, etc. Isaac

receives an assurance of the divine approval for his peace-loving disposition. *The God of Abraham*. The death of Abraham has not destroyed God's covenant with him and his seed. God "is not the God of the dead, but the God of the living," Mark 12 : 27. *Fear not*. Isaac, as a man of peace, unwilling to fight, may have feared lest his enemies should take advantage of his peaceful disposition and injure him. But he is here assured of God's protection. We must suppose, also, that the old associations of his father's camping place at Beersheba stimulate Isaac's sense of God's presence and nearness to him, and quicken anew the hope of fulfilment of what had been promised to Abraham—an abundant seed and a rich blessing.

V. 25. *Builled an altar. called upon the name of the Lord*. Isaac seems to have had little or no originality of character, but he had the piety which led him to follow faithfully in his father's steps as regards the worship of God.

Light from the East

BEER-SHEBA—Was a small village or settlement near to a cluster of wells on the edge of the southern desert, which marked the boundary of the Promised Land. In some of the valleys near it, where there is moisture, the soil is very rich, and crops of wheat and barley are still grown. But the principal use of the surrounding country is for grazing, and towards evening the flocks and herds gather around the wells, as they did in Isaac's day. There are seven wells there now, but several of them are dry most of the year. The principal well is 45 feet deep, and is lined with hewn stone to a depth of 28 feet. The blocks round the edge are deeply cut by the ropes of successive generations drawing up the water, and great circular blocks of marble, that have been hollowed into drinking troughs, stand all round it. Just after the rainy season, for a month or two the country is covered with verdure and flowers; but from the middle of summer everything is burned up, and only the bare chalky rocks burning in the sun meet the eye. In the early Christian centuries the region was thickly populated; but the conquest of the country by the Mohammedan Arabs made it a desert again.

APPLICATION

Isaac sowed, v. 12. This is more than Abraham had done, who had only pastured flocks and herds. A son ought to advance upon his father's labors. All good fathers expect their sons to be greater and wiser than they have been. For the son has the advantage of the father's experience, and of living later in the world. A dwarf on a giant's shoulders will see farther than the giant. We should never say, "What was good enough for the old folk (or for anybody else), is good enough for us." The apostle Paul tells us to "covet earnestly the best gifts." Only the best is good enough.

The Philistines envied him, v. 14. There was one possession of Isaac's which the Philistines did not envy. That was the covenant blessing. They understood the value of cattle and camels; but the value of a prescriptive right to make all the families of the earth happier, they cared nothing for. Yet that was by far the most valuable possession Isaac had. After all, the people that envy do not know all that is to be known about values. The best property to own is cultivation of mind, strength of will, and trustfulness toward God. These things excite no envy, and cause no theft.

Isaac digged again, v. 18. Our fathers had grand wells, wells of salvation, out of which they drew the purest, clearest, coolest and most refreshing water. Some of them are getting filled up, and need to be re-digged. One is the Bible well, for their children do not read and study that divine book as they should. Another is the Family Worship well, which used to gush every day its living stream, and now, in many homes, is nearly dry. Another is the Strict Obedience well, for nowadays, even very young children seem to expect to have their own way. And you can think of many other wells for yourselves.

Isaac digged again, v. 18. Digging is dreadfully tiresome work, and digging a second time the same wells must have been disheartening. But it is the people who can dig and dig again that stand before kings. John Halifax, in the book of that name, when asked if

he could escape through the knotted thorn hedge around the garden, replied, "Yes, I could break every one of these twigs, one after another, and get away." Let us all cultivate the capacity to keep on doing things!

Ezek, v. 20. A gentleman who owned a favorite collie, noticed that, whenever he passed a certain house on the street, the dog would make a wide detour by the opposite sidewalk. He was surprised, for he knew that his dog was full of pluck. But when he discovered that a savage bull-terrier dwelt at that house, he acknowledged the collie's wisdom. A collie has no business fighting a bull-terrier; and a wise person knows that he ought to pass contention by. Quarrels are good things to leave on the other side of the street. Whether we win or lose in the contest, we lose more than the cause of the contest was worth. Even if we gain the matter in dispute, we cheat ourselves of time and peace and happiness.

Fear not, for I am with thee, v. 24. It makes all the difference, who is there. When a child wakes up in the night and hears some one moving in the hall, just outside the bedroom door, and calls out in terror, "Who is there?" with what relief he hears his father's voice reply, "Don't be afraid, my son, it is your father." And, similarly, if ever you are placed as Isaac was, without a friend on earth and his neighbors showing enmity, you will find that it will hearten you and send you smiling to your day's work to hear your heavenly Father's voice saying, "Fear not, for I am with thee."

Lesson Points

Human industry must dig the channels in which divine blessings are to flow. v. 12.

The best cure for envy at the good fortune of others is to count our own blessings. vs. 13, 14.

Who would not rather be a helper than a hinderer in the world's work? v. 15.

We should be more concerned about doing our duty than about claiming our rights. vs. 16, 17.

The wise man will keep to the old ways till

**What is Good
Enough?**

**The Collie's
Wisdom**

Theft-proof

**Makes all the
Difference**

**Wells That Need
Re-digging**

**Keep on
Doing Things**

the new are proved to be better. v. 18.

Those are not likely to be defeated who refuse to be discouraged. v. 19.

Patience will always win the day against passion. vs. 20-22.

It is well indeed for us if we have learned

in our father's house to honor our father's God. v. 23.

Why should we worry when God has made Himself responsible for our welfare? v. 24.

Not all can be famous, but all can be faithful. v. 25.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

This Lesson is a character study of Isaac, and should not be limited to the Lesson passage. He appears as of a gentle and submissive disposition. As a young man, he quietly submitted to be a sacrifice on Mount Moriah, ch. 22 : 1-16. The same passive trait is seen in the selection of his wife by others, ch. 24. In line with promised blessing the covenant was renewed with him. Soon famine drove him from the promised land to live alongside the Philistines at Gerar.

1. Consider the occasion of his difficulties (vs. 12-16), namely, large crops and his increasing flocks and herds. This prosperity led to jealousy. The Philistines took their revenge by filling up the wells they did not need. The crisis soon came. Abimelech felt that Isaac had grown too strong and wealthy, so ordered him away. Isaac did not argue or contend. He left, rather than quarrel.

2. Note how he behaved under constant irritation, vs. 17-21. He reopens the old wells, and finds new springs. His enemies pursued him, and contended for these also, until he moved beyond their jurisdiction to Rehoboth, where he met with good success, and finally to Beersheba, Abraham's old tenting ground, where he built an altar, instituted worship, and settled.

It is well to consider Isaac's life as a unit, and especially his meekness and peace-loving spirit. It stands out as a beautiful protest against the brutality, selfishness and aggression of his times. He seems to have been too ready to purchase peace at any price; but we must judge him, not by the standard of this age, but of his own age, where his faults were not viewed as they are now. But as a gentle peace-lover in those early times, he is worthy of our best consideration.

In tracing the development of the race, we must note also the fuller views of the virtues, until we come to Jesus, who has much to teach. Consider peace as a divine attribute. View it as one of the Christian virtues, and, further, in relation to others. Note God's desire for men as seen in the angel's song (Luke 2 : 14), and Jesus' blessing upon those who seek peace in society, Matt. 5 : 9. The peace-loving spirit is consistent with the strongest and most energetic character. Note the enemies of peace in life and society, and how Jesus bestows that power in life which enables one to enjoy peace, and to desire it for others.

For Teachers of the Boys and Girls

The single Lesson on Isaac : how shall it be made the most of? One way is to take Isaac as a babe, a lad, a young man, the head of a family.

Isaac, the babe. A few questions will bring out the promises concerning his birth, beginning with ch. 12 : 2 (a great nation to spring from Abraham), and following with chs. 15 : 4 ; 17 : 16, etc. The birth of John the Baptist, Christ's forerunner, and of Jesus Himself, were, in like manner, foretold. God knows the end from the beginning; His plans, indeed, are from everlasting.

Isaac, the lad. The scholars will be full of questions on the amazing command given his father (ch. 22 : 1, 2), and on Isaac's meek submission, even when bound upon the altar and the knife raised to slay him, ch. 22 : 9, 10. One scarce knows which to admire more, the father's obedience to God, or the son's to the father.

Isaac, the young man. The teacher should know the whole story of ch. 24. The scholars will want to tell it all; and will fall in love with the sweet and comely Rebekah, and will be delighted with the charming ending, when the bride comes at the eventide, and the new home is set up.

Isaac, the head of a family. No longer romance; but the ordinary round of daily life—not the strong life of Abraham, or of Jacob, or of Joseph, but a life of peace and quiet, like some still, deep river. There are five scenes:—

Sowing and reaping, v. 12. Down in Gerar, whither Isaac had been driven by famine, v. 1; the Lord blessing him greatly.

Growing rich. Work out the details, vs. 13, 14.

Envid and thrust out. Envy (v. 14, last clause) is as old as Cain; and it is still rife now, and everywhere. It often leads to shabby tricks, as in v. 15. Abimelech, the king, was perhaps wise in v. 16, for his en-

vious subjects were bent on trouble, if Isaac should stay.

Patient and peace-loving. See v. 17—Isaac yields, when he might have fought it out successfully, yields for peace' sake. It recalls a Greater than he, who,—1 Pet. 2 : 23. The scholars will want to discuss such a passage as Matt. 5 : 39-42. There are difficulties; but this, at least, is clear, that the peace-lover and peace-maker are the most Christ-like, and, even in this world, usually come out best. The story of the wells (vs. 19-22) further illustrates Isaac's peaceable disposition.

Blessed. Here Isaac gets his reward, vs. 24, 25. Compare the Golden Text.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The time for to-day's Geography Lesson may be devoted to a discussion of the peoples who dwelt in Canaan in the times of Abraham and his immediate descendants. The general name for the earliest inhabitants of the land was the Canaanites, that is, descendants of Canaan, the son of Ham (see Gen. 10 : 15-19). At first the name was limited to dwellers in the low-lying coast land of Palestine, but was afterwards given to inhabitants of the whole region west of the Jordan. Lesson VII. (Gen. 13 : 7) mentions the Perizzites as living in Central Palestine. These may have been a tribe of different blood from the Canaanites, but some think that they were simply dwel-

lers in the country, as distinguished from townfolk. The Philistines seem to have established themselves in southwestern Palestine about the time the Israelites left Egypt, coming from the southwest of Asia Minor and the Islands of the Ægean Sea. According to Genesis, however, members of this race were already in Palestine in the days of Isaac. Then there were the inhabitants of the Five Cities of the Plain, and the region about them. To the smallest of these, Zoar, which was spared when the others were destroyed, Lot escaped with his two daughters (see INTERMEDIATE QUARTERLY and LEAFLET for further details).

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

From the Library

Isaac exchanged the firmament for a farmyard. . . Is this the occupation for a hero? It does not seem so, but if you look deeper into this dusty soil you will find diamonds,—the most sparkling diamonds in Isaac's life. He that can empty himself of his dearest desire has reached the acme of self-abnegation. To me the figure of Isaac suggests rather one of Cromwell's Ironsides than one of earth's weaklings. It is a tribute to feminine strength, bearing strength, patient strength.—Matheson.

Some Test Questions

1. Who was Isaac's wife, and whence had she come?
2. Why did Isaac remove to Gerar?
3. In what new occupation did Isaac engage? And with what success?
4. How was his success regarded by the Philistines?
5. Who asked Isaac to take his departure?
6. Give an account of his experiences with the herdmen of the place?
7. Where did he find a quiet abode?
8. Whither did he finally remove?
9. Who appeared to him there, and what promise was renewed?
10. How did he provide for God's worship?

11. What did his servants do ?
12. Describe the character of Isaac.

Something to Look Up

1. Which Lesson shows that Isaac's father was also a lover of peace ?
2. Find the place in the Proverbs which says we should leave off quarreling before we begin it.

ANSWERS (Lesson IX.)—1. Luke 18: 1-8.
2. 2 Pet. 2 : 6.

