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# The Teachers Monthly

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

Vol. XIX.

Toronto, April, 1913

No. 4

## To Reach the Standard

1913 was to be a year of distinct and definite improvement of our Sunday Schools.

The STANDARD OF EXCELLENCE approved by the General Assembly was given the first place in the first issue for the year, of the TEACHERS MONTHLY.

The attention of all the Schools was in this way drawn to the very modest minimum which the Standard represents.

Does your School measure up? If so, doubtless you are already planning as to what additional items of excellence you may attain to? There is even in the best School still "much land to be possessed."

If your School has not reached the Standard, in what particulars has it come short? Have minister and superintendent and teachers and officers sat down together to count these up and consider how the full measure may be reached?

The points of Excellence are every one worth while:—(1) *Open all the year?* Surely. It is quite possible in every case, and why not have it? (2) *A Cradle Roll?* The simplest thing in the world. Let us tell you how to manage it. (3) *A Home Department?* Workable everywhere, write us and we shall tell you how. (4) *An Organized Bible Class?* As small a number as three can form such an organization. (5) *A Teacher Training Class?* The textbooks are cheap—5c. each in the First Standard, 10c. each in Advanced Standard; and they can be studied if necessary without a teacher. (6) *A Communicants' Class?* Your minister or missionary will gladly take this up; or a superintendent or teacher can hold such a class. (7) *Graded Instruction?* We can provide you with the Graded Lessons, also with Supplemental Graded Work for the Uniform Lessons. (8) *Our own Lesson Helps and Illustrated Papers?*

We have a complete series of these, fitted to the needs of our own Schools' and church's work. (9) *Missionary Instruction and Offering?* The Question on Missions for each Sunday in the year, published in all our own Lesson Helps, gives interesting material, and there are all sorts of additional aids. (10) *An Offering for Rally Day Fund?* Rally Day is the former Children's Day, the last Sunday in September.

All the items of the Standard are within reach of the smallest School. Let no little School think there is anything here impossible for it to reach.

The great aim of the Sunday School, is, of course, to inculcate the scholars to Christ and to keep them in His love and train them in His service, but every item in the Standard of Excellence is a step towards doing this successfully.

## The Master's Equation

There is a startling challenge in the Master's equation: forgiven-ness = forgiving-ness. The measure in which we forgive a brother man his offences against us to be the measure in which God forgives our offences against Him,—this is a saying of Jesus which probes the heart to its very depths.

The saying is all the more arresting when we take full account of His person and character who uttered it. He knew, as even the best of mere men can never know, what it means for God to forgive sin. In His own pure soul there was a repugnance against sin, a recoil from the falsehood and injustice and impurity everywhere obtruding upon Him its hateful presence which we can, at most, imperfectly and at a great distance appreciate. The reaction of a sinless nature against evil gave to Him a unique under-

standing of the hatred towards sin of a holy God. He realized, as we never can, how great was the forgiveness which, in reaching out after men, could make its way in spite of that infinite hostility to sin.

But Jesus' understanding of God's forgiveness was not merely that of a sinless man. He knew that His own presence in the world was the expression of God's forgiving purpose. He Himself was God incarnate. And the supreme reason of His coming in the flesh was so to deal with sin that God could forgive it. In this appears the full greatness of God's forgiveness, that it was not possible, except through the giving up of the eternal Son to a life of human limitation and suffering and to the awful cross.

That great divine forgiveness is set up as the measure of our forgiving,—but not as the measure only: it is also the might. For in the soul that realizes what it has been forgiven, springs up the impulse—alike blessed and blessing—which can rest only in forgiving to the uttermost.

### Joy—His and Ours

*By Rev. William D. Lee*

"That My joy might remain in you."  
"That your joy may be full." It is most remarkable, that, under the gathering gloom of hatred, treachery and betrayal, our Lord should speak of His joy; and no less remarkable that, in full view of the sorrow that would fill the hearts of His disciples, when He should no longer be with them, He assures them also of a joy that should be "full."

Can we discern the elements of this joy which in Jesus was so independent of outward circumstances and conditions, and which in His followers also may exist in spite of the most untoward happenings?

Consecration is one element in this joy. There was no happier moment in Christ's life than when, at the fords of the Jordan, having submitted to baptism and received the descending Spirit, He stepped out into public life, consecrated henceforward to the task of saving the world. His joy He bequeathed to us; but we can enjoy it only on condition of a like consecration to service for the salvation of others.

A second element in this joy is realization. There was joy for our Lord in the moment of consecration; there was a deeper joy in the living out of that consecration,—the joy that springs from loving daily service. "My meat," said Jesus, "is to do the will of Him that sent Me, and to finish His work." And this experience of the Master will be, in delightful measure, that of each servant who follows in His steps.

In this joy there is a third element. It is anticipation. Of Jesus it is said: "Who for the joy that was set before Him endured the cross." The thought of what is ahead should nerve us also and cheer us on. Think of heaven,—its happiness, its reunions, its sinlessness and deathlessness, and joy will surge into the recesses of the heart.

Waterloo, Ont.

### What Makes the True Teacher

There is one qualification for Sunday School teaching, and we dare to say that it is sufficient if it stands alone. It was after our Lord's question, "Peter, lovest thou Me?" and the response, "Lord, Thou knowest all things, Thou knowest that I love Thee," that the command was given, "Feed My sheep, feed My lambs." A true love of the Lord Jesus Christ makes the faithful pastor, the wise teacher.—Sir W. R. Nicoll

### The Danger of Staleness

*By Frank Yeigh, Esq.*

It is easy to suggest the problems and dangers that confront every organization, religious or secular, and the Bible Class need not expect to be immune from similar troubles.

The danger that is ever present may be termed the danger of staleness. It may afflict the teacher who is not giving of his best, or who has fallen into a rut that begets staleness. It may afflict the Class as a whole in the conduct of its sessions. It may be a general bored condition that affects all alike, resulting in a deadening of interest, a slowness of movement and a lack of life that will greatly retard the progress of any Class.

The danger of staleness may be overcome by a recognition of its presence or threatened

presence. Teachers and officers alike should be on the alert to watch for its symptoms with a view to meeting them.

Staleness is as deadly in a Bible Class as it is in every department of life, and should be avoided as a plague.

Toronto

### Characteristics of Childhood and Their Educational Significance

By W. A. McIntyre, LL.D.

Principal, Normal School Winnipeg

#### IV. LATER CHILDHOOD

There is a marked change in children as they reach the age of nine and ten years. New interests arise, fresh activities appear. There is a change all along the line. Physically, there is a recovery of health and strength; in thought and deed there is a marked tendency to follow "the runaway curve;" there is marked power to receive and retain impressions; there is capacity to form specific moral habits; and there is evidence of a feeling of independence which manifests itself in all the battles of boyhood and all the disagreements of girlhood. We shall select a few of the characteristics of this period and endeavor to indicate what significance each has for the Sunday School teacher.

To run riot, to fly from one form of activity to another, to plan one form of mischief while executing another,—every teacher of children knows how common this is, with children from ten to thirteen. Nor would we have it otherwise. Teachers are not supposed to fight natural tendency; they should rather guide and control it. They must have as many suggestions for occupying attention as the pupils have themselves. She who studies her pupils to discover their interests and felt needs, and who is guided by her knowledge, will have no difficulty in securing and retaining interest. She who attempts to coerce or to direct activity in unwelcome channels can not hope to succeed, nor will she fare any better who tries the plan of coaxing. To get children busy along self-chosen lines is the secret of all good government and successful teaching. When the teacher has a sympathetic manner and when

she is rich in expedients, she can make the children follow wherever she leads. There are exceptions, of course, and there are exceptional days. It is now and again necessary to resort to private reproof where there is too much flippancy and inattention, and it is possible that in extreme cases an obstreperous child may have to be ejected for the sake of the whole school. But monotony there must not be either in the subject matter or the method of teaching.

At no period of life are children more able and willing to remember facts, names and verbal expressions than during the ages now under consideration. This does not mean that they should be given meaningless memory tasks. There is plenty that has value and suggestion to children, without asking them to load their minds with something that may possibly have a value in later years. There are poems and portions of scripture, that children appreciate fully, or whose significance is sensed by them, and these are always safe. To remember such selections is a delight and not a labor. The fact is, that if any selection is presented in a sympathetic manner two or three times, the average child will be able to repeat most of it, and, if it be presented again, it will be known thoroughly.

The facts of Bible history and the names of Bible characters are easily impressed at this stage by means of short, rapid drills. Every child is anxious to prove his growing power. The remembering of names and facts is one of the simplest standards of measurement. For this reason drill exercises are a delight. That person is fortunate indeed who in youth has his mind stored with Bible facts, and who can repeat portions of scripture and other worthy literary selections. In these days we have almost become homeopaths in this matter. A child finds it difficult to repeat a Golden Text. His grandfather repeated a whole chapter or a psalm or a paraphrase.

### How the Boys Got a Teacher

At a recent S.S. Convention held at Birtle, under the auspices of the Manitoba S.S. Association, an interesting petition, framed

and signed by a class of boys in a Winnipeg Sunday School, was read. They had been left without a teacher for a few Sundays, and, feeling aggrieved, stopped the Secretary as he was passing their class, and said to him, "See here, we want to send in a petition for a teacher, to be read by our minister from the pulpit until we get one, and we want you to help us out." So the Secretary took down at their dictation the following :

Sunday, Dec. 29th, 1912.

We, the undersigned members of —— Presbyterian Sunday School, want a good male teacher to come here every Sunday afternoon at 2.15 and take charge of our

class. We want one who will stay with the job, or provide a substitute on any Sunday that he cannot be present himself.

Willie Henderson      Fred Gray  
H. A. Campbell        James Partridge  
Milton Johnson

When the petition was read from the pulpit, a teacher was soon forthcoming. One who heard it read remarked : "If I were free on Sundays I would walk miles to teach such a class."

This little incident appealed to me very much and I thought I would pass it on to you to use if you thought it worth while in any way you wished.      John W. Little  
Shoal Lake, Man.

## WHO IS TO BLAME?

It was a little girl, in a country church, who said to her mother, one summer Sunday afternoon, when she saw in the pulpit one of the strangers who had come to preach during the pastor's holiday time : "Well, next Sunday, Mr. —— will be back again, and we won't be having any more miscellaneous preachers."

Behind this saying of the child lay a beautiful sense of proprietorship. The church was her church ; the minister was her minister ; the service was her service. Surely this claim cannot be disputed. For it was the Master of us all who set a little child in the midst of His disciples and declared that the child spirit was the spirit of His kingdom. And there is no place with which that spirit is more in keeping than God's house, and no time that calls for it more authoritatively than the hour of common prayer and praise and listening to the Word. The right of the child to a place and a share in the church service rests upon the surest of all foundations.

There is just as little doubt concerning the child's enjoyment of the church service. Children like going to church. This may be laid down almost as an axiom. If there are exceptions to the rule, it is pretty safe to say that the blame does not rest upon the child. To be dressed in fresh Sunday clothes and to share the company of the grown-ups and

join in their occupation,—to what child do these not bring delight? And, besides, there is something in the very atmosphere of a beautiful and reverent church service that appeals to the childish soul. For it was not without reason that Wordsworth wrote : "Heaven lies about us in our infancy." No one is more at home in the place where God reveals this presence than the little child.

And the gain to the child in attending the church service ! The quickness with which impressions are received and the tenacity with which they are retained by the childish mind and heart are mighty arguments. It is robbing—the word is not too strong—robbing the child, to deprive him of the opportunity, during the plastic days of childhood, of the impressions which the public worship of the church is fitted—and uniquely fitted—to produce.

Much is being said about the absence of children from the church services. Once more let it be affirmed, that the responsibility for that absence is not the children's. Whose is it? And how should it be met?

### Getting the Standard Home

By Rev. R. T. Cockburn, Ph.B.

Spurgeon advised his students to select fat texts during their ministry. Those who

framed the Standard of Excellence, gave us a fat programme for Sunday School work.

There was an object in making up this programme. The aim was not that these ten articles should be embossed and hung up to be looked at, and merely admired and talked about. Nor were they composed to fade into oblivion. The express and prayerful purpose was the enriching of our Sabbath Schools, making them fat, symmetrical in shape, and a crown of glory in their respective districts.

Now, by what method can the greatest number of Sunday School workers be reached with the Standard and Sunday School plans in general? That is a vital question. I answer: Let every School have a convention of its own once a year—more often, if possible and advantageous.

Arrange an evening when all your staff can be present. Secure, say two, speakers who shall treat some phase of practical work each. These men, or women, may be your next neighbors in pastoral or Sunday School work, and may give as good service as if you had gone five hundred and one miles for speakers.—unless you are after real experts. Have some music. Have the parents there, if you wish, and if you can get them. Throw energy, zeal and zest into the proceedings. Believe that you are operating one of the most effectual means to an end. If individual Schools will not work out their own salvation, they must wither and die. The possibilities of the home convention are very great.

Some of the advantages of this plan are: 1. It would be individual work, reaching the vast majority of the teachers and deepening their interest in the work. 2. It would provide for the discussion of as much at a time as the average teacher can assimilate. 3. It would suggest as many new methods at once as the School can manage. 4. It would make possible a study of local conditions.

Hamilton, Ont.

### A Big Boys' Class

By Rev. F. W. Anderson, M.A.

About a year and a half ago, a class of big boys in the Orillia Presbyterian Sabbath School began to get a bit unwieldy for the

main room of the School, and they were allowed to move out into a room by themselves in the tower of the church.

Under the wise leadership of one of the elders,—the then mayor of the town,—the boys became organized with officers and committees. A class spirit soon developed, and the membership grew. The class has become a splendid safety valve for the School, and it has also brought in new boys.

During the first year, three banquets were arranged and held, conducted by the boys themselves. One of these was a "Father and Son Banquet," which proved a great feature. This season a reception has been given, and a banquet is now planned.

Early in January a visitor from Jerusalem spoke to the class, and offered to give an illustrated lecture in aid of the Building Fund of the new Sabbath School in course of erection, and the boys gladly accepted the offer. They secured an electric lantern, which they manipulated themselves, they sold tickets, they made all other necessary arrangements, and they cleared about \$25.00 for the Fund, besides providing a splendid entertainment for the church.

This Class numbers now about 35 of the finest type of lads you could find anywhere. They are the coming men of the church in Orillia, and no doubt other churches and communities will feel the effect of their good influence in the future. The minister of the church is the class leader at present.

Orillia, Ont.

### Don't Disseminate

By Mrs. J. W. Fox

Nature has many lessons for a Primary Sunday School teacher. Emerson sings:

"Universal Nature, through her vast  
And crowded whole, an infinite paroquet  
Repeats one note."

It is this repeating of "one note" that the Primary Sunday School teacher would do well to imitate.

"All things

Are of one pattern made; bird, beast  
and flower

Song, picture, form, space, thought, and  
character

Deceive us, seeming to be many things,  
And are but one."

Everywhere we behold a beautiful unity in nature,—it is one of God's life laws. It is His life law for man, as well as for nature. Study out this thought for yourselves. As Primary Sunday School teachers we cannot do better than copy the divine.

See that the Sunday School hour is largely of "one pattern made," see that it repeats one note. Let unity here be one of our watchwords. It is really pathetic at times to see how faithfully some teachers endeavor to have their children grasp a thought, how faithfully they endeavor to impart a truth ; and when they have to some extent succeeded, immediately turn round and cover it up or crowd it out with other things,—other things which are perhaps, so attractive that, alas ! the Lesson thought is entirely forgotten.

Vary the opening exercises, of course. Have a thank you hymn, a praise hymn, if you wish, a rain song if the day is wet, calling the child's attention to the fact that God has a great purpose in sending the rain, the snow, the wind, the summer, the winter ; that He cares for birds and flowers, as well as for children. But after you have taught the Lesson, don't introduce other thoughts about how birds build their nests and feed their baby birds, about weather, about anything. Let the child go home with the Lesson thought, the lesson story and its practical teaching uppermost in his mind.

If you have given him hints of little practical ways of applying the truths in his own child life through the week, don't, at the close of your Sunday School hour, "come down" and bring the child down, by singing a little song about a mouse or a rainbow or a squirrel, or anything else that is as far as possible removed from the Lesson story and has not a single bit of Sunday teaching in it. I actually saw this done in one good School. True it was only to keep the children quiet while getting ready for dismissal ; but it was wrong, psychologically wrong, chronologically wrong—in fact there was no logic about it.

If we want to "drive home" anything to the child mind, we must bring many things to bear on the one thought we wish to con-

vey, but we must have "one note," make things of "one pattern." Let the child hear the story about it ; let him see the pictures about it ; let him sing songs about it ; let the teacher pray about it ; let the child pray about it ; let the child go home, if possible, with something to do with his hands about it, And, finally, and above all, let the child go home determined to live it.

Evening, Ont.

### The Always on Hand Teacher

By Rev. G. Ernest Forbes, B.A.

That which can be depended upon is of infinitely more value than that which can not.

This is known by men in all spheres of life ; but few recognize it more quickly, or are more influenced by its truth, than the boy in the Sabbath School. The boy may not be conscious that he is being thus influenced, yet it is a potent factor in moulding all his future life.

Some time ago a boy in a Sabbath School said, "No, I'm not going back to Sabbath School any more. Our teacher's never there, and we're sent around from one class to another till we don't know where we belong." Steps were taken to see to it that the teacher was on hand on the following Sabbath ; but not half of her boys were there to meet her. They did not expect her, because it was beginning to rain about the time the Sabbath School bells were ringing, and she had always stayed home on rainy days. She was not to be depended upon, and her boys knew it.