For Discussion

1. Does religion help, or hinder, one's success in life ?
2. Yielding *versus* fighting, as a means of conquering our enemies.

Prove from Scripture

That we should love peace.

The Catechism

Ques. 49. *The Second Commandment.* The jealousy of God is given as a reason why He forbids His people to use images in His worship. God is jealous of us, because He loves us. What parent would not be jealous, if the heart of his child were in danger of being stolen from him by designing strangers or evil companions ? We have here a solemn warning. It is just one way of saying that children suffer for the wrong-doing of their parents. The Commandment closes with a glorious assurance regarding the mercy of

God. His wrath can be measured. It extends to the "third and fourth generation." But he shows His mercy to "a thousand generations", as the margin of the Revised Version rightly translates, instead of merely "thousands" of people.

The Question on Missions

Ques. 10. Speaking generally, the native religions of Korea are those of China, namely, Taoism, Buddhism, and Confucianism. Taoism, however, has no special following. Buddhism is without any considerable influence, its priesthood being grossly ignorant and therefore despised. Confucianism has a merely nominal hold, and that only among the upper classes. The two chief features of Korean religion are the worship of ancestors and the worship of demons. It is calculated that demon worship costs \$2,500,000 every year.

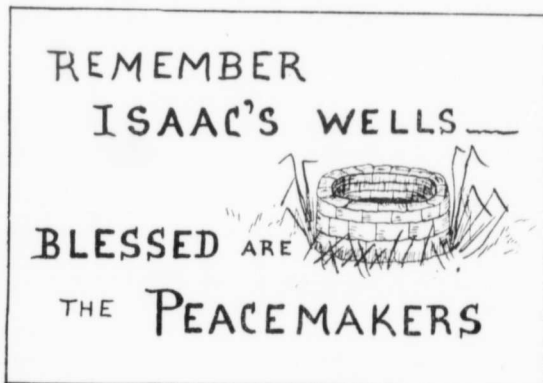
Mrs. Underwood, in, *Fifteen Years Among the Top-knots*, in describing a journey through Korea with her husband, says, "The moment we entered an inn the house was instantly thronged, besieged, invested. Every door was full of holes made by dampening the finger and placing it with gentle pressure against the paper." Such intense curiosity operates in favor of the missionaries, by making the people eager to hear their new teaching.—[EDITORS.]

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God giving His people an example of peacemaking.

Introduction—A little talk about wells will form a starting point for the Lesson. Where

do we get our water supply ? "From the tap" ; "From a pump." "We draw it up in a bucket from a well." The latter may possibly be the reply, in some schools, for the "old oaken bucket" is still in use in not a few localities. In the city school you will need to explain what a well is, and to draw an outline of one. We can hardly understand what it means to be without water. There were many wells in the land of Canaan, but many of them dried up in the very hot weather. Some of



them were springs of water from the rock, and these were a great treasure, for they never went dry, even in the very hottest weather of an Eastern summer.

Our Lesson to-day is about some people who wanted to quarrel about some wells; and the man who dug the wells would not quarrel, but gave them up and dug new ones for himself. What kind of a man would you call him? Let us print it in large letters—A PEACEMAKER—and before this we'll print ISAAC, for that was the name of the man. And who do you think he was? He was the son whom God had long promised to give to Abraham and Sarah. God sent him, just as He had promised to do, and the baby grew to be a lad, and to-day we hear of him as a man—and a good man, too! (The teacher should be familiar with the facts narrated in chs. 18 to 26.)

Lesson—Then came another famine, and God told Isaac not to go to Egypt, but to stay where he was, and God would be with him and bless him, vs. 3-5. So Isaac stayed in Gerar. He became a farmer as well as a shepherd. He sowed his seed, and God gave him great harvests, and he became very rich in flocks and herds and servants. The Philistines became envious of him. They filled up the wells, so that no water could be had. And

Abimelech the king ordered him to leave ("Go from us!").

Isaac the Peacemaker—We now see Isaac, for the sake of peace, quietly folding up his tents, and, with all his people and flocks and herds, wending his way out to the country, away from Gerar. Outline some hills, with a valley between. Here, in this valley of Gerar, Isaac again pitched his tents, and again his servants began to dig and open up wells that the Philistines had closed after Abraham's death. Continue the story, vs. 17-25. Tell how his peaceable conduct affected his enemies, vs. 26-31.

Golden Text—Repeat Golden Text. Truly God treated Isaac as a kind father would treat a son who had pleased him well, v. 24. God loves peacemakers. How often we have heard little ones say to one another, "That's mine; don't touch that"! Here is a chance to be a peacemaker. Give up, play with something else for the sake of peace. "I have a right to it." "I have as much right to it as you have." Are these the words of a peacemaker?

Something to Think About—I should be a peacemaker.

Something to Draw—Draw a well, and remember that Jesus can help us to be peacemakers.

FROM THE PLATFORM

ISAAC THE PEACEMAKER

Ask some such preliminary questions as, Whose son was ISAAC (Print)? By whom had his birth been promised? What does his name mean? ("Laughter.") What is he called in the Lesson title? What does Jesus call such a man? (Matt. 5:9.) Print, THE PEACEMAKER. Question about some incidents in his life in which he showed a peace-loving disposition. Take his submission, when, as a young man, he was led to be offered as a sacrifice. Then bring out the main facts in the Lesson which show him as a lover of peace. Now, ask, Was Isaac a weak, cowardly man? Call attention to such facts as these, that he entered upon a new occupation, farming, and made a success of it, and that he so won the respect of Abimelech that this king sought an alliance with him, vs. 26-31. Why, then, did Isaac yield so much and so often? Get the scholars to see that he did this, because he thought it was right, and that it takes a strong man to be patient and peaceable.

Lesson XI.

JACOB AND ESAU

March 17, 1907

Genesis 27 : 15-23, 41-45. Commit to memory vs. 21-23. Read Genesis 27 : 1-45; 29 : 18-25 ; 37 : 31-35

GOLDEN TEXT—Lying lips are abomination to the Lord: but they that deal truly are his delight.—
Proverbs 12 : 22.

15 And Rebek'ah took ¹goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Ja'cob her younger son :

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck :

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Ja'cob.

18 And he came unto his father, and said, My father : and he said, Here *am* I; who *art* thou, my son ?

19 And Ja'cob said unto his father, I *am* E'sau thy firstborn; I have done according as thou badest me : arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Y'saac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the Lord thy God ²brought it to me.

21 And Y'saac said unto Ja'cob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son E'sau or not.

22 And Ja'cob went near unto Y'saac his father;

Revised Version—¹the goodly raiment of Esau her elder son; ²sent me good speed; ³the; ⁴bereaved; ⁵Omit also.

LESSON PLAN

I. Rebekah's Deceit, 15-17.

II. Jacob's Lie, 18-23.

III. Esau's Anger, 41-45.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Deception, Gen. 27 : 1-14. T.—Jacob and Esau, Gen. 27 : 15-29. W.—Esau's grief, Gen. 27 : 30-40. Th.—Jacob and Esau, Gen. 27 : 41-45. F.—Esau's folly, Gen. 25 : 27-34. S.—Privilege despised, Heb. 12 : 9-17. S.—Speaking the truth, Eph. 4 : 17-32.

Shorter Catechism—*Ques.* 50. *What is re-*

quired in the second commandment ? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

23 And he discerned him not, because his hands were hairy, as his brother E'sau's hands : so he blessed him.

41 And E'sau hated Ja'cob because of the blessing wherewith his father blessed him : and E'sau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Ja'cob.

42 And ³these words of E'sau her elder son were told to Rebek'ah : and she sent and called Ja'cob her younger son, and said unto him, Behold, thy brother E'sau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to La'ban my brother to Har'an;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him : then I will send, and fetch thee from thence : why should I be ⁴deprived ⁵also of you both in one day ?

The Question on Missions—11. What is the outlook in Korea ? There is a wonderful turning of the people to God. Churches are overcrowded. Many of the buildings have had to be enlarged. With a large staff of missionaries, the whole country could be won for Christ.

Lesson Hymns—Book of Praise, 13 (Supplemental Lesson); 245; 252; 7 (Ps. Sel.); 275 (from PRIMARY QUARTERLY); 297.

EXPOSITION

Time and Place—About B.C. 1860 ; probably at Beersheba.

Connecting Links—Ch. 26 : 26-31 tells of an alliance made between Isaac and Abimelech, who realized the advantage of being on friendly terms with one so highly favored of God. Esau and Jacob, the twin sons of Isaac and Rebekah, had grown up with widely different characters and tastes. Esau was a bold and skilful hunter, Jacob a shepherd or farmer. Esau was his father's, while Jacob was his mother's, favorite, ch. 25 : 28. Esau had grieved his parents by marrying heathen wives, ch. 26 : 34, 35. Jacob was a keen, shrewd, unscrupulous chieftain, who aimed at being his father's heir and successor, though technically the younger son. He had already taken advantage of Esau's hunger to buy from him his birthright for a mess of pottage (ch. 25 : 27-34), and now, at his mother's instigation, he carries out a plan to obtain his father's blessing by fraud.

I. Rebekah's Deceit, 15-17.

Vs. 15-17. *Goodly raiment* ; " the best clothes . . . used on festive occasions . . . which had the odor of the fields about them," v. 27. He would thus be the better able to deceive Isaac, who still retained his sense of smell. *Jacob*. See Connecting Links. *Skins of the kids* ; that is, the untanned skins, with the hair still adhering, to make Jacob resemble Esau, who is described as " a hairy man", v. 11. In Zech. 13 : 4, the Hebrew word here translated " hairy " is used of the shaggy sheepskin cloak worn by the prophets. *Savoury meat* ; Rebekah's skilful imitation (vs. 6-14) of the venison stew which Esau was to prepare for his father on his return from his hunting, vs. 1-5.

II. Jacob's Lie, 18-23.

Vs. 18, 19. *My father*. Isaac was practically blind (v. 1), and so could not distinguish between his two sons by their appearance.

A lower depth of meanness can scarcely be imagined than this—a son taking advantage of his father's infirmity. *Here am I*. This is the Hebrew equivalent of the "Yes" with which we answer when addressed. *Thy firstborn*; a deliberate falsehood. It is no justification to say, that it was carrying out the divine purpose for the promotion of Jacob to the covenant blessing (see ch. 25 : 23). That purpose would have been brought about somehow, without deceit : a good cause has no need of fraud to bring success. The first-born was entitled to the "blessing" and "birthright", which implied both the headship in the family and tribe, with authority over their other members, and, afterwards, according to the law of Moses, an inheritance double that which fell to any of the other brothers (compare ch. 43 : 33 ; 48 : 13-20 ; Deut. 21 : 17). Jacob's plot almost ended in failure, for (1) Isaac could not understand how Esau could have returned so quickly from the chase ; and (2) the voice he heard seemed to him that of the wrong son.

Vs. 20-23. *He said. .the Lord thy God*, etc. Under ordinary circumstances, wild deer would not be found near the encampment, but occasionally such a piece of good fortune might fall to the hunter, and therefore the explanation was plausible enough, though false. By using God's name thus, Jacob added blasphemy to lying. *Feel thee*. Isaac's suspicions were not yet allayed, and in such an important matter he wished to be sure. *Jacob's voice, but. .the hands of Esau*. The old man's blindness had quickened his hearing, but not his touch. *Discerned him not*, etc. He allowed the sense of touch to prevail in settling the question, and he bestowed on Jacob the blessing which made him heir to the promises given first to Abraham, and renewed to Isaac. *Blessed him*. The terms of the blessing are given in vs. 28, 29. The first part (v. 28) refers to the land which Jacob is to possess, while the second (v. 29) describes the lordship which his descendants are to exercise over neighboring nations.

Scarcely had the blessing been pronounced on Jacob, when Esau returned, and on hearing what had taken place, gave vent to his grief and disappointment in a loud and bitter cry (see vs. 30-36). He succeeds in obtaining a

partial and qualified blessing for himself, vs. 37-40.