At a critical time in that boy's life, he was taught by the example of one whom he at first greatly respected, that attendance at the Sabbath School was not all-important. He soon felt the same about all the church services, and for the past five years he has drifted first into carelessness and now into dissolute ways. We do not lay all the blame at the door of the careless teacher ; but we do say that she lost an excellent opportunity of helping that boy at a crucial and formative time in the making of his character when she might have saved him from becoming what he is to-day.

About the same time that this careless, or we should say, thoughtless, teacher lost her

great opportunity, there was in the School another class of less promising boys, whose teacher did not have either the attractiveness or the mental ability of the one to whom we have been referring. Her boys were restless, stirring fellows.

One Monday morning two of them were passing the manse, and from the garden behind the hedge, I heard John say: "She's what I call a brick. I thought first I'd stay home yesterday, for it was the worst old storm I ever saw. Then I made up my mind I'd go just for the sake of being there when the teacher wasn't. But I got left, for there she was."

"Was she though," said Frank. "I didn't go, for I didn't think there'd be any School; but if Miss K—— was there yesterday, then no storm will ever keep me home again."

Miss K—— was often discouraged, and frequently felt that her one talent was of little use; but her fidelity inspired her boys and every one of them is to-day giving promise of great usefulness, two of them already holding positions of trust.

That which can be depended upon is of infinitely more value than that which can not.

New Glasgow, N.S.

## HOW OUR SCHOOL CAME TO SUPPORT A FOREIGN MISSIONARY

*By Rev. Alex. Macgillivray, D.D.*

The Sunday School superintendent and pastor were discussing the School and its plans one day, when the question was asked, I do not know by which one: "Has not the time come when, as a School, we should at least consider the question of supporting a foreign missionary?" The answer was: "I have been thinking of that very matter for some time. I think it can be done." It was decided at the first meeting of the Sunday School Association that the matter should be laid before the Session and the teachers and officers of the School. This was done. Discussion was not invited. No pledge was asked. Simply the suggestion was made that all concerned and interested would think it over, pray about it, and at the next meeting, a month afterwards, come back to discuss it.

Most of us were startled by the size of the proposition, some were delighted, a few shook their heads, and one remarked: "Why, we never attempted anything like that before. For this year our givings to missions will not be more than one fifth of what is required." At the next meeting of the Association, after a month's thought and prayer, it was unanimously decided that it was not beyond the ability of the School, that teachers should take it up with their classes and that a month

later the School as a whole should be given an opportunity to pronounce upon it. Meantime, teachers were to be active in explaining it to their classes.

When the day came on which the School was to give their decision, there was considerable expectation in the air. The Foreign Missionary Secretary, Dr. Mackay, was invited to be present. In his gentle, gracious way he presented to the scholars the need of the heathen world and the greatness and the beauty of our privilege to do something for those who have not yet heard of the Saviour; and when the question was submitted to the School, by a unanimous standing vote they pledged themselves to contribute an amount sufficient for the support of a missionary and his wife.

Dr. Gray was under appointment as a medical missionary to Formosa. He was chosen to be the missionary of the School, and was in due time designated to his work in our church in the presence of a large gathering, among whom were very many of the children of the School. The work of providing the \$1,200 necessary to support Dr. Gray and his wife in Formosa was taken up by the classes, and when all the pledges were counted,

it was found that they totaled not \$1,200, but \$1,500.

After five weeks' trial as to how these pledges are being honored, we have the happy experience of finding that Sabbath after Sabbath the children are making good their promises, and the total offering is an average of \$30 per Sabbath. This contribution, of course, forms part of the congregational givings under the General Assembly's Budget Scheme.

The School will not only maintain Dr. Gray and Mrs. Gray as promised: they will continue to support the student at Pointeaux-Trembles School, a Knox College student in the missionary field during the summer, and there is talk of supporting a Ruthenian

boy in Dr. Arthur's School at Vegreville. In addition to all this, let it be stated, that the School pays its own way in the matter of providing all its Illustrated Papers and Helps and the giving of a certain sum towards keeping a caretaker, and the givings for its own support are this year more, and not less, than formerly.

All this is stated with gratitude. What it means in the way of habits of self-denial and systematic giving is more than we can estimate. Already it has given us all a higher ideal and a wider outlook, and we tell the story in the hope that it will encourage others to attempt greater things.

Bonar Church, Toronto

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## HOW THE WORK GOES ON

Believing that, "if prayer found its due place in the life of the church, missionary [and all other] problems would be solved," various departments of our church have united in issuing A Monthly Prayer Cycle—a neatly printed little booklet (5c. postpaid), containing a page of prayer material for each day of the month, the topics being our mission fields, Sabbath School, college, and other educational work, social service, and so on—the whole round of the church's activities. It is much to be desired that Sunday Schools should form Prayer Cycles, using this little booklet as their daily guide.

75 boys and girls under 16 were present at a recent Sunday morning service in Morning-side Presbyterian Church, Toronto, which has a Sunday School enrolment of 165. At this service 36 received prizes for church attendance during the previous eight months, first prizes being given to those who had attended on 30 out of 35 Sundays and over, second prizes for attendance on 24 to 29 Sundays and third prizes for 18 to 23 Sundays.

The Sunday School World gives the following statistics:—In the United States, Great Britain and Australia the proportion of Sunday School pupils is now about 1 in 4 of the population; in Canada, 1 in 5; in Ger-

many only 1 in 33; in Korea, where the gospel has been preached for scarcely a generation, 1 in 60; in Central Africa, 1 in 168; in France and also in India, 1 in 350; in South America, 1 in 400; in Russia, 1 in 800; in Italy, only 1 in 1180; and in China, as yet, only 1 in 3,400.

On the other side of the line, the Methodist Episcopal Church (North) has established chairs of Religious Pedagogy in the Boston University School of Theology, and in Drew Theological Seminary, with special courses in Religious Pedagogy in two other of its training schools. The Congregationalists report courses for the training of young people for leadership in the following colleges: Wellesley, Smith, Washburn, and Doane. The Church of England in Canada has founded similar courses in King's, Bishop's, Trinity, Wycliffe, and Huron Colleges.

A Young People's League of Worship has been formed in connection with St. Enoch's Church, Toronto. It invites to its membership all boys and girls in the congregation, under 15 years of age. Members are given an attendance card, which is marked on entering the church. Those attending the forenoon service 48 times in the year receive

a reward. Any who are prevented from attendance by sickness, on producing a note to that effect from their father or mother, will receive their attendance marks. Those going on holidays are requested to ask for a Holiday Card. If this is returned properly filled in and signed by the minister where they have worshiped, they will receive their attendance marks. Each member will receive a set of duplex envelopes, and marked to contribute at least one cent per week for congregational purpose and one cent for missions. A record of the League's contributions will be kept and announced at the close of the year.

Amongst the recent applications for the General Assembly's Scripture Memory Passages Certificates, Diplomas and Seals, was one from seven girls in the Sabbath School of St. Andrew's Church, Princetown, Trinidad: Laura Gajadhar and Enid Dookie (Primary Certificate); Gertrude Bhupsingh (Junior Certificate); Irene Jessie Gaze and Alberta Bunsee (Intermediate Diploma); Theodora Thurab and Christina Gajadhar (Red Seal). All the girls in this School who have received Certificates or Diplomas, are, or were, pupils of the Iere Training Home for East Indian Girls in connection with their Trinidad Mission.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

#### FOR THE MONTH OF JANUARY, 1913

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*Grand River, N.S.*—Rev. D. MacDonald, Minister. School : Rev. D. MacDonald, Mary H. Kemp.

*Bocabec, N.B.*—Mrs. John McMillan, Instructor. Old Testament : Martha M. Kerr, Florence M. McCullough, Jas. McMillan, Madeline McCullough, Retha M. Cunningham, Florence M. Cunningham.

*Don, Ont.*—Rev. H. Matheson, Minister. Pupil : Maudie Miller, L. Pearl Muirhead, Mabel Anderson, Mary Duncan, Ella Anderson, Zella Bell, Alfred Anderson.

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Winnipeg, Man.—Rev. W. A. Maclean, Minister. **Diploma—Bella M. MacLeod.**

**N.B.**—The next regular examination will be held the last week in June. Information may be had from Rev. J. C. Robertson, at the address at top of page 163.

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### Lesson Calendar: Second Quarter

1. April 6....Jacob and Esau. Genesis 27 : 22-24.
2. April 13....Jacob at Bethel. Genesis 28 : 10-22.
3. April 20....Jacob's Meeting with Esau. Genesis 33 : 1-15.
4. April 27....Joseph Sold Into Egypt. Genesis 37 : 23-36.
5. May 4....Joseph Interprets Dreams. Genesis 40 : 9-23.
6. May 11....Joseph Made Ruler of Egypt. Genesis 41 : 25-40.
7. May 18....Joseph Meets His Brethren. Genesis 42 : 3-17.
8. May 25....Joseph and Benjamin. Genesis 43 : 18, 19, 23-34.
9. June 1....Joseph Tests His Brethren. Genesis 44 : 4-17.
10. June 8....Joseph Forgives His Brethren. Genesis 45 : 1-15.
11. June 15....Jacob Before Pharaoh. Genesis 47 : 1-12
12. June 22....The Blinding Effect of Sin (Temperance Lesson). Amos 6 : 1-8.
13. June 29....REVIEW—The Victories of Faith. Read Acts 7 : 9-16 ; Hebrews 11 : 20-22.

## Lesson I.

## JACOB AND ESAU

April 6, 1913

Genesis 27 : 22-34. Study Genesis 25 : 27-34 ; 27 : 1-45. Read Genesis, chs. 25-27. \*Commit to memory vs. 33, 34.

**GOLDEN TEXT**—The Lord is a God of judgment : blessed are all they that wait for him.—Isaiah 30 : 18.

22 And Ja'cob went near unto I'saac his father ; and he felt him, and said, The voice is Ja'cob's voice, but the hands are the hands of E'sau.

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

24 And he said, Art thou my very son E'sau ? And he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank.

26 And his father I'saac said unto him, Come near now, and kiss me, my son.

27 And he came near and kissed him : and he smelt the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed :

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine :

**Revised Version**—And God ; 2 peoples ; 2 every one ; 4 Omit had ; 5 he ; 6 Who then is he ; 7 Omit when ; 8 an exceeding great and bitter.

**LESSON PLAN**

- I. Jacob's Lie, 22-26.
- II. Isaac's Blessing, 27-29.
- III. Esau's Lament, 30-34.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—Isaac's request, Gen. 27 : 1-10. T.—Practising deception, Gen. 27 : 11-21. W.—Jacob and Esau, Gen. 27 : 22-29. Th.—Jacob and Esau, Gen. 27 : 30-40. F.—Jacob's flight, Gen. 27 : 41-45. S.—Esau selling his birthright, Gen. 25 : 27-34. S.—Wisdom's warning, Prov. 6 : 12-19.

**Shorter Catechism**—*Ques.* 51. *What is forbidden in the second commandment ?* A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

**The Question on Missions**—(Second Quarter, MACKAY AND FORMOSA).—1. What do we know about the history of Formosa ? Formosa has been known to the Chinese for many centuries. In the seventeenth century, the Dutch took possession of the island, but

29 Let 2 people serve thee, and nations bow down to thee : be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 And it came to pass, as soon as I'saac had made an end of blessing Ja'cob, and Ja'cob was yet scarce gone out from the presence of I'saac his father, that E'sau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And I'saac his father said unto him, Who art thou ? And he said, I am thy son, thy firstborn E'sau.

33 And I'saac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it to me and I have eaten of it before thou camest, and have blessed him ? yea, and he shall be blessed.

34 And when E'sau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

were driven out by the Chinese pirate chief, Koxinga, in 1662. From 1683 to 1895 Formosa was under Chinese, and since 1895, under Japanese, rule.

**Lesson Hymns**—Book of Praise: 474 (Supplemental Lesson), 3, 11, 33 (Ps. Sel.), Ps. Sel. 7 (from PRIMARY QUARTERLY), 251.

**Special Scripture Reading**—1 John 3 : 10-18. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 440, Isaac Blesses Jacob. For Question on Missions, F. 11, Map Showing Position of Formosa in Relation to China. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Hebron, the Home of Abraham, Isaac and Jacob (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for this Quarter's Lessons, \$1.84. Four for April, 67c.; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

**THE LESSON EXPLAINED**

By Rev. Professor W. R. Taylor, Ph.D., Vancouver, B.C.

**Time and Place**—A few years after the date of Lesson XII., March 23 ; Beersheba.

**Connecting Links**—Ch. 25 : 1-26 enumerates the sons of Abraham by Keturah, tells of Abraham's death and burial, gives an account of Ishmael's descendants and his death, and then relates the birth to Isaac and Rebekah of twin sons, Esau and Jacob.

Esau, by reason of his priority of birth, was heir to the headship of the family, and all the privileges it entailed ; but Jacob tricked him into selling his birthright. Ch. 25 : 27-34.

The story of Isaac's sojourn in Gerar is told in ch. 26.

Vs. 1-21 describe Rebekah's proposal to Jacob of a plan to secure from Isaac a confirmation of the bargain previously made with Esau.

**I. Jacob's Lie, 22-26.**

Vs. 22, 23. *Jacob* ; means, "one who catches by the heel," "a supplanter." (See ch. 25 : 27-34 for a reason why this was a fitting name.) *Went near* ; to Isaac, now old and blind. *He felt him* ; to set at rest his doubts excited by the two circumstances : (1) that the meat had been found so quickly (v. 20) ; (2) that the voice was like that of Jacob. Since Esau was "a hairy man,"

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

while Jacob was "a smooth man" (v. 11), the touch would betray the difference between them. *Jacob's voice. hands of Esau.* These words of Isaac have passed into a proverb for deceit. *Discerned him not; deceived by Jacob's disguise* (see v. 16). *He blessed him.* The final blessing of the head of a family was supposed to be prophetic, and able, also, actually to confer the good things which it pronounced upon the recipient. The eldest son had the first claim upon it, and it carried with it a right to a double portion of the family inheritance (see Deut. 21 : 29).

Vs. 24-26. *Art thou. Esau?* Again, the old man tries to reassure himself. This question opened to Jacob a final door of escape from his lying course. But he shut that door in his own face by the deliberate and repeated lie (see v. 19). *I am.* No doubt, Jacob was the better man, and in time he would have had the first place, but he was impatient for success, and wrongly sought to force it. *Did eat. and. drank.* According to the custom and belief of the time, for one man to partake of another's food and drink established specially close relations between them, and so, in this case, prepared the way for the blessing. *Kiss me.* Isaac wishes to be true to his firstborn, and so he makes another attempt to establish the identity of the person before him. This time he will test him by the odor of his garments.

## II. Isaac's Blessing, 27-29.

V. 27. *Smelled the smell;* and so was finally convinced that Esau stood before him. *Smell of my son. the smell of a field,* etc. "The smell of the (supposed) hunter's raiment, redolent of the wide and open field. . . suggests the thought of a field which the Lord hath blessed with abundant crops" (Driver). See, also, Light from the East.

Vs. 28, 29. The first part of the blessing relates to the land which Jacob is to possess. *Dew of heaven.* In the hot and rainless summers in Palestine abundance of dew, including the heavy "night mist" formed by moisture brought by the west winds from the Mediterranean Sea and condensed during the cool nights, was a necessity for good harvests. *Corn (grain) and wine;* these, along with oil from the olive, being the staples of agricultural wealth. *Let peoples serve thee* (Rev.

Ver.). The second part of the blessing consists in the lordship of Jacob's descendants over surrounding nations (see 2 Sam., ch. 8). *Lord over thy brethren;* undisputed supremacy. The descendants of Jacob were to hold sway over those of Esau (see title of Ps. 60).

## III. Esau's Lament, 30-34.

Vs. 30, 31. *Jacob. scarce gone;* narrowly escaping detection in the midst of his fraudulent dealings. *Esau;* surnamed "Edom," ch. 25 : 30. How lightly he esteemed the birthright and how insensible he was to its spiritual privilege of being a blessing, through posterity, to all the families of the earth (Gen. 12 : 2 ; 22 : 17) is revealed to us, ch. 25 : 32. He was ready to barter ideals for material gains.

Vs. 32-34. *Who art thou?* It was dawning upon Isaac that he had been tricked. *Isaac trembled;* because once the blessing had been pronounced it could not be recalled. *Yea. he shall be blessed.* The blessing would go on to realization, unchecked. *Bless me.* Esau realized his loss. Yet, hoping against hope, he makes a vain effort to repair it. (See Heb. 12 : 17.)

Vs. 35-40 relate how Esau obtained a partial and qualified blessing, and vs. 41-45 tell of Esau's determination to slay Jacob and of Rebekah's urging Jacob to flee to his uncle Laban in Haran.

## Light from the East

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

SAVOURY MEAT—Hunters of every age have prided themselves on knowing secret ways of preparing certain parts of game so as to make them a rare delicacy. In this art Esau excelled, but Rebekah believed that, by skilful cooking and condiments, she could make parts of the kids very like the tasty dish that Isaac desired. A close connection between the blessing and the eating, appears all through the narrative. The explanation can scarcely be, that the blessing was bestowed as the reward for the gratification of a sensual appetite, although the physical stimulus of the food and the wine was doubtless an element. It was the survival of an ancient, sacred meal which established communion with the Deity.

SMELL—The fashion of clothes was never

changed in the East, and as they were made of most durable, and often very valuable, materials and brilliantly colored by rare and costly dyes, they were part of the inherited wealth of a family. To preserve them from injury and from insects, they were packed in close-fitting cedar boxes, with the leaves or

bark of aromatic shrubs such as camphire, henna, aloes, cassia and myrrh, which preserved them and gave them an agreeable fragrance. The smell of the festive garments (v. 15) of the princely hunter suggested to Isaac the freshness and fertility of the land which should be his son's heritage.