III. Esau's Anger, 41-45.

Vs. 41, 42. *Esau hated Jacob*. His dislike of the trickery was justifiable, and it not unnaturally led him to meditate revenge. If Jacob was deceitful and selfish, Esau was vindictive and violent. *Days of mourning* (see *Light from the East*); for the death of Isaac, now possibly near at hand (see vs. 4, 7). *Slay. . Jacob. .told to Rebekah*. Evidently he had not kept his purpose altogether in his heart, but had spoken of it in the hearing of others who reported him. Rebekah's alarm for her favorite son led her to devise a plan to save him from his brother's wrath.

Vs. 43-45. *Flee thou to Laban* (see ch. 24 : 29). *.until thy brother's fury turn away*. The penalty for both mother and son came speedily, and their own continued deceit was used to make it complete. An excuse had to be invented for Jacob's departure, which took him far beyond the Euphrates. His mother thought to bring him back after a short absence, but her favorite son was lost to her for ever. He never beheld his mother again. *Bereaved of you both* (Rev. Ver.); that is, as commonly explained, of Jacob, whom his brother would slay, and of Esau, who would be slain by Jacob's kinsfolk and retainers, according to the Eastern custom of blood revenge. But the story does not reveal any special affection in Rebekah for Esau, and so "both" may refer to Isaac and Jacob.

Light from the East

MOURNING—All Orientals are very demonstrative in their lamentations for the dead. The women of the household crouch or stand around the dead body, with their breasts bare and their disheveled hair covered with mud, and give vent to a succession of unearthly shrieks, the blood-curdling effect of which, when suddenly heard in the dead of night, cannot be described. Every neighbor hastens to the scene of mourning, and announces her approach by a yell, even when some distance away. The only modern representation of this cry is the "keen" (*caoine*) of the Irish peasantry, which may still occasionally be heard at a backwoods funeral in Canada.

The days of mourning were commonly seven in number, during which, all work suspended, the funeral feast proceeded, the mourners varied the periodic cry with musical chants describing the virtues of the dead, which were answered by another class with a mournful refrain. In the case of some great

man like Jacob, the mourning continued seventy days. At present, before the body is placed in the tomb, it is customary to ask pardon of all present for any real or supposed injury the deceased may have done them. The peasant women often go to the grave for weeks after the funeral to wail and weep.

APPLICATION

Raiment of .Esau, v. 15. Little did Esau think what a trick his best clothes were playing on him in his absence. Words are the clothing of our thoughts, and have similar waggish propensities. They are off as soon as they are born, like baby fishes, and we never know how far they will travel or what places they will visit before they will stop. Sometimes they masquerade, swelling into larger size, or twisting themselves into other shapes; but they always claim to belong to us. Should we not be careful as to these vagabond words that go out to represent us, sometimes untruly, and sometimes far too truly.

The savoury meat and the bread, v. 17. How pitiful, to see a trembling old man, trying to put some strength into his body and resolution into his will, and all that he might do something he knew was directly opposed to God's will! God had said, "The elder shall serve the younger," and Isaac would fain set this decree aside and give the elder son the highest place. As if he could cheat the Almighty, and bring to naught a divine counsel! And so, all down the ages, men have been beating with their puny strength the anvil of heaven's purpose. And the net result of all their frantic efforts is that their strength is wearied and their hammers broken, while the anvil remains unchanged.

My father, v. 18. This is near to the very height of wanton deceit, to lie to a blind old man, and that man his father. But all lies are of that same treacherous nature. Every one of them is a betrayal of trust. A lie asks for confidence, and having received it, proceeds to befool and insult it. It is an abuse of a sacred trust, a blasphemy against friendship.

Esau hated, v. 41. It was natural that

Esau should hate Jacob; but it was none the less wrong. We often talk as if, when we had explained our sins, we had excused them. If that were so, there would be no sins, for every sin can be explained. A sin is done from some motive, and the motive arises from some cause. It does not acquit us, as Adam thought, that we have been tempted. Temptation is our opportunity to overcome sin. Half the meaning and power of life are declared in resisting temptation.

Comfort himself, v. 42. Poor deluded fellow, who thought that revenge would comfort him! It is the prickliest bed any one can make for himself to lie upon.

The Prickliest Bed A man who had spent two years trying to "get even" with another who had injured him, confessed, "When I had him by the throat and his tongue was out, I saw what a fool I had been." Hate sometimes hurts the man who is hated; it always hurts the man who hates.

A few days, v. 44. We are apt, in our reckoning, to minimize the consequences of wrong-doing. A steady look at these would rob temptation of more than half its power. Who would not dash the sparkling glass from his lips, if he fully realized the unutterable shame and woe that drink brings upon its victims? Rather would we cut off our right hand, than stretch it out to take money belonging to another, did we see, as in clear daylight, the disgrace and remorse of the thief and the embezzler. As we value our happiness in this world and in the next, let us look the results of our actions squarely in the face. Then the evil will lose its attractiveness, and the good will appear in its true loveliness.

Thy brother's anger, v. 45. Jacob exchanged Esau for Laban, and became the chief actor

in "the serio-comedy of the Syrian biter bit, or Rebekah's poor lost sheep shorn to the bone by the steely shears of Shylock her brother."

The Biter
Bit

Many a lad who has run away from home, finds that the unkindness of home is not so terrible as the unkindness of the world. It is well to bear the restraints and irritations caused by those whose love lurks behind the pain they inflict, and not to fly to the coldness and brutality of outsiders, who care nothing at all.

Until thy brother's anger turn a ray, v. 45. The sinner must face a wrath that is far more terrible than the passionate rage of a hot-headed and impulsive brother.

The Open
Door

It is God's anger against sin. There is no passion in this divine anger, and it is just to a hair's breadth. Moreover, along with it, in the divine heart is the most intense yearning to save the sinner and do him good. But God hates sin with an eternal hatred, and there is in God the fixed determination to punish sin. Is there, then, no escape? Thank God, there is a door open; and to all. It has been opened by the hands that were nailed to the cross, and it can never be closed. We have but to trust in the

precious blood of the Saviour, and not an arrow of God's wrath will reach us. Instead, we shall be welcomed to a place among the children whom He has redeemed and will never suffer to perish.

Lesson Points

Success is too dear at the cost of character. vs. 15-17.

Profession is worthless unless backed up by performance. v. 18.

The God of truth can never be served by a lie. v. 19.

We cannot claim God's blessing unless we are walking in God's ways. v. 20.

Human prejudices break like waves on the solid rock of heaven's purpose. v. 21.

The triumphs of trickery are but flickering candles lighting the way to its certain defeat. vs. 22, 23.

"We barter life for pottage; sell true bliss for wealth or power, for pleasure or renown;

Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our faded crown." v. 41.

It is the common fate of the crafty to be entrapped in their own net. vs. 42-45.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

As there are three Lessons on Jacob, it is very desirable to have a clear view of his history. Jacob and Esau were twin sons of Isaac and Rebekah. The circumstances of their birth were a prophecy of their history. Jacob means "supplanter", and he showed himself deserving of the name by his clever scheming to secure an advantage over Esau. He was the father of the twelve patriarchs, the founders of the twelve tribes of Israel. He was a plain man, living in tents, a shepherd. Esau was a clever hunter, living in the field.

Trace the story of Jacob's cunning bargain with Esau, ch. 25 : 29-34, and the transfer of the birthright. Esau was hungry and reckless, Jacob greedy and crafty. This was the beginning of a long, bitter quarrel. Discuss

the meaning of the birthright. It gave better position and larger inheritance (compare chs. 43 : 33 ; 48 : 13-20 ; Deut. 21 : 17).

1. Study Jacob's deception, vs. 15-23. (a) Note the inciting cause, the partiality of his mother, Rebekah. Bring out clearly a mother's influence over her sons for good or ill. (b) Observe Jacob's ready compliance, the method of the deception, the persistent lying to his father, the betrayal by his voice, all combining to make a very dark picture of deception, lying, and heartless hypocrisy,— a notorious case of wilful wrong-doing.

2. Consider the blessing of each of the sons as throwing light on their after history. In poetic form it expresses the geographical and political differences of country. Jacob had Canaan, rich and fruitful. Esau had Edom, a rocky land, where the people lived by war and plunder. It is most instructive to trace these people in history, and note how the outlines in Isaac's prediction were fulfilled.

3. Study the consequent rivalry and hatred, vs. 41-45. Esau cherished a spirit of murderous intent, and Rebekah carried her deception further. To get Jacob away, she pretended to Isaac that she wished to get a wife for him from among her own people, as she was "weary of her life" because of Esau's wives.

This Lesson is a good illustration of the evils attending ambition, which leads to deception and gross injustice. Both Jacob and Rebekah coveted the birthright and Isaac's blessing. Both were willing to secure it by any means, even by utter disregard of honor. Both later suffered for their duplicity, Rebekah by the loss of her favorite son, whom she was never to see again, and Jacob, when his own sons deceived him by reporting that his favorite son, Joseph, had been devoured by wild beasts, ch. 37 : 31-35. Let all such duplicity be condemned in the light of Jesus. The evil is deep-seated, and leads to bitterness and sacrifice of friendship. It is common in politics, business, and everyday life.

It further illustrates the evil of a divided house. Disaster is already at work. Parents should seek to have peace among the members of the family, instead of dividing them by partiality and duplicity.

The whole Lesson is a terrible warning against falsehood. Refer to God's great men, as Daniel and Joseph, who would die rather than be false to God or men. Emphasize integrity as an essential virtue in a true life.

For Teachers of the Boys and Girls

A sad glimpse into an unhappy family's life. The father and mother, we know—Isaac, now an old man ; Rebekah, the bride from Padan-aram, now the mother of two sons, grown men. There were two roots of bitterness ; and the Lesson for the day displays one picking of the fruit—there were other pickings later.

The first root of bitterness. It was between the two brothers, Esau and Jacob. Ch. 25 : 27-34 tells the miserable story—Jacob's mean advantage of a hungry, impetuous man ; Esau's rash and headlong folly in selling his birthright for a mess of pottage. Any bargains of this sort made now ? Heb. 12 : 17 tells how bitter was Esau's regret, but how unavailing, because too late.

The second root of bitterness. Ch. 25 : 28 lets us into the secret,—favoritism. It is a lesson for parents and teachers and rulers, rather than for children ; and a very impressive lesson, as the sequel reveals.

Here, then, is the situation. The father and the mother each with a favorite son ; the sons embittered against one another by the treachery of the one and the folly of the other, and the foolish Rebekah and the wily Jacob on the watch still further to advance their selfish aims. When any one is bent on mischief, he will find an occasion for it. Question from the scholars how the occasion arose—vs. 1-5, Lesson chapter ; and the mean but cunning plot of Rebekah and Jacob, vs. 6-10. Which of the two was the worse ? See what light vs. 11-13 throw upon this. How the beautiful, gracious Rebekah has been transformed ; but when wrong desires are harbored in the heart, they turn men into devils.

The Lesson tells of the working out of the plot. Here are some of the many points to be brought out :—

The mother's cool, deliberate preparations, vs. 15-17. Sin has gone very deep, when one sins with one's eyes open, and deliberately.

Jacob's consent. He had wavered, v. 12 ; not because he feared to do wrong, but because he feared to be found out : make clear the difference. Now, when success seems likely, he takes up his part in the iniquity.

How one sin leads to another. First, greedy ambition ; then, the willingness to defraud. Then, the conspiracy. Now, cowardly deception. Then, the lie direct, vs. 18, 19. And one lie leading to another (v. 20), even God's name brought in, to confirm it—the sin of blasphemy. Then, the lie unspoken, but none the less a lie, of vs. 21-23, followed by the stolen blessing ; and the outspoken lie of v. 24, and the treacherous kiss of vs. 26, 27, reminding of that other treacherous kiss in the Garden, Matt. 26 : 49.

There will not be time to do more than glance at the "blessing" which had become Jacob's through all this baseness, vs. 28, 29. Explain that this blessing was like a solemn declaration or oath confirming the birthright. It could not be taken back.

The lamentable scene when Esau presented himself (vs. 30, etc.), can have only a word, for time must be left for the quick dissolving of Rebekah's and Jacob's dream of success. What did they get instead?

(1) Esau's deadly hatred of his brother, v. 41.

(2) His purpose to slay him, v. 41.

(3) Rebekah's consternation: what mattered the birthright and the blessing now? v. 42.

(4) The loss of her favorite son, vs. 43-45: she never saw him again.

Prov. 13: 15 (last clause) may close the Lesson; or the Golden Text.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

To-day, we shall follow Jacob and Esau from their father's home at Beersheba (see Gen. 26: 23). For twenty-one years Jacob's home was to be at Haran, 280 miles north-east of Damascus, in upper Mesopotamia, on the Belik, a tributary of the Euphrates. Haran was an important commercial centre, the home of Abraham on his way to Canaan, and like his earlier home at Ur, had the moon god for its patron deity. The Greeks called it Carrhæ, and here, in B.C. 53, Crassus, the colleague of Pompey and Julius Cæsar, was defeated by the Parthian general, Surena. It is now a small Arab village, still retain-

ing the name of Harran. The home of Esau and his descendants was Edom, the Red Land, so called from the color of its sandstone cliffs. It is a mountainous region about 100 miles in length, between the Dead Sea and the Gulf of Akabah, one of the two tongues which the Red Sea thrusts far into the land. Edom is not nearly so fertile as Palestine, indeed parts of it are barren; but in the days of Moses it had fields, vineyards, wells, and a highway, Num. 20: 17, 19. There were valleys, filled with trees and flowers, through which streams flowed, and on the east, uplands containing rich pasture lands and grain fields.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

From the Library

Dr. Maclaren, of Manchester, gives the following character sketches of Esau and Jacob:

"Esau . . . was a 'backwoodsman,'—liked the wild hunter's life better than sticking at home looking after sheep. He had the attractive characteristics of that kind of men, as well as their faults. He was frank, impulsive, generous, incapable of persevering work or of looking ahead, passionate. His descendants prefer cattle-ranching and gold-prospecting to keeping shops or sitting with their lungs squeezed against a desk."

"Jacob had the vices as well as the virtues of his qualities. He was orderly and domestic, but he was tricky, and keenly alive to his own interest. He was persevering and almost dogged in his tenacity of purpose, but he was not above taking mean advantages and getting at his ends by miry roads. He had little love for his brother, in whom he saw an obstacle to his ambition. He had the virtues and vices of the commercial spirit."

"There is a very unwholesome kind of literature which is devoted to glorifying the Esaus as fine fellows, with spirit, generosity, and noble carelessness, whereas at bottom they are governed by animal impulses, and incapable of estimating any good which does not appeal to sense, and that at once."

Some Test Questions

1. Describe the character of Esau and of Jacob respectively.
2. What bargain had Jacob made with Esau?
3. What further did he now seek to obtain?
4. How did Rebekah assist him?
5. To what was the firstborn entitled?
6. By what was Isaac's suspicion aroused; and how was it removed?
7. Give the terms of the blessing which Jacob received.
8. How did Esau plan to take revenge upon Jacob?
9. What counsel did Jacob receive from his mother?
10. For how long did Rebekah expect to be separated from Jacob?

11. Show that both Rebekah and Jacob were punished for their deceit.

Something to Look Up

1. In the New Testament is a story of how God punished lying by sudden death. Find it.

2. Where, in the New Testament, is Esau called "a profane person" for having sold his birthright? And what is said there as to his getting it back?

ANSWERS (Lesson X.)—1. Lesson VII., Gen. 13 : 1-13. 2. Prov. 17 : 14.

For Discussion

1. Is deception ever allowable?
2. Does greed pay?

Prove from Scripture

That envy is wrong.

The Catechism

Ques. 50. *What the Second Commandment requires.* God has told us in His word how He is to be worshiped. Amongst His ordinances of worship the principal are : (a) Prayer, which includes thanksgiving, Phil. 4 : 6. (b) Praise, that is, singing the praises of God, Ps. 149 : 1. (c) The reading, hearing and preaching of the word, Acts 15 : 21 ; 2 Tim. 4 : 2. (d) The observance of the sacraments of baptism and the Lord's Supper, Matt. 28 : 19 ; 1 Cor. 11 : 23-25. Our duty in relation to God's ordinances of worship is

threefold : (a) We should receive them. If we are loyal to God, we shall submit ourselves to His directions in our worship. (b) We should observe them. Our faithful observance of God's ordinances is a powerful testimony for Him to all around. (c) We should keep them pure and entire, adding nothing to, and taking nothing from, them.

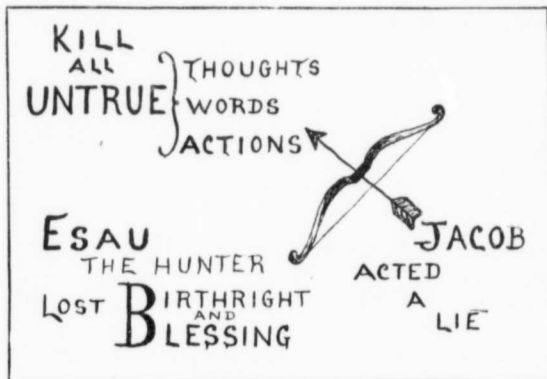
The Question on Missions

Ques. 11. Rev. D. McRae writes in his last report : "In Ham Heung city the great need of a larger church had often sorely tempted me to ask aid from home, in spite of my direct aversion to the principle of devoting foreign funds to such purposes in Korea. This summer, however (1905), the Christians have gone to work with one heart and mind, and succeeded in purchasing a fine tile-roofed hall in a convenient place, and suitable in every way to replace the former church." Says Rev. W. R. Foote, of Wonsan : "Looking back over the year, as far as results are indicated by increase of catechumens and baptisms, this has been our best year." And Rev. A. F. Robb of Song Chin : "An audience can be secured at almost any time or place, and books sell readily, especially Gospels, which are disposed of at one-half cent each. Many an opportunity of preaching and selling scriptures was obtained by riding ahead of my pack pony, on my bicycle, and waiting at the roadside."—[EDITORS.]

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God showing his people that a lie is hateful.

Introduction—Tell some simple story of deception (pussy wrongfully accused of stealing the milk), or the following story :



Willie was having a birthday party. He and Jack went into the library. Willie was getting a book off the table, and in doing so, upset an inkstand and spilled the ink all over. Jack tried to wipe it up with some blotting paper, and got his hands all black, while Willie ran to get some one to wipe it up. When he got back, he heard his mother in the library saying, "Go and wash your hands, Jack, and do not be so meddle-

some again." "Mother thinks Jack did it. I'll just let her think so, for she would be very much annoyed at me," said Willie to himself. They went back to play in the nursery, and nothing more was said about it. Next Sunday the Golden Text was, "Lying lips are abomination to the Lord," etc., and the teacher said, "If we keep our lips closed from telling the truth, or if we act a lie, it is just as bad as if we open our lips and tell a lie". Willie went home and told his mother all about the spilled ink, and also asked Jack to forgive him for acting a lie.

Lesson—Our Lesson is about a young man who acted a lie. Isaac and Rebekah had two sons, Esau and Jacob. Esau, his father's favorite, became a hunter, and Jacob, his mother's favorite, was a shepherd. Esau, as the elder, should have become the head of the family when their father died, but he sold his birthright to Jacob, ch. 25 : 27-34. Jacob and his mother wished that Jacob might become the heir, and also that he might get his father's blessing, which would bring special favor of God upon the one receiving it. Rebekah made a plan to get this blessing by Jacob's acting a lie.

You have all played blind-man's buff ! How do you tell who is caught ? By feeling them, of course. Isaac was now old and nearly blind, and one day he said to Esau, "Take your bow and arrow (outline), and go out and

kill a deer and get some venison to make a savory stew, and when I eat it, I will bless you."

Rebekah's Deceitful Plan—When Esau had gone, Rebekah told Jacob her plan, vs. 6-13.

Acting a Lie—Tell the story, vs. 14-29.

Jacob's Punishment—When Esau comes home with the real venison, and Isaac knows that Jacob has acted a lie, he is very angry with him, and very sorry that he had blessed him. Esau is very angry and wants to kill Jacob. His mother sends Jacob away to his uncle Laban's for safety, hoping soon to bring him back, but Jacob never saw her again.

Repeat (Explain)—

Within Thy tabernacle, Lord,
Who shall abide with thee ?
And in Thy high and holy hill
Who shall a dweller be ?

The man that walketh uprightly,
And worketh righteousness,
And as he thinketh in his heart,
So doth he truth express.—Ps. Sel. 15.

Golden Text—Repeat (outline lips).

Something to Think About—I should hate a lie.

Something to Draw—Draw a bow and arrow, and remember that we must be HUNTERS and should KILL all UNTRUE words that come to our lips ; and we should never act a lie, as Jacob did.

FROM THE PLATFORM

IS. RE. JA. ES.

Who are the four persons mentioned in the Lesson ? As the scholars answer, print on the blackboard, IS. RE. JA. ES. In what were they all interested ? To whom had the Lord decided that the birthright and blessing should go ? To Jacob. What was Isaac's wish in the matter ? And how did he propose to carry it out ? (See vs. 1-5.) How about Rebekah ? The story of her plot on Jacob's behalf will be fresh in the minds of the scholars. And Jacob himself ? Why, of course, he wanted the blessing, having already purchased the birthright. What did Esau think about the birthright and blessing ? Ah, he was quite careless about them, until Jacob had won them both ? We see how this whole family went wrong. What would have been right for them ? Impress the truth, that, for them, as it is for us, the right thing was simply to carry out God's purpose. And make it very clear, that, in doing this, no such dishonest methods as Rebekah's and Jacob's ought ever to be used.

Lesson XII.

WOES OF DRUNKENNESS

March 24, 1907

Isaiah 28 : 7-13. Commit to memory v. 7.

GOLDEN TEXT—Wine and new wine take away the heart.—Hosea 4 : 11.

7 But ¹they also have erred through wine, and through strong drink are ²out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are ²out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom ³shall he teach knowledge? and whom ³shall he make to understand ⁴doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For ⁵precept must be upon precept, precept

Revised Version—¹these; ²gone astray; ³will; upon; ⁷Omit and; ⁸Nay, but by men of strange lips it is weary; ¹⁰Therefore shall; ¹¹be; ¹²may.

LESSON PLAN

I. Deceived, 7, 8.

II. Ignorant, 9, 12.

III. Captive, 13.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Woes of Drunkenness (Temperance Lesson), Isa. 28 : 1-13. T.—Source of woe, Isa. 5 : 11-19. W.—Punishment, Isa. 5 : 20-25. Th.—Way to poverty, Prov. 23 : 12-23. F.—Selfish luxury,

upon precept; line upon line, line upon line; here a little, ⁷and there a little:

11 ⁸For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest ⁹wherewith ye may cause the weary to rest: and this is the refreshing: yet they would not hear.

13 ¹⁰But the word of the Lord ¹¹was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, ⁷and there a little; that they ¹²might go, and fall backward, and be broken, and snared, and taken.

Amos 6 : 1-7. S.—Drink and defeat, 1 Kgs. 20 : 13-21. U.—Watch! Matt. 24 : 42-51.

Shorter Catechism—Review Questions 48-50.

The Question on Missions—12. What is our church's duty to Korea?

"Give of thy sons to bear the message glorious; Give of thy wealth to speed them on their way;

Four out thy soul for them in prayer victorious; And all thou spendest Jesus will repay."

Lesson Hymns—Book of Praise, 13 (Supplemental Lesson); 219; 246; 90 (Ps. Sel.); 118 (from PRIMARY QUARTERLY); 247.

EXPOSITION

Time and Place—Probably B.C. 725; Jerusalem.