### THE LESSON APPLIED

By Rev. P. M. MacDonald, M.A., Toronto

Jacob was not naturally bad. He was weak-willed and easily led. Such persons are in perpetual peril. The roaming devil may devour them in any time of temptation. These people with a weak will are the prey of others. Those who have base desires and low designs, use the easily-led to carry out wicked plans.

There is reason to believe that he wanted what his mother contrived to get for him. He was not bad enough to lay the trap which his mother laid, but he was ambitious enough to keep wishing for the blessing, until at length he was bad enough to consent to steal it when his mother showed him how this could be done.

This is the inner history of every moral fall. Great crimes have small origins. A wrong wish, a sinful fancy is indulged and pampered, against the voice of conscience, and the word of God; against reason and right it is indulged, and, as it is thus fed, it grows so large that it pushes reason and right aside.

Jacob's sin warns us against weakness of will. How many like him have been defeated because they could not say "No!" His folly may well teach us, too, that we are not to think that impossible things can possibly be ours. Wrong-doing is too large a price to pay for anything, and if this be the cost of any pleasure or advantage, it should take us no time to resolve that we cannot possibly allow ourselves to have that pleasure or advantage.

Isaac's blessing, which Jacob secured by means of deceit, carried with it all the rights of the firstborn. This is indicated in, "be lord over thy brethren," and was thought to be the great element in the blessing. To it were added material abundance and power with God, as is implied in, "cursed be every one that curseth thee, and blessed be every one that blesseth thee."

That they were desirable blessings and of great value is beyond question. Esau's bitter grief shows how keenly he felt his loss of them. They are the objects of pursuit among men to-day—material prosperity, political power, social influence. But, as we read them, they were only temporary. They seem to have had no abiding quality of eternity in them. If they did not lead to something more, Jacob was poorly served for all his abandonment of self respect. They did lead to greater things, however. They were "the shadows of better things to come." In Isaac's blessing was contained the assurance, that from Jacob would descend the Messiah, in whom all families of the earth should be blessed. When he confirmed the blessing to Jacob, later (Gen. 28 : 1-4), Isaac calls this part of the great heritage Jacob is to have, "the blessing of Abraham." This blessing, which Jacob took away from Esau, put Jacob in the line of Christ's ancestry. This was the heart of Isaac's blessing.

This being so, it is unlikely that Esau would have been able to receive the blessing in its fulness. He was not the man to carry on the line of Abraham and Isaac. Jacob was bad enough, but Esau was worse than Jacob at his worst. Esau was a purposeless and impulsive character. This birthright had meant less to him than a meal of food, and the fertile soil and the chieftainship of his family, were more desirable in his eyes, than "the blessing of Abraham."

Esau was willing to take a "second-rate" blessing. "Hast thou not reserved a blessing for me?" It is not to his credit that he said this. The elder brother in the parable, who complained to his father, "thou never gavest me a kid," had the same spirit that we see in Esau. It is the whine of an inferior whose envy and sloth make him willing to take what

he can get, although he burns with anger and jealousy towards the one who has outstripped him.

The man with the one talent could not help his start. His master controlled that. But he could help his finish. He was "unprofitable," because he spent his time lamenting his handicap, and envying his fellow servants.

A finer sight is hard to find, than to see a second-rate person toil until he is the peer of the one with better gifts but less fidelity to duty.

Isaac's refusal to reverse his blessing teaches a fine lesson in loyalty to one's word. We should be careful about giving our word, but when it is given we should be careful not to be false to it.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

Begin by discussing the characters of Esau and Jacob respectively. Bring out the natural disposition of the two men,—Esau the more attractive, frank, impulsive, generous and passionate. He was also improvident, with low conceptions of duty and the authority of the will of God. Jacob was mean, scheming, ever ready to take advantage of others. He was also strong, able to see the wider meaning of life and willing to strive for it. He possessed the power of strong affection, and recognized the overruling will of God. Take up:

1. *Ambition supplanting weakness*, ch. 25 : 27-34. Bring out the meaning of the "birth-right," as carrying with it priestly functions, the promise (Gen. 3 : 15 ; 12 : 3), and the double portion, Deut. 21 : 15-17. Discuss Esau's impulsive demand for food, his reckless disregard of his home privileges, responsibilities and spiritual endowment of his birthright,—all forming a wretched exhibition of weakness and indifference to higher things. Turn now to Jacob's vision of the importance of the birthright, and his scheming ambition to take advantage of Esau's needs. The lessons to enforce and apply are : (a) the great danger of cherishing an unworthy view of life's supreme values. Weakness always springs from lack of appreciation of what is worth while. (b) The power of ambition in making the end justify the means. Ambition, unless guided by high ideals, soon becomes the enemy of manhood.

2. *The tragedy of a divided home*. Make clear by questioning : (a) Isaac's preference for Esau, and his determination that his

favorite son shall have the blessing, even against what had been prophesied concerning him, and the fact that Esau had deliberately sold his birthright. (b) Rebekah's preference for Jacob and her determination to deliberately deceive Isaac. Show that each of the four characters concerned played an unworthy part and each suffered on account of the wrong-doing.

3. *The penalty of wrong-doing*. Point out the unworthy part of Jacob and Rebekah in the stolen blessing. Follow out the consequences in the banishment of Jacob, with the anguish of soul caused to Isaac and Rebekah. Must not their home have been a very unhappy one? Now take up the effect upon Esau, in his bitter experience (v. 34 and Heb. 12 : 17) and absolute hopelessness, anger without penitence. Trace the effect upon Isaac who found he had been deceived. Show the retribution upon Rebekah, who lost her favorite son.

Turn to wider truth. Esau, with his unspiritual nature, was unfitted for God's purpose, and was set aside. Jacob had greater possibilities, and was trained through severe discipline. What do we see in each to admire and follow, and what to condemn and shun?

#### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

Question the class about the twin brothers, Jacob and Esau,—how they differed in disposition and character, how the one was a favorite of the father, the other of the mother (ch. 25 : 27, 28), how Esau sold his birthright (ch. 25 : 29-34), how Isaac when he was old and blind, planned, in spite of everything, to bestow the blessing of the birthright upon his favorite, Esau, ch. 27 : 1-4. The printed portion of our Lesson tells what happened next.

1. *A Crafty Deception*, vs. 22-27. Who planned this deception? (Vs. 5-17.) What excuse can we make for Rebekah? She knew that Isaac was planning to do what was contrary to God's will (ch. 25 : 23), and she was determined to frustrate his design. She would do evil, that good might come. How does God look upon anything of this kind? (Rom. 3 : 8.) How did this crafty scheme work out? It was not hard for Jacob to deceive his poor old blind father. How did it work out in the end for Jacob? He suffered in the same way from his own children. How did it work out for Rebekah? It led to her favorite son's exile from home for the rest of her life. There is always a curse entailed by wrong-doing.

2. *A Paternal Benediction*, vs. 28, 29. Note that everything seems to be working out all right for the crafty schemers. The aged patriarch is completely deceived, and he pronounces upon Jacob's head the blessing which he intended for Esau. What does the blessing embrace? (See Lesson Explained.) Remind the class, that God intended this blessing for Jacob and would have found some way of frustrating Isaac's efforts to bestow it upon Esau without any trickery on the part of Rebekah and Jacob, that God does not need our sinful scheming.

3. *A Painful Discovery*, vs. 30-34. Ask one of the scholars to tell about Esau's return from his hunting, and about the scene in his father's tent when he found out that Jacob had outwitted him. What hint is there that Isaac knew that he was not doing right in trying to bestow the blessing upon Esau? (V. 33.) What effect did this discovery have upon Esau? How is this expressed in the New Testament? (Heb. 12 : 17.) What was the repentance which he sought, his own change of heart, or his father's change of mind?

Picture Esau as a type of those ruled by bodily appetite and Jacob of those ruled by ambition, and point to the true life as ruled by the will of God.

### For Teachers of the Boys and Girls

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

Tell the scholars that you are going to talk with them about the three word pictures of

Jacob and Esau in the Lesson.

1. *Jacob and Esau making a bargain*, ch. 25 : 27-34. Question about the occupations of the two brothers (v. 27) and the love of Isaac for Esau, with its reason, and of Rebekah for Jacob, v. 28. Bring out the picture of v. 29,—Esau, the hunter, coming back famished from the chase and Jacob, the shepherd, ready with a savory stew. Get the scholars to tell you about the bargain which Jacob proposed before he would give of his food to Esau, and of Esau's consent, making sure that the meaning of "birth-right" is clearly understood. Make the fault of each of the brothers stand out,—Esau's indifference to his birthright and Jacob's meanness in taking advantage of his brother's hunger.

2. *Jacob and Esau seeking a blessing*, ch. 27 : 22-40. Get the scholars to tell you the story beginning with v. 1,—Jacob's desire to bless Esau, the father's request of his hunter son, the mother's proposal to Jacob of a plan to cheat Esau out of the blessing, Jacob's objection (vs. 11, 12) and its removal, the conversation between Jacob and his father Isaac (bring out the reasons for Isaac's suspicions and the way in which they were removed) and the final pronouncement upon him of his father's blessing.

Next get the class to see Esau just come in from hunting with the tasty food for his father, while Jacob goes out just in time to escape detection by his brother. Question about the conversation between Isaac and Esau, bringing out the cause of Isaac's trembling (v. 33) and Esau's bitter disappointment. Ask about the partial blessing which Esau after all received from Isaac.

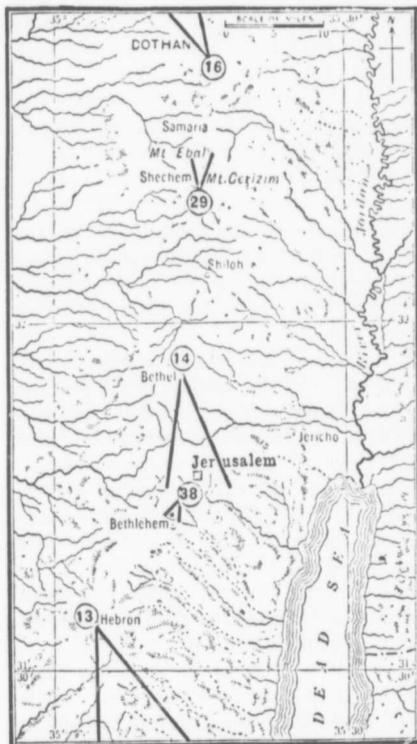
3. *Jacob and Esau enemies*, vs. 41-45. Question about Esau's feelings towards Jacob and the reason of his determination to slay Jacob and the cause of his delay in carrying out this resolve, Rebekah's fear for her favorite son and her plan for his safety.

In closing, bring out Esau's mistake in preferring food that would satisfy his hunger to the blessing from God that might have come to him through his father Isaac, and also Jacob's mistake in thinking that he could obtain any real blessing from God through deceit and lying. Emphasize the truth, that

the most important thing in life is the blessing of God, and that the only way to get that

blessing is by doing always what is right and true.

### THE GEOGRAPHY LESSON



The exact location of Isaac's home, during the life of Jacob and Esau, is uncertain. We know, however, that three generations of Abraham's line were buried at Hebron. Notice how a V on our Judea map marks a position at Hebron. Standing at the point of that V and looking south over the space between its arms, you see a bit of the country which Jacob and Esau must have known well. Directly before you is an olive orchard, such as they were used to seeing in southern Judea. Beyond the orchard you see the low stone houses of Hebron closely packed together on the lower slopes of two hills and in the valley between them. Of course none of these houses can be as old as Jacob's time, but other houses stood then on or near the same ground. The tall tower which you notice at the right stands over the ancient Cave of Machpelah. Jacob and Esau must certainly have visited that spot. In the distance you can see far out among the southern hills where Jacob's flocks used to feed and where Esau used to go hunting. Josephus says that Hebron was the oldest city in Palestine and makes it a rival of Damascus, which, he says, was founded by Uz, the grandson of Shem.

Use a stereograph entitled, Hebron, the Home of Abraham, Isaac and Jacob.

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

If the heart is honest, the deeds of the hands will correspond with the words of the lips. v. 22.

No gain won by deceit can ever be real or enduring. v. 23.

God, in His mercy, is always placing barriers in the path of the wrong-doer. v. 24.

A lie acted is as bad as a lie spoken. v. 25.

Each step taken in sin makes the succeeding steps both easy and necessary. v. 27.

Behind all the secondary causes in nature is the power and goodness of God. v. 28.

An opportunity once lost is lost for ever. v. 30.

It is not by birth but by character that rank is determined in the kingdom of God. v. 32.

Those who transgress God's law will one day tremble before Him. v. 33.

Sorrow springs out of sin as surely as the tree out of the root. v. 34.

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Jacob's name was changed later to

"Israel," which means "Perseverer with God." Find the story.

2. "Rest in the Lord, and wait patiently for him." This is what Jacob should have done. Where are the words written?

ANSWERS, Lesson XII., First Quarter—  
(1) Rom. 8 : 28. (2) Ps. 32 : 8.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Which was the worthier of the birth-right—Esau or Jacob?

2. Is it ever right to do evil that good may come of it?

### Prove from Scripture

That God dislikes deceit.

### The Catechism

Ques. 51. *What the Second Commandment forbids.* This commandment does not forbid the use of pictures or other works of art for purposes of adornment. God ordered the making of the serpent of brass, and the figures in the temple. But when the people of Israel began to worship the brazen serpent, it was destroyed by the order of King Hezekiah, 2 Kgs. 18 : 4. Not only is the worship of God by images forbidden, but also any other mode of worship which He has not ordained. The appointment of officers in the church, not sanctioned by scripture, the setting apart of

sacred days without divine authority, the celebration of the sacraments otherwise than God's Word prescribes, are breaches of the Second Commandment, as truly as are the image-worship of the Romish, or picture-worship of the Greek, Church.

### The Question on Missions

By Rev. M. Jack, M.A., B.D.

1. *What do we know about the history of Formosa?* Formosa has been known to the Chinese since an early period of the Christian era, but it is from the time of the Ming Dynasty in the 13th century, that we get more frequent mention of it in Chinese history. In the 17th century, the Dutch and Spanish contested for the island, the Dutch finally gaining the supremacy and driving the Spanish out. The Dutch occupied the island for thirty-eight years, but in 1662 they in turn were driven out by the Chinese pirate chieftain Koxinga. Prior to Koxinga's time, the number of Chinese in the island was comparatively small, but during his occupation and the reign of his son a great many Chinese immigrated to the island. In 1683, Formosa was annexed to the Chinese Empire. It continued as a part of that Empire for more than 200 years. In 1895, it was ceded to Japan by China, and has since been under Japanese rule.

### FOR TEACHERS OF THE LITTLE ONES

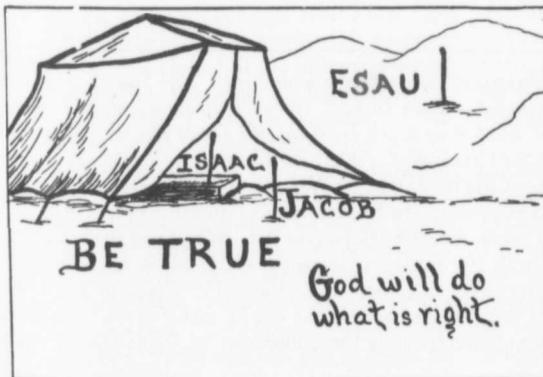
By Mrs. Jessie Munro Johnston

*Subject for the Quarter*—God's good men.

*Golden Text for the Quarter*—This is the victory that hath overcome the world, even our faith.—1 John 5 : 4 (Revised Version).

*Lesson Thought for the Quarter*—Good men gain the victory.

*Introduction*—Our Lessons last Quarter told us of the making of this beautiful earth, etc., and of the wickedness of people God had made. God punished the wicked and took care of the good. (Recall the names.) We are going to hear of some more of God's good men. We see how God made good to come out of evil in the case of these men, and how God helps good



men to gain the victory.

*Lesson Subject*—A good man deceived.

*Introduction*—Outline an Eastern tent, such as God's people lived in long ago, in Canaan. Let us imagine we are looking into this tent. We see a couch with skins or rugs covering it. On it lies an old man. He is blind and feeble. It is Isaac, son of Abraham. (Print his name above the tent.) Recall what you remember of him.

*Jacob and Esau*—Isaac has two sons, JACOB and ESAU, both the same age, for they were twins. (Print their names beside the tent.) The boys played about as all boys do and grew bigger and bigger. Jacob stayed about the tents, but Esau liked to go hunting and often brought home deer that he had killed. The old father, Isaac, enjoyed the good food Esau brought home and he loved Esau best, but Rebekah loved Jacob best.

Isaac wished Esau to be head of the family after Isaac's death, but Rebekah knew that God meant that Jacob should have the birthright (see ch. 25 : 23), and God's plans must be carried out.

*Lesson*—Tell of hungry Esau coming home from hunting, begging of Jacob to give him

food. Jacob saw that Esau was faint from hunger, and knew he would give anything for some of the pottage Jacob was making. Jacob said, "If you will sell me your right to be head of the family, I'll give you food in payment for it."

*Esau Sells His Birthright*—So Esau sold his birthright to Jacob. (See ch. 25 : 29-34.) Esau did not value his birthright. Now all that Jacob needs to make him head of the family is his father's blessing.

*Jacob Gets the Blessing*—Tell how Jacob got the blessing, ch. 27 : 1-29. It was not right for Jacob to act a lie. He suffered for doing this untrue thing, and had to run away from his angry brother Esau who would have killed him, ch. 27 : 30-46 ; 28 : 1-5.