The Lesson Setting—This is the special Quarterly Temperance Lesson. The date is more than a thousand years later than that of the Lesson preceding. The four hundred years' sojourn in Egypt (see Gen. 15 : 13) is long since past, and for 700 years the Israelites have been settled in Canaan. 250 years earlier than the Lesson the nation split into two kingdoms, Israel to the north, with the city of Samaria as its capital, and Judah to the south, whose capital was Jerusalem.

The Lesson passage is part of a warning addressed to the rulers of Judah by the prophet Isaiah, based upon the impending destruction of Samaria, which was so soon to be besieged by the Assyrians under their king, Shalmaneser. These foreign foes were God's instrument for the punishment of His people's sins. It was certain that, as soon as Samaria fell, Jerusalem would be the next to feel the conqueror's hand, if they continued in their sin and disobedience to Jehovah. One of the special vices of both kingdoms was drunkenness. The prophet warns the people of Judah that this would ruin them, even as it had already well nigh completely ruined the northern kingdom.

I. Deceived, 7, 8.

V. 7. *They also*; that is, the people, and especially the ruling classes of Judah, as well as those of Samaria described in the preceding verses. *The priest and the prophet*; not only the nobles and judges, but even the appointed religious teachers. *Err in vision*; that is, the prophets, in whom self-indulgence has destroyed the power to discern the real meaning of the revelations which they received from God. *Stumble in judgment*; referring to the priests, one of whose functions was to give judgment in difficult cases (see Deut. 17 : 8, 9; 19 : 17; Ezek. 44 : 24). Strong drink unfitted them for this most important duty.

V. 8. *All tables*; even of their sacred feasts, and of God's house. The drinking was not the solitary weakness of individuals, but was characteristic of the whole social life.

II. Ignorant, 9-12.

Vs. 9, 10. *Whom shall he teach?* These are the words of the rulers in contemptuous reply to the prophet: Let him talk to children, and not to grown men, who do not need his dismal warnings. *Precept upon precept*, etc. The prophet had been urgent and frequent in his appeals, until his hearers had grown weary of his words and mocked him in their cups. The Hebrew monosyllables, "Ki tsav la-tsav,

tsav la-tsav, qav la-qav, qav-la-qav ; z'eir sham, z'eir sham," "represent at once the stammer of a drunkard, and the monotonous character attributed to Isaiah's teaching." They may be thus rendered : " Law upon law, law upon law ; saw (saying) upon saw ; a bittie here and a bittie there."

V. 11. *Nay, but by men of strange lips, etc.* (Rev. Ver.). God will punish these hiccupping mockers by means of a people who speak their language only in a stammering way, that is, the Assyrians. The language of the Assyrians was akin to Hebrew, was in fact only another dialect, which seemed like broken Hebrew. If the prophet's speech seems to the revelers uncouth, still more uncouth will be the harsh, barbarous accents of the Assyrian invaders.

V. 12. *Rest ; resting-place, probably referring to Jerusalem, which God intended to be a place of refuge for the people, when the war cloud should burst in an overwhelming storm upon the land. The weary.* Many among God's people were already bearing heavy burdens. War would add terribly to the weight of these. God's primary message to His people was always one of comfort and encouragement. Their land should have been at rest, and every experience should have been a refreshment. *They would not hear.* This is the continual complaint of the prophets (compare the words of Jesus Himself, John 5 : 40), and they denounced upon the people the judgments of God, because of their refusal to hearken.

III. Captive, 13.

V. 13. *The word of the Lord ; His judgments.* God's word would now give place to such dealings as would cause them to be destroyed. It would be here a little, and there a little, until their ruin was complete. " This

is the setting forth of a great moral principle. God speaks twice to men, first in words, and then by deeds, but both times very simply and plainly." (George Adam Smith.) Sooner or later every drunken individual, as well as every drunken nation, is made to know this by experience. Only three years later (B.C. 722), the Assyrians carried away the people of the northern kingdom into captivity, a fate shared by the people of Judah in B.C. 587.

Light from the East

VOMIT—Nothing could more graphically describe the horrors of a scene of drunkenness, which was not very common in the East, except in a time of moral degeneracy. Drunkenness was a sin chiefly of the wealthy. Cheap intoxicants produced by distillation and the use of drugs were unknown, and wine was within the reach of the poor only for a short period every year. Then, a man would need to work two weeks to procure the means for intoxication; now, he can earn enough in an hour. But the Oriental was accustomed to rush to a mad extreme when he did break out. Yet even such a carousal on pure wine was far less harmful than the effects of the poisons which are drunk among us to-day. Among the many woes of the ancient drinker, delirium tremens was unknown. There is some secret drinking among wealthy Turks now, but almost none among the poorer Moslems of any race. It is largely confined to the Christian sects, who are a minority, and have difficulty in getting drink unless they are wine-growers. European and American travelers are introducing the Western vice of drinking along the ordinary routes through Palestine and Egypt, and now many traders will offer a tourist brandy before beginning business with him.

APPLICATION

Strong drink, v. 7. Why is it called strong ? Because it is strengthening ? Surely not. When Benjamin Franklin was working at his trade as a printer in London, all the other workmen used to take their tankards of ale regularly. They said they needed them in order to accomplish a hard day's work, and were mightily astonished at the young American

who could outwork them all and drink nothing but cold water. And now leaders in the British Medical Association declare, that one of the forward movements in the science of healing consists in the lessening of the amount of alcohol prescribed. It is drink that is strong to weaken. The old woman put it well who said that her husband had a " strong weakness " for whisky.

A "Strong Weakness"

The priest and the prophet, v. 7. When religion goes wrong, there is little hope for anything else. The whole history of the chosen nation shows that when they served Jehovah they prospered, and when they served idols they suffered. Once Dr. Robertson, the great Home Missionary Superintendent, asked the owner of a town site in British Columbia for the gift of a lot for a church. He replied, "We don't want any churches in this town." "All right," said the Superintendent, "let it be known that you won't have a church in your town, and you will see how many people, and of what sort, you will get to inhabit it." The lot was donated, for the owner was a business man, and knew what part religion played in the life of a town.

Err in vision, v. 7. There is a disease of the brain which causes the victim to express the very opposite of what he means. Looking at a young man, he will say, "See that old lady." Asked if he would like a drive, his perverse malady forces him to answer, "No, I hate driving," when it is perhaps one of his dearest delights. Such, after a fashion, is the effect of intemperance. The drunkard contradicts his true and better nature. His appetites shame and degrade him, but they imperiously rule over him. He sinks from the condition of free-willed manhood to that of slavery, slavery to his own base and relentless passion.

Whom shall he teach knowledge, v. 9. When the Crimean War was being agitated, its advisability was a favorite subject with the orators of Hyde Park, London. One of them was opposing it on the score of expense. He said, "I do not deny that it is just, or that there is much to be gained from it; but it will cost hundreds of millions of pounds, and where is the money to come from?" A drunken tramp who was staggering about in the crowd, lurched up and said, "Go on with your war, I will stand the expense." To eyes inflamed with drink, mere questions of economy seem paltry and foolish. Little things, of which life is made, seem unworthy of attention.

Rest, v. 12. One way to find sleep is to

become intoxicated. And that sleep will do almost anything for you but refresh you. It may betray you in a snow drift, from which you will never rise. It invites the highwayman, who is lurking about to rob you. Or, if you escape such accidents, it wakens you to headache, fever, shame, and an uncontrollable passion to drink still more. This is the exact opposite of the peace of the Spirit, which refreshes both body and soul, fitting them for service of man and of God.

Yet they would not hear, v. 12. Every true prophet has a twofold message from God to the sinner. He must speak words that cause his hearers to tremble and shiver for very fear, as he speaks of the awful and certain consequences of sin. But from the lips of the same prophet there come other and far different words. He brings the assurance that the wickedest men can be different, if they only will. The worst can be saved, for the Saviour proclaimed to them is none other than the God of boundless power and changeless love.

Precept upon precept, v. 13. We never know anything really well, till we have learned it over and over again. One of the tutors in a University, who was famed for his brilliancy, so that some of the gentlemen of the first year thought that he never needed to study, confessed that he had worked through one mathematical text-book fifteen times. That is the way to plough a field: run one furrow beside another almost innumerable times. And that is the way to impress on the mind either the lessons of the school books or the lessons of divine truth.

Broken . . . snared . . . taken, v. 13. A young man who was recently convicted of theft in a Canadian Police Court, answered the magistrate's question with these words: "Drink did it. My friends asked me to drink, and I did not refuse. They were fools like myself. What do they care? They drag you down, and then come to this court room out of curiosity to see how you come out of it." That was the end of a few months of living for pleasure. The issue does not always come so soon, or in just that way, but it can-

He Gave the Site

Rest That Ruins

A Strange Disease

Can Be Different

Who Will Pay the Cost?

How to Learn

"Drink Did It!"

not but come. If a man sows the wind, he must reap the whirlwind.

Lesson Points

Those who will not heed the warning bells of experience, are sure to run upon the rocks of disaster. v. 7.

The wider our influence, the weightier is our responsibility. v. 7.

Drinking may be fun at first, but it ends in filth. v. 8.

To boast of one's wisdom is a sure sign of folly. v. 9.

No one is so childish as he who has ceased to be childlike. v. 9.

The greatest truths may be wrapped up in the simplest speech. v. 10.

God will speak by His deeds to those who despise His words. v. 11.

Sin's penalty will be made the more bitter by the memory of God's eagerness to save us from it. v. 12.

It is our own hand alone that can close the door of mercy against us. v. 12.

A nation's worst foes are the sins that sap the moral strength of its people. v. 13.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

This is one of Isaiah's great chapters. Note the time and historic setting. Get a good idea of the social condition of the period, when luxury and intemperance abounded on every hand. The leaders had become so corrupt that they could not see the danger of their mad career. There was a fearful scourge appearing on the northern horizon, and Isaiah lifts up his voice in trumpet tones.

1. Note the fearful vice—drunkenness, vs. 7, 8. The prophet had in view two main facts : (a) The classes affected, the priest and prophet, who should have been the conscience of the people. The inference is that, when these have failed, the others were already hopeless. (b) The extent of their degradation. They "stagger," "reel in vision," "stumble in judgment," "err," "are out of the way," "full of . . . filthiness." These words reveal a terrible condition among the higher classes.

2. The retort of the drunkards, vs. 9, 10. These verses should be in quotation marks, as they are a reply to Isaiah's warning. Note the sneer. His call and warning were only for infants, hence he must repeat ! His manner seemed to them to indicate great weakness.

3. Isaiah's reply, vs. 11-13. God had spoken so that even infants could understand. He will next speak in judgment so terrible, that they will be "broken," "snared," "taken." Emphasis falls on the iniquity of those who had laughed at the prophet's message.

This is an illustration of the evil of intem-

perance in ancient times. In considering the problem in its modern phases, it is well to follow the Lesson outlines. Consider : (a) The power of alcohol. It conquers those who, in virtue of their training, spiritual work and responsibility, seem to stand in a safe place. Society will afford many painful illustrations. Further, it makes a complete wreck of the faculties of the soul. A study of the effects of alcoholism as seen in crime gives graphic testimony. (b) The attitude of the victim towards the word of warning shows that the great curse of alcohol is that it takes away moral seriousness and the ability to grasp and weigh evidence. This moral deadness is seen in the fact that men seem unaware of the ruin they are bringing to health, home, business prospects and spiritual power. (c) The earlier note of warning, if unheeded, is followed by final retribution, when outraged nature exacts the penalty of excess.

Let the teacher use such material as will impress the seriousness of the evil. It would be well to pledge against the use of alcohol in any form.

For Teachers of the Boys and Girls

There is a leap of a thousand years between the last Lesson and this. It will be foolish to try to connect the one with the other, beyond reminding the scholars that the people of Isaiah's day were descendants of Abraham, Isaac and Jacob, and that although, as we shall see, they had so sorely forgotten God, God had not forgotten them, nor ceased in His effort to keep them in His ways.