*Golden Text*—Repeat and explain. God will always do what is just and right. We should keep on being brave and true, and God will do for us each one what He has planned to do. It is wrong to speak a lie, and it is just as wrong to act a lie. There is a verse that says, "Lying lips are abomination to the Lord." Print beside "Jacob" and "Esau," BE TRUE, GOD WILL DO WHAT IS RIGHT.

*To Think About*—I should speak the truth.

### FROM THE PLATFORM

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

# THE BARGAIN BLESSING

Print on the blackboard, THE BARGAIN, and question as follows : The Lesson tells of a bargain made between two brothers—who were these ? What had Jacob made ? Who wanted it very badly ? Why did he want it so much ? What did Jacob say that he would give the "pottage" for ? What was the birthright ? What did Esau say to Jacob's proposal ? How did this show that he looked upon the birthright ? Was this a good bargain for Esau ? Was it a good bargain for Jacob ? Next, print, (the b) LESSING, and question in like manner : Who had the blessing to give ? To whom did he wish to give it ? What was the blessing ? Who wished Jacob to have it ? What plan did she propose by which Jacob might get it ? Why did Isaac suspect Jacob ? How were his suspicions removed ? Give the words of Isaac's blessing. How did Esau feel towards Jacob ? What did he mean to do ? When ? How did Jacob escape ? The point to press home is the importance of God's blessing and of getting it in the right way.

## Lesson II.

## JACOB AT BETHEL

April 13, 1913

Genesis 28 : 10-22. Read Genesis, chs. 28-31. Commit to memory vs. 20-22.

**GOLDEN TEXT**—I am with thee, and will keep thee whithersoever thou goest.—Genesis 28 : 15 (Rev. Ver.).

10 And Ja'cob went out from Beershe'ba, and went toward Har'an.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee

**Revised Version**—one; the; it under his head, and; the; whithersoever thou; under his head, and; the city was Luz; up.**LESSON PLAN**

- I. Jacob's Dream, 10-12.
- II. God's Promise, 13-17.
- III. Jacob's Vow, 18-22.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—Jacob at Bethel, Gen. 28 : 10-22. T.—The safety of the righteous, Ps. 91 : 1-12. W.—Israel encouraged, Isa. 41 : 8-14. Th.—Jacob at Bethel again, Gen. 35 : 1-7. F.—Confidence in God, Ps. 62. S.—The people's vow, Josh. 24 : 22-28. S.—The Lord is thy Keeper, Ps. 121.

**Shorter Catechism**—Ques. 52. *What are the reasons annexed to the second commandment?* A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.**THE LESSON EXPLAINED****Time and Place**—Immediately after last Lesson; Bethel, ten miles north of Jerusalem.**Connecting Links**—Ch. 27 : 46 to 28 : 9 describe the arrangements for Jacob's departure for Haran.**I. Jacob's Dream, 10-12.**

Vs. 10, 11. *Went out*; in great haste (see ch. 27 : 43), to escape the wrath of his wronged brother. *Beersheba*; at the extreme south of Palestine, on the edge of the Negeb or "south" country. It was the scene of the activities of all the patriarchs. *Haran*; in northern Mesopotamia, the home of Rebekah and the place where Abraham had lived for a while on his way from Ur to Canaan. It was a place of considerable commercial importance, being a crossing point on the Syrian, Assyrian and Babylonian trade routes. *A certain place*; Hebrew, "the place;" that is, "the 'holy place' whose sanctity was revealed by

again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Ja'cob awaked out of his sleep, and he said Sure y the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Ja'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

**The Question on Missions**—2. When were Protestant missions first established in Formosa? In the seventeenth century by the Dutch. This work was carried on among the Formosan aborigine, as there were then many fewer Chinese in the island. At one time the converts of the Dutch mission are said to have numbered several thousand.

**Lesson Hymns**—Book of Praise: 474 (Supplemental Lesson), 304, 320, 14 (Ps. Sel.), 301 (from PRIMARY QUARTERLY), 306.

**Special Scripture Reading**—Ps. 27. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 968, Jacob's Dream. For Question on Missions, F. 12, Savages of Northern Formosa. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Gathering Tares from Wheat in the Stony Field of Bethel (Underwood & Underwood, see page 165).

what followed." The patriarch, Abraham, had once pitched his tent and built an altar there, ch. 12 : 8. *He tarried . . . because the sun was set.* The sudden Oriental night, unpreceded by twilight, overtook him on his way before he could reach proper shelter. *He took of the stones*; Rev. Ver., "one of the stones;" which still lie about in profusion in that region. *Put it under his head* (Rev. Ver.); for a pillow. Evidently Jacob was plucky and resourceful, and knew how to adapt himself to conditions in life's struggles.

V. 12. *He dreamed.* Often in the Bible dreams are said to be the medium of divine revelations, namely, in the case of Solomon (1 Kgs. 3 : 5-15), Paul (Acts 18 : 9, 10), Pilate's wife, Matt. 27 : 9. *Behold.* The repetition of this word serves to express the wondrous nature of the dream. *A ladder*; or "stair." The terrace-like hillsides in the neighborhood may have had something to do

with the form of the dream ; to the dreaming youth, they may have seemed to lengthen out until they reached the sky, and to become peopled with heavenly beings. *Angels*; literally, "messengers," who used this ladder or stair in their services between earth and heaven. Here, as always in the Old Testament, the angels are represented as wingless beings. *Ascending and descending*. The vision pictures the intercourse which, though it is unseen to the natural eye, is always going on between heaven and earth, and was used by our Lord to represent the constant and living intercourse ever kept up between Himself and the Father (see John 1 : 51).

## II. God's Promises, 13-17.

V. 13. *The Lord stood above it*; Rev. Ver. Margin, "the Lord stood beside him." *I am the Lord God of Abraham. and. of Isaac*. Such an introduction was sufficient to win Jacob's confidence. Our fathers' experiences of God are surely the best of reasons for our faith, and also one of His best answers to our heart. *The land whereon thou liest*; "a description peculiarly appropriate to the solitary and homeless fugitive who had not where to lay his head." No possession was his but only a lodging place. *To thee will I give it*; the first promise—a land and a home.

Vs. 14, 15. *Thy seed. .as the dust of the earth*; the second promise—a numerous posterity extending over the full length and breadth of the land. *To the west*; down across the plain of Philistia to the Mediterranean Sea. *To the east*; to the regions beyond the Jordan. *To the north*; to the range of Lebanon and even Damascus. *To the south*; to the desert and beyond the sea. Read 2 Sam., ch. 8 ; 2 Chron., ch. 26, in order to see when the boundaries of Israel actually reached these limits. *In thee. .all the families of the earth. .blessed*; the third promise; a blessing to humanity universally. To impress upon posterity lofty ideals is surely a magnificent privilege. *I am with thee*, etc.; the fourth promise. *Will keep thee*. The lonely youth was to have companionship and protection throughout all his wanderings, and, in the end, he was to be brought back to his home.

Vs. 16, 17. *The Lord is in this place*. "There was no loneliness now in this un-

peopled waste : it was full of God." *I knew it not*. Jacob had believed God far away. He had thought that God dwelt only in a special locality, the place where his father, for the time, had pitched his tents. *He was afraid*; because he had unconsciously been treating this holy place as common ground, by sleeping on it. *The house of God*; a beautiful name for the place where God dwells with His people and holds communion with them. *The gate of heaven*; like the wide gateway of some Eastern town where people gather for business and social intercourse.

## III. Jacob's Vow, 18-22.

V. 18. *A pillar*; a sacred stone. Such sacred stones were common and were centres of a worship that was condemned by the later prophets and the law (see Deut. 16 : 22; Hosea, ch. 10 ; Micah 5 : 13). See also *Light from the East. Poured oil upon. it*; in accordance with the ancient custom, to set it apart to God. Jacob may have carried the oil with him in a small skin bag, to be used as a medicine or food in case of necessity.

Vs. 19-22. *Beth-el*. See Geography Lesson. The name means, "house of God." *Luz*; an ancient settlement, just a little to the north of this spot, but far surpassed later by its sacred neighbor. *Vowed a vow*. Jacob responds to God's promises by undertaking a definite religious service. Note the four conditions of Jacob's promise : (1) the presence of God ; (2) protection ; (3) food and clothing ; (4) safe return :—all these except (3) being parallel to God's promise in v. 15. *Shall be God's house*; that is, a place of pilgrimage and worship. *The tenth*. See *Light from the East*. Jacob's promise, or vow, implied the consecration to God of (a) self, (b) possessions.

## Light from the East

PILLAR—The Semitic tribes often reared a pillar of unhewn stone as a memorial of a covenant, a battle, a signal deliverance or a vision. When it was consecrated, as in this case, by an offering, it became not only a memorial, but also an altar of God and a centre of worship, because God's manifestation of Himself had made the place holy ground. It was customary to invoke His

presence there whenever His worshipers were near the spot. No iron instrument was to be used upon the pillar, because it was holy like the enclosure in which it stood.

TENTH—The chief of the primitive tribe was expected to exercise unlimited hospitality, to provide for the tribal worship and to do many things involving expense, which was met by voluntary gifts or authoritative assessments from the members of the tribe. When

the priest became a separate person from the chief, part of the assessment was transferred to the support of religion. When the spoils of war were divided, one tenth was given to the temple or the priest. The Deity had a right to a certain part of the crop, generally a tenth, but the term was used where the rate was different, as among the Moslems where the tithe is one-twentieth or one-fortieth of the income.

### THE LESSON APPLIED

Heathen legends record the story of the gods abandoning the earth. One by one they went, some of them casting sad and lonely backward looks as they withdrew. At last only one lingered in compassion, "loath to desert the once happy world." But the day of farewell came for that one, too, and the world was left godless.

Jacob's Bethel experience contradicts that dreary description of the departure of the gods.

"Around your lifetime golden ladders rise ;  
And up and down the skies,  
With winged sandals shod,  
The angels come and go, the messengers of  
God."

1. God is near you when your human friends are far away. Jacob went from his early home, leaving all to whom he had been tied by acquaintance and love and kinship there. Behind him, in Beer-sheba, was the known ; before him, as he went toward Haran, was the unknown. Beyond the green vales of home, and removed from his former life, he seems to have had the feeling that he had left God behind. Under the starry sky, on the slopes of Bethel, he lay down to rest, the second or third evening of his flight. The hard pillow upon which he laid his head, made his sleep a dream-filled one.

Before his eyes had closed, he recalled the appearance of the way he traveled. Ahead of him, he had seen in the evening light, hill-sides that presented an exact resemblance to the steps of a stair. Upon his closing eyes, this phenomenon had impressed itself, and as he slept there came a dream in which the hill-sides were a staircase for God's messengers to come and go.

As his eyes were filled with evidence of God's nearness to him, he hears the divine voice confirming the blessing he had received and assuring him that he is not alone in his exile, that he will be attended in all his way, aided in all his work and brought home again at last.

Jacob needed to know that God is not confined to place nor time. The patriarchs believed that Jehovah was "God of heaven and earth," but they also believed that in certain places He was more accessible than in other places. Here, far from home and kin, Jacob learns that heaven is all about him.

Happy are they who learn this and live in the radiance of the knowledge. "God is near me," is a word that will cheer us in loneliness, correct us in wrong, call out our best in endeavor and make us courageous in times of temptation.

2. God's nearness is not conditioned by our righteousness or unrighteousness. Jacob was a sinner. He had worked a bold deceit upon his aged and feeble father ; he had acted fraudulently towards his brother ; his conscience was accusing him so sharply that fear was his close companion ; he went "Like one who on a lonely road  
Walks on in fear and dread ;  
And having once turned round walks on,  
And turns no more his head,  
Because he knows a frightful fiend  
Doth close behind him tread."

But this consciousness of his sin did not drive God away from Jacob. Jacob avoided man, but he could not escape from God. The psalmist tells how he tried to evade God and how he utterly failed (Ps. 139 : 7-12). Jonah tried to escape from God with no more success. Sin-sick souls have God near to

them. Just as the true parent hovers over the pillow of the sick child, leaving the well ones for it, so God has a special concern for the sinner, and He tracks him with a tender love and a willingness to forgive. "God sees the possible diamond in the most unpromising dirt," and the sinner's need is His opportunity to help.

3. Jacob's resolve follows upon God's revelation. When he found that God was near him, sinner though he was, his heart overflowed with gratitude and love, and he made his great resolve. Jacob's bargaining spirit here has been much criticised. "If"—well, it has a touch of traffic about it, but until we have tried it, and got beyond it, our criticisms had better be smothered. His resolve contains three things that we might promise. First, God was to be his personal God. Will you choose your fathers' God as your God? Perhaps you can enrich the idea of Him, but will you "choose" Him? Second, Jacob promised to establish a place of worship. The contribution of your

presence, your sympathy, your support to a house of God, may mean not only your own and your friends' welfare, but the world's also. Third, he promised that he would give a portion of his income to benevolent work. Was it not enough? Well, we need not follow him in that particular. When we think of how much has been done for us through Jesus Christ, we are led to surpass Jacob's allotment to the cause of God.

4. Some further lessons may be drawn from the ladder thronged with angels. A ladder is for climbing. To get to the top demands effort. No true, earnest Christian life is possible without effort. Slackness will not succeed. There must be no "unlit lamp" or "ungirt loin." Nor are we left without help in the Christian life. God's angels, in many forms, minister to us. And no life can be truly successful, however much wealth or pleasure or power it may bring, if God is absent and which does not, at last, reach the blessedness of the heavenly home.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

The Lesson shows how God began His discipline of Jacob. Let the class discussion deal with these points:

1. *The circumstances under which Jacob left his father's home*, vs. 10, 11. Talk over the situation: he had sinned, his mother sinned for him, he had deceived his father, cheated his brother, lost his peace of mind, his father's trust, his brother's love, his mother's presence. He was a fugitive driven out by the anger of the one whom he had injured. He was now utterly lonely, a homeless wanderer, with no shelter but the overarching sky and no pillow but a stone, deprived meanwhile of all the advantages which he had schemed and lied to obtain. Bring out the truth that though Jacob was God's chosen vessel, he was poor enough material for a saint, until God transformed him by discipline and vision.

2. *The heaven-reaching ladder*, vs. 12-15. Emphasize the main idea, that God drew near to Jacob and gave him an invitation to

return from sin to righteousness. Now draw from the Lesson: (a) Jacob's personal conviction of the reality of God. Fugitive from man, he cannot escape from God. God was there, heaven was there and he was not alone. (b) The supremacy of God's plan in human history, as shown in a reaffirmation of the promise made to Abraham and Isaac, and the assurance of personal guidance. Get the class to see what a remarkable promise this was to a guilty fugitive. Turn now to the practical lessons: *First*, that from every life a ladder reaches to God. The angels appeared to Jacob, but Jesus is our medium of communication with heaven. *Secondly*, the ladder represents personal, laborious, patient effort. Jacob was beginning the ascent, and years of patient climbing were before him. It is the same for all. *Third*, that God comes to the sinner to make him a saint. His great work is salvation, not judgment.

3. *The effect of the vision of God*, vs. 16-22. Make clear the following facts in Jacob's experience: (a) A new consciousness of the presence of God, carrying with it a sense of awe and the nearness of heaven; (b) a new

interest in personal religion, shown in building an altar and worshipping. Every vision of God demands a response, a grateful recognition. Compare Israel's building its Ebenezer, 1 Sam. 7 : 12. Discuss the value of memorials, especially the Lord's Supper; (c) a new consecration to God expressed in a covenant. This, whilst conditional (see v. 21, Rev. Ver. Margin), was definite, personal devotion to God, and took practical shape in the adoption of tithing. It was a partial surrender, the full surrender was yet to come.

The main lesson to impress, is the response which we should make to God's invitation. His full glory was not revealed in Jacob's vision, but has been shown in Christ.

### For Teachers of the Senior Scholars

Recall the condition of things in Isaac's home at the close of last Lesson,—how Esau hated Jacob and planned in his heart to kill him. Who planned a way of escape? (Ch. 27 : 42-45.) How was Isaac led to assist in carrying out this plan? (V. 46.) Our Lesson to-day is a memorable incident which occurred almost at the beginning of his long, lonely journey.

1. *Jacob's Dream*, vs. 10-15. Where did Jacob spend that night far away from home? In studying this scene, we must not forget that Jacob, was a home boy and must have felt very lonely as he lay down to sleep on the open hillside, his head resting on his stone pillow. What kind of dreams will he have? Will they be dreams of home and mother? Ask some one to tell his dream. What thoughts must the dream ladder have suggested to him? It revealed to him that heaven was not far away, that there was a way, from earth to heaven and a way from heaven to earth. It revealed to him that he was not alone, that the angels of God were interested in him, and above all that God, the God of his father and grandfather, was watching over him and cared for him.

What divine promises did Jacob receive? Note how rich and comforting these promises were. Draw attention to the missionary promise, and bring out to what extent this promise has been fulfilled. Why is the fulfilment not more complete than it is? Is the fault human or divine? What indications

are there that the promise will be fulfilled?

2. *Jacob's Memorials*, vs. 16-19. What impression did the dream make upon Jacob? His heart was filled with reverence and awe. The conviction that God was with him made a new man of him. One of the best of Canadian teachers used to keep the motto, "Thou God seest me," in the class room, that the pupils might never forget the divine Presence. What memorial did Jacob set up? What did this mean? It was a finger pointing heavenward, just as the spire of a church is such. What new name did he give the place? What does this name mean? How do memorials of this kind help us in life?

3. *Jacob's Vow*, vs. 20-22. What was the nature of this vow? Is the spirit of it mercenary? Is Jacob making a bargain with God? Are we prepared to be as generous as Jacob in giving to religious purposes? How many of us are doing so? What precious promise does God make to those who are willing to give a tenth of their income to Him? (Mal. 3 : 10.)