The setting of the Lesson may be got from the three first words :—

"But"—a people's sin in contrast with God's love and promises, vs. 5, 6.

"They"—God's people, of the kingdom of Judah. Question about the division, 250 years before this, of the kingdom which had reached the height of its glory under David and Solomon, and which had then fallen apart, forming two kingdoms—of Israel, and of Judah, respectively. Judah continued the line of David and Solomon, and of it was to come the Christ.

"Also"—looks back to vs. 1, etc. where Isaiah, God's prophet, warns the kingdom of Israel of God's judgments because of their transgressions: vs. 2-4 describe with strong poetic imagery the destruction which is to come upon them in their captivity by Assyria. Judah "also" has erred, and must likewise be punished.

It is a terrible state of things which the prophet describes, and it is only that the scholars may learn to hate the sins which are pictured, and to fear before the Lord who punishes, that such a lesson should be taught.

A drunken people, vs. 7, 8. The drunken-

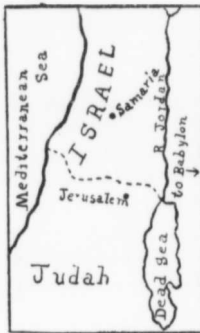
ness described, with all its silliness and villainess is, alas! but too familiar. The milder and the stronger drinks, alike dangerous; the shame of priest and prophet, God's own men, ensnared and incapacitated by drink; feasts turned into foul orgies: these are some of the repulsive details.

A mocking people. Vs. 9, 10, as the QUARTERLIES and TEACHERS MONTHLY explain, are the mocking retorts to the prophet—"Baby talk," they cry, "your warnings; God's warnings!" The sinner is twice hardened, who not only break's God's law, but mocks God.

A doomed people. Vs. 11-13, again, are the prophet's reply to the mockers. "Yes," he says, "God has taught you as children, in plain words, easily understood and often repeated. And now by a people of 'stammering lips and another tongue', a foreign people, will He crush and destroy."

The way of wisdom and safety, as the teacher will show, is to follow God's teachings, to keep away from sin, and, when warned by God, to hearken.

THE GEOGRAPHY LESSON



Note that Canaan is now (B.C. 725) divided into two kingdoms, Israel to the north and Judah to the south. The division took place 250 years prior to the Lesson. It was due to the revolt of ten out of the twelve tribes descended from Jacob's sons, against Rehoboam, the son and

successor of King Solomon (see 1 Kgs. 12: 1-24). The ten tribes formed the

kingdom of Israel, leaving two for the kingdom of Judah. The capital of Judah was Jerusalem, and of Israel, Samaria. At the time of the revolt, Jacob's descendants had been dwelling in Canaan 450 years after their return from the bondage of Egypt. For the greater part of this period they had been ruled by judges, and then by the three great kings, Saul, David and Solomon. In Isaiah's time the two kingdoms had a powerful foe in Babylon, their great neighbor to the east, whither the people of Israel, in B.C. 722, just three years after the date of the Lesson, and those of Judah, in B.C. 587, were carried away captive by their fierce and powerful foes.

ADDED HINTS AND HELPS

Some Test Questions

1. What is the date of the Lesson?
2. Into what two kingdoms had the Israelitish nation been divided? Name the capital of each.
3. By what foreign foe was Samaria soon to be besieged and destroyed?

4. What warning did Isaiah base upon the impending destruction of Samaria?
5. What was one of the special vices of both kingdoms?
6. To what classes in particular did Isaiah address his warning?
7. To what did they compare his utterances?

8. What answer did he return to their mockery ?

9. Of what did the prophets have to complain ?

10. When were Isaiah's threatenings fulfilled, and in what manner ?

Something to Look Up

1. Where does the wise King Solomon say that wine is a mocker ?

2. There are at least five places in Paul's letters, where he speaks in favor of temperance. Find as many of these as you can.

ANSWERS (Lesson XI.)—1. Acts 5: 1-11.

2. In Heb. 12: 16 it is said, that Esau "found no place of repentance," that is, he could not persuade his father to change his word by which the blessing had been given to Jacob.

For Discussion

1. Why abstain from strong drink ?
2. Should the drink traffic be abolished ?

Prove from Scripture

That we should be temperate.

The Catechism

Ques. 48-50 (Review). The first of these Questions deals with the true Object of worship. This is no other than the one living and true God. Emphasize the truth, that God is calling upon us to choose Him as the

One who shall receive the supreme homage of our hearts and the unquestioning obedience of our lives. Press it home on the scholars, that, by our actions, if not by our words, we are choosing between God and the world, and urge all to make the right choice. The other two Questions deal with the manner of worship. They teach, that, since God is a Spirit, no image or picture can be made of Him, and that for our direction as to how we should worship Him, we must go to His own Word.

The Question on Missions

Ques. 12. As to our church's duty to Korea, these, amongst other things, may be said :—Canada is the nearest of Western nations to Korea. The cry for help, now coming from Korea, strikes the shores of our land first. We must do the neighbor's part, and, by loving sacrifice of men and money, teach the Koreans the secret of Christ. Canada has a great duty to the heathen Korean ; but she has a greater duty to the Korean Christian Church, which is calling for foreign leaders to guide the already great church in its strategic movements at this critical time. No other Canadian body has a mission in Korea, so that our Presbyterian Church must exert herself the more. The smaller Eastern Division of our church has done all that our church has done in Korea.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God sending a warning to His people against strong drink.

Introduction—A little girl was walking down a city street with her mother. Suddenly she felt a twitch at her sash, and when she looked, it was gone ! Stolen ! How sorry she felt at losing her pretty sash ! If she knew the thief, she would keep out of her way again ! She would surely be on the watch another time.



Suddenly she felt a twitch at her sash, and when she looked, it was gone ! Stolen ! How sorry she felt at losing her pretty sash ! If she knew the thief, she would keep out of her way again ! She would surely be on the watch another time.

Golden Text—Our Golden Text tells us of a thief who takes away something of much more value than sashes, or trinkets, or clothing. We'll print his name and the treasure he takes (red chalk).

THE THIEF THE TREASURE
WINE AND NEW WINE TAKE AWAY THE HEART

Here is a picture of the thief (outline a wine decanter), and the treasure (outline a heart). It means that, when people begin to drink wine and strong drink, they forget about other things, their heart is drawn away from the things they used to love, stolen by wine. The prophet Hosea tells us this,—God does not punish the thief, wine, but punishes the people whose hearts the thief steals. We know this thief, we know what he will steal, we can keep away from him if we wish. If we do not, we deserve to be punished.

Three Streets—There is one street where we are quite safe from this thief. Here it is (outline)—TOTAL ABSTINENCE STREET (Print). Here is a street leading to it, on which there is always danger, although many people think they are safe here—MODERATION STREET. Where the streets join, stands a person with a large book, in which he asks all comers to write their names. This book is THE PLEDGE (explain). It is in this way many people get from Moderation Street to Total Abstinence Street, but some go on to it without signing the pledge. It does not matter much how we get there, so long as we are safe from the thief.

Here is a very wretched street—INTEMPERANCE STREET, at the entrance to which stands one with a wine glass in hand, tempting all who come that way. Let us name some of the valuable things that are stolen on this street—MONEY, FRIENDS, HEALTH, HOME, HAPPINESS, HEAVEN.

The Two Ways—Repeat :

“Where two ways meet, the children stand,
A fair broad road on either hand ;
One leads to right and one to wrong :
So runs the song.

Which will you choose, each lass or lad ?
The right or left, the good or bad ?
One leads to right and one to wrong :

So runs the song.”

A Jail for the Thief—What do we do with a thief ? Try to get your fathers and mothers and friends to put this wine and strong drink thief in jail (Here is the jail, PROHIBITION, explain), and then you young people will not be in any danger.

Lesson Story—The teacher may here tell God's warning, through Isaiah, to the people of Judah, whose hearts were stolen from God by the thief, wine (see Lesson).

Something to Think About—Strong drink steals the heart, and makes slaves.

Something to Draw—Print the Golden Text.

FROM THE PLATFORM

W A R N I N G	B E L L S	H I S T O R Y S C I E N C E L A W E X P E R I E N C E
--	----------------------------------	---

Begin by asking how sailors are warned off dangerous coasts. Amongst other methods, bells are used. Now there are several WARNING BELLS (Print) which should keep us from using strong drink. Take the two kingdoms referred to in the Lesson—Israel and Judah. Get the scholars to describe their fate. What sin does the Lesson single out as one of the causes of their downfall ? This is our first bell, HISTORY (Print). Ask what leading members of the British Medical Association have said about alcohol (see Application). Here is a second bell, SCIENCE (Print). Tell the story, or, better, get the scholars to tell it, in the last par graph of the Application. We may call the third bell, LAW (Print), since the records of law courts show how much crime is caused by drink. Next, ask about Franklin's practice in the London printing office. Here is a fourth bell, EXPERIENCE (Print). What will likely happen to sailors who neglect the warning bells ? Every one knows that they are in danger of shipwreck. We know that drink wrecks lives. If we are wise, we shall leave it alone.

Lesson XIII.

REVIEW

March 31, 1907

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Let the Supplemental Bible work be revised; also Scripture Memory Passages, Shorter Catechism (Questions 39 to 50), and the Question on Missions for the Quarter.

GOLDEN TEXT—The Lord knoweth them that are his.—2 Tim. 2 : 19.

Daily Readings—(Courtesy, I. B. R. A.)—M.—God the Creator, Gen. 1 : 1-25 T.—Man made in the image of God, Gen. 1 : 26 to 2 : 3. W.—Man's sin and God's promise, Gen. 3 : 1-15. Th.—Noah saved in the ark, Gen. 8 : 1-16. F.—Abram called to be a blessing, Gen. 12 : 1-8. S.—God's covenant with Abram, Gen. 15 : 1-16. S.—Abraham pleading for Sodom, Gen. 18 : 16-33.

Prove from Scripture—*That Jesus knows His own followers.*

Lesson Hymns—Book of Praise, 13 (Supplemental Lesson); 216 ; 250 ; 256 ; 97 (Ps. Sel., from PRIMARY QUARTERLY); 252.

REVIEW CHART—First Quarter

THE BEGINNING OF MANKIND, AND OF GOD'S CHOSEN PEOPLE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 1 : 1-25.	God the Creator.	In the beginning. Gen. 1 : 1.	1. The beginning. 2. The six days.
II.—Gen. 1 : 26 to 2 : 3.	Man Made in the Image of God.	God created man.—Gen. 1 : 27.	1. God's likeness. 2. God's world. 3. God's day.
III.—Gen. 3 : 1-6, 13-15	Man's Sin and God's Promise.	For as in Adam all die.—1 Cor. 15 : 22.	1. The serpent. 2. The sinners. 3. The Saviour.
IV.—Gen. 4 : 3-15.	The Story of Cain and Abel.	Whosoever hateth his brother.—1 John 3 : 15.	1. Worship. 2. Murder. 3. Punishment.
V.—Gen. 8 : 1-16.	Noah Saved in the Ark.	The salvation of the righteous.—Ps. 37 : 39.	1. The mountains. 2. The messengers. 3. The dry land.
VI.—Gen. 12 : 1-8.	Abram Called to Be a Blessing.	I will bless thee.—Gen. 12 : 2.	1. The call. 2. The promise. 3. The journey. 4. The altar.
VII.—Gen. 13 : 1-13.	Lot's Choice.	Take heed.—Luke 12 : 15.	1. The journey. 2. The strife. 3. The offer. 4. The choice.
VIII.—Gen. 15 : 1, 5-16.	God's Covenant with Abram.	He believed in the Lord.—Gen. 15 : 6.	1. Abram's Friend. 2. Abram's question. 3. Abram's descendants.
IX.—Gen. 18 : 16-33.	Abraham Pleading for Sodom.	Men ought always to pray.—Luke 18 : 1.	1. The visitors. 2. The message. 3. The prayer.
X.—Gen. 26 : 12-25.	Isaac a Lover of Peace.	Blessed are the peacemakers.—Matt. 5 : 9.	1. Isaac's wealth. 2. Isaac's foes. 3. Isaac's Friend.
XI.—Gen. 27 : 15-23, 41-45.	Jacob and Esau.	Lying lips are abomination.—Prov. 12 : 22.	1. Rebekah's deceit. 2. Jacob's lie. 3. Esau's anger.
XII.—Isa. 28 : 7-13.	Woes of Drunkenness.	Wine and new wine.—Hosea 4 : 11.	1. Deceived. 2. Ignorant. 3. Captive.