### For Teachers of the Boys and Girls

Each of the following eight questions may serve as a starting point for further questions, which, with any necessary explanations, will bring out the facts and teachings of the Lesson :

1. *Whence had Jacob come?* V. 1. Get one of the scholars to point out Beer-sheba on the map, and recall the reason why Jacob had been compelled to leave his home there, to escape from the anger of Esau, who had threatened to kill him for his deception about the birthright.

2. *Whither was Jacob going?* V. 1. Have Haran pointed out on the map, and its direction and distance (500 miles) from Beer-sheba noted. Recall Abraham's living there for a time on his way from Ur to Canaan (see ch. 11 : 31) and Rebekah's coming thence to become the wife of Isaac (see ch. 24).

3. *Where was Jacob's resting place on his first night away from home?* V. 11. See Lesson Explained for a description of the place, which should, as far as possible, be drawn from the scholars, their information being supplemented by the teacher where necessary.

4. *What did Jacob see and hear in his dream?* Vs. 12-15. It will be easy to get from the scholars a description of the ladder or "stair" (v. 12) and of the angels going up and down upon it. Impress the lesson, that God's angels are still going to and fro between heaven and earth, bringing blessing to men (see Heb. 1 : 14). Get the scholars to tell you how the Lord Himself stood beside Jacob, and then God's threefold promise to Jacob (vs. 13, 14) should be brought out,—a land and a home for the homeless fugitive, a numerous posterity and blessing though him for all mankind. In like manner, bring out the threefold personal promise of v. 15,—the presence of God, protection and a safe return.

5. *What did Jacob say when he awoke?* Vs. 16, 17. Impress the lesson learned by Jacob, that God, instead of dwelling, as he had thought, only where Isaac's tents were,

was to be found everywhere. Dwell a little on Jacob's awe and upon the titles "house of God" and "gate of heaven."

6. *What memorial did Jacob set up?* Vs. 18, 19. Have a little talk about the value of memorials, especially of the church's great memorials,—the Lord's Supper. Ask about the name which Jacob gave to the place, and its meaning. Recall Abraham's building of an altar here (see ch. 12 : 8).

7. *What promises did Jacob make to God?* Vs. 20-22. Bring out the fourfold condition in vs. 20, 21, showing their agreement with God's promise in vs. 13, 14, and then talk of Jacob's threefold promise.

The great lesson to impress is that God is everywhere present and is interested in all things, great and small that we do. We should, therefore, trust Him and serve Him

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Bethel is a place of whose identity we may feel perfectly certain. Notice how our position there is marked on the Judea map, page 170. If you stand at the point of that V and look south over the space between its arms, you find at your feet a field where wheat is growing in the thin, stony soil. At the farther side of the field a road, bordered by stone fences, runs up a wooded hill to the clustered houses of the present village of Bethel. The man whom you see in the field just now, wearing a long robe and a loose cloak, is dressed in nearly the same fashion as the Hebrews of patriarchal times. Jacob had

just such a cloak of homespun woolen stuff, and wrapped himself in its warm folds when he lay down at night. He slept out of doors, under this same sky that you see now, but dark with night and sparkling with stars. Of course, he knew how his grandfather Abraham had once camped near here and built an altar, many long years before, on the way to Canaan (Gen. 12 : 8). No doubt that family tradition was one reason for making his own halt here.

Use a stereograph entitled, *Gathering Tares from Wheat in the Stony Field of Bethel.*

### ADDED HINTS AND HELPS

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

#### Lesson Points

Though most of us must leave our father's home we need never leave our father's God. v. 10.

"Thy pillow was but type and shade at best,  
But we the substance have, and on Him  
rest."—Henry Vaughan. v. 11.

Heaven is not only the source of divine help but also the goal of human effort. v. 12.

What God has been to our fathers is the best guarantee of what He will be to us. v. 13.

God's purpose of redemption is as wide as the ruin wrought by sin. v. 14.

Any undertaking which God begins He will carry on to completion. v. 15.

"Earth's crammed with heaven."—Mrs. Browning. v. 16.

The heavenly Father would have His children be at home with Him. v. 17.

Memorials, however sacred, should be but helps to faith, never the objects of faith. v. 18.

We should be as faithful in keeping our promises to God as He in keeping His to us. v. 20.

### Something to Look Up

1. God promised Abraham that his descendants would be as many as the stars of heaven or the sand on the sea shore. Find the promise.

2. Where does David say that God's loving kindness is better than life?

ANSWERS, Lesson I.—(1) Gen. 32 : 22-32. (2) Ps. 37 : 7.

### For Discussion

1. Should we pay any attention to dreams in guiding our lives?

2. Is the law of the tithe now binding on Christians?

### Prove from Scripture

That God's servants enjoy His presence.

### The Catechism

Ques. 52. *Reasons for obedience to the Second Commandment.* These reasons are three in number : 1. God is a King, and we are His lawful subjects. The scriptures are full of this idea of God's kingship. 2. God is an Owner, and we belong to Him: The "word 'propriety' comes from a Latin adjective which means 'one's own'. It denotes 'exclusive right of possession.'" (Salm.ond.) God has a title of ownership in the fact that He has made us. He has a still stronger title in that He has redeemed us. Paul expresses

this divine claim in 1 Cor. 6 : 19, 20. 3. God is zealous for His own worship. The word "zeal" comes from a Greek root meaning "to boil," and denotes "intense interest." God is so deeply interested in His worship, that He will not overlook anything unworthy in it. (See 2 Kgs. 19 : 31 ; Isa. 9 : 7.)

### The Question on Missions

2. *When were Protestant Missions first established in Formosa?* In the seventeenth century by the Dutch. During the period when they occupied the island a large number of Dutch missionaries went out to Formosa and carried on mission work among the aborigines. These aborigines were taught to read and write, and many thousands are said to have become converts to the Christian faith. Some of the old Dutch manuscripts describing this mission work are still extant, and also lists of the names of these early Protestant missionaries. Unfortunately, after the Dutch were driven out of the island by Koxinga, the work of these missionaries was largely lost, so that now there are practically no traces of this early missionary work. Evidences of the Dutch occupation of the island are to be found in some names of articles and places that obviously date from that period, and also in the old brick forts that still remain in Tamsui, Anping and Tainan.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—How a man becomes good.

*Introduction*—You can all tell what I am drawing.



Here is one upright line, here another. We'll join them with these cross lines. Yes, it is a ladder. Tell me the use of a ladder. Perhaps some of you have tried to climb a ladder and mother or nurse has called, "Look out! You'll fall. Get down off the ladder." We are going to hear a story about a wonderful ladder reaching up to heaven, with angels coming and going upon it.

*Review*—What did we last hear of Jacob?

*Lesson*—Jacob now flees from home at Beersheba, and hurries

away toward Haran (map), where his uncle Laban lived. At sundown we see him walking along, weary with his day's journey. He comes to a place where he decides to spend the night. He takes a stone for his pillow and lies down on the ground to sleep.

*Jacob's Ladder*—Jacob dreamed. In a vision God showed him a ladder reaching from earth to heaven, and the angels of God going up and down, and the Lord stood above it and said, vs. 13-15 (read). Jacob was afraid, but he must have felt very happy when he heard the beautiful promises God made.

*Jacob's Vow*—Jacob rose early, and took the big stone he had used as a pillow and set it up like a pillar and poured oil upon it and called the place Bethel, "House of God" (sketch). Tell Jacob's vow to God, vs. 20-22.

*Golden Text*—Print and repeat the promise

I AM WITH  
WILL BLESS THEE

Get some one to read you the rest of the story. You will see how God kept His promise and guided Jacob safely to his uncle's house, and took care of him all through his life.

*God With Us*—God's promises to those who loved Him in days of old are meant for each of

us to-day. If you are His faithful little follower, trying to please Him, God promises to be with you and bless you and make you a blessing.

*The Ladder of Faith*—Faith is a ladder by which we reach up to God. Prayer is faith speaking to God. We believe that God is watching over us; He is above the ladder.

*A Missionary Thought*—Verse 14 means that Jesus was to be born into one of Jacob's families, in years to come. We are to carry the news of His birth, etc., to all nations. Jacob showed his thanks to God by making a "Bethel." We may show our thanks by helping to make places of worship where none are.

*Tenth-giving*—Remember Jacob's promise, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Jack has earned ten cents. He divides it in two parts—nine in this pile, one in that. Mary has a garden and sells her vegetables. She has twenty bunches of lettuce ready for sale. How should she divide them so that a tenth may be set apart to sell for God's work (missions, Sunday School, church, charity)?

*Something To Think About*—God will make me good.

#### FROM THE PLATFORM

"Nearer, my God, to Thee"

Write on the blackboard, "Nearer, my God, to Thee," the first line of Hymn 223, Book of Praise, and have this hymn sung by the School. Then, while the scholars have their hymn books open, or, where a lantern is used, the hymn being kept on the screen, question about the references in the hymn to Jacob's experiences told in the Lesson. Thus: What word in the first line of v. 2 describes Jacob? What line in the same verse refers to the time when the Lesson begins? What did Jacob use for a pillow? What reference to this has the hymn (same verse)? What dream did Jacob have? Give the reference, still in the same verse of the hymn to that dream. Continuing, deal similarly with the references, "steps unto heaven," "angels to beckon me," in v. 3, and "with my waking thoughts," and "Bethel I'll raise," in v. 4. Now ask: Was God near to Jacob? Will He be near to us? Urge the blessings of God's nearness and the condition of enjoying these,—doing His will.

Lesson III.

## JACOB'S MEETING WITH ESAU

April 20, 1913

Genesis 33 : 1-15. Study Genesis 32 : 3 to 33 : 17. Read Genesis, chs. 32 to 34. Commit to memory vs. 10, 11.

**GOLDEN TEXT**—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Ephesians 4 : 32 (Rev. Ver.).

1 And Ja'cob lifted up his eyes, and looked, and, behold, E'sau came, and with him four hundred men. And he divided the children unto Le'ah, and unto Ra'chel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Le'ah and her children after, and Ra'chel and Jo'seph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And E'sau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, Thy children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Le'ah also with her children came near, and bowed themselves: and after came Jo'seph near and Ra'chel, and they bowed themselves.

8 And he said, What meanest thou by all this? drove which I met? And he said, These are to find grace in the sight of my lord.

**Revised Version**—1 himself; 2 these; 3 handmaids; thine; 4 forasmuch as I; 10 one seeth thee; 11 gift; 12 that the; 13 to the pace of; 14 is; 15 according to the pace of the children, until.

## LESSON PLAN

- I. The Meeting, 1-7.
- II. The Present, 8-11.
- III. The Parting, 12-15.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—A guilty conscience, Gen. 32 : 3-13. T.—Jacob prevails with God, Gen. 32 : 24-32. W.—Jacob's meeting with Esau, Gen. 33 : 1-17. Th.—A lesson in forgiveness, Matt. 18 : 15-22. F.—A lesson in love, 1 Cor. 13. S.—Love your enemies, Luke 6 : 27-36. S.—Deliverance from fear, Ps. 34 : 1-8.

**Shorter Catechism**—*Quest. 53. Which is the third commandment?* A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

## THE LESSON EXPLAINED

**Time and Place**—Over twenty years after last Lesson; near Peniel.

**Connecting Links**—The story of Jacob's twenty years' sojourn in Haran and of his Canaanward return as far as the Jabbok is told in chs. 29, 30, 31, 32 : 1, 2.

Ch. 32 : 3-22 narrate Jacob's preparations for meeting Esau, and Jacob's wrestling with the angel.

## I. The Meeting, 1-7.

Vs. 1, 2. *And Jacob*; who was still at Peniel (see ch. 32 : 30) on the Jabbok river, on the east side of Jordan. *Behold, Esau*. Right in front of Jacob was his injured brother, now a powerful desert chief at the head of his warriors. *Four hundred men*. It seemed hardly likely that Esau could have

9 And E'sau said, I have enough, my brother; 7 keep that thou hast 8 unto thyself.

10 And Ja'cob said, Nay, I pray thee, if now I have found grace in thy sight, thou receive my present at my hand: 9 for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my 11 blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children are tender, and 12 the flocks and herds 13 with young are with me: and if men should overdrive them one day, all the 14 flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according 15 as the cattle that 16 goeth before me and 17 the children be able to endure, until I come unto my lord unto Se'ir.

15 And E'sau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

16 and her; 17 company; 18 Omit These are; 17 let; 18 be with me give suck: and if they overdrive; 14 flocks; until.

**The Question on Missions**—3. What Protestant missions are now carrying on work in the island? The Canadian Presbyterian Church carries on work among the Chinese in the north. The English Presbyterian Church has a mission among the Chinese in the south. The Church of Christ in Japan has a mission to the Japanese.

**Lesson Hymns**—Book of Praise: 474 (Supplemental Lesson), 297, 313, 19 (Ps. Sel.), 527 (from PRIMARY QUARTERLY), 262.

**Special Scripture Reading**—Acts 16 : 25-35. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1012, Esau Ran to Meet Jacob. For Question on Missions, F. 5, Map of Canadian Presbyterian Mission in North Formosa. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, The Brook Jabbok Near Where Jacob Met Esau (Underwood & Underwood, see page 163).

brought so large a force with peaceable intentions. *Divided the children*; under their mothers. The reason was the same as for the arrangement of ch. 32 : 7, 8. *Leah*; Jacob's first wife (ch. 29 : 23) into a marriage with whom he was tricked by Laban. *Rachel*; the wife of Jacob's choice, ch. 29 : 18. *The two handmaids*; Zilpah and Bilhah (see ch. 29 : 24, 29). *Rachel and Joseph hindermost*; in the place of greatest safety. The mothers and children are arranged in the reverse order of Jacob's affection for them.

Vs. 3, 4. *He . . before them*. He had previously been in the rear (ch. 32 : 23, 24) but now he advances to be the first to meet the anger or the pleasure of his brother. *Bowed . . seven times*; showing to Esau the reverence

befitting a great sovereign. In the Tel Amarna tablets, a collection of letters, discovered at Tel Amarna in Middle Egypt in 1887-8, from ancient Egyptian officials in Syria and from Syrian allies subject to Egypt, the expression of homage frequently occurs: "seven times and seven times fall I down at the feet of the king, my lord." *Esau ran. . . embraced. fell on his neck. . . kissed him; greeting Jacob. after the demonstrative fashion of the East. Was Esau's kind reception an answer to Jacob's prayer?*

Vs. 5-7. *Who are those with thee?* Esau is surprised at the size of Jacob's household. Here begins an interesting scene, as the mothers and their little ones are brought forward to be introduced to the man of whom they have heard terrible things, and whom they are not yet certain is to be regarded as enemy or friend.

### II. The Present, 8-11.

Vs. 8, 9. *What. . . all this drove. . .?* Esau refers to one of the two cavalcades or camps into which Jacob had divided his possessions (ch. 32 : 7) in the hope of saving at least one of them in case of an attack. *To find grace (favor) in the sight of my lord.* Jacob is quick to turn an incident to his own advantage, and offers both "camps" as a present to Esau. This is his last bold stroke to win his brother's good will. *I have enough.* He was satisfied with the first gift, ch. 32 : 13-15. *Keep that thou hast.* Esau, at first, refuses the additional gift. He must have known that such a generous gift was inspired by fear of him, yet he will do nothing that has the semblance of humiliating his brother. Another explanation is, that "drove" refers to the present of ch. 32 : 13, 21.

Vs. 10, 11. *Nay, I pray thee,* etc. Jacob urges Esau to accept the gift. A kindness done is a kindness won. *Thy face, as. . . of God,* etc. This statement by which Esau is compared to God, is a sort of exaggerated compliment in which the Orientals delight. *My blessing;* Rev. Ver., "my gift." Joseph hoped, by inducing Esau to accept his gift, to purchase his brother's good will in the future.

### III. The Parting, 12-15.

Vs. 12, 13. *Let us take our journey.* Esau assumes that the old brotherly relations have

been fully restored, and are never to be severed again. *I will go before thee.* Esau undertakes the responsibility for leading and protecting the united company,—an additional example of his good will. *And he said. . . the children are tender.* For some reason Jacob was unwilling to join with his brother, and so makes an excuse for separating from him.

Vs. 14, 15. *Lead on softly;* proceed by stages. *To Seir;* a mountainous district east of the 'Arabah, as the depression south of the Dead Sea is called. This district was the home of Esau and his descendants and was also called Edom. *Leave. . . some of the folk;* that is, let me provide an armed escort—often a very necessary precaution in those regions. *What needeth it?* Jacob cautiously refuses Esau's kind offer; and so the brothers separate, the hard feelings removed, but the old brotherly relations unrestored. Some of the consequences of a wrong are often past repair.

### Light from the East

**BOWED**—In the rigid etiquette of the East, the salutation of a superior is accompanied by repeated bows, in which the hands are placed on the knees and the body is bent parallel to the ground. Before a sovereign a subject was required to kneel, place his hands on the floor and touch it with his forehead. When two Greek ambassadors were required to prostrate themselves before Artaxerxes, one of them compromised the matter by dropping his ring and stooping to pick it up. The other performed the obeisance, and was put to death when he returned for dishonoring his country. The kowtow once demanded by the Chinese emperor was kneeling and touching the forehead three times to the floor. When the Kaiser demanded it of the Chinese envoy in 1901, it was refused on the ground that for over a century Western nations had declined to render it.

**KISS**—In Palestine, relatives and friends still kiss one another when they meet. Each in turn places his head face downward on the other's left shoulder and then kisses him on the right cheek, and then reverses the action. Kissing the hands or the feet or the hem of the

garment, is the salutation given to a superior. In Syria one will sometimes touch the feet of

his superior with his right hand and then kiss the hand and place it on his forehead.

### THE LESSON APPLIED

The night before the meeting with his brother, Jacob could not sleep. He arranged for an appeasing gift to Esau, he prayed for God's merciful protection and he wrestled with God in a tremor of dread and desire about the outcome of the morrow's meeting with Esau. He remembered his past misdeeds and deceptions, and knowing how he would be inclined to revenge himself, had Esau treated him as he had treated Esau, his heart was filled with trouble as he pictured the defrauded Esau meeting the usurper Jacob. How true it is, as George Eliot says :

"Conscience is harder than our enemies,  
Knows more, accuses with more nicety!"

How idle and unneeded were his fears!  
Learn from Jacob the folly of the anxious,  
dependent temperament, that is far more  
ready to anticipate evil, than to be on the  
lookout for good. How fine, and how much  
needed is this call of a brave, noble soul :

"Grow old along with me !

The best is yet to be,

The last of life, for which the first was made;

Our times are in His hand

Who saith, "A whole I planned,

Youth shows but half ; trust God : see all,  
nor be afraid."

Esau's generous character is very noticeably in contrast to Jacob's. His refusal of Jacob's offered gift, at first, is the act of a generous soul. "I have enough, my brother," are the words of no covetous man, no selfish, sordid, grasping one.

What a blessing is the contented heart !

When a poor Greenlander was pitied by the captain of an English whale ship, because of the miserable life to which he was condemned in the frozen north, the savage replied, "Miserable ! I have always had a fish-bone through my nose, and plenty of train oil to drink ; what more could I wish for ?" When we are the sons of God, and have His good gifts stacked about us, and His promises brightening the way ahead, why should we repine or murmur ? "Discontent," says a philosopher, "robs a man of the power to enjoy what he possesses."

Then, again, Esau was generous when he accepted Jacob's gift. Very often it takes as much grace to receive as to give. If there were none to accept, who could inherit the blessing of Christ upon those who give ? "And he urged him, and he took it." If Esau had held out against Jacob's proffered kindness, how could the reconciliation be effected ? "He took it," as a peace offering and for peace. There seems to be no rancor, no remembrance on Esau's part, of the sharp dealings of earlier days that had left him less rich than he might have been. He had forgotten Jacob's faults, and forgiven Jacob's wrongdoings, with a heartiness and fulness that may well win the applause of many Christian people.

"Let us no more contend, nor blame

Each other, blamed enough elsewhere, but  
strive

In offices of love, how we may lighten

Each other's burden, in our share of woe."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Briefly run over the story of chs. 29 : 1 to 32 : 2.

Coming to the Lesson for the day, discuss :

1. *Jacob's definite facing of responsibility for the old grudge.* Recall Jacob's treatment of Esau, and picture the seriousness of the present situation for Jacob and his family.

Show how it becomes a great burden upon his soul. He must face Esau, for God had commanded him to return. Dwell upon the penalty which sin involves and the fact it must be forgiven or borne. Question about three things : (a) the vision of the angels at Mahanaim, ch. 32 : 1, 2 ; (b) the prayer of Jacob, vs. 9-12 ; (c) the mysterious wrestling at Jabbok, vs. 24-32. Make it clear that while Jacob had succeeded by deception in becoming wealthy, his very success brought

a deep sense of failure in view of moral ends. Dwell upon the meaning of the wrestling, the casting out of Jacob's cunning and self-reliance and the supremacy of faith in God, with its consequent victory. Jacob, from years of clever scheming, had learned that God alone supplies true strength and comfort.

2. *The removal of the old grudge*, ch. 33 : 1-15. Bring out the three main facts : (a) God's working in the life of both men, so that the nobler side of brotherly love triumphed. Dwell upon Esau's generous, frank welcome. The marvelous possibilities of reconciliation and the power of kindred ties are seen when it occurs after years of separation on account of a bitter quarrel. (b) Jacob's gift as a token of reconciliation and Esau's offer to befriend him against danger. (c) The good will in parting. Now dwell upon the growing influence of moral and spiritual considerations as prayerfulness, humility and disinterestedness, over Jacob, as seen in the settlement of differences with Laban and Esau, contrasted with the little influence which these had at first in Jacob's life.

Now discuss the value of reconciliation from an individual and a social point of view. The value of this to Isaac, Jacob, Esau and their families should be emphasized. Take up the teaching of Jesus in the Sermon on the Mount and impress His thought as to the necessity of proper social relations, the responsibility resting upon the injured one, the method of securing reconciliation and the ideal of spiritual standards as supreme.

### For Teachers of the Senior Scholars

Question the class about some of the most important incidents in the life of Jacob from the time he left his own country till he returned,—his dealings with Laban, his marriages, his journey back. How long had Jacob been away? What fear possessed him as he returned? (Ch. 32 : 6, 7.) What did this lead him to do? (Ch. 32 : 9-12.) What means did he take of winning his brother? (Ch. 32 : 13-21.) After doing all that he could how did he spend the night? (Ch. 32 : 24-32.)

I. *The Reconciliation*, vs. 1-7. Bring out the commendable caution manifested by Jacob in dividing his company into three

groups. He was still fearful that Esau might have evil intents in his heart. Note the place of greatest safety assigned to Rachel and Joseph, also the place of danger which Jacob himself took. He was willing to expose himself in order to protect the women and children. Refer to the manifestation of this same spirit in the unwritten British law of "women and children first" in case of shipwreck.

Ask the scholars to describe the meeting of the two brothers. In outward form it was Oriental, but in spirit it was beautiful with something which every heart can understand. Picture Jacob presenting the women and the children to his brother. The two men were brothers again. Old memories of home and childhood were fresh in their hearts. Remind the class that a day of reconciliation is always a happy day. This is especially the case amongst the members of the same family.

2. *The Present*, vs. 8-11. Note how graciously Esau introduced the matter of the droves which Jacob had sent on ahead as a present to his brother, and how openly Jacob explained why he had sent them, v. 8. In this conversation about the present it is difficult which to admire the more, the generous kindly spirit of Esau who did not wish to take from his brother his hard-earned wealth, or the grateful spirit of Jacob who felt that it was more blessed to give than to receive under such circumstances. It may have been worldly policy which prompted Jacob to send the droves ahead as a present to his brother, but it is now gratitude to God that makes him insist upon giving the present. Help the class to see, that there is nothing in the world like love to God to constrain us to be generous.

3. *The Journey Continued*, vs. 12-15. What proposition did Esau make? Why did Jacob decline to accept his brother's protection? The brothers part in the most kindly way.

This Lesson presents a beautiful scene in which both brothers appear at their best. Impress upon the class, that we can all do something to make life beautiful by living up to the best that is in us, by living in a Christian way.

### For Teachers of the Boys and Girls

Begin with a little lesson on geography. Turn to the map on page 185, and find the V marking a place on the south side of the Jabbok. Remind the class, that, for twenty years since last Lesson, Jacob had been living with his uncle Laban, far, far to the north of this place, and was now on his way back to Canaan, with his wives and children and a great company of servants and cattle and sheep. At this place near the Jabbok, he met Esau, now a powerful chief, with four hundred soldiers. Let the Lesson conversation gather round four points, as follows :

I. THE TWO COMPANIES, vs. 1-3. Question about what Jacob saw, and the feelings awakened in him by the sight, his arrangement of his wives and their handmaids and the children into four companies, and his reverent approach to Esau.

II. THE TWO BROTHERS, vs. 4-7. The manner of Esau's greeting Jacob, Esau's inquiry about the wives and children, how these approached the great and dreaded chief and how he received them, are the points to be brought out by questions. We have here a

most interesting scene, which should be made to live again before the scholars.

III. THE BARGAIN, vs. 8-11. Follow out the conversation between the two brothers,— Jacob urging upon Esau the present, which he hoped would purchase his safety ; and Esau, in true Eastern fashion protesting his unwillingness to take anything, but at last accepting the gift.

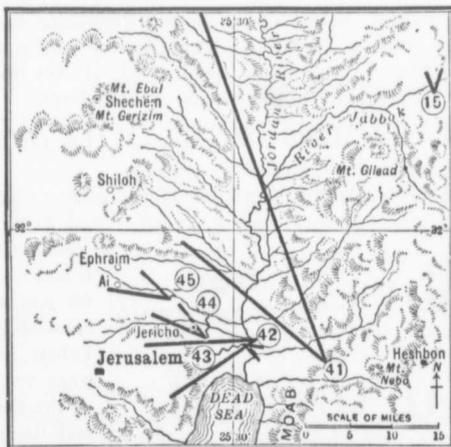
IV. THE PARTING, vs. 12-15. Discuss with the class Esau's offer of an escort to Jacob and Jacob's refusal. Was the reason which Jacob gave for refusing his real reason, or was it merely an excuse? If it was only an excuse, what was the real reason?

Question (vs. 16, 17) about the route taken by each of the brothers after their departure from one another.

An interesting close to the Lesson may be made by proposing for discussion the questions : Did Esau intend good or harm to Jacob when they met at the Jabbok? Was Jacob saved from harm by his own cleverness, or in answer to his prayer (see ch. 32 : 9-12)? How should we expect to be saved from danger?

### THE GEOGRAPHY LESSON

Notice where a small V marks a position beside the Jabbok, over in the east-of-Jordan country, near the region where Esau had become a powerful chief. Standing at the point of that V and looking north as the lines indicate, you see directly before you a bit of bare earth at the edge of a mountain stream thirty or forty feet wide. Except at this near spot and another opposite, the banks are thickly overgrown with bushes and small trees. Some travelers are about to ford the stream here, just as Jacob and his family did. The water is not ordinarily deep enough to be



dangerous for horses, cattle or camels, still it must have been an exciting experience for the children of the family when the animals went splashing across and servants with lighted torches ran about, guiding the flocks of sheep and herds of goats, to prevent any of the stock from being lost. Fords like this one were the ordinary means of crossing Palestine streams. It was not until the much later days of

Roman domination that bridges were built to take the place of the fords.

Use a stereograph entitled, The Brook Jabbok Near Where Jacob Met Esau.

## ADDED HINTS AND HELPS

## Something to Look Up

1. Find the story which Jesus tells about a father who forgave his wayward son and welcomed him with a kiss.

2. Peter once asked Jesus how often he ought to forgive one who had offended against him. What was Jesus' reply, and where is it found?

ANSWERS, Lesson II.—(1) Gen. 22 : 17. (2) Ps. 63 : 3.

## For Discussion

1. Providence and prudence,—are both necessary in our lives?

2. Is success won most surely by selfishness or by kindness?

## Prove from Scripture

That peace with God brings peace with men.

## The Catechism

Ques. 53. *The Third Commandment.* 1. What is meant by "the name of God?" In Bible times, names had a meaning, and marked something peculiar in birth, character, fortune, or deeds. Examples are, Abraham, Isaac, Jacob, etc. Thus the name of God signifies that which describes and reveals His nature and relations to men. It includes, therefore, not only His personal "names," but also his "titles, attributes, ordinances, word, and works." 2. What is it to take

God's name in vain? This includes profane swearing and perjury. At the root of these sins is irreverence. It is against irreverence, therefore, in every form, that this Commandment is directed. It may be broken by the thoughts and feelings of the heart as well as by the careless oath and the false testimony.

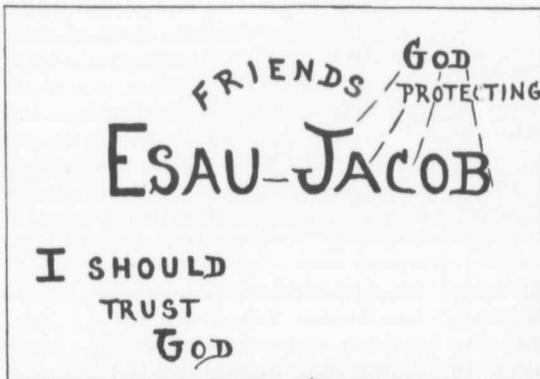
## The Question on Missions

3. *What Protestant missions are now carrying on work in the island?* The Canadian Presbyterian Church has a mission among the Chinese in the north part of the island. Altogether it is responsible for a population of about a million and a quarter Chinese. The English Presbyterian Church has a mission among the Chinese in the south part of the island. In their district there are nearly two million Chinese. Besides this Chinese population there are 122,000 savages in the island, and more than 100,000 Japanese. The Church of Christ in Japan has a mission among the Japanese. The work which they support in Formosa, is part of their mission work. They have several congregations of Japanese Christians in Formosa and the work is growing. Apart from these three missionary bodies, the only other Protestant mission work being carried on consists of two or three small bodies of Japanese Christians connected with the Society for the Propagation of the Gospel.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—A good man encouraged.

*Introduction*—A ladder quickly drawn, will recall last Lesson.



Jacob rose in the morning, comforted and encouraged, feeling that God was still his friend and helper. He went on his journey, and after a while reached the tents of his uncle Laban. Jacob lived there for some years, helping to take care of the flocks and herds. Leah and Rachel, his uncle's daughters, became his wives. After a while, Jacob wished to return to his old home. He loaded his camels and gathered his cattle and sheep and all his family and servants and started for home.

*Review*—Now let us “think back.” Do you remember the name of Jacob's brother who was so angry at Jacob and wanted to kill him, and Jacob had to flee for his life? Print **ESAU**.

*Jacob's Fear of Esau*—Esau had left home also, and had gone to live in the land of Edom. Jacob had to pass through Esau's land on his way home. Will Esau let him go quietly through or will he try to kill him? Jacob is afraid. He sends messengers to Esau to tell him “thy servant Jacob” is returning home with all his possessions from Laban's home. Jacob hoped that Esau would forgive him, ch. 32 : 5. The messengers bring back word that Esau is coming to meet Jacob and four hundred men with him. Jacob thinks Esau means to kill him. He gets ready to meet him. He divides his company into two parts, so that one or other may escape from the angry Esau and his men. Jacob then prayed to God to protect him.

*Jacob's Present to Esau*—Then Jacob got ready a present to send to Esau to try to please him and take away his anger. “What a funny present,” I am sure you would say if you could have seen the procession of goats and sheep and camels and asses (marks for these animals). (Tell ch. 32 : 16-23.)

*Jacob's Power With God*—When Jacob was left alone God came to him in the form of a

man, and Jacob clung to Him and wrestled with Him and would not let Him go till He blessed him, vs. 26-30.

God changed Jacob's name to Israel, “For as a prince hast thou power with God and with men.”

*Jacob's Meeting With Esau*—Picture Esau and his four hundred men. Jacob goes in front of his family. They follow him. He walks toward Esau bowing himself to the ground. See! Esau comes forward and embraces Jacob! In place of an angry brother, a forgiving brother! (Outline hands clasping.) (Ch. 33 : 4-15.)

*The Mothers and Their Children*—Here is another picture,—the four mothers bringing Jacob's children to bow down before Esau. Recall how Jacob had arranged them (v. 1), Rachel and Joseph in the safest place. (Why?) How frightened of Esau they must have been. And how glad they were when Esau received them kindly when they bowed one after the other before him.

*Golden Text*—Repeat Golden Text.

*Jacob's Faith*—God turned Esau's anger into forgiveness because Jacob prayed and trusted and did all he could to help himself, and that is what God wants us to do—pray, work, trust.

*Something to Think About*—God will watch over me.

#### FROM THE PLATFORM

JACOB'S D  
DANGER  
DEVICES  
DELIVERANCE

Print on the blackboard, **JACOB'S DANGER**. Get the scholars to tell you, in answer to well directed questions, of whom Jacob had reason to be in dread and the reasons why there was cause for fear. Question about the force which Esau had with him and about his probable intentions. Next print, (Jacob's d) **EVICES**, and question about the plans which Jacob employed to escape from the threatening peril,—the arranging of a present for Esau, the dividing of his family into four groups, etc. Now print, (Jacob's d) **ELIVERANCE**, and question as to the success of the plans which Jacob employed. Finally, ask what else, besides the arranging and carrying out of prudent plans, Jacob had done to secure his own safety. (Refer to the prayer of ch. 32 : 9-12.) The point to make in closing is that, while we should plan wisely and carefully, our success depends mainly upon the help and blessing of God.

## Lesson IV.

## JOSEPH SOLD INTO EGYPT

April 27, 1913

Genesis 37 : 23-36. Study Genesis, ch. 37. Read Genesis, chs. 35 to 37. Commit to memory vs. 26, 27.

GOLDEN TEXT—Love envieth not.—1 Corinthians 13 : 4 (Rev. Ver.).

23 And it came to pass, when Jo'seph was come unto his brethren, that they stript Jo'seph<sup>1</sup> out of his coat, <sup>2</sup>his coat of many colours that was on him;

24 And they took him, and cast him into <sup>3</sup>a pit : and the pit was empty, there was no water in it.

25 And they sat down to eat bread : and they lifted up their eyes and looked, and, behold, a <sup>4</sup>company of Ishmaelites came from Gil'ead with their camels bearing spicery and balm and myrrh, going to carry <sup>5</sup>it down to E'gypt.

26 And Ju'dah said unto his brethren, What profit <sup>6</sup>is it if we slay our brother, and conceal his blood ?

27 Come, and let us sell him to the <sup>7</sup>Ishmaelites, and let not our hand be upon him ; for he <sup>8</sup>is our brother <sup>9</sup>and our flesh. And his brethren <sup>10</sup>were content.

28 <sup>11</sup>Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the <sup>12</sup>Ishmaelites for twenty pieces of silver : and they brought Jo'seph into E'gypt.

29 And Reu'ben returned unto the pit ; and, behold,

Revised Version—<sup>1</sup>Omit out ; <sup>2</sup>the ; <sup>3</sup>travelling company of Ishmaelites ; <sup>4</sup>Ishmaelites ; <sup>5</sup>Omit and ; <sup>6</sup>hearkened unto him ; <sup>7</sup>And there ; <sup>8</sup>he-goat ; <sup>9</sup>not ; <sup>10</sup>torn ; <sup>11</sup>garments ; <sup>12</sup>to ; <sup>13</sup>And his ; <sup>14</sup>the captain.