THE QUARTERLY REVIEW

FOR GOD, OR AGAINST HIM

Take the first Lesson of the Quarter by itself. Ask for the Golden Text. Then, by questions, bring out the condition of the world at the first, and the work of each creative day.

Now, print on the blackboard, (see next page): FOR GOD, and, AGAINST GOD, and ask the scholars to arrange the persons of the Quarter's Lesson under these headings.

Take Lessons II. and III. together. The scholars will tell you that the persons in these Lessons who were for God were ADAM AND EVE (Print), and that the person against God was SATAN (Print). But, alas! Satan succeeded in bringing Adam and Eve over to his side. Bring out by questions the difference between man and the lower animals, namely, the possession of a soul, and being made in God's image. Then ask about the temptation and fall of our first parents, making clear the part taken in it by Satan and Eve and Adam respectively. Dwell

on the promise of a coming Deliverer, and be sure that the scholars understand that his promise points to Christ.

In Lesson IV. are seen two brothers, one for God and the other against Him. The scholars will readily give their names. Print, ABEL in one column, and, CAIN in the other. How Abel showed himself to be for God, by his faith, while Cain showed himself to be against God, by his jealousy and hate, and finally by murdering Abel, will be brought out by questions.

In Lesson V. NOAH stands out as the one man who is for God, and on the other side is—THE WICKED WORLD. Picture the faith of Noah in building the ark at God's command, and in entering into it, with his family and the animals, and how he and they were saved, while the rest of the world perished.

The principal figure in Lesson VI., VII., VIII., IX., is ABRAHAM. There will be no doubt as to the class in which he belongs. Print his name, and question about the ways in which

FOR GOD

ADAM AND EVE
ABEL
NOAH
ABRAHAM
ISAAC AND JACOB

AGAINST GOD

SATAN
CAIN
THE WICKED WORLD
LOT
REBEKAH AND ESAU

he showed his obedience, courage, generosity, etc. Is there any one in these Lessons who appears as being against God? The scholars will at once think of LOT (Print). Ask about his worldly choice and its results. Be careful not to represent him as wholly bad, but make it clear that, in his choice of the region near Sodom, he placed himself in opposition to God.

We may take together the next two Lessons, X. and XI. They picture the life of a family,—father, mother, and two sons. Two of these may be counted as for God, and two as being against Him. It may not be easy to place these persons in their proper class, because they all did so many wrong things. But a little questioning will make it pretty clear that ISAAC and JACOB were more anxious to carry out God's purpose than REBEKAH and ESAU. Print the names as above.

Ask the scholars to repeat the Golden Text for the Quarter, and impress the truth that those who are on God's side are on the side which is sure to prevail.

FOR TEACHERS OF THE LITTLE ONES

Review Subject—God, the Friend of His people—loving and caring for them.

Golden Text for the Quarter—The Lord knoweth them that are His.

Introduction—We all like to look at photographs. Let us draw twelve frames (or have them cut from silver or gilt paper). Recall Golden Text. Print the LESSON THOUGHT under each frame.

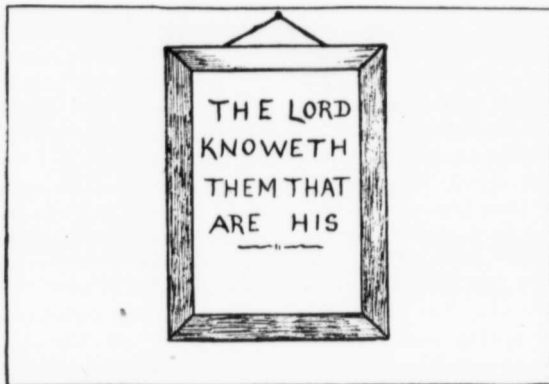
- PICTURE I.—Just a big round world, to remind us that God made our beautiful world and everything in it, and the sun, moon and stars also.
- PICTURE II.—We see a man and woman, Adam and Eve, and we remember the lovely Garden of Eden in which God put them to live and work.
- PICTURE III.—Here we see Adam and Eve again; but there is a third person with them, Satan, and we remember how sin began in the world, and all the sorrow it brought.
- PICTURE IV.—Here are the two brothers, Cain and Abel, and we remember that anger and hatred are very dreadful in God's sight.
- PICTURE V.—Here is Noah, and we remember that God saved him and his family and some of all kinds of animals in the ark during the Flood.

PICTURE VI.—Here we see Abram going to his new home in Canaan.

PICTURE VII.—This is Abram again and his nephew Lot, and we remember his kindness to Lot.

PICTURE VIII.—Now we see Abram, and God making a covenant with him.

PICTURE IX.—This is Abraham praying for the wicked city of Sodom.



PICTURE X.—Here is Isaac, the long promised son of Abraham. You remember that he was a peacemaker. He would not quarrel.

PICTURE XI.—This is Jacob, Isaac's son, who acted a lie and deceived his father, and cheated his brother out of the father's blessing.

PICTURE XII.—This is a very sad picture. It is a drunkard, and we remember all the sorrow and woe caused by wine and strong drink.

Golden Text—Repeat. Are you one of His? Jesus says, "Ye are My friends, if ye do whatsoever I command you." Jesus knows which boys and girls belong to Him and are trying to obey Him.

Something to Think About—God loves and cares for me.

Something to Draw—Draw a banner. Print, HIS BANNER OVER ME IS LOVE.

EASTER LESSON—An Alternative Lesson

1 Cor. 15 : 12-21, 55-58. Commit to memory v. 57.

GOLDEN TEXT—Now is Christ risen from the dead, and become the firstfruits of them that slept.—
1 Cor. 15 : 20.

EXPOSITION

Time and Place—First Corinthians was written probably in the year 57 A.D. by Paul, from Ephesus in Asia Minor, to the church at Corinth in Greece. Corinth lies almost immediately opposite to Ephesus across the Ægean Sea.

Connecting Links—The apostle had heard of some Christians in Corinth who did not believe in the resurrection of the body. They believed, indeed, in the bodily resurrection of Christ, but held that the resurrection life of believers was of the spirit alone,

and not of spirit and body re-united after the separation made by death. In the Lesson chapter, Paul first gives reasons for believing that Jesus rose from the dead, and then shows that the bodies of believers will rise, as certainly as did that of their Lord.

I. Error, 12-19.

Vs. 12-14. *Christ. preached that he rose.* The apostles in their preaching laid special stress upon the resurrection of our Lord. It was their strongest proof that He was the long promised Messiah, and that He was able to

save from sin. (See Acts 3 : 15 ; 4 : 33 ; 17 : 31 ; Rom. 1 : 4.) *No resurrection. Christ not risen.* If it is true that the bodies of believers do not rise from the dead, then the body of Christ did not rise. All must stand or fall together. *Christ. not risen. preaching vain. faith. vain.* The only Saviour able to save, is a risen, living Saviour.

Vs. 15-19. *False witnesses of God.* The apostles were witnesses of the resurrection, and, in fact, no one could be qualified to become an apostle, unless he had actually seen the risen Saviour, ch. 9 : 1. *Faith. vain. yet in your sins.* If there is no resurrection, there is no Christ, no redemption, no forgiveness, no salvation. *Perished.* Those who had "fallen asleep" had, in their death, hope of resurrection and eternal life. But if this new teaching be true, they were deceived, and have disappeared into nothingness. *Of all men most miserable.* This does not mean that believers in the resurrection will fare worse than others, if their belief turns out to be false ; but it describes their bitter disappointment, should their hopes prove to have no foundation. There is nothing so humiliating as to be victims of a lifelong delusion.

II. Truth, 20, 21, 55-57.

Vs. 20, 21. *Christ risen.* No fact in his

tory is more certain. *Firstfruits* ; the first sheaf of a great harvest made up of all believers. When the firstfruits appear, we know the harvest will follow. *By man. death, by man. also. resurrection.* Death was introduced among the human race by Adam, and the resurrection by Jesus Christ.

Vs. 55-57. *Sting. victory.* The victory over death of Jesus Christ carries with it the victory of every one who believes in Him. The Christian can face the king of terrors without trembling. *Sin. law.* It is sin and the consequences of sin now, and beyond the grave, that give death its dreadful character. And sin makes afraid because of the penalties which the law denounces against the sinner. *Victory through. Christ.* The gospel delivers us from sin, and from the fear of its consequences. It also assures of eternal life through the resurrection of Christ, and so gives us the victory over death.

III. Duty, 58.

V. 58. *Stedfast, unmoveable.* The hope of a blessed resurrection and of eternal life is one of the great practical motives to a life of steadfastness in duty, and of willing self-sacrifice for righteousness' sake. No such life will prove to be in vain, but must have its abundant reward.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The resurrection of Christ.

Introduction—Have some flowers in your hand (Easter lilies, if possible), as you greet your class on this Easter morning. Why do we always think of flowers when we think of Easter ? Of what do the spring flowers remind us ? Repeat—

"Do you know the blessed story

Which the Easter morning brings ?

Hope of heavenly peace and glory

Borne upon its shining wings.

Christ is risen, Christ is risen !

Earth and heaven join to say ;

Light now shines on death's dark prison

And the stone is rolled away—

Hallelujah ! Hallelujah !

On this glorious Easter day."

An Easter Message—You may not all have received Easter cards, but I know of a letter with a wonderful Easter message that is sent for each of you. The one who sends the

message is Paul. God told him what to say. We will hear the message now. (Unfold a letter from an envelope, and read our Golden Text.) This is part of a letter he sent to the Christians at Corinth.

Some false teachers had been laughing at the Christians for believing that after people died their bodies would rise again some time. Paul writes this letter to the Christians to tell them to "keep on" believing that, for it is true. Jesus rose from the dead and was seen by many people, and because He rose, His people will rise also ; just as when we see the first fruits of the trees, or the first sheaf of grain, we know that others will follow. Death is like a sleep. We shall awaken into another life. Paul tells the Christians at Corinth to be patient and faithful, and God will surely reward their loving service. This letter is meant for all Christians. It is God's Easter message to each of us.

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BIBLE DICTIONARY FOR FIRST
QUARTER, 1907

A'-bel. Second son of Adam; by calling a shepherd. He was a righteous man (Matt. 23 : 35 ; 1 John 3 : 12), and is one of the heroes of faith mentioned in Hebrews, ch. 11.

A-bim'-e-lech. The personal name, or official title, of a king of Gerar, in whose country Isaac dwelt for some time, because of a famine.

A'-bra-ham. The son of Terah, and the first ancestor of the Hebrews, called the father of the faithful, and the friend of God.

A'-bram. The name at first borne by Abraham.

Am'-o-rites. One of the tribes which inhabited Canaan before its conquest by the Hebrews (see Gen. 15 : 21). This tribe became so powerful, that its name was used for the inhabitants of Canaan generally.

Ar'-a-rat. A region corresponding roughly to modern Armenia, between the Caspian and the Black Seas. It was on one of the mountains of this region, that the ark rested.

Beer-she'-ba. A town in the extreme south of Judah. It was the southern limit of Palestine, as Dan was the northern, so that the proverbial expression, "from Dan to Beer-sheba," signifies, from the extreme north to the extreme south of the Holy Land.

Beth'-el. A place on the site of the modern Beitin, about ten miles north of Jerusalem, on a slight elevation, a little east of the well-worn track from Jerusalem to Shechem and the north.

Cain. The first-born son of Adam and Eve. After the murder of Abel, he settled in the land of Nod, eastward of Eden, and became the ancestor of a race which made considerable advance in civilization (see Gen. 4 : 16-22).