## LESSON PLAN

- I. Joseph's Captivity, 23-30.
- II. The Brothers' Deceit, 31-33.
- III. Jacob's Grief, 34-36.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secy tary, 26 Old Bailey, London, England)

M.—Joseph's dreams, Gen. 37 : 1-11. T.—The brother's plot, Gen. 37 : 12-22. W.—Joseph sold into Egypt, Gen. 37 : 23-36. Th.—The Lord directeth, Prov. 16 : 1-9. F.—True love, Prov. 27 : 4-10. S.—Confusion wrought by envy, Jas. 3 : 13-18. S.—Speak not evil, Jas. 4 : 5-12.

Shorter Catechism—Review Questions 51-53.

The Question on Missions—1. What about the early history of the Canadian Presbyterian Mission in

Jo'seph was not in the pit ; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not ; and I, whither shall I go ?

31 And they took Jo'seph's coat, and killed a <sup>8</sup>kid of the goats, and dipped the coat in the blood ;

32 And they sent the coat of many colours, and they brought <sup>9</sup>it to their father ; and said, This have we found : know now whether <sup>10</sup>it be thy son's coat or <sup>11</sup>no.

33 And he knew it, and said, It <sup>12</sup>is my son's coat ; an evil beast hath devoured him ; Jo'seph is without doubt <sup>13</sup>rent in pieces.

34 And Ja'cob rent his <sup>14</sup>clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down <sup>15</sup>into the grave <sup>16</sup>unto my son mourning. <sup>17</sup>Thus his father went for him.

36 And the Mid'ianites sold him into E'gypt unto Pot'iphar, an officer of Phar'ao's, <sup>18</sup>and captain of the guard.

Formosa ? The Mission was founded in 1872 by the late Dr. G. L. Mackay. Dr. Mackay, at first, went from place to place with a band of followers whom he instructed and who afterwards assisted in preaching and teaching.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 404, 223, 29 (Ps. Sel.), 579 (from PRIMARY QUARTERLY), 228.

Special Scripture Reading—Ps. 103 : 13-22. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 799, Joseph Sold By His Brethren. For Question on Missions, F. 39, Rev. Giam Cheng Hoa, Dr. Mackay's First Convert. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Plain of Dothan, Where Joseph Was Sold to the Ishmaelites (Underwood & Underwood, see page 165).

## THE LESSON EXPLAINED

Time and Place—About ten years after the events of last Lesson ; in the Negeb.

Connecting Links—After leaving Esau, Jacob had quietly journeyed onward to the old pasture grounds of the patriarchs in Southern Canaan.

Once again, the life of Jacob was to be troubled through a discord which broke out within the circle of his own family. Upon young Joseph, the favorite son of his favorite wife, Rachel, he had lavished unusual attention, and this angered the older but less favored sons of Leah. Joseph had unwittingly increased the fire of their angry passion by retailing to them some prophetic dreams, according to which he was to be exalted over them. His jealous brothers decide to be rid of him.

## I. Joseph's Captivity, 23-30.

Vs. 23, 24. *It came to pass* ; at Dothan, about fifteen miles north of Shechem and

seventy-five miles from Hebron, the home of Isaac, whence Joseph had been sent to inquire after the welfare of his brothers, who had gone in search of pasture, first to Shechem and then on to Dothan, vs. 13-17. The brothers had formed their plan for ridding themselves of him. *Joseph* ; means, "may Jehovah add," ch. 30 : 24. *Come unto his brethren* ; likely up the valley of Shechem, "one of the prettiest bits of road in all Palestine." *They stript Joseph . . . of his coat* ; the hated token of his father's affection. *The coat of many colours* (Rev. Ver.) ; Rev. Ver. Margin, "a long garment with sleeves" (see v. 3). It was the coat (or rather, tunic, an under garment) of a person of leisure, "reaching to the extremities," that is, the ankles and the wrists ; whereas the ordinary under garment was sleeveless and reached only to the knees." *Cast him into the pit* (Rev. Ver.). This had been Reuben's proposal, who appealed "to the antique horror of shed blood, which cries

for vengeance on the murderer" (see ch. 4 : 11). This, of course, meant for Joseph a more cruel fate than killing him outright would have been, unless some one should rescue him, for the pit was a deep cistern, carved out of rock, with a narrow mouth which prevented escape. *The pit was empty.* "The bottom, however, was doubtless full of slimy and foul-smelling mud." So he was left in the darkness.

Vs. 25, 26. *Sat down to eat bread*; proceeded to hold a feast, for they rejoiced that the one who might foil their ambitions was out of the way. "*With what heart,*" says quaint Thomas Fuller, "could they say grace, either before or after meat?" A . . . *company of Ishmaelites* (Rev. Ver.); a trading company belonging to the people who did most of the trafficking in these regions, in ancient times. (See *Light from the East.*) *Gilead*; a large district on the east side of the Jordan. The plain north and west of Dothan is still crossed by the regular trade route from Gilead, on coastwards and down through the plain of Sharon to Egypt. *Spicery*; Rev. Ver. Margin, "gum tragacanth, or storox," the resinous gum of a tree belonging to the bean family. *Balm*; Rev. Ver. Margin, "mastic." The mastic is a tree yielding a kind of resin. *Myrrh*; Rev. Ver., Margin "ladanum;" a resin from a low-growing shrub of the rock rose order. These gums were highly prized in Egypt for perfumes and medicines and for embalming purposes, and, of course, large quantities were required. *And Judah said,* etc.; repenting of the wicked plan. *What profit.* The appeal is to cupidity. *Conceal his blood*; that is, "even if we are not found out."

Vs. 27, 28. *Sell him.* A traffic in slaves was carried on by all traders in those times, and Egypt offered an excellent market for this business. (See *Light from the East.*) *Let not our hand be upon him*; a shallow attempt at evading responsibility for the wrong done their brother. *Midianites.* Here used as another name for the Ishmaelites, Judg. 8 : 22-24. *Twenty pieces of silver*; about twelve dollars in our money, each piece being probably a shekel, worth about sixty cents. This was the average price for a young slave (see Lev. 27 : 5).

Vs. 29, 30. *And Reuben returned.* He had not been present when Joseph was sold to the Ishmaelites. It would appear that he had intended to rescue his brother from the pit. Like Judah, he, too, began to repent of the plot against Joseph. *Rent his clothes*; a common method of expressing grief, Joel 2 : 13. *Whither shall I go?* As Jacob's eldest son (ch. 29 : 32), he probably felt that the responsibility for Joseph's welfare rested in greatest measure upon him.

### II. The Brothers' Deceit, 31-33.

Vs. 31-33. *Took Joseph's coat,* etc.; a clever device to win credence for their tale. Evidently their past actions must have been such as to cause fear of the suspicions of Jacob. Note, too, that the deception practised on Jacob was of the same nature as the trick which he had played on his father.

### III. Jacob's Grief, 34-36.

Vs. 34-36. *Sackcloth upon his loins.* Sackcloth was a coarse material woven from goats' and camels' hair, and was worn about the waist as a sign of mourning. *Many days.* The ordinary period of mourning was seven days, but Jacob himself was mourned by the Egyptians for seventy days (see ch. 50 : 3). *Refused to be comforted.* "I have grief like that which Jacob felt for Joseph" is still, in the East, an expression for great grief. *Go down into the grave.* The ancients believed that the abode of the dead was under the earth. *Mourning.* "Jacob will wear the mourner's garb till his death, so that in the underworld his son may know how deep his grief had been." *Sold him . . . unto Potiphar . . . captain of the guard*; literally, "chief of the butchers," who, in some way, had come to form the royal bodyguard.

### Light from the East

ISHMAELITES—Were the descendants of Ishmael, one of the sons of Abraham. The term is here used synonymously with Midianites, and the two correspond to our word Arabs. They were an enterprising people, following mainly agricultural pursuits in the valleys of southern Arabia. From an early period some of them carried on a trade with Egypt in spices, cattle and slaves. This company had gathered up their cargo of spicery in Gilead, had crossed the Jordan in the

neighborhood of Bersan, and were crossing the plain of Dothan to the eastern road which ran southward to Egypt.

SOLD—Slavery was an integral part of all ancient civilization. Slaves were to the old world what machinery is to ours. In addition to an international slave trade, there were generally in all nations four sources of supply: the children born in slavery or sold by their parents in infancy; prisoners taken

in war; persons sold by the state as a punishment for theft or other crimes; and those sold by their creditors for debt or who had been compelled by extreme poverty to sell themselves. Egypt had many domestic and foreign slaves and they often rose to high positions in the State. The average price of a slave was thirty shekels, but the distance to be traveled and the margin of profit fixed the lower price in the case of Joseph.

### THE LESSON APPLIED

The wrath of man, as seen in the behavior of Joseph's brothers, drops to a very mean and very abhorrent level. Their wrath began in envy. "Envy slayeth the silly one." Envy cuts away the steps by which one might rise.

With cool deliberation, these men plot to kill Joseph. They are not moved by sudden passion. They are impelled by deep-rooted jealousy because he, a younger brother, has been made their superior.

"Base envy withers at another's joy,

And hates that excellence it cannot reach."

Envy is one of the basest of all sins. It springs up at the sight, not of evil in others, but of good. Not harm done to us lies at its root, but often kindness shown to us. Murder lurks hidden in envy, and envy often results in actual murder. Those who yield themselves to envy walk in "the way of Cain."

"Life is too short for hate:

We mingle here but one brief day,  
Too brief for what we meant to say  
When it is all too late.

"Life is too short for hate;

The tree is green that soon shall wave  
Its leafy plumes above the grave  
In that relentless state."

The crime which they meditate reveals their inmost character. Reuben proves to be a coward. Judah is seen to be a hypocrite, and the hardness of heart that curses the degraded, shows in all of them as they sit down to eat bread, by the pit where they propose Joseph shall starve. If brotherly love had been confined to Jacob's family, it would have died of loneliness.

Blame has been laid upon Jacob for the envy felt towards Joseph. The partiality shown to Joseph in encouraging him in idle-

ness, and dressing him in a garb unlike theirs, roused the jealousy of his brethren. It may be that there is a lesson here for parents to note. Partiality is a dangerous thing. It spoils the receiver of it, and makes him a mark for his companions. Envy is a sin, however, that grows, whether men see the envied one favored or not. These were bad men, and they were engaged in bad affairs. Joseph would not associate with them in their raids and cruelties, and they hated him for his refusal as well as for his rectitude. Many a lad is cruelly treated in his home and school or at his work because he is honest and upright. Envy still dogs the heels of merit, and barks at and bites, too, the one who resolves to live pure and speak the truth in his heart. Jacob loved Joseph for the very reasons that his brothers had for hating him.

Sin is a boomerang. It doubles on its flight, and returns to wound the sinner. Jacob had lied to his father Isaac. Though years had rolled their busy length between that time and the day he sent Joseph to find his brethren, though Esau had forgiven him ten years before, and though God had pardoned him, Jacob meets his own sin of lying when his boys come to him with their lie about Joseph. A lie seems to be a shield to him who uses it, but he soon finds that it is a shield with sharp points on both sides of it. Jacob found it so. As these sons of Jacob committed one fault at first and lied to hide it, thereby making it two, they exemplified to all who know of them Herbert's words: "Dare to be true. Nothing can need a lie; A fault which needs it most, grows two . . . thereby."

Nothing is an opposition to him who is in the path of God's commandments. It is

nothing to have a score of brothers against one if God is for him. The road to the summit must often turn away from it, but it ends there in the light. God did not need the envy and plotting of these men in order to bring Joseph into Egypt. Their plot created a difficulty,—Joseph's slavery. God does not require the wrath of man, in the working out of his mighty plans. The malice of the Jews, the treachery of Judas, the mean cowardice of Pilate, were not essential in securing atonement for the sin of the world. But God carries out His plan in face of all human wickedness, and with unerring skill brings His will to pass. This is the sublime truth of God's sovereignty. Out of bad He does not get good. Even He cannot—because He will not—do that. The bad hurts and hinders for a time. But no amount of bad can set aside the final triumph of His will. Satan may be persistent; but God is constant, and delay in His triumph means only

more disaster to those who try to oppose Him.

At the same time, the trials Joseph had to undergo because of the action of his brothers brought out in him the qualities that the king of Egypt needed in a later day. It is, perhaps, one of the hardest things we have to learn that adversity is the first step towards the fulfilment of our aspirations. Joseph had some things to learn that only the school of hard knocks could teach to him.

The overwhelming grief of the cruelly deceived Jacob must move the hardest heart. But, in our pity for the bereaved father, we must not miss the stern, but salutary, lesson of his bitter experience. Our sins, like chickens, come home to roost. "Whatsoever a man soweth, that shall he also reap." As we treat others, so we shall be treated by them. This old time story of a tricked father's agony lays singular emphasis on the wisdom of the Golden Rule. "All things whatsoever ye would that men should do to you, do ye so to them."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

As the next seven Lessons are about Joseph, begin by making definite the situation leading up to this Lesson. Follow Jacob's movements, and bring out the early surroundings and character of Joseph. Now, by question and discussion, take up the important facts as:

1. *The causes of the brothers' enmity.* Dwell upon: (a) The father's partiality toward Joseph (v. 3) and his special manifestation of this feeling, v. 3. It was clearly Jacob's intention to make Joseph as his firstborn in authority, and this was so evident that it led to envy. Dwell upon the evil of such favoritism in families. Evidently Joseph's position was one of partial authority, and he only did what Jacob expected him to do. (b) When he not only would not join with them in their evil ways, but informed their father of their conduct, v. 2. (c) The alarming note in his strange dreams. Show that the leadership conferred by his father was here ratified by God in dreams, and it was this that led to the action of his brothers and his

father's confusion. Discuss the meaning of dreams as unfolded in the scriptures. Bring out how God made use of dreams to embody manifestations of His will, Job 33:15-17. Such dreams embody ideals, and imagination is a powerful factor in life's plans.

Turn to a consideration of the personal factor in life by which one boy is filled with ideals of coming glory, whilst the others are spending their life in dissipation and selfishness. Show that the older boys were brought up under the influences of Jacob's earlier ideals whilst the younger were under his higher conceptions. Discuss the relative importance of the two factors, personality and environment. Trace the enmity of Joseph's brothers to envy which a low life cherishes for the higher life which rebukes it.

2. *The occasion of their treachery.* Dwell upon: (a) the anxiety of Jacob when his sons went to Shechem (v. 14) and the heroism of Joseph in his errand; (b) the conduct of the brothers, showing their total disregard of God, their cruel sacrifice of their father's love and feelings, their readiness to kill, willingness to lie, eagerness for money and their sale of Joseph. Bring out the attitude of Reuben and

Judah and the pathetic appeal of Joseph. All this is registered in memory, and plays a prominent part in their after history. Teach the awful power of jealousy in life. Discuss it in the light of Jesus' teaching, that hatred is murder.

3. *The return of Jacob's sin upon himself increased tenfold in the treachery and cruelty of his sons.* Show how it overwhelms him.

4. *The changed outlook for Joseph.* His high ideals had met with a severe shock and he suffers great pain.

Close by impressing the truth, that God is over all. He has strange helpers in His world wide plan.

### For Teachers of the Senior Scholars

Remind the class that for a few weeks we are to study the life of Joseph, a life full of tragedy and romance, the most beautiful life, save that of One, in the history of the world. What did this Hebrew lad inherit from his father, what from his mother, which contributed to his success in life? From his father he inherited the ability to get on in the world, and from his mother his beauty of face and character which exercised a mighty influence in shaping his destiny. Our Lesson to-day in the boyhood life of Joseph is an awful tragedy. There will be no difficulty in getting the scholars interested in this story. The following treatment will embrace all the features of this tragic story.

1. *The Conspiracy*, vs. 18-24. Who were they that conspired against Joseph? Why? In answer to this question bring out the incidents in the life of Joseph which had led his brothers to hate him so bitterly.—Jacob's partiality for the boy of his old age, Joseph's dreams, and his evil report of his brothers' doings. Was Joseph to blame in any way for awakening this ugly spirit in the hearts of his brothers? What was the nature of the conspiracy formed? (Vs. 18-20.) Who was it that led them to make a slight change in their plans? (Vs. 21-24.) Was this a merciful suggestion on the part of Reuben? Would it not have been more merciful to slay him at once, than leave him to die a slow death in that horrible pit? What was Reuben's intention in the matter? Have a talk with the class about what Reuben ought

to have said if he felt in this way towards his brother. He ought to have spoken out against this horrible deed. We never accomplish much by adopting Reuben's tactics in matters of wrong-doing.

2. *An Afterthought*, vs. 25-28. Picture the scene near the pit,—the feasting, the cries of anguish from the pit (ch. 42 : 21), the coming of the Midianite merchantmen. Who suggested a new plan? Was this a merciful suggestion? Which was the worse fate, to die in a pit in the desert or live as a slave in Egypt? Remind the class that some kinds of slavery—slavery to sin—are worse than death.

3. *An Evil Report*, vs. 31-35. Get one of the scholars to tell the device resorted to by the brothers, in order to convince their father that Joseph was dead. The teacher can make use of these incidents to impress upon the class how totally depraved the human heart can become through sin, that sin is always a degradation, that it robs us of all the finer human feelings. Our only salvation from sin is through Christ.

### For Teachers of the Boys and Girls

The Lesson includes the whole of ch. 37, and the teaching should cover the whole ground. Recall, that in last Lesson, we saw Jacob on his way back from Haran to Canaan; now we see him settled, with his family in Hebron (see v. 1 and compare v. 14). The scholars will readily tell, in answer to questions, the incidents in the story of Joseph, leading up to his arrival at Dothan, where his brothers had plotted, first to kill him and then to cast him into a pit, vs. 3-23. The questioning and discussion, from this point on, may follow the Lesson Plan:

I. **JOSEPH'S CAPTIVITY**, vs. 23-30. What was the "coat of many colors" which the brothers stripped from Joseph? Describe the "pit" into which they cast him? Whose plan was this? What made it impossible for Joseph to escape without help? What would his feelings be? How did the brothers show their heartlessness? Whom did they see coming? Whence had they come? Whither were they going? What were they carrying with them? For what would these things be used in Egypt? What did Judah

propose? Why did he do this? Why would the brothers likely agree? What other name is given to the Ishmaelites? For how much was Joseph sold? What was the usual price of a slave? Why was it made less in Joseph's case? Whither was Joseph taken? Tell what you can of the route. Who had not been present at the sale? How did he feel when he returned? What expression did he give to his grief? What had he intended to do for Joseph?

II. THE BROTHERS' DECEIT, vs. 31-33. What did the brothers do with Joseph's "coat?" To whom did they then bring it? What lie did they tell about it? What question did they ask of their father? What did Jacob say about the coat? What did he believe regarding Joseph? Of what deceit had Jacob himself been guilty?

III. THE FATHER'S GRIEF, vs. 34-36. Of what was Jacob's rending his clothes a sign? Mention another sign of his grief. For how long did he mourn? What was the usual period of mourning? Who tried to comfort Jacob? How did he treat their efforts? What did he say that he would do? What did this mean? Give the name of the Egyptian to whom Joseph was sold. What was his office?

Now get the class to tell you of all the persons who were against Joseph,—his wicked brothers, the hard-hearted merchants, who made a business of buying and selling slaves, and the heathen master in Egypt. But who was on his side? The answer will readily come,—God. Impress the lesson, that any one who has God on his side is sure to succeed and prosper.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

A heavy V on our Judea map (page 170) marks a spot on a hill overlooking Dothan Plain. Standing there and facing northwest you see the gentle slope of the hill covered with olive trees. Down at the foot of the hill is an open field. Beyond that the ground rises again in long low hills used for pasturing sheep and goats. Higher hills stand beyond these sheep pastures—hills and more hills, one beyond another, as far as you can see. No houses are in sight, but you can trace the whitish line of a dusty road descending that lower ridge; then through the olive foliage you get glimpses of two roads crossing the plain at the foot of the hill. In Joseph's time, as now there was good pasturage in this

vicinity. The present luxuriance of these orchards shows that the soil here is well watered instead of suffering from drought like so many other parts of Palestine. There are many wells and pits in various parts of that lower plain. That road which you see coming towards you down the distant hill is probably the old highway over which the Ishmaelites were coming from Gilead (off at your right) on the way to Egypt. It connects, off at your left, with one of the main caravan routes to Egypt.

Use a stereograph entitled, Plains of Dothan, Where Joseph Was Sold to the Ishmaelites.

### ADDED HINTS AND HELPS

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

#### Lesson Points

One may be robbed of his clothes by others; only his own evil-doing can take away his character. v. 23.

The surest way to prevent people from falling into pits is to fill up the pits. v. 24.

An opportunity for wrong-doing will offer no temptation unless there is some wicked desire in the heart. v. 25.

Every crime in the calendar may justly be laid at the door of covetousness. v. 26.

Of all sins hypocrisy is the most deserving of contempt. v. 27.

Cruel gain is cursed gain. v. 28.

Sorrow for sin cannot undo the consequences of sin. v. 29.

Lies may deceive others; they can never deceive God. v. 32.

There is greater reason to mourn for those who commit sin than for those who suffer from it. v. 34.

### Something to Look Up

1. We are told in the New Testament of a greater than Joseph who was sold for thirty pieces of silver. Who was He? Where is the story found?

2. John said that he who loves God must love his brother also. Find the verse.

ANSWERS, Lesson III.—(1) Luke 15 : 11-32. (2) Matt. 18 : 22.

### For Discussion

1. Was it right and wise for Joseph to tell his dreams?

2. Envy—its cause and cure.

### Prove from Scripture

That envy is a dangerous sin.

### The Catechism

Ques. 51-53 (Review). For the purposes of review, group the three Questions for the month under the general heading of, **THE WORSHIP OF GOD**. Under this, we have : 1. *The nature of worship*. Emphasize the truth that God is a Spirit, and cannot, therefore, be represented by any material image or picture. Also, make it clear, that He requires from us spiritual worship, that is, worship of the mind and heart, and not worship that consists merely in outward forms. 2. *The supreme authority in worship*. This, as we have seen (Ques. 52), belongs to God Himself. We have not the right to say how we shall worship

Him, but must take our directions from His Word. 3. *The spirit of worship*. We learn from Ques. 53, that in our worship we must be reverent. God is so great and holy, that it becomes us to draw near to Him with lowly humility and solemn awe.

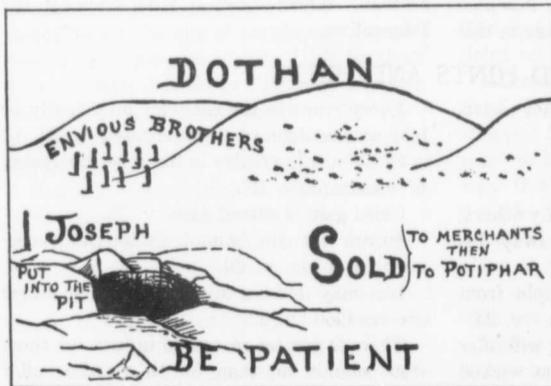
### The Question on Missions

4. *What about the early history of the Canadian Presbyterian Mission in Formosa?* The Mission was founded in 1872 by the late Dr. G. L. Mackay. Dr. Mackay had a slight knowledge of medicine, and by using this in prescribing simple remedies, extracting teeth, etc., he won the good will of many of the natives. During the early years of the work, when Dr. Mackay was out traveling on the field and organizing congregations, the students frequently went with him. In this way they gained practical experience in preaching. During the intervals between journeys, and sometimes at stopping places on the journeys, they received the theoretical part of their education. As the work grew and the number of students increased, the need for a fixed place of instruction became imperative. So the Theological College was built, where our Chinese evangelists are now trained. The Theological College was originally at Tamsui, but a new one is being erected at Taihoku (Taipeh), the new headquarters of the Mission.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—A good boy persecuted.

*Introduction*—We are going to draw some hills and a lot of sheep and ten shepherds.



This place is Dothan. See! A young lad is coming toward the shepherds. He is dressed in a finer robe than they wear. It is made of silk of many colors. The shepherds point to him and whisper together. Let us see what it all means.

*Lesson*—This young lad is Joseph, son of Jacob (recall). These shepherds are his brothers. His youngest brother Benjamin is at home with the father. If we could have listened to the brothers as they pointed to Joseph, we should have heard

them saying, "Look ! This dreamer cometh!" (See ch. 37 : 5-12, and explain.) Tell of the envy that filled the hearts of the ten brothers.

*Joseph's Life Spared*—At first the envious brothers thought they would kill Joseph and tell their father that a wild beast had killed him, v. 20. Reuben did not like to do this wicked deed. He seems to have been the best of them. He said : "Put him into this pit, and leave him there." Reuben meant to take Joseph out when he got a chance and send him home to his father.

*Joseph in the Pit*—Picture Joseph stripped of his coat of many colors, and cast into the pit, or empty well.

*Joseph Sold to the Merchants*—The brothers are sitting on the hillside eating their midday meal. Look ! There comes a train of camels laden with spices, etc., to be carried down to Egypt to be sold. Judah says, "Let us sell Joseph to these merchants," vs. 25-28. Joseph is taken out of the pit and sold for twenty pieces of silver. Reuben was very sad when he found that Joseph had been taken away.

*Acting a Lie*—Tell of the wicked lie the brothers acted, vs. 31-35.

*Jacob's Grief*—Describe the grief of Jacob when he saw the coat of many colors with

the blood upon it. "It is my son's coat ; an evil beast hath devoured him ; Joseph is without doubt rent in pieces." That is just what these envious brothers wished that the old father should believe. They all began to try to comfort, still deceiving, him pretending they were sorry, too, but he would not be comforted.

*Joseph Sold to Potiphar*—The merchants have reached Egypt. The fine looking young Hebrew lad is soon sold to Potiphar, an officer of Pharaoh, king of Egypt. Next Sunday we'll hear more about Joseph.

*Golden Text*—Print, LOVE ENVIETH NOT. Envy is an evil weed that easily takes root in the heart. It brings forth evil fruit,—hatred, lies, and even murder. Beware of envy. The teacher at school praises one pupil more than others. Do not envy that one. One girl is prettier and has finer clothes than the rest. Do not envy that one.

*The Patience of Joseph*—We do not hear that Joseph said one angry word to these envious brothers. He patiently bore all their hatred and let them do with him what they wished. He had faith that God would guard him and make all things turn out for his good.

*Something to Think About*—I should be patient.

### FROM THE PLATFORM

# "LOVE ENVIETH NOT"

Write on the blackboard, "Love envieth not" (see 1 Cor. 13 : 4, Rev. Ver.). Ask what lay at the root of the ten brothers' ill-treatment of Joseph. A little questioning will elicit the answer, that it was envy. Now question out the details of the Lesson story, bringing out the cause of the envy,—Jacob's favoritism for Joseph, the stimulus to the envy,—the dreams which Joseph had and which he made known, how an opportunity was given of gratifying the envy, the departure of the brothers, first to Shechem, and then on to Dothan and the sending of Joseph to inquire after their welfare and the dreadful results of the envy,—the readiness of the brothers to kill Joseph, their actual casting him into a pit from which he saw no way of escape, their selling him as a slave and their deceiving their old father and bringing sorrow upon him that could not be comforted. The lesson to emphasize is the hatefulness of envy and the beauty of love, which is its opposite.

## \*AN ORDER OF SERVICE: Second Quarter

## Opening Exercises

## I. SINGING.

Saviour, blessèd Saviour,  
Listen whilst we sing,  
Hearts and voices raising  
Praises to our King ;  
All we have to offer,  
All we hope to be,  
Body, soul, and spirit,  
All we yield to Thee.

—Hymn 210, Book of Praise

## II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 34 :  
1-5.

*Superintendent.* I will bless the Lord at  
all times:

*School.* His praise shall continually be in  
my mouth.

*Superintendent.* My soul shall make her  
boast in the Lord :

*School.* The humble shall hear thereof,  
and be glad.

*Superintendent.* O magnify the Lord with  
me, and let us exalt His name together.

*School.* I sought the Lord, and He heard  
me, and delivered me from all my fears.

*All together.* They looked unto Him, and  
were lightened : and their faces were not  
ashamed.

IV. SINGING. Hymn 474, Book of Praise.  
(It is expected that this hymn from the  
Supplemental Lessons will be memorized  
during the Quarter..)

## V. PRAYER.

VI. BIBLE WORK. From the Supplemental  
Lessons.

## VII. SINGING.

True-hearted, whole-hearted, faithful,  
and loyal,  
King of our lives, by Thy grace we  
will be !

Under Thy standard exalted and royal,  
Strong in Thy strength, we will bat-  
tle for Thee.

—Hymn 245, Book of Praise

## VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL  
SCRIPTURE READING IN THE TEACHERS  
MONTHLY, in connection with each LESSON.

## Class Work

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

I. ROLL CALL, by teacher, or Class  
Secretary.

II. OFFERING ; which may be taken in  
a Class Envelope, or Class and Report En-  
velope. The Class Treasurer may collect  
and count the money.

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

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING. Selected.

II. REVIEW FROM SUPERINTENDENT'S  
DESK ; which, along with the Blackboard  
Review, may include one or more of the fol-  
lowing 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.)

III. RESPONSIVE SENTENCES. 1 Thessa-  
lonians 5 : 21-23.

*Superintendent.* Hold fast that which is  
good.

*School.* Abstain from all appearance of  
evil.

*Superintendent.* And the very God of  
peace sanctify you wholly ; and I pray God  
your whole spirit and soul and body be pre-  
served blameless unto the coming of our  
Lord Jesus Christ.

## IV. SINGING.

Lord, let mercy now attend us,  
As we leave Thy holy place ;  
And from evil still defend us,

While we run our heavenward race,—  
Hallelujah !—

Till in bliss we see Thy face. Amen.

—Hymn 606, Book of Praise

## V. SILENT PRAYER. All remain standing.

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## THE BOOK PAGE

Among **Famous Books** (Hodder & Stoughton, London, U.C. Tract Society, Toronto, 324 pages, \$1.50) is the attractive title of a new volume of lectures by Dr. John Kelman. To study the masterpieces of the world's literature in the company of such a guide is a fascinating prospect. For Dr. Kelman knows how to get at a book's very heart with a rare directness and precision. His selections are made from a wide field, embracing, indeed, the whole range of literature, ancient, medieval and modern. From the old stories of the Greek gods we are carried down to the essays of Mr. G. K. Chesterton and Francis Thompson's, *Hound of Heaven*. The characteristic feature of these lectures is the single theme, for which each furnishes a different setting,—the conflict between sense and soul, or, to use the author's phrase, "between paganism and idealism. . . whose story . . . provides the matter of all vital literature." With penetrating insight, Dr. Kelman finds his central theme expounded and illustrated in books as far apart as the *Diary of "Samuel Pepys, that inveterate tumbler in the masque of life,"* and in the "solemn and tremendous" *Sartor Resartus* of Thomas Carlyle. The pages of this volume actually tingle with suggestion and stimulus, and it will be a dull mind indeed which they do not set aworking in new and fruitful directions.

In the opening words of his volume, **The Preacher His Life and Work**: Yale Lectures (Hodder & Stoughton, London, Upper Canada Tract Society, Toronto, 245 pages, \$1.25 net), Dr. J. H. Jowett, says: "I have been in the Christian ministry for over twenty years. I love my calling. I have been over some of the roads, and I want to tell you some of the things which I have found." This he proceeds to do in seven lectures, characteristically Jowett-like for their directness, point, discernment and touch with present day conditions; remarkable, in perhaps still greater degree, for that spiritual atmosphere which marks all Dr. Jowett's work. An additional element of power is the use made of scripture. Although not formally so, these lectures are really an *exposition* of what the Word has to say about preaching, and the preacher. There have been several memorable volumes of Yale lectures on preaching; but none keener, wholesomer, timelier or altogether more delightful and instructive than this.

"Reaching and holding boys for the greater glory of God," is Mr. William McCormick's aim, and the aim of the organization which he describes and for which he contends in **The Boy and His Clubs** (Fleming H. Revell Company, Toronto, 96 pages, 50c. net). "Content" is the proper word; for the writer has sharp criticism for the "secular" Settlement and sharper still, in some instances hardly fair, for the Y.M.C.A. and the Sunday School and other such agencies. All the same, his book is a "live" one. He has been working at this problem, and has had some success. His hard hits are well intended. The boy he has in mind is not the school boy, much less the High School boy, but the roughish, half educated boy that is in employment, and who, when his eight or ten hours of work are

over, is absolutely his own master. How shall he be kept a decent boy and be trained to be a good citizen and a good Christian? Mr. McCormick's specific is the Mass Club, with a gymnasium and lots of fun as the centre; everything else to be developed out of this. The boy problem will not down. There is no more urgent and difficult one; and those who are wrestling with it will be glad to hear what this writer and experimenter has to say.

"God exists. It's true. God really does exist. And that alters everything." These sentences from **The Day That Changed the World**, by The Man-Who was Warned (Mussan Book Co., Toronto, Hodder & Stoughton, London, 289 pages, \$1.25), furnish a key to the purpose of the book. After setting forth various schemes, revolutionary and philanthropic for the betterment of modern social conditions, it depicts the marvelous transformation which would result if those who believe in God, should live for a day as if their belief were true. Readers of Harold Begbie's *Twice Born Men and Souls in Action* will detect a familiar ring in this volume.

The heroine of **Bobbie, General Manager** (Henry Frowde, Toronto, 354 pages, \$1.25) wins our hearts when she appears, in the first chapter after the one in which she is introduced to us, as the eldest daughter in a motherless family, facing a young housekeeper's perplexities and difficulties connected with an unexpected visit of an elder brother and his bride and winning her way through them by sheer force of pluck and good sense. And the charm lasts right through the story of the various incidents of family history, in which "Bobbie" manifests the same qualities with great advantage to all concerned, to the closing chapters in which, having become Mrs. Lucy Maynard, the wife of a clever doctor, she proves herself the good angel of a younger sister, saving her from a course of folly and wisely helping her on the right way. This is a capital book for girls.

Cassell and Co. send also two volumes, lesser in size, **Evangelicalism, Has It a Future?** By R. C. Gillie (118 pages, 45c.) and, **Life's Tangled Thread** by W. Boyd Carpenter, D.D., Canon of Westminster (63 pages, 35c. net), but each of much interest and value. After defining evangelicalism, he proceeds to discuss the explanation of its present failures, the secret of its power, its vindications in life and literature, its unaccepted tasks in adjusting itself to the new needs of the time, and its present perils. True evangelicalism—the giving to Christ crucified the central place in theology and in preaching—is the salt of religious life and the hope of the church. Mr. Gillie is its able expounder and defender. Dr. Carpenter's little book on life's problems is the work of a true pastor of souls. He deals very incisively and tenderly with life's difficulties, the tangles of our own making, the true meaning of life, and finishes with the "silver thread of faith: " the peace with God in Christ, the quietness which accepts life as education,— will put into our hands the silver thread, which grasped with confidence, will lead us to the land of righteousness, the home of our Father in heaven.

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