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

Ca'-na-an-ite. An inhabitant of Canaan.

Chal'-dees. A tribe whose early home was in lower Babylonia. Advancing inland, they at last became the ruling class in Babylonia.

E'-gypt. That part of Africa watered by the Nile, from the Mediterranean Sea to the first cataract.

E'-sau. Son of Isaac and Rebekah, and brother of Jacob. He took up his abode in Seir, to the south of Judah, and became the father of the Edomites.

E'-sek. Contention. The name of a well dug by Isaac in the valley of Gerar, which the Philistine herdmen claimed, Gen. 26 : 20.

Ge'-rar. An ancient city, early occupied by the Philistines. Most identify it with ruins 6 miles south of Gaza. But some think that it was 50 miles further south, in the immediate vicinity of Kadesh.

Go-mor'-rah. One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

Ha'-i. The modern Haiyan, 2½ miles east of Bethel.

Har'-an. A busy commercial city of Mesopotamia, 240 miles northwest of Nineveh, and 280 miles northeast of Damascus. Here Terah, Abraham's father, died.

I'-saac. The son of Abraham and Sarah. The name signifies, He laugheth, or The laughing one.

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

Plain of Jor'-dan. A basin beginning 25 miles north of the Dead Sea, and apparently including the Dead Sea itself and the small plain at its southern end.

La'-ban. Rebekah's brother, to whose home in Haran Jacob fled to escape from Esau.

Lot. The son of Haran (Gen. 11 : 31) and, consequently, nephew to Abraham. He became a resident of Sodom and, when that city was destroyed, he, with his two daughters, was saved in answer to Abraham's prayer.

Mo'-reh. An oak tree and grove near Shechem, beside which Abraham encamped on his first arrival in Canaan.

No'-ah. Son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

Pe-riz'-zite. A people of central Palestine; some think that they were not a separate tribe, but simply the country folk among the Canaanites, as distinguished from the town-dwellers.

Phil'-is-tines. The ancient inhabitants of the southwest corner of Palestine.

Re-bek'-ah. The daughter of Bethuel, and the wife of Isaac (see Gen. 25 : 20).

Re'-ho-both. A well dug by Isaac in Gerar, Gen. 26 : 22.

Sar'-ah. The wife of Abraham, married to him in Ur of the Chaldees (see Gen. 11 : 28-31). Her name at first was Sarai.

Si'-chem. Shechem, a place near which Abraham camped, Gen. 12 : 6. It was afterwards an important town, and was just 30 miles north of Jerusalem.

Sit'-nah. A well dug by Isaac in the valley of Gerar, Gen. 26 : 21.

Sod'-om. One of the cities of the plain destroyed in the days of Abraham.

Ur. An important ancient city, whose ruins are now 6 miles south of the Euphrates, on its right bank, and 125 miles from its present mouth.

Zo'-ar. One of the cities of the plain, and apparently the smallest of them (ch. 19 : 20-22), to which Lot escaped when Sodom was destroyed.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

The Interlinear Bible (Henry Frowde, Oxford Press, London and Toronto), is amongst the most recent and most important of the publications of the famous Oxford Press. It is in small pica type, clear and strong, superbly printed, and combines the Authorized and Revised Versions, the variations being in smaller type and so arranged that by reading along the upper line, you have the Revised Version, and along the lower line, the Authorized. For convenience, either of reader or speaker, this is far in advance of a Parallel Bible. This Bible includes, besides, the marginal notes of both Versions and the central references of the Revised Version, first published in 1898. It is a book very specially to be commended to all Bible students, especially now, when in pulpit and Sabbath School and home, the Revised Version is coming into so much more general use. India paper is used throughout the various editions, which also all include an Indexed Atlas of fifteen beautiful maps, and range in price from \$5.40 upward.

F. L. Seeley has translated from the Italian of Vasari, **Stories of the Italian Artists** (325 pages, illustrated, \$2.00, London, Chatto & Windus; New York, E. P. Dutton & Co.). Vasari, himself a painter and architect, was a contemporary and warm admirer of Michael Angelo. In this series on the great

Italian artists, beginning with Cimabue in the 13th century and taking up in turn the masters of painting in Italy to Michael Angelo, he gives, not a critical survey of their work, but a familiar biography, full of anecdotes and little touches, which make each of the great masters seem very real and human. He tells many quaint stories of their struggles and successes, such as that of Dello the Florentine, who, when his art had brought him riches, painted always in an apron of brocade; or of Lucca della Robbia who, when his feet grew icy-cold from long hours of drawing in the night, would thrust them into a basket of shavings to warm them. Eight beautiful colored plates, and 24 half-tone illustrations give reproductions of a number of the finest works of the old Italian masters.

Hero Tales is an attractive title. And the book that bears it, by Grace T. Davis (The Pilgrim Press, Boston, 237 pages, with eleven full-page illustrations, \$1.00 net), turns out to be a most attractive book. The complete title is **Hero Tales of Congregational History**, and we are taken under the author's charming guidance away back to Mayflower days, to move among that brave company, who left Old England for conscience' sake, and laid the foundation of New England's greatness. There is a sketch of Dr. Cotton Mather, as quaint as he was good, who was not only a learned and faithful minister of the gospel, but had no small knowledge of medicine to boot, and all but suffered martyrdom for advocating inoculation for small-pox! David Brainerd, too, is here, the apostolic missionary to the American

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Indians. So, also, are the five students, whose historic meeting under a haystack in a thunderstorm marked the birth of American foreign missions; and Cyrus Hamlin, missionary and universal genius, and Joseph Neesima, the Christian patriot of Japan. The book, besides being, in most delightful form, a valuable contribution to the history of a church that has been amongst the foremost in contending for religious freedom and in modern missionary enterprise, shows what men can accomplish who have the courage of their convictions, and is full of encouragement and inspiration for noble living.

From the same publishers comes, **A Year of Good Cheer**, a compilation of quotations in a dainty volume of eighty odd pages, by Delia Lyman Porter (50c. net).

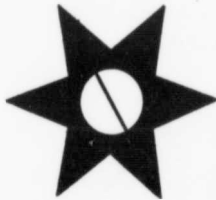
"The church is built on sacrifice, and by sacrifice". This is the thought that runs, like the scarlet thread in the cordage of the British navy, through the new collection of sermons, by W. Robertson Nicoll, entitled, **The Lamp of Sacrifice** (Hodder and Stoughton, London, Upper Canada Tract Society, Toronto, 395 pages, \$1.75). The title itself is, of course, taken from Ruskin's, *Seven Lamps of Architecture*. There is endless variety and interest in the material, and unflinching charm in the style, of these sermons. But, after all, the power in them that chiefly draws and holds the reader, is found in the constant uplifting of the great Sacrifice, and in the appeal, responded to by all that is noblest in us, to make that Sacrifice, in some real sense, the Inspiration and Example of our daily life. No preacher will read Dr. Nicoll's sermons without

finding his evangelical fervor kindled into a warmer glow.

On opening, **The Self-interpretation of Jesus Christ**, by Rev. G. S. Streatfeild, M.A. (Hodder and Stoughton, London, U. C. Tract Society, Toronto, 211 pages, \$1.25), one naturally cuts first the pages of the chapter headed, *The Christ of Rationalism*. For here we are at once in the thick of the fight. Is the Christ we have trusted and worshiped, One who knew and declared Himself to be the divine Saviour of the world. Or, was He created by the deluded imagination of His earliest followers? No question could be more vital, and none more clamant for an answer. And it scarcely needs to be said that the answer hangs upon the historicity of the Gospels. Mr. Streatfeild's volume does the real service of stating sharply and clearly the issue between Christian belief and rationalistic speculations, and marshaling the undeniable facts, against which the attacks of modern unbelief are as vain as the efforts of the waves to move the solid rock.

From the same London and Toronto publishers, we have received the fifth volume in the second series of Dr. Alexander Maclaren's, **Expositions of Holy Scripture** (399 pages, \$1.50 per volume, \$6.00 per set of six). The new volume contains 2 Samuel, 1 Kings, and 2 Kings, chs. 1 to 7.

Three stories come from The Macmillan Company of Canada. Marion Crawford's, **A Lady of Rome** (383 pages, \$1.50) is marked by the author's wonderful mastery of technique and intimate knowledge of life in modern Italy. **Chippinge Borough**, by Stanley J. Weyman (375 pages, \$1.50) depicts the



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stirring events in English history connected with the passing of the Reform Bill in 1832. In **Merrylips**, by Beulah Maria Dix (307 pages, \$1.50), we are taken back to the days of the Cavaliers and Roundheads, to follow the adventures of a lass who would be a lad, and finds her way to camp disguised as a boy, but ends by being well content to be a sweet and gentle lady, having learned that such an one could be as brave and loyal as any soldier.

A handsome and substantial volume of more than three hundred pages is the Fifth Edition of **Songs and Miscellaneous Poems**, by John Imrie (Imrie Printing Company, Toronto, 328 pages, \$1.25). There are few dull lines in the book, and there is the touch of genius every here and there, the sixty pages of Scottish Selections being probably the part to which most will turn first. John Imrie was a Scot, who became a good Canadian. He loved the old land and the new; loved his home and his God, and all good men; loved books, too, and the great outside world of nature. His poems give sweet and musical expression to all this.

Fairshiels: Memories of a Lammermoor Parish (Oliphant, Anderson and Ferrier, 127 pages, 12 full-page illustrations, 90c. net), by T. Ratcliffe Barnett, is exquisitely done. The parish and the hamlet; the wide moor and the sweet rose garden; the dance of the madcap maid, and the old Psalm tunes; all have their turn. One fairly lives in Fairshiels as he reads, and a richer, more restful life, it were hard to imagine. The book will recall the home land to many on this side of the ocean.

The man who makes two blades of grass to grow where only one grew before, is a real adder to the world's wealth. And the writer, likewise, who can drive out gloom by letting in sunshine, is no mean benefactor. Mr. W. R. Rutherford does this, in his two little green-and-gilt-bound volumes, **A Look on the Brighter Side**, and **Cheeriness** (A. M. Robertson, San Francisco, 128 and 122 pages, 75c. each). The volumes are made up of brief, brisk articles, easy in style, and touching the general topic of the sunny side of life at many angles.

The Westminster Confession of Faith is no new document, neither is the book to be mentioned a new one, having been published several years ago; but, as a handy edition of it is often asked for, we recommend, **The Confession of Faith**: With Introduction and Notes, by Rev. John Macpherson, M.A., (T. & T. Clark, Edinburgh, Upper Canada Tract Society, Toronto, 171 pages, 70c.). The Introduction and Notes are very thorough, and calculated to aid greatly in the understanding of the old and well tried Confession.

Other books and booklets received are as follows:

Hand-Book of Prophecy, by James Stacy, D.D. (Presbyterian Committee of Publication, Richmond, Va., 149 pages, 60c. net).

The Duel, by Coulson Kernahan (Hodder and Stoughton, London, U. C. Tract Society, Toronto, 90 pages, paper, 30c.).

The Price of Winning Souls, by Charles L. Goodell, D.D. (Fleming H. Revell Company, Toronto and New York, 32 pages, paper, 10c. net).

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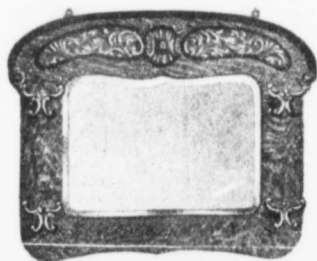
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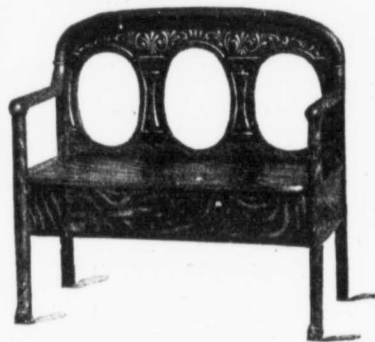
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